



The
Parish
Church
Of
Saint
Matthew
~
Big Lamp
~
Newcastle

The
Liturgy
for the
Christmas
Mass
of the
Day

- **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) and in the reading of Holy Scripture.

- **Christmas Day:**

This is the celebration of Jesus' Birthday. Jesus was the revelation of God's Will for the world, which He created. We proclaim the divine Will for peace on earth and the hope of our reconciliation with God, from Whom we are separated by our sins.

- **This service:**

Following the ancient Christian tradition, inherited from the Jewish practice, much of our Liturgy is sung. Details of the hymn, psalm and other varying texts are printed on the weekly sheet. It is traditional to make the sign of the Cross at places marked (+).

- **Holy Communion:**

All Christians in good standing with their own tradition are invited and welcome to receive Holy Communion at this Mass. If you are not a communicant, but would like to receive a blessing, please come to the Altar rail at the time of Holy Communion, keeping your head lowered as you kneel so that nobody tries to force Communion upon you.

When the bell rings, all STAND and gather around the crib as we sing:

Come, Thou Redeemer of the earth,
And manifest Thy virgin-birth:
Let every age adoring fall,
Such birth befits the God of all.

Begotten of no human will,
But of the Spirit, Thou art still
The Word of God, in flesh arrayed,
The Saviour, now to many displayed.

Thy cradle here shall glitter bright,
And darkness glow with new-born light,
No more shall night extinguish day,
Where love's bright beams their power display.

O Jesu, Virgin-born, to Thee
Eternal praise and glory be,
Whom with the Father we adore
And Holy Spirit, evermore.

+ The Grace of our Lord Jesus Christ and the love of God and
the fellowship of the Holy Spirit be with you:
And also with you.

Unto us a Child is born:
And His Name shall be called, "Wonderful Counsellor."

THE COLLECT AT THE CRIB

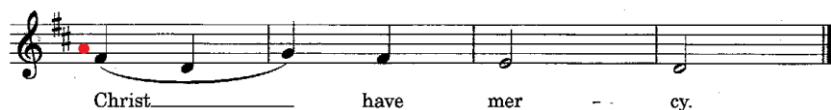
Amen.

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:

... Lord, have mercy:



... Christ, have mercy:



... Lord, have mercy:



THE ABSOLUTION

Amen.

+Let us go forth in peace.



During the procession the following hymn is sung:

Christians awake! Salute the happy morn
Whereon the Saviour of the world was born;
Rise to adore the mystery of love
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God incarnate and the Virgin's Son.

Then to the watchful shepherds it was told,
Who heard the angelic herald's voice, 'Behold,
I bring you tidings of a Saviour's Birth
To you and all the nations of the earth:
This day hath God fulfilled His promised word,
This day is born a Saviour, Christ the Lord.'

He spake; and straightway that celestial choir
In hymns of joy, unknown before, conspire;
The praises of redeeming love they sang,
And Heaven's whole orb with alleluyas rang;
God's highest glory was their anthem still,
Peace on the earth, and unto men goodwill.

To Bethl'em straight the enlightened shepherds ran
To see the wonder God had wrought for man,
And found, with Joseph and the blessed Maid,
Her son, the Saviour, in a manger laid:
Joyful, the wondrous story they proclaim –
The first Apostles of His infant fame.

Like Mary let us ponder in our mind
God's wondrous love in saving lost mankind;
Trace we the Babe, Who hath retrieved our loss,
From His poor manger to His bitter Cross;
Then may we hope, angelic hosts among,
To sing, redeemed, a glad triumphal song.

As **GLORY TO GOD IN THE HIGHEST**, an ancient Christian hymn of praise, is sung, the priest honours God's Presence, marked by the Altar, using incense.

Priest:

All:

7 Glo-ry to God in the high - est and peace to His

14 peo-ple on earth, Lord God, hea - ven-ly King, al -

21 migh - ty God and Fa - ther; we wor - ship You we

27 give You thanks, we praise You_ for Your Glo - ry.

35 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord

41 God, Lamb of_ God, You take a - way the sins of the

48 world, have mer - cy on us; You are sea-ted at the

56 right hand of the Fa - ther, re - ceive our_ pray'r.

62 For You a - lone are the ho - ly One, You a - lone are the

(continued over the page)



Let us pray:

THE COLLECT

[Amen.](#)

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 **ALLELUIA** and them all repeat it:*



THE GRADUAL VERSE

R.\ Alleluia, alleluia, alleluia, alleluia!

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 John.
Glory to You, O Lord.

THE GOSPEL READING

This is the Gospel of the Lord.
Praise to You, O Christ.

SIT

THE SERMON

STAND

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

KNEEL

For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary
and was made man.

STAND

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.

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We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection 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, hear us.

Lord, graciously hear us.

At the end:

... through Jesus Christ our Lord:

Amen.

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.

And also with you.

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 censed because we are, by our Baptism, included in the priestly activity of Christ. During this all sing the following hymn:

Once in royal David's city
Stood a holy cattle shed,
Where a Mother laid her Baby
In a manger for His bed:
Mary was that mother mild,
Jesus Christ her little Child.

He came down to earth from Heaven,
Who is God and Lord of all,
And His shelter was a stable
And His cradle was a stall;
With the poor, and mean, and lowly,
lived on earth our Saviour holy.

And through all His wondrous childhood
He would honour and obey,
Love and watch the lowly Maiden
In whose gentle arms He lay;
Christian children all must be
Mild, obedient, good as He.

For He is our childhood's pattern,
Day by day like us He grew;
He was little, weak and helpless,
Tears and smiles like us He knew;
And He feeleth for our sadness,
And He shareth in our gladness.

And our eyes at last shall see Him
Through His own redeeming love,
For that child so dear and gentle
Is our Lord in Heaven above;
And He leads His children on
To the place where He is gone.

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Not in that poor lowly stable,
With the oxen standing by,
We shall see Him, but in Heaven,
Set at God's right hand on high.
When like stars His children crowned,
All in white shall wait around.

Yours, Lord, is the greatness, the power, the glory, the splendour
and the majesty; everything in Heaven and earth is Yours.

[All things come from You and of Your own do we give You.](#)

THE PRAYER OVER THE BREAD AND WINE

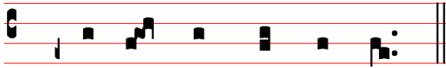
[Amen.](#)

The Lord be with you.



R.\ And also with you.

Lift up your hearts.



R.\ We lift them to the Lord.

Let us give thanks to the Lord our God.



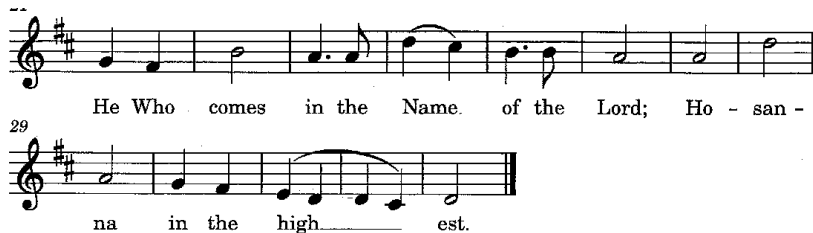
R.\ It is right to give Him thanks and praise.

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

A three-staff musical score in treble clef, key of D major (two sharps), and 2/4 time. The first staff (measures 7-12) contains the lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of pow - er and'. The second staff (measures 13-18) contains 'might, Hea - ven and earth are full of Your glo -'. The third staff (measures 19-24) contains 'ry, Ho - san - na in the high est. Bles - sed is'. Measure numbers 7, 13, and 21 are indicated at the start of their respective staves.

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, Hea - ven and earth are full of Your glo -
ry, Ho - san - na in the high est. Bles - sed is

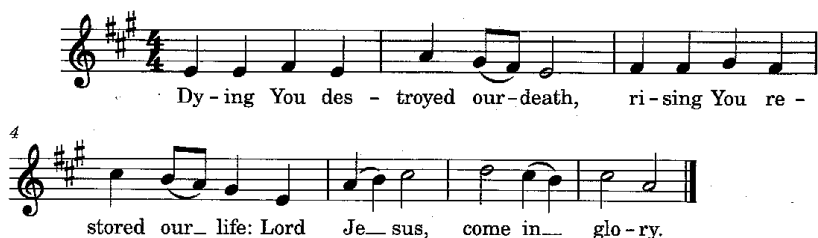
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KNEEL

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:



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

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



In the unity of the Holy Spirit:



Let us give thanks to the Lord our God.



Let us pray for the coming of the Kingdom in the words our Saviour gave us.

Our Father in Heaven,

hallowed by Your Name,

Your Kingdom come,

Your will be done on earth as it is in Heaven.

Give us today our daily bread

and forgive us our sins

as we forgive those who sin against us.

Lead us not into temptation,

but deliver us from evil.

(continued over the page)

For the Kingdom, the power
and the glory are Yours,
now and for ever. Amen.

We break this bread to share in the Body of Christ.
Though we are many, we are one body,
because we all share in one bread.

As the bread is broken, this ancient Christian hymn is sung:

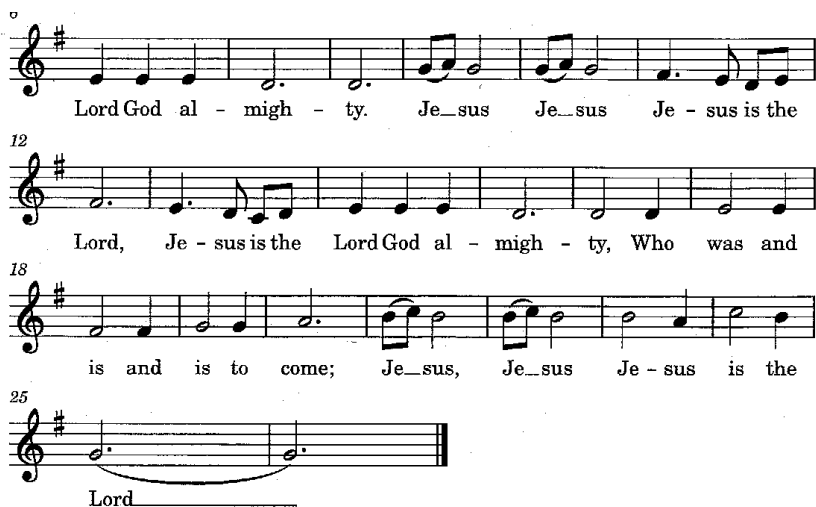
Lamb of God, You take a - way the sins_ of the
world, have mer - cy on us. Lamb of God, You
take a - way the sins_ of the world, grant_ us
peace.

*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:*

The gifts of God for the people of God.

Je - sus, Je - sus, Je - sus is the Lord, Je - sus is the

(continued over the page)



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**:*

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story
Now proclaim Messiah's Birth:
Gloria in excelsis Deo,
Gloria in excelsis Deo.

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Shepherds, in the field abiding,
Watching o'er your flocks by night,
God with man is now residing;
Yonder shines the Infant Light:
Gloria &c

Sages, leave you contemplations;
Brighter visions beam afar;
Seek the great Desire of nations;
Ye have seen His natal star:
Gloria &c

Saints before the altar bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In His Temple shall appear:
Gloria &c

Though an Infant now we view Him,
He shall find His Father's throne,
Gather all the nations to Him;
Every knee shall then bow down:
Gloria &c

*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. The priest then sings the final prayer of the
Mass:*

Let us pray:

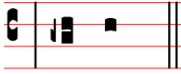
STAND

THE POSTCOMMUNION PRAYER

Amen.

Brief notices may follow.

THE BLESSING (+)



R.\ Amen.

The Mass is ended. Go in the peace of Christ.

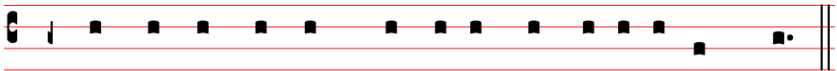


R.\ Thanks be to God.

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

O higher than the Cherubim, / More glorious than the Seraphim,
Lead their praises, alleluia! / Thou bearer of the eternal Word,
Most gracious magnify the Lord. / Alleluia, alleluia, alleluia,
alleluia, alleluia!

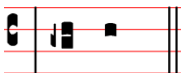
Pray for us, O holy Mother of God:



R.\ That we may be made worthy of the promis-es of Christ.

Let us pray:

THE COLLECT OF THE ANGELUS



R. \ Amen.

As the ministers leave the church all sing:

*Hark! the herald-angels sing
Glory to the new-born king,
Peace on earth, and mercy mild,
God and sinners reconciled.
Joyful, all ye nations, rise,
Join the triumph of the skies;
With th' Angelic host proclaim,
"Christ is born in Bethlehem."
Hark! the herald-angels etc.*

Christ, by highest Heav'n adored,
Christ, the everlasting Lord,
Late in time behold Him come,
Offspring of the Virgin's Womb.
Veiled in flesh the Godhead see!
Hail, the incarnate Deity!
Pleased as man with man to dwell,
Jesus, our Immanuel.
Hark! the herald-angels etc.

Hail, the heaven-born Prince of Peace!
Hail, the Sun of righteousness!
Light and life to all He brings,
Ris'n with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark! the herald-angels etc