



The

Parish

Church

Of

Saint

Matthew

~

Big Lamp

~

Newcastle

The

Liturgy

for

the High Mass

on

Palm Sunday

- **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.

- **Palm Sunday:**

Palm Sunday is the first day of Holy Week, the final preparation for the celebration of Christ's Resurrection at Easter.

The Liturgy at the principal Mass has two particular features. First, there is the commemoration of the Triumphal Entry of Christ into Jerusalem. As He rode into the city, people waved palms and hailed Him as their King. We bless palms and then re-present this event in our procession.

The mood then changes dramatically as the Proclamation of the Passion (the account of Christ's Suffering and Crucifixion) dominates the rest of the Mass. The Passion is sung by the choir. It is quite long and if weariness should get the better of you, please sit down.

- **This service:**

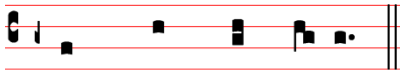
Following the ancient Christian tradition, inherited from the Jewish practice, much of our Liturgy is sung.

The people assemble at the direction of the wardens prior to the commencement of the Liturgy. As the priest moves to join the congregation, the choir sings:

The multitudes with flowers and with palms go forth to meet the Redeemer; and render worthy homage to the triumphant Conqueror: the Gentiles with their lips proclaim the Son of God: and in the praise of Christ, their voices thunder through the skies, "Hosanna."

The priest, president of the Liturgy, greets the people:

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



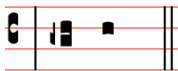
R.\ And with thy spir- it.

The priest introduces the Liturgy, then:

Let us pray:

Everyone holds up their palm crosses to be blessed:

THE BLESSING OF PALMS



R.\ Amen.

During the sprinkling of the palms, the choir sings:

The children of the Hebrews, carrying their palms and olive branches went forth to meet the Lord, crying out and saying: Hosanna in the highest! Hosanna to the Son of David! Blessed is He who comes in the Name of the Lord. Hosanna in the highest!

There follows the account of Jesus' Triumphant Entry into Jerusalem, which we shall recall in the procession. Incense is used to honour the Presence of Christ in the words of the Gospel.

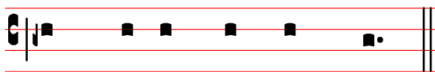
Hear the Gospel of our Lord Jesus Christ according to Matthew.



Glo-ry be to Thee, O Lord.

THE PALM GOSPEL

This is the Gospel of the Lord.



Praise be to Thee, O Christ.

+ Let us go forth in Peace:



R. In the Name of Christ. Amen.

Then all sing:

*All glory, laud and honour to Thee, Redeemer, King,
To Whom the lips of children made sweet hosannas ring.*

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessed One.
All glory &c

(continued over the page)

The company of angels
Are praising Thee on high,
And mortal men and all things
Created make reply.

All glory &c

The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

All glory &c

To Thee before Thy Passion
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

All glory &c

At the station, the choir sings:

O Jerusalem, look to the East and behold: lift up Thine eyes, O Jerusalem and behold
the power of thy King.

The procession resumes:

*All glory, laud and honour to Thee, Redeemer, King,
To Whom the lips of children made sweet hosannas ring.*

Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

All glory &c

(continued over the page)

Do Thou direct our footsteps
Upon our earthly way,
And bring us by Thy mercy
To Heaven's eternal day.

All glory &c

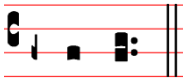
Within that blessed City
Thy praises may we sing,
And ever raise hosannas
To our most loving King.

All glory &c

Arriving at the Altar, the priest honours God's Presence, marked by the Altar, using incense.

Let us pray:

THE COLLECT



R. \ 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 **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.

Those who are to proclaim the Passion take their places. Incense is not used at the Proclamation of the Passion, nor are the customary Gospel responses.

The Passion of our Lord Jesus Christ according to Matthew.

As soon as it was morning, the chief priests, with the elders and scribes and the whole council held a consultation; and they bound Jesus and led Him away and delivered Him to Pilate. And Pilate asked Him,

Are You the King of the Jews?

And He answered him.

You have said so.

And the chief priests accused Him of many thing; and Pilate asked Him again,

Have you no answer to make? See how many charges they bring against You.

(continued over the page)

But Jesus made no further answer, so that Pilate wondered. Now at the feast he used to release for them any one prisoner whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate what he was wont to do for them. And he answered them,

Do you want me to release for you the King of the Jews?

For he perceived that it was out of envy that the chief priests had delivered Him up. But the chief priests stirred up the crowd to have him release for the Barabbas instead. And Pilate again said to them,

Then what shall I do with the man whom you call the King of the Jews?

And they cried out again,

Crucify Him.

And Pilate said to them,

Why, what evil has He done?

And they shouted all the more,

Crucify Him.

So Pilate, wishing to satisfy the crowd, released for the Barabbas; and having scourged Jesus, he delivered Him to be crucified. And the soldiers led Him away inside the palace (that is the Praetorium); and they called together the whole battalion. And they clothed Him in a purple cloak; and plaiting a crown of thorns they put in on Him. And they began to salute Him,

Hail, King of the Jews.

And they struck His head with a reed and spat upon Him and they knelt down in homage to Him. And when they had mocked Him, they stripped Him of the purple cloak and put His own clothes on Him. And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry His Cross.

(continued over the page)

And they brought Him to the place called Golgotha (which means the place of the skull). And they offered Him wine mingled with myrrh; but He did not take it. And they crucified Him and divided His garments among them, casting lots for them, to decide what each should take. And it was the third hour when they crucified Him. And the inscription of the charge against Him read, The King of the Jews. And they crucified with Him two robbers, one on His right and one on His left. And those who passed by derided Him, wagging their heads and saying:

Aha! You who would destroy the Temple and build it in three days, save Yourself and come down from the Cross!

So also the chief priests mocked Him one to another with the scribes, saying,

He saved others; He cannot save Himself. Let the Christ, the King of Israel, come down now from the Cross, that we may see and believe.

Those who were crucified with Him also reviled Him. And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice,

Eloi, Eloi, lama sabach-thani?

Which means,

My God, My God, why have You forsaken Me?

And some of the bystanders said,

Behold, He is calling Elijah.

And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to Him to drink, saying,

Wait, let us see whether Elijah will come to take Him down.

And Jesus uttered a loud cry and breathed His last.

All KNEEL for a short while before the Passion resumes.

(continued over the page)

STAND

And the curtain of the Temple was torn in two, from top to bottom. And when the centurion, who stood facing Him, saw that He thus breathed His last, he said,

Truly, this was a Son of God.

There were also women looking on from afar, among whom were Mary Magdalene and Mary the mother of James the younger and of Joses, and Salome, who when He was in Galilee, followed Him and ministered to Him; and also many other women who came up with Him to Jerusalem.

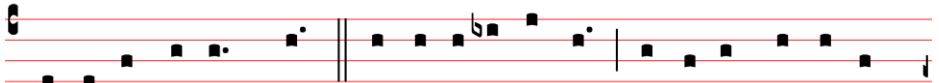
SIT

THE SERMON

STAND

Priest:

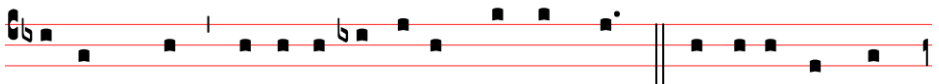
All:



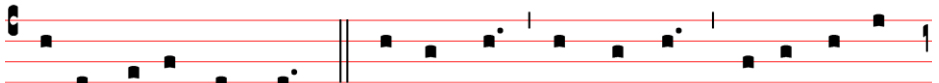
We be-lieve in one God, the Father almighty, Ma-ker of Heaven and



earth; and of all things vi-sible and irvi-sible: and in one Lord

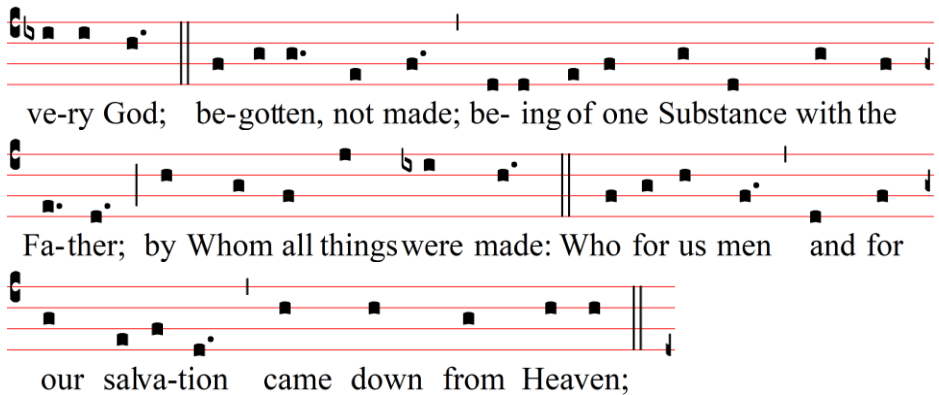


Je-sus Christ, the only-be-gotten Son of God; be-gotten of His



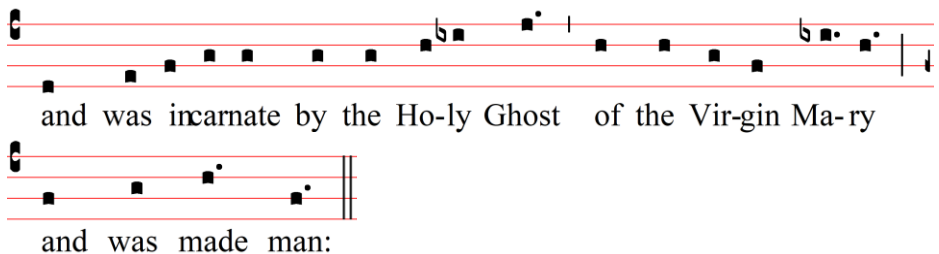
Father be-fore all worlds; God of God, Light of Light, ve-ry God of

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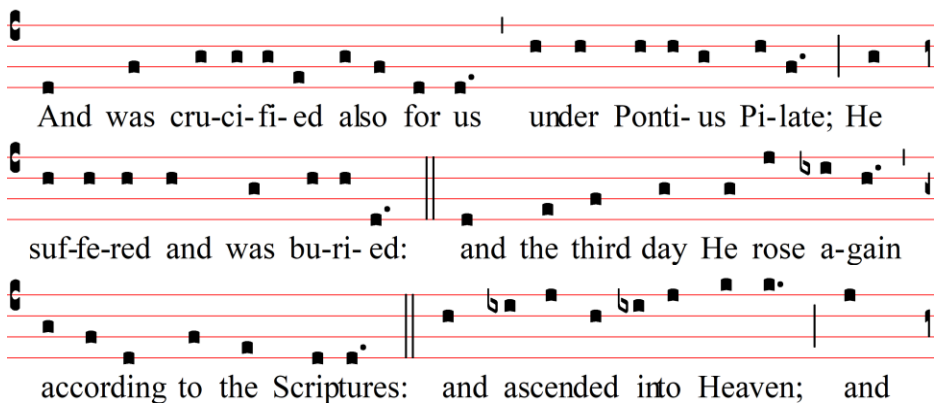
ve-ry God; be-gotten, not made; be- ing of one Substance with the
 Fa-ther; by Whom all things were made: Who for us men and for
 our salva-tion came down from Heaven;

KNEEL



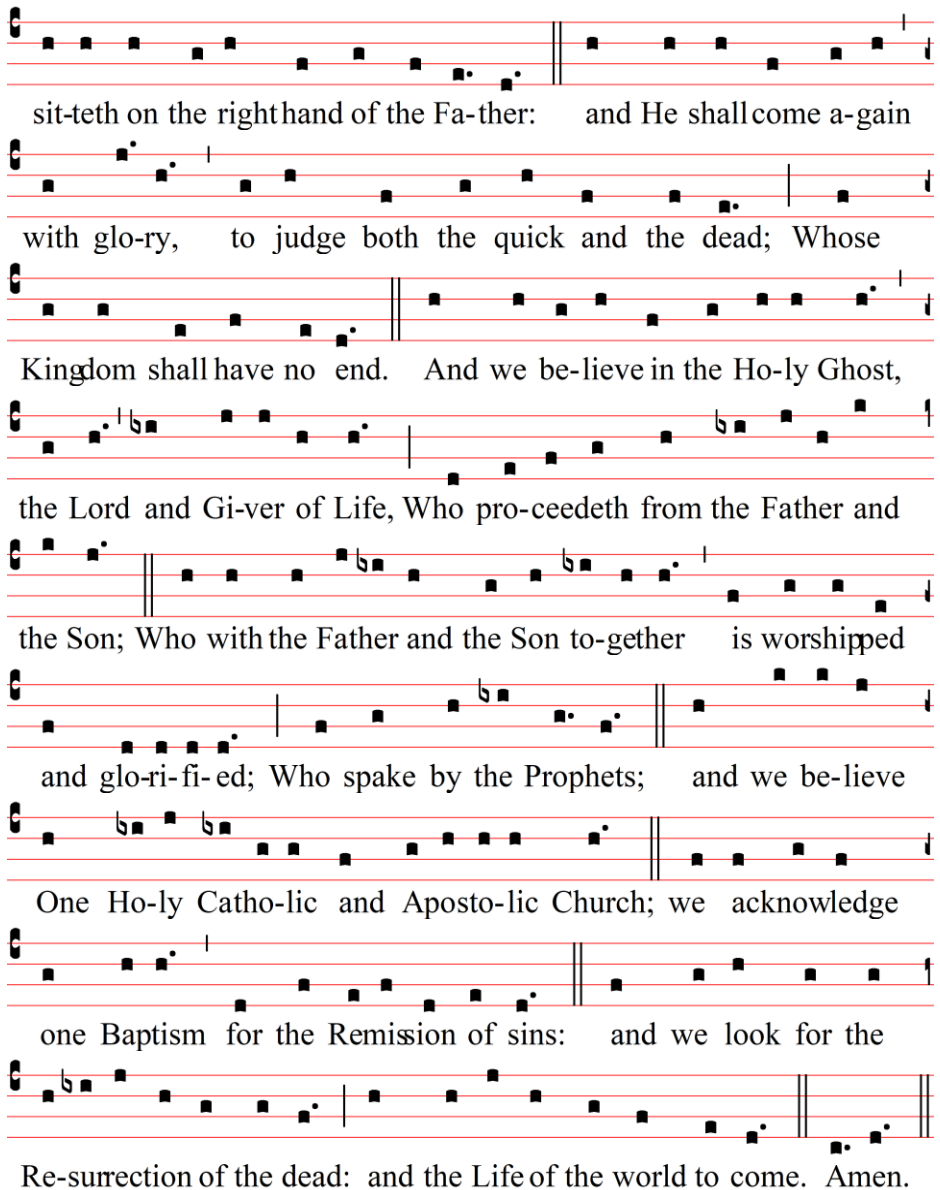
and was incarnate by the Ho-ly Ghost of the Vir-gin Ma-ry
 and was made man:

STAND



And was cru-ci-fi-ed also for us under Ponti-us Pi-late; He
 suf-fe-red and was bu-ri-ed: and the third day He rose a-gain
 according to the Scrip-tures: and ascended into Heaven; and

(continued over the page)

The image displays a musical score for the Credo, consisting of ten staves of music. Each staff begins with a treble clef and a common time signature (C). The notes are represented by square black symbols on a five-line red staff. The lyrics are printed below the staves, with vertical lines indicating the alignment of the text with the musical notes. The text is: "sit-teth on the right hand of the Fa-ther: and He shall come a-gain with glo-ry, to judge both the quick and the dead; Whose Kingdom 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 Aposto-lic Church; we acknowlege 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 music features various rhythmic values, including quarter, eighth, and sixteenth notes, as well as rests and bar lines. The final staff concludes with a double bar line and repeat dots.

sit-teth on the right hand of the Fa-ther: and He shall come a-gain

with glo-ry, to judge both the quick and the dead; Whose

Kingdom 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 Aposto-lic Church; we acknowlege

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 choir sings the OFFERTORIUM:

My heart awaited reproach and misery; and I hoped for one who would grieve with me, but there was none: I looked for one who would comfort me and there was no one. For food they gave me gall: in my thirst they gave me vinegar to drink.

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

(continued over the page)

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:*

My song is love unknown,
 My Saviour's love to me,
 Love to the loveless shown,
 That they might lovely be.
 O, who am I,
 That for my sake,
 My Lord should take
 Frail flesh, and die?

He came from His blest throne,
 Salvation to bestow:
 But men made strange, and none
 The longed-for Christ would know.
 But O, my Friend,
 My Friend indeed,
 Who at my need
 His life did spend!

(continued over the page)

Sometimes they strew His way,
And His sweet praises sing;
Resounding all the day
Hosannas to their King.
Then 'Crucify!'
Is all their breath,
And for His Death
They thirst and cry.

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!
Yet, they at these
Themselves displease,
And 'gainst Him rise.

They rise, and needs will have
My dear Lord made away;
A murderer they save,
The Prince of life they slay.
Yet cheerful He
To suffering goes,
That He His foes
From thence might free.

In life no house, no home,
My Lord on earth might have;
In death no friendly tomb,
But what a stranger gave.
What may I say?
Heav'n was His home;
But mine the tomb
Wherein He lay.

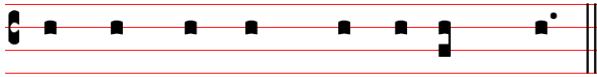
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Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like Thine!
This is my Friend,
In Whose sweet praise
I all my days
Could gladly spend.

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.

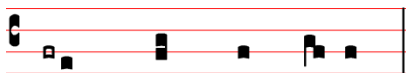
THE PRAYER OVER THE BREAD AND WINE



R.\ Amen.

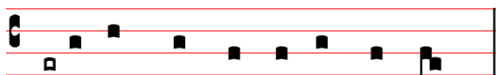
The priest begins the **GREAT PRAYER OF THANKSGIVING:**

The Lord be with you.



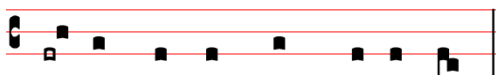
And with thy spi- rit.

Lift up your hearts.



We lift them up unto the Lord.

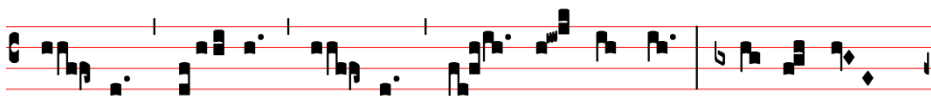
Let us give thanks unto our Lord God.



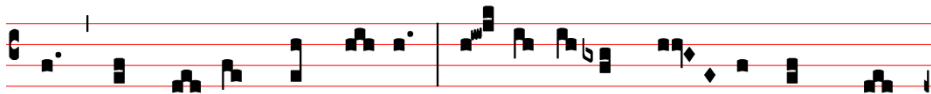
It is meet and right so to do.

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

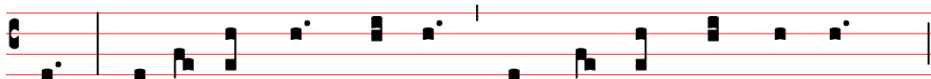
... for ever praising You and singing:



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 Who comes in the Name of the Lord:

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Ho- sanna- in the high-est.

KNEEL

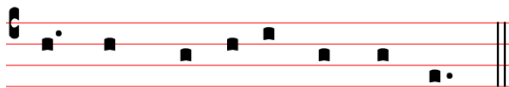
The priest then continues the prayer. As he repeats the words spoken by Jesus at the Last Supper, we acknowledge the presence of Christ in the sacramental bread and wine. A bell rings three times as the consecrated bread is held up for everyone to see; a few moments later, the bell rings three times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

The priest then continues the prayer until:

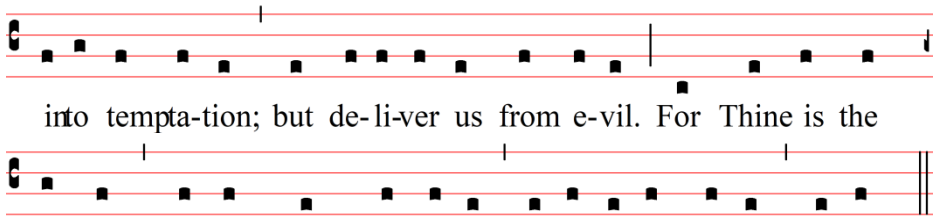
... we proclaim His Death and Resurrection until He comes in glory:



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

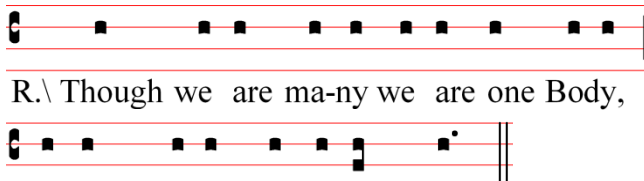


You are the Saviour of the world.

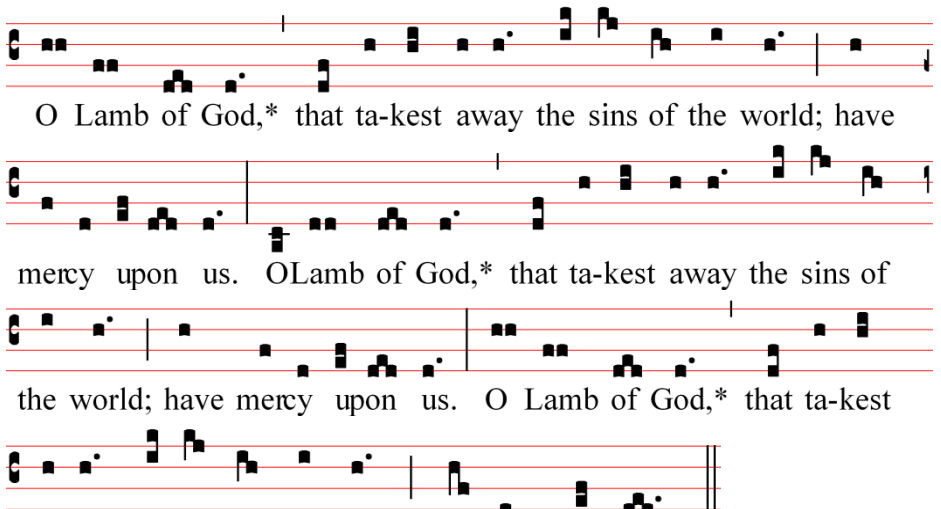


into tempta-tion; but de-li-ver us from e-vil. For Thine is the
 Kingdom, the power and the glo-ry, for e-ver and e-ver. Amen.

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.

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

Glory be to Jesus,
Who in bitter pains,
Poured for me the life-blood
From His sacred veins.

Grace and life eternal
In that Blood I find;
Blest be His compassion
Infinitely kind.

Blest through endless ages
Be that precious stream,
Which from endless torments
Did the world redeem.

Abel's blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries.

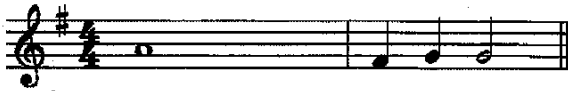
Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs;

Oft as earth exulting
Wafts its praise on high,
Angel-hosts rejoicing
Make their glad reply.

Lift ye then your voices;
Swell the mighty flood;
Louder still and louder
Praise the precious Blood.

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;



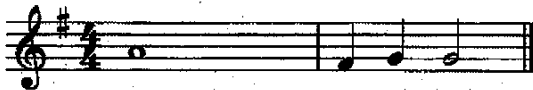
Holy Mary, Mother of God, pray for us sinners, now

9



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

Behold the Handmaid of the Lord.

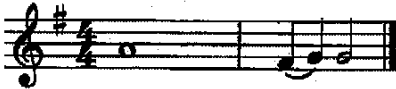


Be it unto me according to Thy Word.

Hail Mary &c

KNEEL

The Word was made flesh:

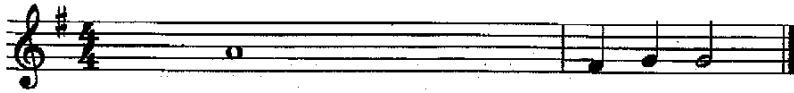


And dwelt a- mong us.

STAND

Hail Mary &c

Pray for us, O holy Mother of God.



That we may be made worthy of the promises of Christ.

Let us pray:

THE COLLECT OF THE ANGELUS



R. \ Amen.

*There follows the **FINAL HYMN.***

Take up thy cross, the Saviour said,
If Thou wouldst my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

Take up thy cross, let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thy arm.

Take up thy cross, nor heed the shame,
Nor let thy foolish pride rebel;
The Lord for thee the Cross endured,
To save thy soul from death and hell.

Take up thy cross then in His strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.

(continued over the page)

Take up thy cross, and follow Christ,
Nor think to death to lay it down;
For only He Who bears the Cross
May hope to win the glorious crown.

To Thee, great Lord, the One in Three,
All praise for evermore ascend;
O grant us in our home to see
The heavenly life that knows no end.