St George's Paris

All Souls: 2nd November 2026

A warm welcome to St George's worship this week—online or in person. You'll find everything you need for today's service in this pamphlet. Today the choir sings the ***Requiem*** *by Gabriel Fauré (1845-1924). He wrote of this piece "Everything I managed to entertain by way of religious illusion I put into my Requiem, which moreover is dominated from beginning to end by a very human feeling of faith in eternal rest."*

Sunday 1st		**All Saints**		
	0830	Holy Communion (1662 BCP)	*Cel: JJ*	
	1030	Solemn Eucharist	*Cel: MO*	*Pr: JL*
	1630	Messe Malgache	*Cel: NR*	*Pr: SR*
Monday 2nd		**All Soul's Day** *Commemoration of the Faithful Departed*		
	1200	Eucharist		
	1930	Solemn Eucharist		
Tuesday 3rd		*Richard Hooker; Martin of Porres*		
	0915	Morning Prayer		
	1800/1830	Evensong / Eucharist		
Wednesday 4th		*Feria*		
	1200	Eucharist		
	1800/1830	Evensong / Adoration of the Blessed Sacrament		
Thursday 5th		*Feria*		
	0915	Morning Prayer		
	1800/1830	Evensong / Eucharist		
Friday 6th		*Leonard the Hermit; William Temple*		
	1800/1830	Evensong / Eucharist		
Saturday 7th		*Willibrord of York, Apostle of Frisia*		
	1200	Eucharist		
	1800	Eucharistie *en français*	*Cel: MO*	*Pr: MO*
Sunday 8th		**3rd Sunday before Advent (Remembrance Sunday)**		
	0830	Holy Communion (1662 BCP)	*Cel: MO*	
	1030	Solemn Eucharist	*Cel: MO*	*Pr: MO*
	1630	Office Malgache	*Cel: NR*	

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The Gathering

*Please stand when the bell rings. The Choir will sing the **Introitus** of a Requiem Mass.*

Requiem aeternam dona eis, Domine.	*Eternal rest give unto them, O Lord*
Et lux perpetua luceat eis.	*And let perpetual light shine upon them*
Te decet hymnus, Deus,	*in Sion, A hymn, O God, becometh Thee in Zion*
Et tibi reddetur votum in Jerusalem	*And a vow shall be paid to thee in Jerusalem*
Exaudi orationem meam	*Hear my prayer*
Ad te omnis caro veniet.	*All flesh shall come before you.*

Greeting

+ Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them. Amen.

We meet in the name of Jesus Christ, who died and was raised to the glory of God the Father. Grace and mercy be with you.
and also with you.

Penitential Rite

The celebration is introduced and we are invited to remember and confess our sins in preparation for our celebration together. The choir then sing the Kyries which is the ancient hymn asking God's mercy.

Kyrie eleison, Kyrie eleison Christe eleison, Christe eleison Kyrie eleison, Kyrie eleison.

Collect

Eternal God, our maker and redeemer, grant us, with all the faithful departed, the sure benefits of your Son's saving passion and glorious resurrection that, in the last day, when you gather up all things in Christ, we may with them enjoy the fullness of your promises; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Liturgy of the Word

First Reading: Wisdom 3:1-9

But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt-offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

Please remain seated for the choir to sing the Pie Jesu

Pie Jesu, Domine, dona eis requiem.	*Blessed Jesus, Lord, give them rest.*
Pie Jesu, Domine, dona eis sempiternam requiem.	*Blessed Jesus, Lord, give them eternal rest.*

Second Reading: 1 Peter 1:3-9

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time.

In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honour when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

Please stand for the gradual hymn (REH 305):

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.

In this may thy poor servants
His joy eternal find;
Thou calledst them, O rest them,
Thou lover of mankind!

Holy Gospel: John 5.19-25

Jesus said to them, 'Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever he wishes. The Father judges no one but has given all judgement to the Son, so that all may honour the Son just as they honour the Father. Anyone who does not honour the Son does not honour the Father who sent him. Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgement, but has passed from death to life. 'Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.

Sermon

Please be seated for the short homily.

Intercessions

We read the names of those whom we love but see no longer and all for whom we are bidden to pray by the Lord's command to 'love one another'. There are a lot of names—if you need to sit please do so. We conclude our prayer for the Dead by using the prayer below:

Give rest, O Christ, to your servants with the saints:
where sorrow and pain are no more, neither sighing, but life everlasting.
You only are immortal, the creator and maker of all:
and we are mortal, formed from the dust of the earth,
and unto earth shall we return.

For so you ordained when you created me; saying:
'Dust you are and to dust you shall return.'
All of us go down to the dust,
yet weeping at the grave, we make our song:
Alleluia! Alleluia! Alleluia!
Give rest, O Christ, to your servants with the saints:
where sorrow and pain are no more, neither sighing, but life everlasting.

After the reading of the names of those whom we love but see no longer and all for whom we are bidden to pray by the Lord's command to 'love one another' we pray.

Hear us, O merciful Father,
as we remember in love those whom we have placed in your hands.
Acknowledge we pray,
the sheep of your own fold,
lambs of your own flock,
sinners of your own redeeming.
Enfold them in the arms of your mercy,
in the blessed assurance of everlasting peace,
and in the glorious company of the saints in light. Amen.

The Liturgy of the Sacrament

Peace

The peace of the Lord be with you
and also with you.

At a Requiem we do not exchange a Sign of Peace with our neighbour—we are here for others not for ourselves. Please stand for the hymn at the Preparation of the Table (REH 259).

Jesus, Son of Mary, Fount of life alone,
Here we hail thee present On thine altar-throne.
Humbly we adore thee, Lord of endless might,
In the mystic symbols Veiled from earthly sight.

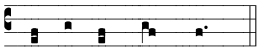
Think, O Lord, in mercy On the souls of those
Who, in faith gone from us, Now in death repose.
Here 'mid stress and conflict Toils can never cease;
There, the warfare ended, Bid them rest in peace.

Often were they wounded In the deadly strife;
Heal them, Good Physician, With the balm of life.
Every taint of evil, Frailty and decay,
Good and gracious Saviour, Cleanse and purge away.

Rest eternal grant unto them, After weary fight;
Shed on them the radiance Of thy heavenly light.
Lead them onward, upward, To the holy place,
Where thy saints made perfect Gaze upon thy face.

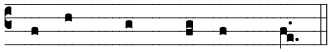
Eucharistic Prayer

The Lord be with you



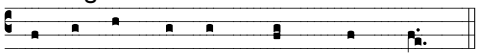
and al-so with you.

Lift up your hearts.



We lift them to the Lord.

Let us give thanks to the Lord our God.

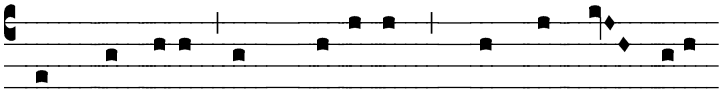


It is right to give thanks and praise.

The celebrant praises God for his mighty acts in the Preface and then we sing the Sanctus.

Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory.
Glory be to Thee, O Lord most high.
Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The prayer continues until the Proclamation of Faith :



Christ has died. Christ is ri-sen. Christ will come again.

At the end of the prayer we all respond **Amen.** *We remain standing to pray together*

Our Father, who art in heaven, hallowed be 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. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Breaking of the Bread

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 we prepare for Holy Communion the choir sings the Agnus Dei.

Agnus Dei, qui tollis pecatta mundi,	*O Lamb of God, that takest away the sins of the world,*
dona eis requiem.	*Grant them rest.*
Agnus Dei, qui tollis peccata mundi,	*O Lamb of God, that takest away the sins of the world,*
dona eis requiem sempitername.	*Grant them eternal rest.*

Invitation to Communion

I heard the voice of a great multitude crying, Alleluia!
The Lord our God has entered into his kingdom.
Blessed are those who are called to the supper of the Lamb

All are welcome to receive Holy Communion if you do so in your own church. ***Please do not intinct*** *(dip the bread into the common cup) as it has been banned by the bishops. If you would prefer, please come forward and bow your head for a blessing. Please follow the directions of the Sides-people. If you are watching online, or don't want to receive Holy Communion, you may like to use the following prayer:*

My Jesus, I believe that you are present in the Blessed Sacrament, I love you above all things and I desire you in my soul. Since I cannot receive you now sacramentally, come at least spiritually into my soul. As though you were already there I embrace you and unite myself wholly to you; permit not that I should ever be separated from you. Amen.

Post Communion Prayer

God of love, may the death and resurrection of Christ which we have celebrated in this eucharist bring us, with all the faithful departed, into the peace of your eternal home. We ask this in the name of Jesus Christ, our rock and our salvation, to whom be glory for time and for eternity. **Amen.**

After the Dismissal the choir sings the Libera Mei whilst the clergy and servers leave the sanctuary. You are invited to remain in your seats for this final act of worship.

The Lord be with you
and also with you.

+ May they rest in peace**.**
Amen.

Libera Mei

In paradisum deducant angeli:
in tuo adventu suscipiant te martyres,
et perducant te in civitatem sanctam Jerusalem.
Chorus angelorum te suscipiat,
et cum Lazaro quondam paupere,
aeternam habeas requiem.

May the angels lead you into paradise:
may the martyrs receive you as you arrive
and bring you into the holy city of Jerusalem.
May the choir of angels receive you,
and with Lazarus, once a beggar,
may you have eternal rest.



***The Place of Meeting* by Thomas Noyes-Lewis,**
A popular print from shortly after WWI depicts a Requiem for the Dead with statues of the soldier saints, George & Joan on the right, with the Communion of Saints many in military uniform around the Eternal Sacrifice.

Anglicans have continued to pray for the departed since the Reformation but the celebration of All Souls became fixed in popular practice only after the Great War (1914-18). Anglicanism looks to the practice of the Early Church and the edited article below from Aleteia.org describes some of the practice of the Early Church.

Prayer for the Dead in the Early Church from Aleteia.org

Aside from the New Testament itself and some of the early letters of the Church Fathers, the catacombs are the oldest witness to the Christian faith. The oldest of them, the Catacombs of Domitilla, whose uncle was the Emperor Domitian, dates back to the 2nd century. According to some scholars, the last book to be written in the New Testament—the Gospel of John—was composed during Domitian's reign. Those years also coincide with one of the earliest Fathers, Clement, a pope whose epistle dates back to this period. The inscriptions and art in the catacombs thus offer a window into the mind and heart of the very early Church, showing how the faith that was preached in the gospels and epistles was lived out by the first Christians.

The catacombs are replete with inscriptions that offer abbreviated prayers known as acclamations for the dead. Here are some of them:

> Pax tibi | Peace to you.
> Aeterna lux tibi | Eternal light for you.
> Pax tibi cum angelis | Peace for you with the angels.
> Pax tibi cum sanctis | Peace for you with the saints.
> Deus tibi refrigeret | May God refresh you.

Some of the inscriptions are more explicit in asking for prayers for the dead:

> Ut quisquis de fratribus legeriti, | If any of the brethren reads this,
> roget Deum ut sancto et innocent spiritu | let him ask that this holy and innocent soul
> ad Deum suscipiatur. | may be received by God.

How sure can we be that early Christians really prayed for the dead? Are these short invocations enough? Fortunately, there is testimony outside of the catacombs that validates their message. One is Tertullian, who lived from around 155 to 240. In On Monogamy, he writes the following in reference to widows:

> Indeed, she prays for his soul, and requests refreshment for him meanwhile, and fellowship with him in the first resurrection; and she offers her sacrifice on the anniversaries of his falling asleep…

In his Confessions, St. Augustine also records his mother Monica asking him to pray for her after her death. And one inscription in the Cemetery of Praetextatus directly asks for the intercession of the deceased when he meets Christ the judge at the moment of his death:

> Succurrite cum judicabitis. | Help us when you come to the judge.

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