



The

Parish

Church

Of

Saint

Matthew

~

Big Lamp

~

Newcastle

The  
Liturgy  
for the Baptism  
of

**Autumn Isla  
Thomas-Brown**

Trinity Sunday,  
31<sup>st</sup> May 2026  
at 10.30am

- **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 Autumn 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

- **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 not 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.



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.*

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.*

*Autumn 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.*

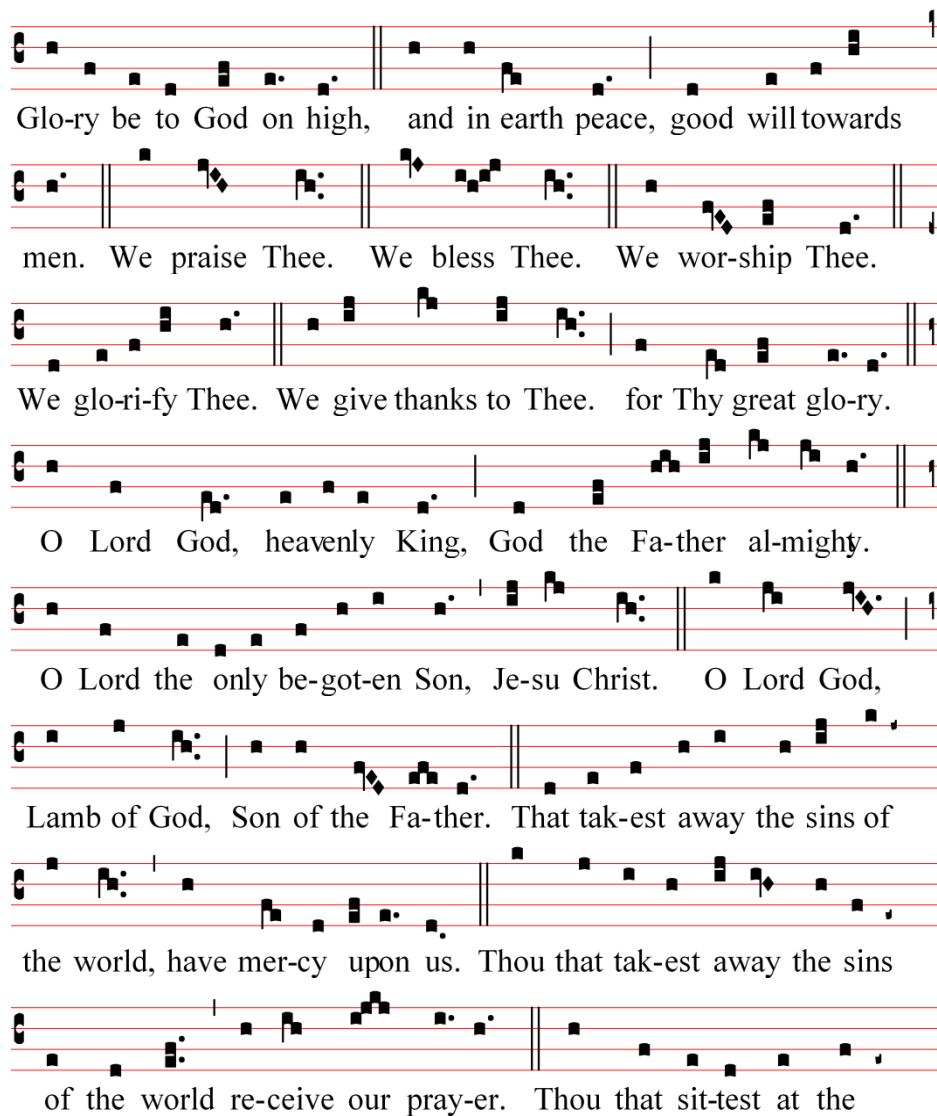
*As we process into the main body of the church, all sing:*

Holy, holy, holy! Lord God almighty!  
Early in the morning our song shall rise to Thee;  
Holy, holy, holy! Merciful and mighty!  
God in three Persons, blessed Trinity.

*(continued over the page)*



*Then we sing an ancient Christian hymn of praise as the priest honours God's presence, marked by the Altar, using incense.*



Glo-ry be to God on high, and in earth peace, good will towards  
men. We praise Thee. We bless Thee. We wor-ship Thee.  
We glo-ri-fy Thee. We give thanks to Thee. for Thy great glo-ry.  
O Lord God, heavenly King, God the Fa-ther al-mighty.  
O Lord the only be-got-en Son, Je-su Christ. O Lord God,  
Lamb of God, Son of the Fa-ther. That tak-est away the sins of  
the world, have mer-cy upon us. Thou that tak-est away the sins  
of the world re-ceive our pray-er. Thou that sit-test at the

*(continued over the page)*

right hand of God the Fa-ther, have mercy up-on 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. A- men.

*The priest then sings a prayer, which reflects some of the thoughts that we have at this Mass:*

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** *is sung by the cantors:*

You are blest, Lord God of our Fathers ♦ To You glory and praise for evermore.

Blest Your glorious holy Name ♦ To You glory and praise for evermore.

You are blest in the temple of Your Glory ♦ To You glory and praise for evermore.

You are blest on the throne of Your Kingdom, ♦ To You glory and praise for evermore.

You are blest, Who gaze into the depths ♦ To You glory and praise for evermore.

You are blest in the firmament of Heaven ♦ To You glory and praise for evermore.

**THE SECOND READING**

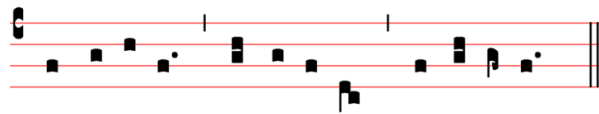
This is the Word of the Lord.

Thanks be to God.

**STAND**

Alleluia, alleluia, alleluia!

*Then all repeat:*



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

Glory be to the Father and to the Son and to the Holy Spirit: the God, Who is, Who was and is to come.



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



Ky-ri-e e - lei - son, Ky-ri-e e - lei - son, Ky-ri-e e - lei - son.

have mercy on us.

God, the Father:

God the Son:

God the Holy Spirit:

God the Holy Trinity:

pray for us.

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:

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,  
V.\ the resurrection of the body,



And the life e-ver-las-ting. Amen.

*The priest baptizes Autumn:*

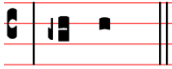
Autumn, I baptize you in the Name of the Father and of the Son and of the Holy Spirit.



R.\ Amen.

*The priest then anoints Autumn:*

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.

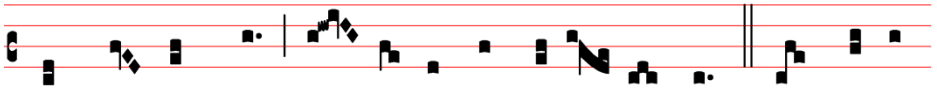


R. \ Amen.

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



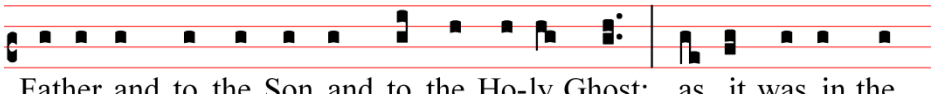
Thou shalt purge me,\* O Lord, with hyssop and I shall be clean:



Thou shalt wash me, and I shall be whiter than snow. Have mercy



upon me, O God: af-ter Thy-great goodness. Glo-ry be to the



Father and to the Son and to the Ho-ly Ghost: as it was in the



be-giming, is now and e-ver shall be: world without end. A- men.

*(continued over the page)*



Thou shalt purge me, O Lord, with hyssop and I shall be clean:



Thou shalt wash me, and I shall be whiter than snow.

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

### THE INTERCESSIONS

*Response to the intercessions:*

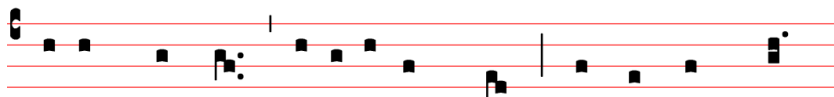
Lord, hear us.



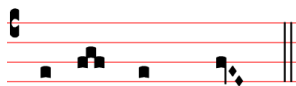
Lord, graciously hear us.

*At the end:*

... through Jesus Christ our Lord:



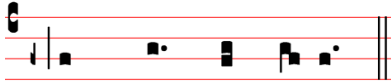
To You, O God, we offer our prayer; hear us good Lord



re-ceive our prayer.

*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 OFFERTORIUM** *is sung by the cantors:*

Blessed be God the Father and the only-begotten Son of God and the Holy Spirit: for He has dealt with us according to His mercy.

*As the bread and wine (tokens of our offering to God of all we have and all we are) are brought to the Altar we 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

*(continued over the page)*

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

32

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

*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 **OFFERTORY HYMN** on the following page.*

The God of Abraham praise  
Who reigns enthroned above,  
Ancient of everlasting days,  
And God of love:  
To him uplift your voice,  
At whose supreme command  
From earth we rise and seek the joys  
At his right hand.

Though nature's strength decay,  
And earth and hell withstand,  
To Canaan's bounds we urge our way  
At his command.  
The watery deep we pass,  
With Jesus in our view,  
And through the howling wilderness  
Our way pursue.

The goodly land we see,  
With peace and plenty blest,  
A land of sacred liberty  
And endless rest;  
There milk and honey flow,  
And oil and wine abound,  
And trees of life for ever grow  
With mercy crowned.

There dwells the Lord our King,  
The Lord our Righteousness,  
Triumphant o'er the world and sin,  
The Prince of Peace:  
On Sion's sacred height  
His kingdom he maintains,  
And glorious with his saints in light  
For ever reigns.

*(continued over the page)*

Before the Saviour's face  
The ransomed nations bow,  
O'erwhelmed at his almighty grace  
For ever new:  
He shows the prints of love--  
They kindle to a flame,  
And sound through all the worlds above  
The slaughtered Lamb.

Before the great Three-One  
They all exulting stand,  
And tell the wonders he has done  
Throughout the land:  
The listening spheres attend,  
And swell the growing fame,  
And sing in songs which never end  
The wondrous name.

The God who reigns on high  
The great archangels sing,  
And 'Holy, holy, holy' cry  
'Almighty King!'  
Who was, and is the same,  
And evermore shall be:  
Eternal Father, great I AM,  
We worship thee.'

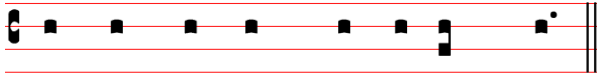
The whole triumphant host  
Give thanks to God on high:  
'Hail, Father, Son and Holy Ghost'  
They ever cry:  
Hail, Abraham's God and mine!  
(I join the heavenly lays)  
All might and majesty are thine,  
And endless praise.

Words: Thomas Olivers 1725 - 99  
Based on the Hebrew *Yigdal*  
Music: Leoni

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:

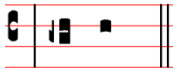


R.\ All things come of Thee, O Lord,



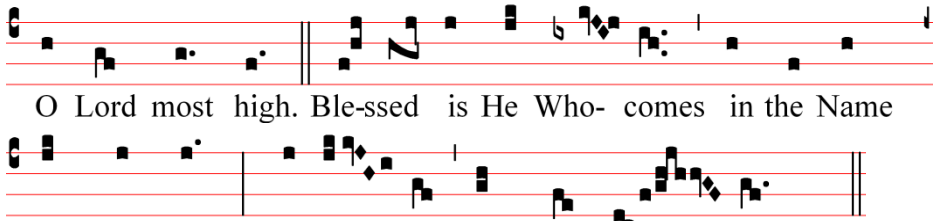
and of Thine own do we give Thee.

### THE PRAYER OVER THE BREAD AND WINE




R.\ Amen.





O Lord most high. Ble-ssed is He Who- comes in the Name

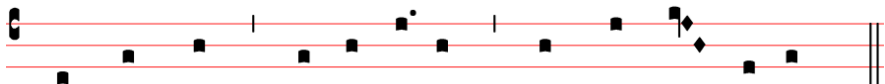


of the Lord. Ho-san- na- in the high- est.

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 ris-en. Christ will come a-gain.

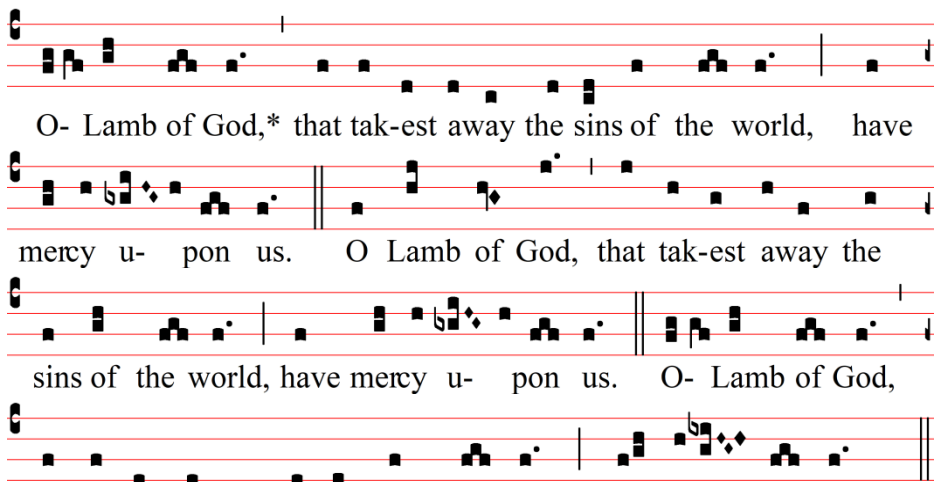
*(continued over the page)*



Give us this day our dai-ly bread: and forgive us our trespasses,  
 as we forgive them that trespass a-gainst us. And lead us not  
 into tempta-tion, but de-liv-er us from e-vil. For Thine is the  
 Kingdom, the power and the glo-ry, for ev-er and ev-er.  
 Amen.

We break this bread to share in the Body of Christ.

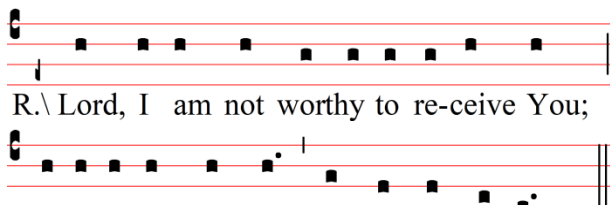
R.\ Though we are ma-ny we are one Body,  
 be-cause we all share in one Bread.



O- Lamb of God,\* that tak-est away the sins of the world, have  
 mercy u- pon us. O Lamb of God, that tak-est away the  
 sins of the world, have mercy u- pon us. O- Lamb of God,  
 that tak-est 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 cantors sing the **COMMUNION ANTIPHON.***

Let us bless the God of Heaven and utter His praises before all who live; for He has dealt with us according to His mercy.

*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**:*

Firmly I believe and truly  
God is three and God is One;  
And I next acknowledge duly  
Manhood taken by the Son.

And I trust and hope most fully  
In that Manhood crucified;  
And each thought and deed unruly  
Do to death, as He has died.

Simply to His grace and wholly  
Light and life and strength belong,  
And I love supremely, solely,  
Him the holy, Him the strong.

And I hold in veneration,  
For the love of Him alone,  
Holy Church as His creation,  
And her teachings as His own.

*(continued over the page)*

Adoration ay be given,  
With and through th' angelic host,  
To the God of earth and Heaven,  
Father, Son and Holy Ghost.

Words: S John Henry Newman 1801 - 90  
Music: Shipston  
Warwickshire Ballad  
Harmony by R Vaughan Williams

*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 cantors sing the **POSTCOMMUNION ANTIPHON:***

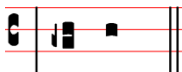
His love has been poured into our hears: by His Spirit, which dwells in us.

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

Let us pray:

**STAND**

**THE POSTCOMMUNION PRAYER**



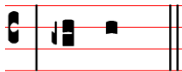
R. \ Amen.

**SIT**

**THE NOTICES**

**STAND**

## THE BLESSING (+)



R.\ Amen.

*Then Autumn is given a candle (lit from the Easter Candle), which symbolises the goodness of the risen and 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 the Light and Peace of Christ.

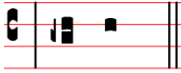


R.\ Thanks be to God.



Let us pray:

## THE COLLECT OF THE ANGLEUS



R. \ Amen.

*We sing the* **FINAL HYMN:**

King of glory, King of peace,  
I will love Thee,  
And that love will never cease,  
I will move Thee.  
Thou hast granted my request,  
Thou hast heard me;  
Thou didst note my working breast,  
Thou hast spared me.

Wherefore with my utmost art  
I will sing Thee,  
And the cream of all my heart  
I will bring Thee.  
Though my sins against me cried,  
Thou didst clear me;  
And alone, when they replied,  
Thou didst hear me.

Seven whole days, not one in seven,  
I will praise Thee;  
In my heart, though not in Heaven,  
I can raise Thee.  
Small it is, in this poor sort  
To enrol Thee:  
E'en eternity's too short  
To extol Thee.

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Music: Gwalchmai  
John David Jones 1827 - 70

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