

Remembering our loved ones

ALL SAINTS' DAY

Sunday 3 November 2024



Setting:

REQUIEM MASS (1605)
Tomás Luis de Victoria (c.1548-1611)

Members of the congregation are invited to light a candle at the front at the time of communion,

or in the Peace Chapel before the service,
or during the singing of a hymn
as a memorial to a person who has died.

*At any time in the service when we invite you to stand
you are welcome to remain seated if you need to.*

INTROITUS: REQUIEM AETERNAM

Requiem aeternam dona eis,
Domine, et lux perpetua luceat eis.

*Grant them eternal rest, O Lord, and
let light perpetual shine upon them.*

PROCESSIONAL HYMN

**For all the saints who from their labours rest,
who in the world their faith in God confessed,
your name, O Jesus, be forever blest.
Alleluia! Alleluia!**

**You were the stranger in the dark of night
with whom they strove to find their one True Light,
to whom you gave God's blessing ever bright:
Alleluia! Alleluia!**

**They are the folk who gave with Love Divine,
always in service did their wills incline,
forgetting self, they did with glory shine:
Alleluia! Alleluia!**

**They followed you, cast out the city's gate
killed by the eyes and guns of human hate,
yet trumpets sound their resurrection fête:
Alleluia! Alleluia!**

**With earth restored, with this our fragile star,
in gladness home from pilgrimage afar,
we find in God a joy that none can mar:
Alleluia! Alleluia!**

*Words: William Walsham How (1823-1897), adapted by J. Cotter
Tune: Sine Nomine, Ralph Vaughan Williams (1872-1958). TIS 455*

WELCOME

Grace and peace to you from God.

God fill you with truth and joy.

This is the day which the Lord has made.

Let us rejoice and be glad in it.

Liturgist: We look not to the things that are seen
but to the things that are unseen;
for the things that are seen are transient
but the things that are unseen are eternal.

We sit as the choir sings

KYRIE

Kyrie eleison. Christe eleison.
Kyrie eleison.

*Lord have mercy upon us. Christ have mercy
upon us. Lord have mercy upon us.*

Liturgist:

Jesus said:

Come to me all who labour and are heavy laden
and I will give you rest.

Silence

God forgives and heals us.

We need your healing, merciful God:

give us true repentance.

Some sins are plain to us;

some escape us, some we cannot face.

Forgive us; set us free to hear your word to us;

set us free to serve you.

Priest: Through the cross of Christ,
God have mercy on you, pardon you and set you free.
Know that your sins are forgiven and be at peace.
God strengthen you in all goodness
and keep you in life eternal.

Amen.

SENTENCE AND PRAYER OF THE DAY

Know what is the hope to which God has called you, what are the riches of the glorious inheritance in the saints, and what is the immeasurable greatness of God's power in us who believe.

Ephesians 1:18-19

**God of all the saints who have gone before us,
spoken to our hearts and touched us;
help us to see the saints who live beside us
and may we aspire to be the saints who live beyond us
and who challenge us. Amen.** ¹

GRADUALE

In memoria aeterna erit iustus: *The just shall remain in memory everlasting:*
ab auditione mala non timebit. *of ill report they shall not be afraid.*

THE FIRST READING

A reading from the Book of the prophet Isaiah.

Isaiah 25:6-9

Hear what the Spirit is saying to God's people.

Thanks be to God.

THE GRADUAL HYMN

**Blest are the pure in heart,
for they shall see our God;
the secret of our God is theirs,
their soul is Christ's abode.**

**The Christ who left the heavens
our life and peace to bring,
to dwell with us in lowliness,
their pattern and our King;**

**still to the lowly soul
he doth himself impart,
and for his cradle and his throne
chooseth the pure in heart.**

¹ *Janet Morley, adapted*

**Christ, we your presence seek;
this blessing now renew
give us a pure and lowly heart,
a temple meet for you.**

*Words: J. Keble (1792-1866), vv1, 3, W. J. Hall (1793-1861) vv 2, 4 adapt.
Tune: Franconia, melody by William Henry Havergal (1793-1870). TIS 448*

THE GOSPEL

Hear the Gospel of Christ according to Matthew,
chapter five, beginning at the first verse.



Matthew 5:1-12

This is the Gospel of Christ.



THE SERMON

SILENCE

OFFERTORIUM

Domine Iesu Christe, Rex gloriae,
libera animas omnium fidelium
defunctorum de poenis inferni, et de
profundo lacu. Libera eas de ore
leonis, ne absorbeat eas tartarus, ne
cadant in obscurum: sed signifer
Sanctus Michael repraesentet eas in
lucem sanctam: Quam olim Abrahae
promisisti et semini eius.

*Lord Jesus Christ, King of glory,
deliver the souls of all who died in
the faith from the pains of hell and
from the deep pit. Deliver them
from the lion's mouth, lest the jaws
of hell swallow them, lest they fall
into everlasting darkness. But let
Saint Michael, the leader of hosts,
bring them forth into Thy holy
light, as Thou promised before to
Abraham and to his seed.*

² Music Michael CW Bell

THE PRAYERS OF THE PEOPLE AND COMMEMORATION OF THE DEAD

Today as we celebrate All Saints' Day,
we're encouraged to be saints in our day
and remember saints of old.

As saints in our day:

Who will be blessed this day,
because together we are in the presence of God?

Who will we gather with,
for healing and comfort?

Who are those who are going through the ordeals of life?

*In the silence of our hearts or out loud
let us name these people*

All-loving God,
pour on these your beloved all they need for survival,
renewal and restoration.

Then, dear God, as you blessed the saints of old,
so come to us, your disciples of today,
and remind us of the possibilities that you see in us.

Silent reflection

Speak to us each, in the depths of our souls,
and tell us what you have seen to bless there.

**Speak to us, that we may be lifted up in hope
and take up the task as your saints in the world for this day.**

God of grace today we also remember the saints of old,
we thank you for the saints whom we've known and loved.

It doesn't come easily to us to call them saints,
but you've given your people this name

and invited us into your company
and you know how much we loved them.

For these good companions we name before you in love
and for our love for them, we give you thanks.

The names of those to be remembered are read out.

We give thanks for these people and for all those
who have walked with us on our journey of life and faith.
Thanks be to God
for good and faithful friends and companions.

**They have been lights for our journey
and as palm branches spread on our way,
as cups of living water held to our lips,
as healing oil poured on our heads
and as wise ones for our guiding.
Amen.** ³

Silence

THE PEACE

Please stand for the Greeting of Peace.

Kia tau tonu te rangimarie o te Ariki ki a koutou.

[The peace of Christ be always with you.]

A ki a koe ano hoki.

[And also with you.]

Please turn and greet those around you with peace.

³ Dorothy McRae-McMahon's *Prayers for Life's Particular Moments*, pp.67-69, adapt.

THE OFFERTORY HYMN *

Be thou my vision, O joy of my heart,
naught be all else to me, save that thou art —
thou my best thought, by day and by night,
waking or sleeping, thy presence my light.

Be thou my wisdom, my calm in all strife;
I ever with thee, and thou in my life;
thou loving parent, thy child may I be;
thou in me dwelling, and I one with thee.

Riches I heed not, nor vain empty praise;
thou my inheritance, now and always:
thou and thou only, the first in my heart,
great God of heaven, my treasure thou art.

Great God of heaven, after victory won,
may I reach heaven's joys, O bright heaven's sun!
Heart of my own heart, whatever befall,
still be my vision, O ruler of all.

*Words: Irish, c.8th cent., tr. M. E. Byrne (1880-1931), alt. E. H. Hull (1860-1935)
Tune: Slane (1), Irish traditional melody, harm. D. Evans (1874-1948). TIS 547*

* *During this hymn there is a collection to support St Matthew's.*

For electronic giving options:

1. *to make a fast one-off, or ongoing, donation to St Matthew-in-the-City text **stmatthew** to **818**, or **scan this QR code**:*
2. *use the Tap-n-Go terminal on top of the donation box.*



Please be seated.

THE PREPARATION OF THE GIFTS

Glory be to God who flows through all creation,
blessing us with gifts to share.

Blessed be God for ever.

THE GREAT THANKSGIVING

Holy are you, O Lord,
and great is your splendour.

All the saints in heaven and earth
sing their praise of your glory.

For in the beginning,
you prepared the worlds by your holy Word
so that what is seen was made from things that are not seen.
You laid out your holy creation and redemption,
that all who know you would have faith
not only in things seen but in things not seen.

By faith, Abraham and Sarah obeyed your call
and went forth from their home to a place promised but not seen,
to a family promised but later fulfilled.

By faith, Moses, Aaron and Miriam
brought forth your chosen people, the Israelites,
from slavery into freedom and led them to your holy mountain
to worship and to receive your law.

By faith the prophets Isaiah, Huldah and Jeremiah
held fast to your promise of a Messiah
who would come to save your people.

By faith, Mary and Joseph awaited the day of your promise
until you brought forth Jesus.

Therefore with the faithful who rest in him
with angels and archangels
and all the glorious company of heaven
we proclaim your great and glorious name,
for ever praising you and singing:

SANCTUS - BENEDICTUS

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth, pleni sunt
caeli et terra gloria tua. Osanna in
excelsis. Benedictus qui venit in
nomine Domini. Osanna in excelsis.

*Holy, Holy, Holy, Lord God of Sabaoth,
the heavens and the earth are full of
Thy glory. Hosanna in the highest.
Blessed is he who cometh in the name
of the Lord. Hosanna in the highest.*

On the night he was betrayed,
Jesus took bread and gave thanks;
he broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this to remember me.

Again, after supper, Jesus took the cup, and gave thanks
and gave it for all to drink, saying
This cup is the new covenant in my blood, shed for you,
shed for all people for the forgiveness of sin.
Do this to remember me.

In heaven and on earth, O God,
the saints and angels unite around your holy altar
to proclaim the mystery of faith:

**Break the bread for freedom. Pour the wine for justice.
Celebrate this meal for all the world,
a meal of faith and hope. God's love, shared among us.**

We remember and hold fast
to Christ's examples of faith and life
as the saints before us have done.
We remember Jesus living among outcasts and sinners,
Jesus' concern for the poor, life of prayer and teaching about love.

We remember Jesus' passion and death,
resurrection and ascension and promise to come again.

Send now your Holy Spirit upon these gifts of bread and wine
and send your Holy Spirit upon us also
that we might know God's presence in these gifts
and through them be united in prayer and praise
with all those who have gone before us.

With this feast join us in one holy communion of saints,
one great cloud of witnesses with all the blessed dead
whose lives of faith in unseen things continues to inspire us
as we lift our voices to you O God.

**Blessing and honour and glory be Yours,
here and everywhere now and forever. Amen.**

THE LORD'S PRAYER

Kua akona nei tātou e to tātou Ariki, ka waiata tātou:

**E tō mātou Matua i te rangi,
kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āiane
he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
me mātou hoki e muru nei,
i ō te hunga e hara ana ki a mātou.
Aua hoki mātou e kawea kia whakawaia;
engari whakaorangia mātou i te kino:
Nōu hoki te rangatiratanga, te kaha, me te korōria,
Āke, ake, ake. Āmine.**

THE BREAKING OF THE BREAD

The bread we break is a sharing in the body of Christ.

**We who are many are one body,
for we all share the one bread.**

AGNUS DEI

Agnus Dei, qui tollis peccata mundi,
dona eis requiem sempiternam.

*Lamb of God, that takest away the sins
of the world, grant them eternal rest*

THE INVITATION

Haere mai e te kāhui a te Atua,
tangohia ēnei kai rangatira a te Karaiti.

Come, bringing your varied faiths and backgrounds,
for all are welcome to share in this act of communion.

*All are welcome to come and receive the bread and wine;
there are gluten free wafers, just ask the serving priest.*

*There is a chalice for dipping -
simply hold the bread in front of you to signify your choice.*

*If you do not wish to take communion
you may come forward for a blessing.*

*If the stairs are a barrier please sit in the front pews
and communion will be brought to you.*

Te Taro o te Ora. The bread of life.

Te Kapu o te Ora. The cup of salvation.

MUSIC DURING COMMUNION

LUX AETERNA

Lux aeterna luceat eis, Domine. *Let light perpetual shine upon them, O*
cum sanctis tuis, in aeternum: quia *Lord, in the company of Thy saints for*
pius es. *evermore; because Thou art merciful.*

VERSA EST IN LUCTUM

Versa est in luctum cithara mea, *My harp is turned to mourning, and my*
et organum in vocem flentium. *music into the voice of those that weep.*
Parce mihi, Domine, nihil enim sunt *Spare me, O Lord, for my days are as*
dies mei. *nothing.*

PRAYER AFTER COMMUNION

Be with us, Loving God,
as we go about the world as your saints.

**Hear us, caring God, as we remember in love
those whom we have placed in your hands.
Reassured they are held
in the loving care and compassion of your embrace.
May we be ready to go out into the world
to serve Christ freely and gladly day by day.
In each moment to realise that we are not alone.
Today and every day may your presence guide us,
your truth inspire us and our daily lives reflect your love.**

THE BLESSING

We are the saints of God. We are called to be the church.
Let us go forth in faith, in hope, and in love!
And may the ever-generous grace of Christ,
the ever-faithful love of God the Creator and,
the ever-warm fellowship of the Holy Spirit
that is within and above you, beneath and around you
bless you now and always. **Amen.**

FINAL HYMN

**Now thank we all our God
with hearts and hands and voices,
who wondrous things hath done,
in whom this world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.**

**O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessed peace to cheer us;
and keep us in our faith
and guide us when perplexed,
and free us from all ills
in this world and the next.**

**All praise and thanks to God,
Creator now be given;
the Spirit and the Son
with them in highest heaven,
the one eternal God,
whom earth and heaven adore,
for thus it was, is now,
and shall be evermore.**

*Words: M. Rinkart (1586-1649), tr. C. Winkworth (1827-1878)
Tune: Nun danket alle Gott (1), Johann Crüger (1598-1662). TiS 106 (i)*

Deacon:

Neither death nor life can separate us
from the love of God in Jesus Christ.

Go, now, in the peace of Christ.

Thanks be to God.

We sit as the choir sings

There is an old belief (*from Songs of farewell*)

Charles Hubert Hastings Parry (1848-1918)

MUSIC NOTES

Peter Phillips, conductor of the Tallis Scholars, writes “Victoria’s Requiem Mass (as we now call it) has for many decades and for many people typified Spanish Renaissance music. Its mystical intensity of expression, achieved by the simplest musical means, obviously sets it apart from contemporary English and Italian music, and has led to comparisons of it with the equally intense religious paintings of Velázquez and El Greco. There is no doubt that this masterpiece conveys much of the highly individual Spanish view of religion and death, and this is the more valuable since their vision is largely unfamiliar outside Spain herself.

In fact Victoria was just one of a very substantial school of Spanish Renaissance composers; and one of the least prolific among them. Many of these deserve to be considered along with Victoria, though none wrote a Mass quite as mature as this. One possible reason for their collective lack of fame is that they travelled very little, unless it were to the New World, unlike their Netherlandish contemporaries. Victoria was lucky in this respect. Having been born in Avila in 1548 and brought up there in the tradition of Morales, Espinar and Ribera, he went to Rome, probably in 1565, to study at the Jesuit Collegio Germanico. Once there he must surely have met Palestrina, and was possibly taught by him. The subtleties of Palestrina’s polyphonic idiom are regularly to be found in Victoria’s music, unlike that of his Spanish contemporaries, and it gave him an extra dimension of technique when it suited him. In fact, in this Requiem there is very little imitative polyphony and the lack of it allows its Spanish flavour to speak all the more strongly. Victoria stayed in Rome until 1587 at the latest, by which time he had been ordained priest (by Bishop Thomas Goldwell, the last surviving member of the pre-Reformation English Catholic hierarchy in Rome) and had published several anthologies of his work. By the end of his life he had succeeded in publishing just about his entire output in eleven sets, most in luxurious format – a great deal more than Palestrina ever did. This six-part Requiem appeared by itself in 1605 and was the last of the series.

From 1587 until his death in 1611 Victoria was employed in Madrid, initially as chaplain to the sister of Philip II: the Dowager Empress Maria, daughter of Charles V, wife of Maximilian II and mother of two emperors. It was for her funeral in 1603 that this Requiem was written. After her death Victoria became organist to the convent where the Empress had lived. Since he was by profession almost as much a priest as a musician, it will be understood why Victoria only wrote sacred music, though it should not be assumed that it is all sombre. By his contemporaries Victoria was held to be an essentially joyful composer and there are many motets to prove this, some of them in polychoral style.”

*We invite you to **keep** this copy of the Service and take it home with you to share with another member of your family, or with a friend
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