



The
Parish
Church
Of
Saint
Matthew
~
Big Lamp
~
Newcastle

The Liturgy
for
Sung
Masses
for
weekdays
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.

- **Holy Week:**

The weekdays of Lent include the three days (Monday to Wednesday) of Holy Week. These mark a period of waiting and anticipation between Palm Sunday and the beginning of the Triduum (the three great days commemorating the events of the Passion, Death and Resurrection of Christ). The observance of these three days is important, because it marks an element of constancy when all goes quiet.

- **This service:**

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

- **The hymns:**

The words of the hymns and other varying texts are Details of the hymns and psalm and other varying texts are printed on the weekly sheet.

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

Salve Re-gi-na* Ma-ter mi-se-ri-cordi-ae, Vi-ta duke-do et
 spes nostra sal-ve. Ad te clamamus, exsu-les, fi-li-i He-vae.
 Ad te suspi-ramus gementes et flertes in hac lacrima-rum val-le.
 E-ia ergo, Advo-ca-ta nostra, il-los tu-os mi-se-ri-cordes
 o-cu-los ad nos conver-te. Et Je-sum, be-ne-dictum fructum
 ventris tu-i, no-bis post hoc exsi-li-um ostende. O cle-mens,
 O pi-a, O dul-cis Virgo Ma-ri-a.

There follows the FINAL 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

THE BLESSING (+)



R.\ Amen.

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

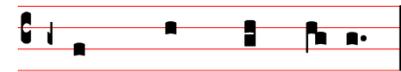


R.\ In the Name of Christ. Amen.

*As the procession enters the church all STAND and sing the **ENTRANCE HYMN**.*

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

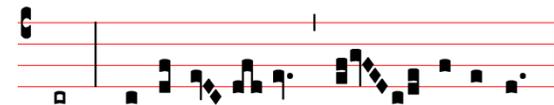
The Lord be with you:



R.\ And with thy spir- it.

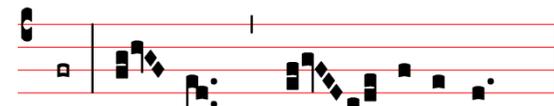
The priest then invites the congregation to reflect on the times when we have fallen short of God's ideals, before we make an act of penitence:

... Kyrie eleison [*Lord, have mercy*]



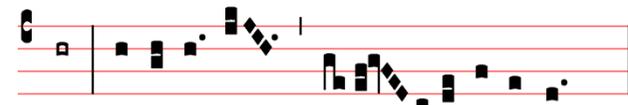
Ky-ri- e- e- le- i-son.

...Christ eleison [*Christ, have mercy*]



Chri- ste e- le- i-son.

... Kyrie eleison



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

THE ABSOLUTION



R.\ Amen.

Let us pray:

THE COLLECT



R.\ Amen.

We now SIT to listen to readings from the Bible.

READING

This is the Word of the Lord.

Thanks be to God.

THE PSALM

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 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.

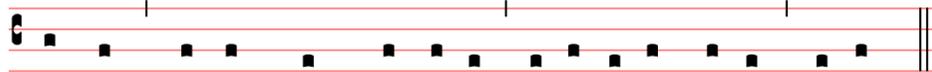
*Whilst the Sacred Ministers receive Holy Communion, the choir sings the **COMMUNION ANTIPHON**.*

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**.*



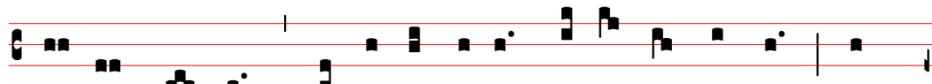
into tempta-tion; but de-li-ver us from e-vil. For Thine is the

 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.



O Lamb of God,* that ta-kest away the sins of the world; have

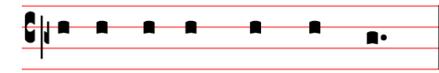
 mercy upon us. OLamb of God,* that ta-kest away the sins of

 the world; have mercy upon us. O Lamb of God,* that ta-kest

 away the sins of the world; grant us Thy Peace.

The 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.

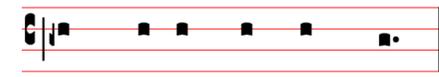
Hear the Gospel of our Lord Jesus Christ according to N.



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

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.

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At the end:

... through Jesus Christ our Lord:

O Lord hear my pray'r, O
 3 Lord hear my pray'r; when I call an - swer me. O
 6 Lord hear my pray'r, O Lord hear my pray'r.
 8 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.

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.

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

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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.

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.

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

5



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

9



they cry out their thrice - ho - ly hymn

13



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

18



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

23



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

27



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

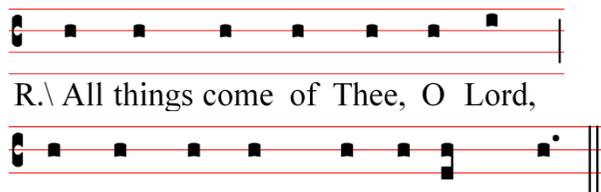
32



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.*

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.

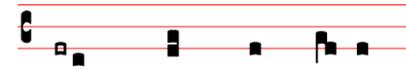
THE PRAYER OVER THE BREAD AND WINE



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.

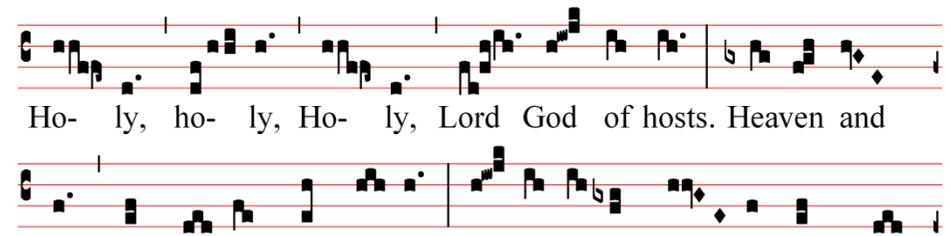
Let us give thanks unto our Lord God.



It is meet and right so to do.

*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

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