



The

Parish

Church

Of

Saint

Matthew

~

Big Lamp

~

Newcastle

The
Liturgy
for
the Mass
of the
Lord's Supper

- **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.

- **The Mass of the Lord's Supper:**

This Liturgy is the first of the three great Liturgies of the Easter Triduum when we celebrate and reflect upon the Mystery at the centre of our Faith.

Usually, after the sermon, the priest, the president of the community, following the example of Christ, washes the feet of twelve members of the congregation.

At the end of the Mass, the Blessed Sacrament is carried in procession to the Altar of Repose where It will rest until the Solemn Liturgy tomorrow. Evoking memories of Christ's walk to the Garden of Gethsemane, where He was abandoned and betrayed, this procession leads to the Watch, when we can be with the Lord in prayer. Please try to find some time to come and pray in the Sacramental Presence of Christ as part of Your preparation for the Easter celebration.

- **This service:**

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

*When the bell rings, all **STAND** and sing the **ENTRANCE HYMN** as the priest and those with him enter the church:*

Love divine, all loves excelling,
Joy of Heaven, to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesu, Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Come, almighty to deliver,
Let us all Thy life receive;
Suddenly return and never,
Never more Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray, and praise Thee, without ceasing,
Glory in Thy perfect love.

Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation,
Perfectly restored in Thee,
Changed from glory into glory,
Till in Heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

*As the priest goes to the Altar, the choir sings the **INTROIT ANTIPHON:***

We should glory in the Cross of our Lord Jesus Christ, for He is our Salvation, our life and our Resurrection; though Him we are saved and made whole. May God have mercy on us and bless us: may He cause His face to shine upon us and have mercy on us. Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning is now and ever shall be, world without end. Amen.

We should glory &c

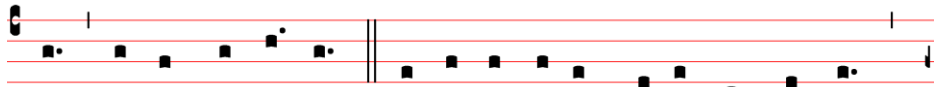
*As **GLORY BE TO GOD ON HIGH**, an ancient Christian hymn of praise, is sung, the priest honours God's Presence, marked by the Altar, using incense.*

Priest:

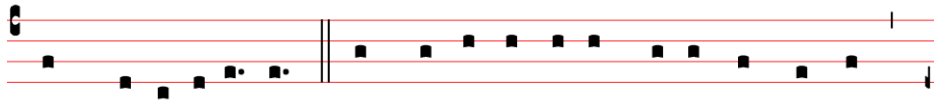
All:

Glo-ry be to God on high; and on earth peace, good will towards
men. We praise Thee; We bless Thee; We worship Thee; We
glo-ri-fy Thee; We give thanks to Thee for Thy great Glo-ry, O
Lord God, heavenly King, God the Father Almighty. O Lord,
the only be-gotten Son, Je-sus Christ; O Lord God, Lamb of

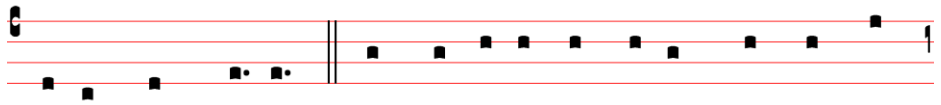
(continued over the page)



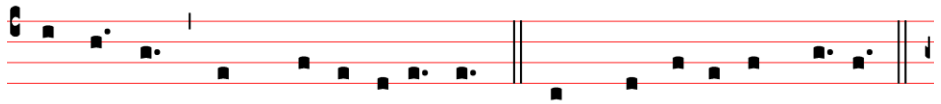
God, Son of the Fa-ther, That ta-kest away the sins of the world,



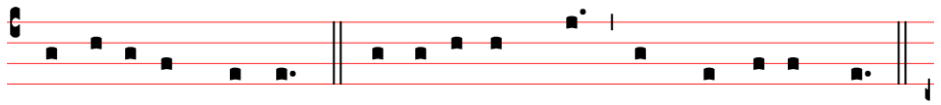
have mercy upon us. Thou that ta-kest away the sins of the world,



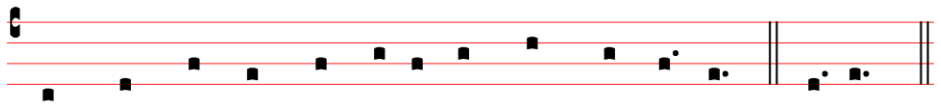
re-ceive our pray-er. Thou that sit-test at the right hand of God



the Fa-ther, have mercy upon us. For Thou only art ho-ly;



Thou only art the Lord; Thou only, O Christ, with the Ho-ly Ghost,



art most high in the glo-ry of God the Fa-ther. Amen.

Let us pray:

THE COLLECT



R. \ Amen.

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

After the sermon, the Vicar washes the feet of members of the congregation in recollection of Christ's own action at the Last Supper.

If you are one of those to have your feet washed, please proceed to the seats laid out for the purpose and remove a shoe and any other covering of the foot. Once all have had their feet washed, the priest will bow to you; you put back on your shoe &c and return to your place.

*During the **WASHING OF FEET**, the following are sung:*

As the priest prepares to wash the feet:

A new commandment I give unto you: that ye love one another as I have loved you, saith the Lord.

Blessed are those that are undefiled in the way: and walk in the Law of the Lord.

A new commandment &c

(continued over the page)

During the Washing of Feet:

Where charity and love are, there is God.

The love of Christ hath joined us in one. Let us rejoice and be glad in Him. Let us fear and let us love the living God. Let us love one another in sincerity of heart.

Where charity &c

When, therefore, we are joined together, let us not be divided in spirit. Let all malicious wrangling and contentions cease. And let Christ our God be in the midst of us.

Where charity &c

So may we with the blessed see for ever. In glory the light of Thy Countenance, Christ our God. Joy that is infinite and undefiled. For ever and ever, world without end. Amen.

Where charity &c

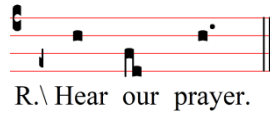
The priest invites the congregation to offer intercessions to God our Father:

THE INTERCESSIONS

Response to the intercessions:

Lord, in Your mercy.

Hear our prayer.



At the end:

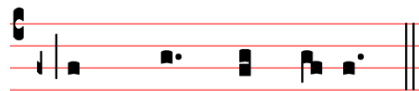
... through Jesus Christ our Lord:



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:

When we are gathered together, let us take heed not to be divided in mind. Let there be an end to bitterness and quarrels, an end to strife; and in our midst be Christ our God.

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

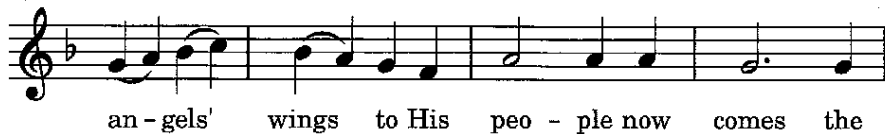
9
they cry out their thrice - ho - ly hymn

13
prai - sing the life gi - ving Tri - ni - ty lay a -

18
side all ear - ly care, borne by the pow - er of

(continued over the page)

23



27



32



*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:*

O Thou, Who at Thy Eucharist didst pray
 That all Thy Church might be for ever one,
 Grant us at every Eucharist to say
 With longing heart and soul, "Thy Will be done."
 O may we all one Bread, one Body be,
 Through this blest Sacrament of Unity.

(continued over the page)

For all Thy Church, O Lord, we intercede;
Make Thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead,
By drawing all to Thee, O Prince of Peace:
Thus may we all one Bread, one Body be,
Through this blest Sacrament of Unity.

We pray Thee, too, for wanderers from Thy fold,
O bring them back, Good Shepherd of the sheep,
Back to the Faith, which saints believed of old,
Back to the Church which still that Faith doth keep;
Soon may we all one Bread, one Body be,
Through this blest Sacrament of unity.

So, Lord, at length when sacraments shall cease,
May we be one with all Thy Church above,
One with the saints in one unbroken peace,
One with Thy saints in one unbounded love:
More bless-ed still in peace and love to be
One with the Trinity in Unity.

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.

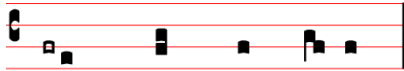
THE PRAYER OVER THE BREAD AND WINE



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.

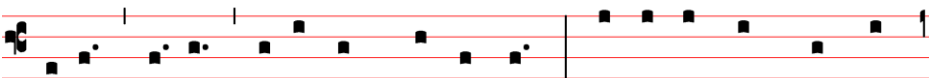
Let us give thanks unto our Lord God.



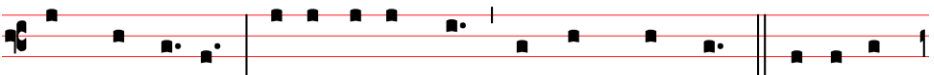
It is meet and right so to do.

*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 high. Blessed is



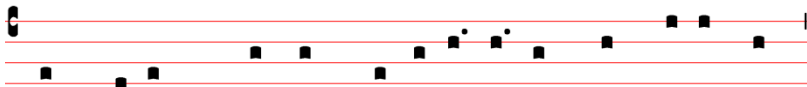
He that cometh in the Name of the Lord. Ho-sanna in the high-est.

KNEEL

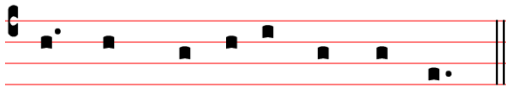
The priest then continues the prayer. As he repeats the words spoken by Jesus at the Last Supper, we acknowledge the presence of Christ in the sacramental bread and wine. A bell rings three times as the consecrated bread is held up for everyone to see; a few moments later, the bell rings three times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



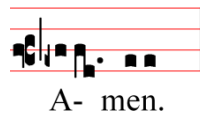
Lord, by Your Cross and Res-urrection you have set us free.



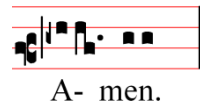
You are the Saviour of the world.

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:

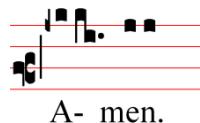
... by Whom and with Whom and in Whom:



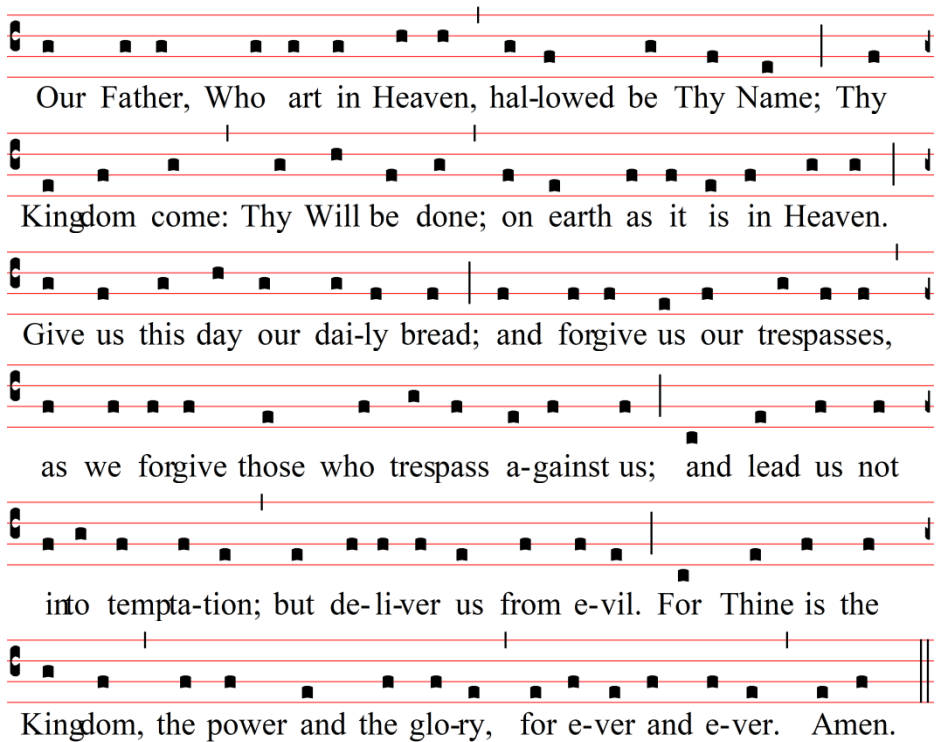
in the unity of the Holy Spirit,



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

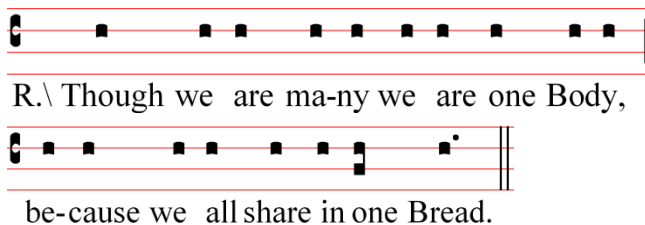


Let us ask God our Father to forgive us our sins and bring us to forgive those who sin against us:

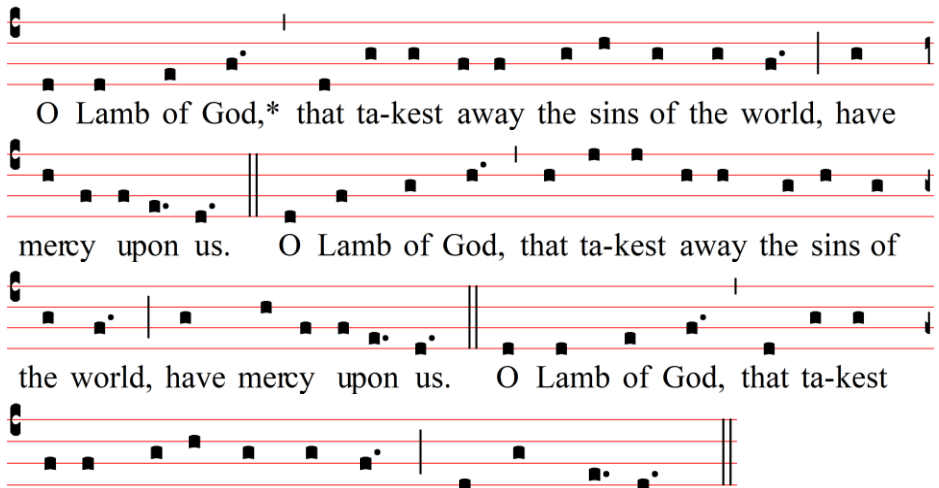


Our Father, Who art in Heaven, hal-lowed be Thy Name; Thy Kingdom come: Thy Will be done; on earth as it is in Heaven. Give us this day our dai-ly bread; and forgive us our trespasses, as we forgive those who trespass a-gainst us; and lead us not into tempta-tion; but de-li-ver us from e-vil. For Thine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



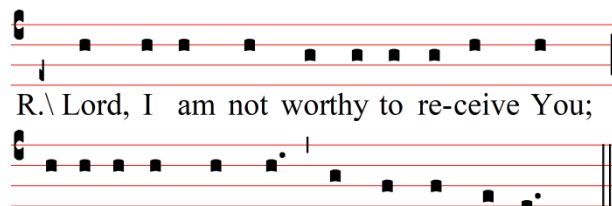
R.\ Though we are ma-ny we are one Body, be-cause we all share in one Bread.



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.***

This Body will be given for you. This is the Cup of the New Covenant in My Blood; wherever You receive them, do so in remembrance of Me.

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**:*

And now, O Father, mindful of the love
That brought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure immortal Sacrifice.

Look, Father, look on His anointed face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid and our Faith so dim:
For lo! Between our sins and their reward
We set the pattern of Thy Son our Lord.

And then for those, our dearest and our best,
By this prevailing presence we appeal;
O fold them closer to Thy mercy's breast,
O do Thine utmost for their souls' true weal:
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

(continued over the page)

And so we come; O draw us to Thy feet,
Most patient Saviour, Who canst love us still;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill:
In Thine own service make us glad and free,
And grant us never more to part with Thee.

*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:***

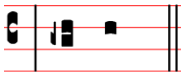
Let these three abide in you: faith, hope and love; but the greatest of these is love. Now faith, hope and love remain, these three, but the greatest of these is love.

The priest then sings the final prayer of the Mass:

Let us pray:

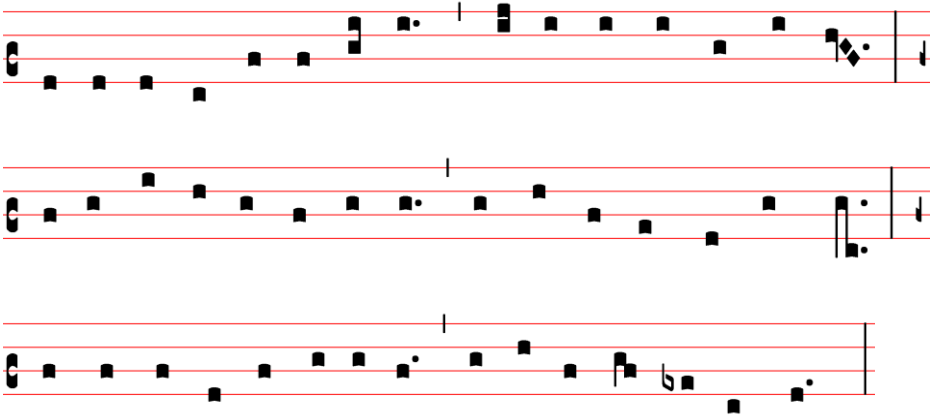
STAND

THE POSTCOMMUNION PRAYER



R. \ Amen.

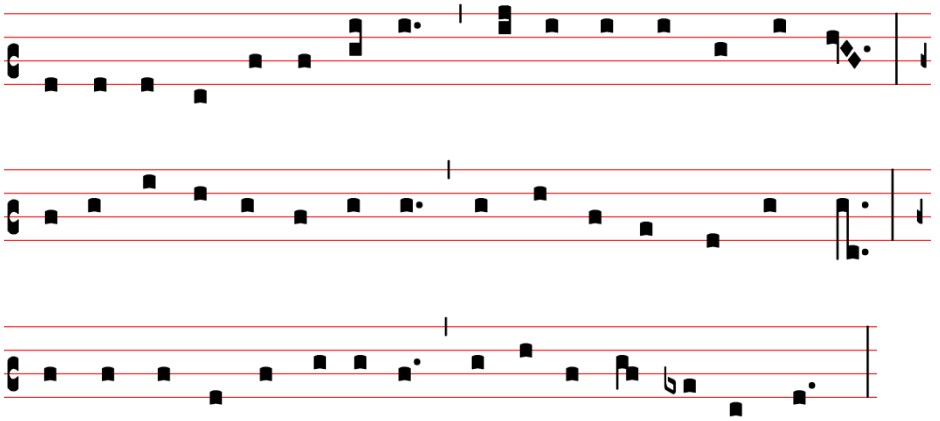
The Sacrament to be reserved for tomorrow's Liturgy is now carried in procession to the Altar of Repose. It is customary to KNEEL as the Sacrament passes. During the procession, the following hymn is sung, the verses being interspersed by short pieces of music:



Of the glorious Body telling,
O my tongue, its mysteries sing,
And the Blood, all price excelling,
Which the world's eternal King,
In a spotless womb once dwelling,
Shed for this world's ransoming.

Given for us, for us descending,
Of a virgin to proceed,
Man with man in converse blending,
Scattered He the Gospel seed,
Till His sojourn drew to ending,
Which He closed in wondrous deed.

(continued over the page)

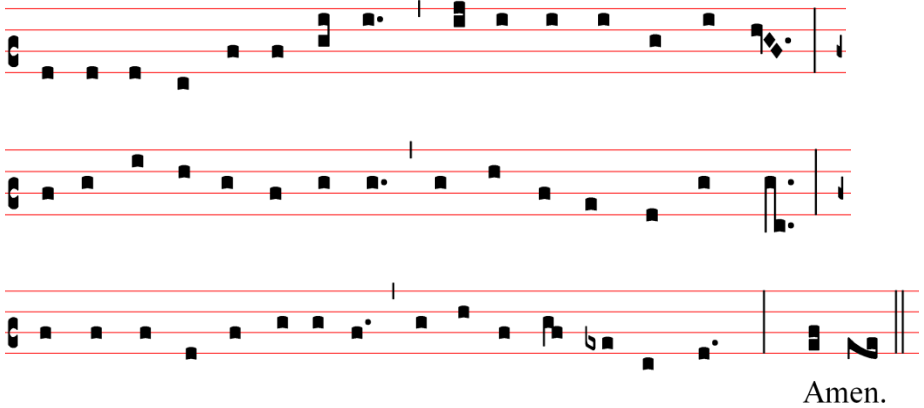


At the last great Supper lying
Circled by His chosen band,
Duly with the law complying,
First He finished its command,
Then, immortal food supplying,
Gave Himself by His own hand.

Word-made-flesh, by Word He maketh
Bread His very Flesh to be;
Man in wine Christ's Blood partaketh:
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery.

(continued over the page)

Once the Blessed Sacrament has been placed on the Altar of Repose:



Therefore, we before Him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith our outward sense befriending
Makes the inward vision clear.

Glory let us give, and blessing,
To the Father and the Son,
Honour, might and praise addressing
While eternal ages run;
Ever to His love confessing,
Who from Both with Both is One.

*The Presence of Christ in the Sacrament is honoured with incense during the hymn. The Liturgy is now concluded. **SILENCE** now pervades the church so that those who wish to remain and pray in the Presence of our Lord can so do without distraction.*

After the Mass, the High Altar is stripped whilst **Psalm XXII** is recited:



They part my garments among them, * and cast lots upon my vesture.



MY God, my God, look upon me; why hast thou *forsaken* me : and art so far from my health, and from the words *of* my complaint?

2 O my God, I cry in the day-time, but thou *hearest* not : and in the night-season also I *take* no rest.

3 And thou continuest *holy* : O thou worship of *Israel*.

4 Our fathers *hoped* in thee : they trusted in thee, and thou didst *deliver* them.

5 They called upon thee, and were *holpen* : they put their trust in thee, and were not *confounded*.

6 But as for me, I am a worm, *and* no man : a very scorn of men, and the outcast of *the* people.

7 All they that see me laugh *me* to scorn : they shoot out their lips, and shake their *heads*, saying,

8 He trusted in God, that he would *deliver* him : let him deliver him, if he *will* have him.

9 But thou art he that took me out of my *mother's* womb : thou wast my hope, when I hanged yet upon my *mother's* breasts.

10 I have been left unto thee ever since *I* was born: thou art my God, even from *my* mother's womb.

11 O go not from me, for trouble is *hard* at hand : and there is none *to* help me.

12 Many oxen are come *about* me : fat bulls of Basan close me in *on* ev'ry side.

(continued over the page)



13 They gape upon me *with* their [^]mouths : as it were a ramping and *a* [^]roaring lion.

14 I am poured out like water, | and all my bones are *out* of [^]joint : my heart also in the midst of my body is even like *melting* wax.

15 My [^]strength is dried up like a potsherd, | and my tongue cleaveth *to* my gums : and thou shalt bring me into the *dust* of death.

16 For many dogs are come *about* me : and the council of the wicked layeth siege *against* me.

17 They pierced my hands and my feet; I may tell *all* my [^]bones : they stand staring and looking *upon* me.

18 They part my garments *among* them : and cast lots upon *my* vesture.

19 But be not thou far from *me*, O Lord : thou art my succour, haste thee *to* help me.

20 Deliver my soul *from* the [^]sword : my darling from the power *of* the dog.

21 Save me from the *lion's* [^]mouth : thou hast heard me also from among the horns of the *unicorns*.

22 I will declare thy Name unto my *brethren* : in the midst of the congregation will *I* praise thee.

23 O praise the Lord, ye that *fear* him : magnify him, all ye of the seed of Jacob, | and fear him, all ye seed *of* [^]Israel;

24 For he hath not despised, nor abhorred, the low estate *of* the [^]poor : he hath not hid his face from him, | but when he called unto him *he* heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them *that* fear him.

26 The poor shall eat and be *satisfied* : they that seek after the Lord shall praise him; | your heart shall live *for* ever.

(continued over the page)



27 All the ends of the world shall remember themselves, and be turned *unto* the Lord : and all the kindreds of the nations shall worship *before* him.

28 For the kingdom *is* the Lord's : and he is the Governor among *the* people.

29 All such as be fat *upon* earth : have eaten and *worship*-ped.

30 All they that go down into the dust shall kneel *before* him : and no man hath quickened *his* own soul.

31 My seed shall *serve* him : they shall be counted unto the Lord for a *generation*.

32 They shall come, and the heavens shall declare his *righteousness* : unto a people that shall be born, whom the *Lord* hath made.



They part my garments among them, * and cast lots upon my vesture.