



The
Parish
Church
Of
Saint
Matthew
~
Big Lamp
~
Newcastle

The
Liturgy
for
Solemn
Masses
of
Requiem

- **To our visitors:**

Welcome to Saint Matthew's Parish Church.

- **The Requiem Mass:**

The Mass is the shared meal, which Jesus commanded His followers to share in His memory. At this meal Christians have believed from the earliest times that we encounter an intense presence of Christ in the Bread and Wine that are offered at the Altar. It is an occasion when a window is opened from this earthly realm into Heaven and God's love and compassion reaches out to us. A Requiem Mass is so called after the first words of the Mass in Latin (*Requiem eternam – rest eternal grant unto them etc*) and is the pattern of the Mass used when we pray for those who have died.

- **This service:**

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

- **Standing, sitting and kneeling:**

The directions in the service sheet are probably correct. Please do not leap to your feet every time there is a hint of music in the air, nor fall to your knees at the slightest mention of prayer. However, please feel free to sit should weariness of any kind get the better of you.

- **Holy Communion:**

At this Mass, all are invited to receive Holy Communion if they so wish. Otherwise, you are invited to come to the rail and receive a blessing (in which case, please keep your head lowered). Others will wish just to remain in their places.

- **Health and Safety:**

In the unlikely event of an emergency today, please make your way to one of the exits (two at the back, one through the sacristy door on the right hand side of the church next to the piano). Please take a moment before the service to identify these doors: if in doubt, please ask.

- **Mobile telephones &c**

Please ensure that your mobile telephone and any other technological equipment that might make a noise are turned to silent - or, perhaps better, turned off altogether.

- **Remembrance Sunday:**

On Remembrance Sunday, we pause to remember those who have fallen in war, serving their country. It is a matter of sadness that the list does not close, but has new names added as conflict continues. The list of names placed on the catafalque is drawn from the war memorials of the churches of S Matthew, S Mary the Virgin, S Philip, S Augustine and S Paul. If you would like another name to be included, please ask the warden for a card.

- **Remembrance of the dead:**

On Remembrance Sunday, at the beginning of the Mass, there are the traditional ceremonies of Remembrance Sunday.

Before the intercessions, cards bearing the names of those to be remembered are placed on the catafalque. At the end of the Mass, their memory is honoured and they are commended afresh to the love of God.

If you wish to place a card on the catafalque, please ask one of the people at the door for a card (and a pen!).

Remembrance Sunday ceremonies

When the bell rings, all STAND as the choir enters. When they are in their place, all sing the following hymn as the priest & make their way to the War Memorial.

What sweet of life endureth unmixed with bitter pain?
'Midst earthly change and chances what glory doth remain?
All is a feeble shadow, a dream that will not stay;
death cometh in a moment, and taketh all away.
O Christ, a light transcendent shines in thy countenance,
and none can tell the sweetness, the beauty of thy glance.

For He Whom now we trust in shall then be seen and known,
And they that know and see Him shall have Him for their own.
The morning shall awaken, the shadows shall decay,
And each true-hearted servant shall shine as doth the day.
Then all the halls of Sion for ay shall be complete;
And in the Lord of Beauty all things of beauty meet.

*Wreaths are laid at the War Memorial and two minutes' silence follows at 11 o'clock. At **We shall not grow old &c:***

... we will remember them.
[We will remember them.](#)

The Mass of Requiem:

*At Masses other than on Remembrance Sunday, a bell rings and all **STAND**. At all Masses, Then the choir sings the **INTROIT** of the Mass as the priest &c move to the Altar:*

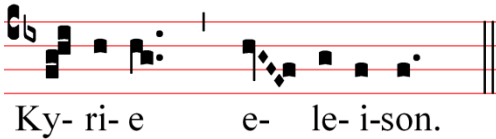
Rest eternal grant unto them, O Lord, and may light perpetual shine upon them.

Thou, O God, art praised in Syon; and unto Thee shall the vow be performed in Jerusalem: Thou that hearest the prayer, unto Thee shall all flesh come.

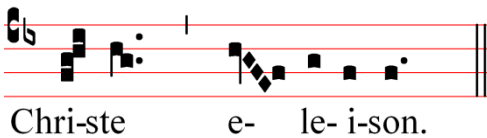
Rest eternal &c

*The priest the goes to the High Altar and offers incense to honour the presence of God; during this the **KYRIES** are sung:*

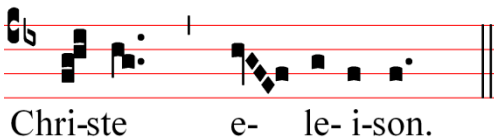
Kyrie eleison.



Kyrie eleison.



Christe eleison.



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Kyrie eleison.



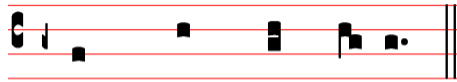
Ky- ri- e e- le- i-son.



Ky-ri- e- e- le- i-son.

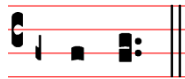
The priest, president of the assembly, greets the congregation:

The Lord be with you.



R.\ And with thy spir- it.

THE COLLECT OF THE MASS



R.\ Amen.

SIT

There follow readings from the Bible.

THE FIRST READING

This is the Word of the Lord,
Thanks be to God.

OUT of the deep have I called unto thee, O Lord : - Lord, hear my voice.
2 O let thine ears consider well : the voice of my complaint.
3 If thou, Lord, wilt be extreme to mark what is done a-miss : O Lord, who may abide it?
4 For there is mercy with thee : therefore shalt thou be fear-ed.
5 I look for the Lord; my soul doth wait for him : in his word is my trust.
6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.
7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.
8 And he shall redeem Israel : from all his sins.

THE SECOND READING

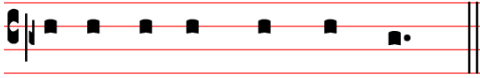
This is the Word of the Lord,
[Thanks be to God.](#)

STAND

*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. As the Gospel procession makes its way to the Lectern, the choir sings the **Gradual**:*

Alleluia, alleluia! The Christ is risen from the dead: the first fruits of all them that slept. For as by man came once our death, so by man came our salvation: the Resurrection of the dead. For, just as in Adam all die, so in Christ shall all be made alive. Alleluia, alleluia!

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.

A homily may follow.

STAND

The memorials of those who have died are brought into the chancel and placed on the catafalque. During this, the choir may sing:

The souls of all the righteous / Are in the hand of God, / Where torment shall not touch them, / Now ever with their Lord. / To foolish eyes their parting / catastrophe shall be, / but they shall find in Heaven, / pure peace eternally. // As gold in fire is tested, / On earth their lives were tried, / And God has found them worthy / In Heaven to abide. / Like running sparks through stubble / Then shall their virtue glow; And unto God's dominion / their fullest fealty flow. // All those who trust their Maker / The Truth can understand; / That faithfulness will bring them / To Heav'n, their Promised Land. / There love and grace and mercy / In watchfulness are poured / Upon His chosen servants / By their eternal Lord.

In peace let us pray to the Lord:

Brief prayers are then sung; after every petition:

... let us pray to the Lord.



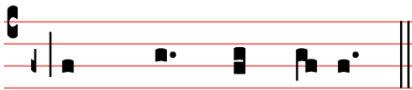
At the end:

... the love of our eternal God



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:**

Sacrifice and prayer do we offer unto Thee, O Lord: do Thou accept them for the souls departed in whose memory we make this oblation: and grant them, Lord, to pass from death unto life.

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



Let us here, who re-pre-sent Cherubim



guards a--round God's Throne; as they cry



out their thrice-holy hymn praising the



life-giving Tri--ni---ty, lay a---side all earthly



care, borne by the power of an---gels'



wings to His people now comes the King of



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



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

The Altar is then prepared for the Mass itself and bread and wine are 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 is sung:

Christ, enthroned in highest Heaven,
Hear us, crying from the deep
For the faithful ones departed,
For the souls of all that sleep;
As Thy kneeling Church entreateth,
Hearken, Shepherd of the sheep.

King of glory, hear our voices,
Grant Thy faithful rest, we pray;
We have sinned and may not bide it,
If Thou mark our steps astray,
Yet we plead that saving Victim,
Which for them we bring today.

That which Thou Thyself hast offered
To Thy Father, offer we:
By Thy Sacrifice, O Jesu,
From sin's burden set them free;
Hear us, loving friend of sinners,
Merciful and gracious be.

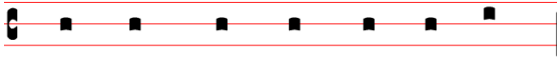
They are Thine, O take them to Thee;
Thou their hope, O raise them high;
In Thy mercy ever trusting,
Confident we make our cry
That the souls whom Thou hast purchased
May unto Thy heart be nigh.

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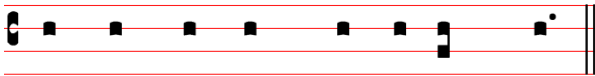
Let Thy plenteous loving-kindness
On them evermore be poured;
Let them through Thy boundless mercy
Be to boundless life restored,
And within Thy Father's mansion
Give to each a place, O Lord.

Where the saints, Thy throne surrounding,
Join in the angelic song,
Where Thy Mother, raised in glory,
Leads the great redeemed throng,
Grant that we, with souls departed,
May through grace at length belong.

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:

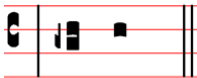


R.\ All things come of Thee, O Lord,



and of Thine own do we give Thee.

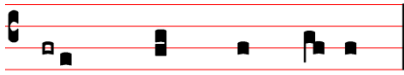
THE PRAYER OVER THE BREAD AND WINE



R.\ Amen.

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

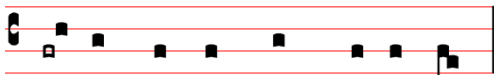
The Lord be with you.



And with thy spi- rit.
Lift up your hearts.



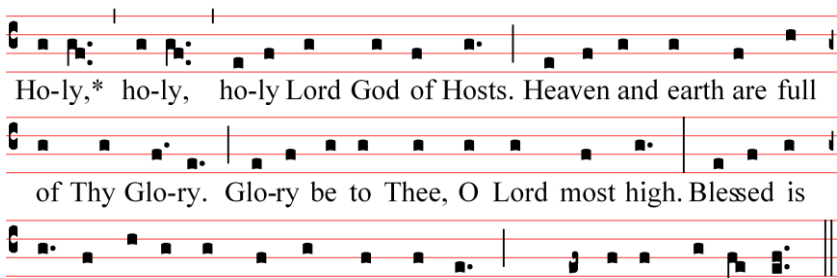
We lift them up unto the Lord.
Let us give thanks unto our Lord God.



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: ...

... evermore praising You and singing:



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

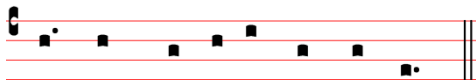
KNEEL

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 people greet the Real Presence of Christ in the Sacrament:

... 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, offering them to the purposes of God; the people associate themselves with the prayer:

... almighty Father, for ever and ever.



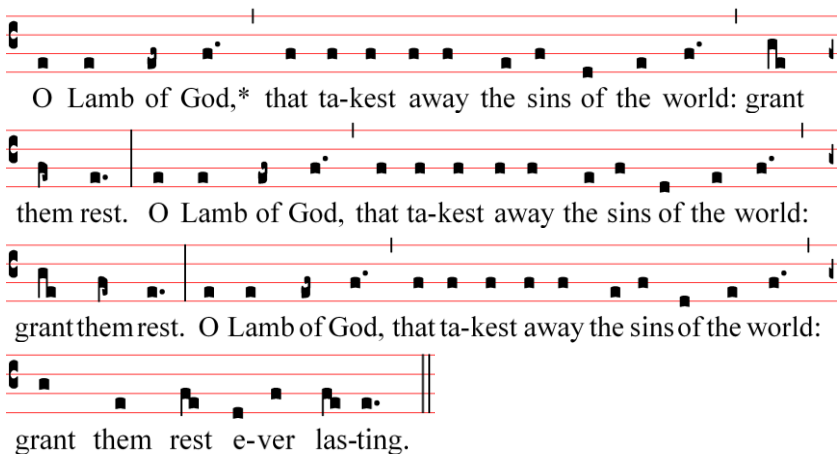
R.\ Amen.

As our Saviour has taught us, so we pray:



Our Fa-ther,* Which art in Heaven: hal-lowed be Thy Name: Thy
Kingdom come: Thy Will be done, in earth as it is in Heaven: 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-li-ver us from e-vil. For Thine is the Kingdom,
the power and the glo-ry, for e-ver and e-ver. Amen.

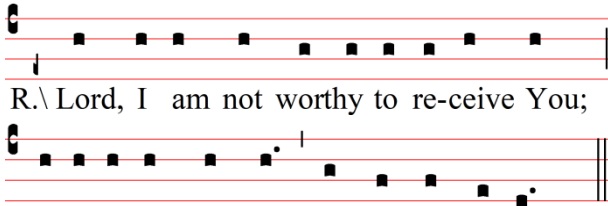
As the bread is broken, this ancient Christian hymn is sung:



O Lamb of God,* that ta-kest away the sins of the world: grant
them rest. O Lamb of God, that ta-kest away the sins of the world:
grant them rest. O Lamb of God, that ta-kest away the sins of the world:
grant them rest e-ver las-ting.

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.



R. Lord, I am not worthy to receive You;

but only say the Word and I shall be healed.

*While the Sacred Ministers receive Holy Communion, the choir sings the **COMMUNION ANTIPHON**:*

Let light eternal shine, O Lord, upon them: for endless ages with Thy saints, for Thou art gracious.

*A bell rings and Holy Communion follows. At this Mass, all are invited to receive Holy Communion if they so wish. Otherwise, you are invited to come to the rail and receive a blessing (in which case, please keep your head lowered). The Host (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 following hymn:

And now, O Father, mindful of the love
That bought 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 Passion 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.

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 ministers consume what remains of the consecrated bread and wine and clean the vessels. As they return to the Altar, the choir sing the
POSTCOMMUNION ANTIPHON:

I know that my Redeemer lives: and that I shall be raised on the last day.

Let us pray:

STAND

THE POSTCOMMUNION PRAYER



R. \ Amen.

Then all sing:

The day Thou gavest, Lord, is ended:
The darkness falls at Thy behest;
To Thee our morning hymns ascended;
Thy praise shall sanctify our rest.

We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
and rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

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The sun that bids us rest is waking
Our brethren 'neath the western sky
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it, Lord, Thy throne shall never,
Like earth's proud empires, pass away;
Thy kingdom stands and grows for ever,
Till all Thy creatures own Thy sway.

During the hymn, the priest goes to the catafalque for the
ABSOLUTIONS OF THE DEAD:

Let us commend those *whom we remember* God's eternal love:

The priest:

- ❖ *Sprinkles the memorials with holy water to remind us that Jesus has won for us a place in God's eternal love:*
- ❖ *Uses incense to honour the memory of those whom we have loved.*

During this, the choir sings the **KONTAKION OF THE DEAD:**

Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

Thou only art immortal, the Creator and Maker of man:

and we are mortal, formed of the earth,

And unto earth shall we return.

For so Thou didst ordain when Thou createdst me, saying:

'Dust thou art and unto dust shalt thou return.'

All we go down to the dust:

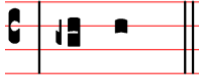
And weeping o'er the grave, we make our song:

Alleluia, alleluia, alleluia!

Give rest &c

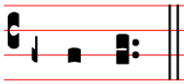
THE PRAYER OF COMMENDATION

... through Jesus Christ our Lord.



R. \ Amen.

May they rest in peace.



R. \ Amen.

Then as the priest &c leave the church all sing:

May flights of angels lead you on your way
To paradise and Heaven's eternal day!
May martyrs greet you after death's dark night,
And bid you enter into Sion's light!
May choirs of angels sing you to your rest
With Lazarus, once poor, now ever blest.