



The
Parish
Church
Of
Saint
Matthew
~
Big Lamp
~
Newcastle

The
Liturgy
for
High Masses
on
Sundays in
Lent

- **To our visitors:**

Welcome to Saint Matthew's Parish Church.

- **The Mass:**

The Mass is the central act of worship of the Christian Church. Before He died, Jesus commanded His followers to continue the practice of a shared meal with the blessing of bread and a cup of wine in thanksgiving for all God's blessings. After the Resurrection, Christians were aware that in the celebration of the Eucharist (as they called the Mass), Christ's presence was particularly intense, especially in the elements of bread and wine (which Jesus had identified with His Body and Blood), in the reading of Holy Scripture and in the gathering itself.

- **Lent:**

Lent is the season of preparation before the celebration of Christ's Resurrection at Easter. It is characterised by a heavier emphasis on penitence before God. Whilst the Sundays during Lent are "in Lent" not "of Lent", since they do not count among the forty days, they tend to share many of the characteristics of the season.

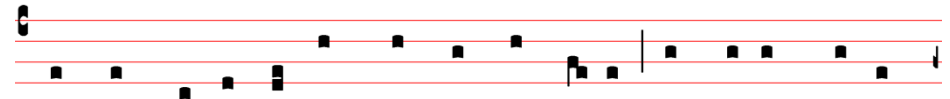
- **This service:**

Following the ancient Christian tradition, inherited from the Jewish practice, much of our Liturgy is sung.

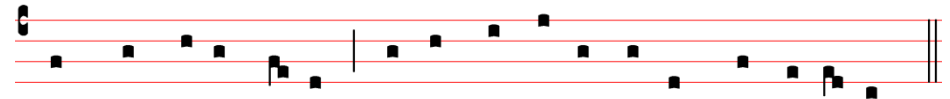
A bell rings and all STAND and sing:



Hear us, O Lord, have mercy upon us: for we have sinned a-against Thee.

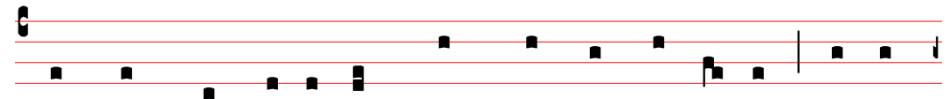


To Thee, Re-deemer, on Thy throne of glo-ry: lift we our weeping

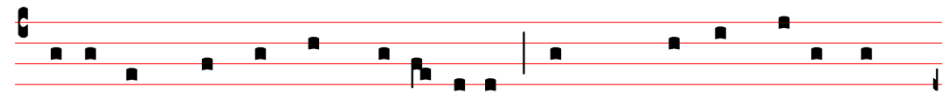


hearts in ho-ly pleadings: lis-ten, O Je-su, to our suppli-ca-tion.

Hear us, O Lord &c



O Thou chief Cornerstone, Right Hand of the Fa-ther: Way of



salva-tion, Gate of Life Ce-les-ti-al: cleanse Thou our sinful souls



from all de-filment.

Hear us, O Lord &c

(continued over the page)

God, we implore Thee, in Thy glo-ry sea-ted: bow down and hearken to
Thy weeping children: pi-ty and pardon all our grie-vous trespasses.

Hear us, O Lord &c

Sins oft comit-ted now we lay be-fore Thee: with true contri-tion now
no more we veil them: grant us, Re-deemer, lo-ving abso-lu-tion.

Hear us, O Lord &c

Inno-cent, captive, ta-ken unre-sis-ting: falsdy accused and for us
simers sen-tenced: save us, we pray Thee, Je-su our Re-deemer.

Hear us, O Lord &c

Behold the Handmaid of the Lord.

Be it unto me according to Thy Word.

Hail Mary &c

KNEEL

The Word was made flesh:

And dwelt a- mong us.

STAND

Hail Mary &c

Pray for us, O holy Mother of God.

That we may be made worthy of the promi- ses of Christ.

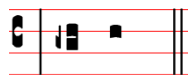
Let us pray:

THE COLLECT OF THE ANGELUS

R. Amen.

There follows the FINAL HYMN.

THE BLESSING (+)



R. \ Amen.

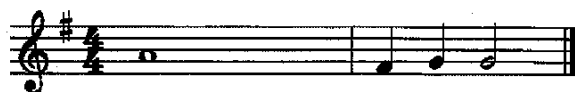
The Mass is ended. Go in peace to love and serve the Lord.



R. \ In the Name of Christ. Amen.

We may then sing this commemoration of Mary, the Mother of God:

The Angel of the Lord brought the tidings to Mary:

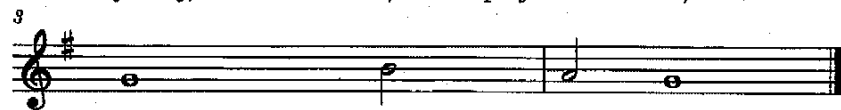


And she conceived by the Ho - ly Ghost.

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb, Jesus;



Holy Mary, Mother of God, pray for us sinners, now



and at the hour of our death. A - men.

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The priest, president of the assembly, greets the congregation:

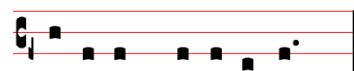
The Lord be with you.



R. \ And with thy spir- it.

The priest then invites the congregation to reflect on the times when we have fallen short of God's ideals, before we make an act of penitence to which the response is, alternately:

... Kyrie eleison:



Ky-ri- e e-le- i-son.

... Christe eleison.



Chri-ste e-le- i-son.

The priest then sprinkles the congregation with Baptismal water to remind us of the forgiveness of our sins that we received in our Baptism. Traditionally, people make the sign of the Cross as they are sprinkled to denote their acceptance of God's forgiveness. During this the following antiphon is sung:



Thou shalt purge me,* O Lord, with hyssop and I shall be clean:



Thou shalt wash me, and I shall be whi-ter than snow. Have mercy

(continued over the page)

upon me, O God: af-ter Thy-great goodness. Glo- ry be to the
 Father and to the Son and to the Ho-ly Ghost: as it was in the
 be-gining, is now and e-ver shall be: world without end. A- men.
 Thou shalt purge me, O Lord, with hyssop and I shall be clean:
 Thou shalt wash me, and I shall be whi-ter than snow.

*As the priest honour's God's Presence, marked by the Altar, using incense, the choir sings the **INTROIT**:*

Let us pray:

THE COLLECT

R.\ Amen.

A bell rings and Holy Communion follows. If you are a communicant, in good standing with your own tradition, you are invited to receive Communion at our Altar. Otherwise, you are welcome to come to the rail to receive a blessing (in which case, please keep your head lowered as the priest approaches).

*The Host (the consecrated bread) is offered with the words **The Body of Christ** and the Chalice with the words **The Blood of Christ**: the response to both is **Amen**.*

*Towards the end of the administration of Holy Communion we sing the **COMMUNION HYMN**.*

*At the end of Holy Communion, the choir sings the ministers consume what is left of the consecrated bread and wine and clean the vessels. As they return to the Altar the choir sings the **POSTCOMMUNION ANTIPHON**.*

The priest then sings the final prayer of the Mass:

Let us pray:

STAND

THE POSTCOMMUNION PRAYER

R.\ Amen.

THE NOTICES

O Lamb of God,* that ta-kest away the sins of the world; have
 mercy upon us. O Lamb of God,* that ta-kest away the sins of
 the world; have mercy upon us. O Lamb of God,* that ta-kest
 away the sins of the world; grant us Thy Peace.

The priest and those with him hold up the consecrated bread and wine and show it to the congregation and invite them to receive Holy Communion:

Behold the Lamb of God; behold Him Who takes away the sins of the world; blessed are they who are called to His Supper.

R.\ Lord, I am not worthy to re-ceive You;
 but only say the Word and I shall be healed.

*Whilst the Sacred Ministers receive Holy Communion, the choir sings the **COMMUNION ANTIPHON**.*

We now SIT to listen to readings from the Bible.

THE FIRST READING

This is the Word of the Lord.
 Thanks be to God.

THE PSALM

THE SECOND READING

This is the Word of the Lord.
 Thanks be to God.

STAND

*The Choir sings the **GRADUAL RESPONSE** and them all repeat it:*

Praise to You, O Christ, King of et-ernal glo-ry.

*The choir sings the **GRADUAL VERSE**:*

R.\ Praise to You, O Christ, King of eternal glory.

The Gospel Book is carried into the body of the church to read part of the account of Jesus' life. As the procession moves into the nave, we turn to face the Book. Incense is used to honour the presence of Christ in the words of the Gospel.

Hear the Gospel of our Lord Jesus Christ according to N.



Glo-ry be to Thee, O Lord.

THE GOSPEL READING

This is the Gospel of the Lord.



Praise be to Thee, O Christ.

SIT

THE SERMON

STAND

Priest: *All:*

We be-lieve in one God, the Father almighty, Ma-ker of Heaven and
 earth; and of all things vi-sible and invi-sible: and in one Lord
 Je-sus Christ, the only-be-gotten Son of God; be-gotten of His

Let us ask God our Father to forgive us our sins and bring us to forgive those who sin against us:

Our Father, Who art in Heaven, hal-lowed be Thy Name; Thy
 Kingdom come: Thy Will be done; on earth as it is in Heaven.
 Give us this day our dai-ly bread; and forgive us our trespasses,
 as we forgive those who trespass a-against us; and lead us not
 into tempta-tion; but de-li-ver us from e-vil. For Thine is the
 Kingdom, the power and the glo-ry, for e-ver and e-ver. Amen.

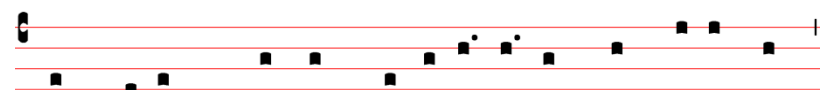
We break this bread to share in the Body of Christ.

R.\ Though we are ma-ny we are one Body,
 be-cause we all share in one Bread.

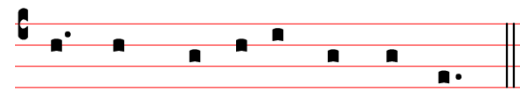
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The priest then continues the prayer until:

... we proclaim His Death and Resurrection until He comes in glory:



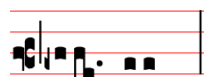
Lord, by Your Cross and Res-urrection you have set us free.



You are the Saviour of the world.

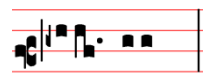
The priest then continues to the end of the prayer, the bread and wine are lifted up again, offering them to God; the people associate themselves with the prayer:

... by Whom and with Whom and in Whom:



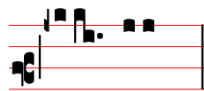
A- men.

in the unity of the Holy Spirit,

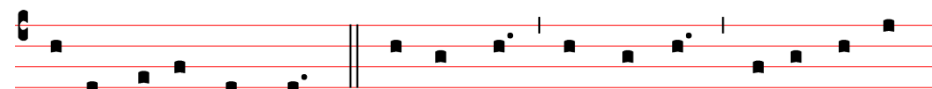


A- men.

all honour and glory are Yours, almighty Father, for ever and ever.



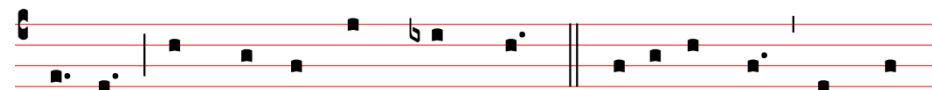
A- men.



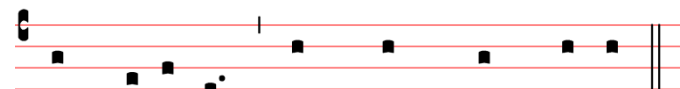
Father be-fore all worlds; God of God, Light of Light, ve-ry God of



ve-ry God; be-gotten, not made; be- ing of one Substance with the

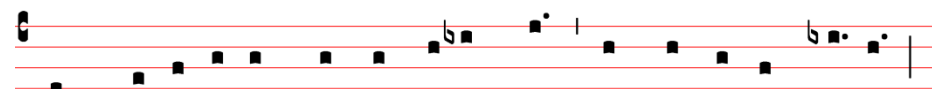


Fa-ther; by Whom all things were made: Who for us men and for

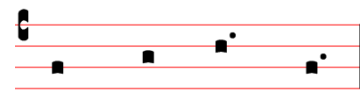


our salva-tion came down from Heaven;

KNEEL

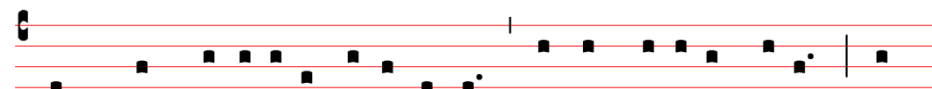


and was incarnate by the Ho-ly Ghost of the Vir-gin Ma-ry



and was made man:

STAND



And was cru-ci-fi-ed also for us under Ponti- us Pi-late; He

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suf-fe-red and was bu-ri-ed: and the third day He rose a-gain
 according to the Scrip-tures: and ascended into Hea-ven; and
 sit-teth on the righthand of the Fa-ther: and He shall come a-gain
 with glo-ry, to judge both the quick and the dead; Whose
 King-dom shall have no end. And we be-lieve in the Ho-ly Ghost,
 the Lord and Gi-ver of Life, Who pro-ceedeth from the Father and
 the Son; Who with the Father and the Son to-gether is worshipped
 and glo-ri-fi-ed; Who spake by the Prophets; and we be-lieve
 One Ho-ly Catho-lic and Apo-sto-lic Church; we acknowledge

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*The priest continues the **Great Prayer of Thanksgiving**, recalling the mighty acts of God. The prayer continues as far as ...*

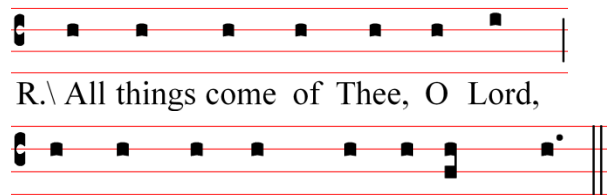
... for ever praising You and singing:

Ho- ly, ho- ly, Ho- ly, Lord God of hosts. Heaven and
 earth are full of Thy Glo- ry. Glo- ry be to Thee, O Lord most
 high. Blessed is He Who comes in the Name of the Lord:
 Ho- sanna- in the high-est.

KNEEL

The priest then continues the prayer. As he repeats the words spoken by Jesus at the Last Supper, we acknowledge the presence of Christ in the sacramental bread and wine. A bell rings three times as the consecrated bread is held up for everyone to see; a few moments later, the bell rings three times again as the chalice of consecrated wine is held up.

Thine, O Lord, is the greatness, the power and the glory and the victory and the majesty. All that is in Heaven and earth is Thine:



R.\ All things come of Thee, O Lord,

and of Thine own do we give Thee.

THE PRAYER OVER THE BREAD AND WINE



R.\ Amen.

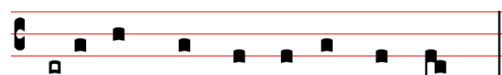
The priest begins the GREAT PRAYER OF THANKSGIVING:

The Lord be with you.



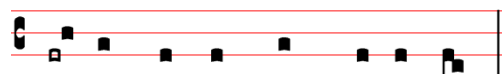
And with thy spi- rit.

Lift up your hearts.

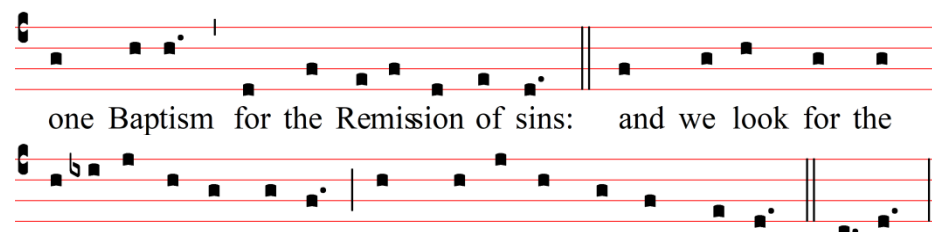


We lift them up unto the Lord.

Let us give thanks unto our Lord God.



It is meet and right so to do.



one Baptism for the Remission of sins: and we look for the

Re-surrection of the dead: and the Life of the world to come. Amen.

The priest invites the congregation to offer intercessions to God our Father:

THE INTERCESSIONS

Response to the intercessions:

Lord, in Your mercy.

Hear our prayer.



R.\ Hear our prayer.

At the end:

... through Jesus Christ our Lord:



O Lord hear my pray'r, O



Lord hear my pray'r; when I call an - swer me. O



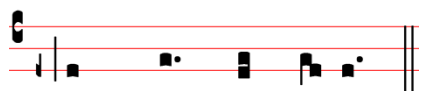
Lord hear my pray'r, O Lord hear my pray'r.



Come and lis - ten to me.

The priest introduces the sharing of Christ's peace to seal the prayer and worship, that we have just offered, in the peace that Christ came to bring to the world:

... The Peace of the Lord be always with you.



R. And with thy spi- rit.

The choir sings the OFFERTORIUM:

Then, as the bread and wine (tokens of our offering to God of all we have and all we are) all sing:



Let us here who re - pre - sent



Che - ru-bim guards a - round God's Throne; as

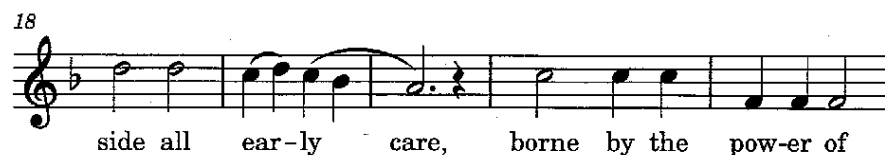


they cry out their thrice - ho - ly hymn



prai - sing the life gi-ving Tri-ni - ty lay a -

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side all ear-ly care, borne by the pow-er of



an - gels' wings to His peo - ple now comes the



King of kings. Mi - se - re - re, mi-se-re -



re, mi-se - re - re, mi-se - re-re no - bis.

The Altar will then be prepared for the Mass itself and bread and wine placed upon it. Incense is used again, denoting our reverence for the place where, as the Church has taught from earliest times, Christ will become present in the bread and wine over which we give thanks. Then, in turn and by groups, the people in the Church will also be censured because we are, by our Baptism, included in the priestly activity of Christ. During this the OFFERTORY HYMN is sung: