



The
Parish
Church
of
Saint
Matthew
~
Big Lamp
~
Newcastle

The
Liturgy
for the Baptism
of
Poppy Gail Nicola
Rose Scott

Easter Day
5th April 2026,
at 10am

- **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 Baptism:**

This morning it is our joy to welcome Poppy to Baptism. Baptism is the rite by which people are admitted into membership of Christ's Church. At its heart is the washing away of sins at the Font, but it includes a number of other elements:

- ❖ The renouncing of sin
- ❖ The Signing with the Cross in oil, marking the candidates as people called to be Jesus' disciples
- ❖ The affirmation of the Faith of the Church
- ❖ After the Baptism, anointing with the Oil of Chrism marking the candidates out as members of the Baptized community
- ❖ The giving of a candle to show their vocation to be shining lights of goodness and people who show the values of Christ in the way that they think and act

- **The Resurrection of Jesus:**

In the night of the third day after His Crucifixion, we believe that Jesus passed through Death into new and eternal life. The first witnesses found the tomb in which His Body had been laid empty. This Resurrection is a sign of hope for all humankind and holds the prospect for us to be reconciled with God and the fulfilment of the promise made at Jesus' Birth of Peace for the whole world.

Let us pray:

THE COLLECT OF THE REGINA COELI



R.\ Amen.

*As the ministers leave the church all sing the **FINAL HYMN:***

*Thine be the glory, risen, conquering Son,
Endless is the victory Thou o'er death hast won.
Angels in bright raiment rolled the stone away,
Kept the folded grave-clothes where Thy Body lay.*

Thine be etc

Lo, Jesus meets us, risen from the tomb!
Lovingly He greets us, scatters fear and gloom.
Let the Church with gladness hymns of triumph sing,
For her Lord now liveth, death hath lost its sting.

Thine be etc

No more we doubt Thee, glorious Prince of life;
Life is nought without Thee: aid us in our strife;
Make us more than conquerors, through Thy deathless love;
Bring us safe through Jordan to Thy home above.

Thine be etc

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Then Poppy is given a candle (lit from the Easter Candle, which symbolises the goodness of the living Christ shining in a world darkened by sin) to show that she must share in Jesus' work of defending goodness in a bad world.

God has delivered us from the dominion of darkness and has given us a place with the saints in light. You have received the light of Christ; walk in this light all the days of your life.

Shine as a light in the world
To the glory of God the Father.

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

Alleluia, alleluia!

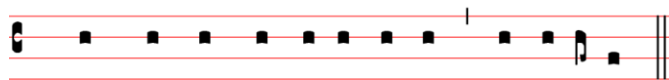


R.\ In the Name of Christ. Amen. Al-le-lu-ia, Al-le-lu-ia.

*We sing the **REGINA COELI**:*

Joy to thee, O Queen of Heaven. Alleluia!
He whom Thou wast meet to bear. Alleluia!
As He promised hath arisen. Alleluia!
Pour for us to God thy prayer. Alleluia!

Rejoice and be glad, O Virgin Mary. Alleluia!



R.\ For the Lord is ri-sen indeed. Al-le-lu-ia.

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- **Easter:**

Easter Day is the first festival of the Christian year. We rejoice at Christ's passing through death and so bringing us the prospect and hope of being released from the suffering and evil of this world. On this day, Christ appeared to some of His closest associates.

- **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.

- **Standing, sitting and kneeling:**

The directions are probably correct; please do no leap to your feet at the slightest hint of music in the air, nor fall to your knees at the mention of prayer. However, please feel free to sit down should weariness of any type get the better of you.

- **Health and safety:**

In the unlikely event of a fire or some other catastrophe, the exits from the church are at the West End, to the right of the Font as you look at it from the body of the church; the South door, down the steps near the West wall or through the sacristies. There are fewest steps at the West door. Please take a moment to identify these exits.

- **Mobile phones:**

Please turn off mobile phones and other technological devices, which are likely to disrupt the service.

*As the priest and those with him enter the church the **INTROIT ANTIPHON** is sung by the cantors:*

The Lord has risen indeed. Alleluia! Glory and Kingship be His for ever. Alleluia!. O Lord, You have searched me and known me: You know when I sit down and when I rise up. 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.
The Lord has risen &c

The priest, president of the assembly, 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.

And also with you.

Alleluia! Christ is risen!

He is risen indeed. Alleluia!

Poppy is presented for Baptism, then the priest outlines what the Church understands what Baptism means; then:

Faith is the gift of God to his people.

In baptism the Lord is adding to our number those whom he is calling. People of God, will you welcome Poppy and uphold her in her new life in Christ?

With the help of God, we will.

In Baptism, God calls us out of darkness into His marvellous light. To follow Christ means dying to sin and rising to new life with Him.

Therefore, I ask:

Do you reject the devil and rebellion against God?

I reject them.

Do you renounce the deceit and corruption of evil?

I renounce them.

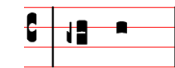
At the end of Holy Communion, the choir sings the ministers consume what is left of the consecrated bread and wine and clean the vessels. The priest then sings the final prayer of the Mass:

Let us pray:

STAND

Let us pray:

THE POSTCOMMUNION PRAYER



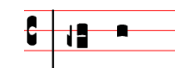
R.\ Amen.

V.\ Alleluia! Christ is risen!



R.\ He is ris-en indeed. Al-lu-lu-ia.

THE BLESSING (+)



R.\ Amen.

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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**:*

Guide me, O Thou great Redeemer,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand:
Bread of Heaven, Bread of Heaven,
Feed me now and evermore,
Feed me now and evermore.

Open now the crystal fountain
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through:
Strong deliverer, strong deliverer,
Be Thou still my strength and shield,
Be Thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction
Land me safe on Canaan's side:
Songs of praises, songs of praises
I will ever give to Thee,
I will ever give to Thee.

Attribution over the page

Do you repent of the sins that separate us from God and neighbour?

I repent of them.

Do you turn to Christ as Saviour?

I turn to Christ.

Do you submit to Christ as Lord?

I submit to Christ.

Do you come to Christ, the Way, the Truth and the Life?

I come to Christ.

Poppy is now anointed with oil to show that she is marked out by God as a follower of Jesus Christ.

Christ claims you for His own. Receive the sign of his cross.

Do not be ashamed to confess the Faith of Christ crucified:

Fight valiantly as a disciple of Christ against sin, the world and the devil and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness, restore you in the image of His glory and lead you in the light and obedience of Christ.

Amen.

As the priest moves the High Altar, all sing:

Jesus Christ is risen today, alleluia!
Our triumphant holy day, alleluia!
Who did once, upon the Cross, alleluia!
Suffer to redeem our loss. Alleluia!

Hymns of praise then let us sing, alleluia!
Unto Christ, our heavenly King, alleluia!
Who endured the Cross and grave, alleluia!
Sinners to redeem and save. Alleluia!

(continued over the page)

The procession pauses at the Easter Garden.

Let us pray:

THE COLLECT AT THE EASTER GARDEN

Amen.

But the pains that He endured alleluia!
Our salvation have procured; alleluia!
Now above the skies He's King, alleluia!
Where the angels ever sing. Alleluia!

Words: Lyra Davii
Music: Easter Hymn
Adapted from a melody in Lyra Davidica 1708

*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:*

Glo-ry to God in the high - est and peace to His
7
peo-ple on earth, Lord God, hea - ven-ly King, al -
14
migh - ty God and Fa - ther; we wor - ship You we

The musical score is written in G major (one sharp) and 2/4 time. It features a treble clef and a key signature of one sharp (F#). The melody is simple and hymn-like, with lyrics written below the notes. The score is divided into two parts: 'Priest:' and 'All:'. The lyrics are: 'Glo-ry to God in the high - est and peace to His peo-ple on earth, Lord God, hea - ven-ly King, al - migh - ty God and Fa - ther; we wor - ship You we'.

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For Thine is the Kingdom,
the power and the glory
for ever and 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
7
world, have mer - cy on us. Lamb of God, You
14
take a - way the sins_ of the world, grant_ us
21
peace.

The musical score is written in G major (one sharp) and 2/4 time. It features a treble clef and a key signature of one sharp (F#). The melody is simple and hymn-like, with lyrics written below the notes. The score is divided into three parts: '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:

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

Lord, I am not worthy to receive You, but only say the word and my soul shall be healed.

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.



As our Saviour has taught us so we pray:

Our Father,

Who art in Heaven,

hallowed by Thy Name;

Thy Kingdom come,

Thy Will be done on earth as it is in Heaven.

Give us this day our daily bread

and forgive us our trespasses

as we forgive those who trespass against us;

and lead us not into temptation,

but deliver us from evil.

41 give You thanks, we praise You for Your Glo - ry.
27 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord
35 God, Lamb of - God, You take a - way the sins of the
41 world, have mer - cy on us; You are sea - ted at the
48 right hand of the Fa - ther, re - ceive our pray'r.
56 For You a - lone are the ho - ly One, You a - lone are the
62 Lord, You a - lone are the Most High Je - sus
69 Christ, with the Ho - ly Spi - rit in the glo - ry of God the
76 Fa - ther. A men.

(continued over the page)

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

O give thanks to the Lord, for he is good; ♦ his mercy endures for ever.

Let Israel now proclaim, ♦ 'His mercy endures for ever.'

'The right hand of the Lord does mighty deeds; the right hand of the Lord raises up; ♦

the right hand of the Lord does mighty deeds.'

I shall not die, but live ♦ and declare the works of the Lord.

The stone which the builders rejected ♦ has become the chief cornerstone.

This is the Lord's doing, ♦ and it is marvellous in our eyes.

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:



Al - le - lu - ia, al - le - lu - ia.

(continued over the page)

ry, Ho - san - na in the high - est. Bles - sed is
21 He Who comes in the Name of the Lord; Ho - san -
29 na 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:

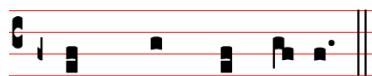
... we proclaim His Death and Resurrection until He comes in glory:

Christ has died, Christ is ri-sen, Christ will come a - gain.

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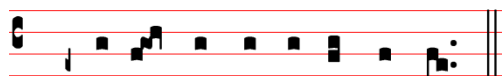
The priest begins the GREAT PRAYER OF THANKSGIVING:

The Lord be with you.



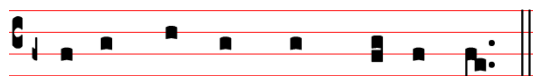
R.\ And with thy spir- it.

Lift up your hearts.



R.\ We lift them up unto the Lord.

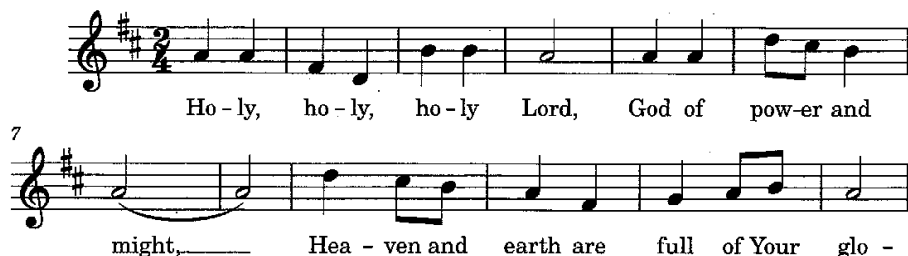
Let us give thanks unto our Lord God.



R.\ 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 ...

... and join in their unending hymn of praise:



(continued over the page)



Al - le - lu - ia, al - le - lu - ia.

Christ our Passover has been sacrificed for us: let us, then, celebrate the feast of the Lord.

R.\ Alleluia, alleluia, alleluia, alleluia!

The Gospel Book is carried into the body of the church for a reading of 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

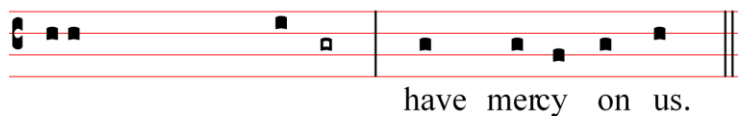
THE SERMON

STAND

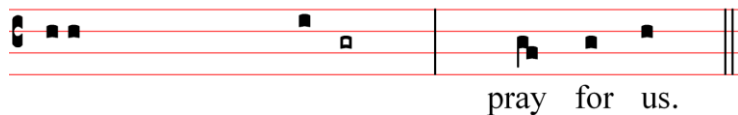
As Poppy, the priest and those with them process to the Font, we sing THE LITANY OF SAINTS:



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God, the Father:
God the Son:
God the Holy Spirit:
God the Holy Trinity:



Blessed Mary, Mother of God:
Saint John the Baptist:
Saint Michael the Archangel:
Saint Peter and Saint Paul:
Saint Matthew:
Saint Philip:
All Apostles and Evangelists:
All holy Martyrs:
All holy Confessors:
Saint Nicholas:
Saint Augustine of Hippo:
Saint Patrick:
Saint Aidan:
Saint Columba:
Saint Cuthbert:
Saint Hilda of Whitby:
Saint Chad:
Saint Cedd:
Saint Bede:
Saint Ninian:
All you saints of God:

Maker of all, to Thee we pray,
Fulfil in us Thy joy today;
When death assails, grant, Lord, that we
May share Thy Paschal victory.
To Thee Who, dead, again dost life,
All glory, Lord, Thy people give,
All glory to the Father be
And Spirit blest, eternally.

Words: Latin - probably C7
Tr JM Neale 1818 - 1866
Music: Jerusalem
C Hubert H Parry 1848 - 1918

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 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 all sing the following hymn:

The Lamb's high banquet we await
In snow-white robes of royal state,
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.
Upon the altar of the Cross
His Body has redeemed our loss,
And tasting of His precious Blood,
Our life is hid with Christ in God.

That Paschal eve God's arm was bared,
The devastating angel spared;
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.
Now Christ our Passover is slain,
The Lamb of God that knows no stain,
And He, the true unleavened Bread,
Is truly our oblation made.

O Thou from Whom Hell's monarch flies,
O great, O very Sacrifice,
Thy captive people are set free,
And endless life restored in Thee.
For Christ, arising from the dead,
From conquered Hell victorious sped,
He thrusts the tyrant down to chains,
And Paradise for man regains.

(continued over the page)

Brothers and sisters, I ask you to profess together with these candidates the faith of the Church.

Do you believe and trust in God the Father?

I believe in God, the Father almighty,
Maker of Heaven and earth.

Do you believe and trust in His Son, Jesus Christ?

I believe in Jesus Christ,
His only Son, our Lord,
Who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
He descended to the dead.
On the third day He rose again.
He ascended into Heaven,
He is seated at the right hand of the Father,
and He will come to judge
the living and the dead.

Do you believe and trust in the Holy Spirit?

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
+ and the life everlasting. Amen.

The priest baptizes Poppy:

Poppy, I baptize you in the Name of the Father and of the Son and of the Holy Spirit.

Amen.

The priest then anoints Poppy:

May God, who has received you by baptism into his Church, pour upon you the riches of His grace, that within the company of Christ's pilgrim people you may daily be renewed by His anointing Spirit, and come to the inheritance of the saints in glory.

Amen.

As we all return to our places, the congregation is sprinkled with the Baptismal water to remind us of our Baptisms; and all sing:

From the right side of the Temple
I beheld a flowing stream,
Washing many in its waters
From their sickness to redeem.
Alleluia, alleluia,
Sang they unto God supreme.

Let us offer our thanksgiving
To our ever gracious Lord,
Who through all the world's long ages
Boundless mercy has outpoured.
May He with the Son and Spirit
Now and always be adored. Amen.

From the right side &c

*Words: RGSD based on the Vidi Aquam
Music: Neander
Melody set to Unser Herrscher in
Alpha and Omega by Joachim Neander 1650 - 80*

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.

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

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.

As the bread and wine (tokens of our offering to God of all that we have and all that we are) we sing:

Here, while the Cherubim within the veil,
Adore the blest, life-giving Trinity,
We in earth's worship echoing their part,
Hymn the thrice-holy in their company.

So let all earthly cares be cast aside,
That we may welcome Him Who draweth nigh,
The King of Glory entering His courts,
Girt by the hidden armies of the sky.

Alleluia, alleluia!