



Requiem Eucharist



**For the Commemoration
of the Faithful Departed**

Sunday 2nd November, 2025 at 4:00pm

Welcome to Coventry Cathedral

In the stillness and splendour of our Cathedral, we gather for the Commemoration of the Faithful Departed - a service held in deep gratitude and remembrance of those who have gone before us in faith and love. Interwoven with the timeless beauty of Gabriel Fauré's Requiem, sung by the Coventry Cathedral Chorus for whom we are thankful for singing the requiem this year, under the direction of Rachel Mahon, and accompanied on the organ by Liam Condon.

Within the Anglican tradition, the Commemoration of the Faithful Departed- often known as All Souls' Day- is a time when the Church pauses to remember the great communion that binds together the living and the dead in Christ. It is an expression of hope and trust in the resurrection, affirming that death does not break the bonds of affection or the promise of God's redeeming love. Through prayer and music, we commend all souls to the mercy of God and find comfort in the assurance that "nothing can separate us from the love of God in Christ Jesus our Lord."

Here in Coventry Cathedral, this commemoration carries a special depth of meaning. Built from the ruins of destruction and dedicated to reconciliation, the Cathedral stands as a place where memory, loss, and hope meet. As we remember those who have died - whether recently or long ago - we do so in a place that proclaims resurrection from ruin and peace after pain. Our remembering tonight becomes part of the Cathedral's ongoing witness: that love is stronger than death, and that in Christ all things are made new.

The service is led by The Reverend Su McClellan, who presides; The Reverend Canon Nitano is the Deacon; and John Lloyd, Cathedral Reader, who serves as Sub- Deacon.

May this service bring solace, strength, and hope, as we entrust all the faithful departed to God's eternal care, and find in His presence the promise of life everlasting.

Requiem Op. 48 - Gabriel Faure (1845 - 1924)

Fauré was born in Pamiers, Ariège in the south of France, the youngest of six children. His musical talent became clear at an early age – the composer and teacher Louis Niedermeyer was so impressed by the nine-year old Fauré that he awarded him a free place at the Ecole de Musique Classique et Religieuse Paris, where Fauré studied for 11 years. Among his teachers was Camille Saint-Saëns, who was regarded as a progressive teacher, introducing his pupils not only to the music of Bach and Mozart but also to controversial composers such as Wagner and Liszt. Unlike most major French composers, Fauré did not attend the Paris Conservatoire but continued his studies with Saint-Saëns, who greatly encouraged him by finding work for him and helping him to get his music published. The two became lifelong friends and Fauré later said that he owed everything to Saint-Saëns.

For most of his life Fauré earned his living as an organist and teacher. In 1896 he was appointed organist of the Église de la Madeleine in Paris, and, succeeding Massenet, professor of composition at the Paris Conservatoire. During his 25 years there, including 15 years as its Director from 1905, he taught many talented pupils such as Ravel, Cortot, Enescu, Roger-Ducasse and Nadia Boulanger. In 1920, at the age of 75, he received the Grand-Croix of the Légion d'honneur, an honour rare for a musician. Despite suffering from poor health, including increasing deafness, he continued to champion young composers, including members of Les Six, (a group of six French composers, Georges Auric, Louis Durey, Arthur Honegger, Darius Milhaud, Francis Poulenc, and Germaine Tailleferre, who flourished in the 1920s, known for their rejection of Romanticism and their embrace of a more modern, sometimes humorous style.) Jean-Michel Nectoux, the French musicologist who is particularly noted as an expert on the life and music of Gabriel Fauré, wrote, "*In old age he attained a kind of serenity, without losing any of his remarkable spiritual vitality, but rather removed from the sensualism and the passion of the works he wrote between 1875 and 1895.*"

In 1922 the French President, Alexandre Millerand, led a public tribute to Fauré, described in "The Musical Times" as *"a splendid celebration at the Sorbonne, in which the most illustrious French artists participated, [which] brought him great joy. It was a poignant spectacle, indeed: that of a man present at a concert of his own works and able to hear not a single note. He sat gazing before him pensively, and, in spite of everything, grateful and content."* Outside France, Fauré's music took decades to become widely accepted, except in Britain, where he had many admirers during his lifetime. Fauré died in 1924 from pneumonia and was given a state funeral at the Madeleine.

The *Requiem* was composed in 1888, when Fauré was in his forties, possibly inspired by the recent death of his father. Shortly after its first performance, Fauré's mother also died, giving the work an added poignancy. In 1900, under pressure from his publishers, he agreed to the release of a revised version containing additional instrumental parts designed to broaden the work's appeal. Nowadays it is such a firm favourite that it is surprising to learn that it did not gain widespread popularity until the 1950s.

In its sequence of movements the *Requiem* departs significantly from the standard liturgical text. Fauré omitted the whole of the *Dies Irae* apart from the last stanza, which he used as the central movement *Pie Jesu*, and ended the work with *In Paradisum*. As a result the prevailing mood is one of peacefulness and serenity, and the work has often been described as a Requiem without the Last Judgment - the work received some criticism at the time for showing insufficient "fear" of death. Fauré's response was to question the relevance of the terror of judgement that dominates much of a number of Requiem settings. He wrote, *"As to my Requiem, perhaps I have also instinctively sought to escape from what is thought right and proper, after all the years of accompanying burial services on the organ! I know it all by heart. I wanted to write something different. 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."*

In an interview in 1902, Fauré commented, *"It has been said that my Requiem does not express the fear of death, and someone has called it a lullaby of death. But it is thus that I see death: a happy deliverance, an aspiration towards happiness above, rather than as a painful experience."*

The Requiem opens solemnly with the chordal *Introit* followed by the *Kyrie*, which begins with a serene melody for the tenors. The *Offertory* features a modal melody sung in canon by the altos and tenors, joined later by the basses, followed by a central section for the baritone soloist before the melody returns, this time for the whole choir and in the major key, and concluding with a sublime *Amen*. The *Sanctus* conveys the calls of the angels as a duet between the sopranos and the male voices, building to a briefly triumphant Hosanna, before sinking back down to peaceful calm again. The central movement is the *Pie Jesu* for treble solo, which is striking in its simplicity. The *Agnus Dei* starts with a melody on the organ which then acts as an accompaniment to another beautiful melody from the tenors. The full choir enters with a more anxious tone before a return of the tenor theme which leads into one of the most telling moments of the work – the sopranos holding the word *lux* (light) for two bars completely unaccompanied. This pivots the movement into a new key and a restlessness which builds in intensity to a surprise return of the opening of the work, before the movement is rounded off calmly with the *Agnus Dei* theme. The baritone soloist opens the *Libera me*, followed by the choir on the word *tremens* (trembling), before the last trumpet is announced, preceding Faure's only reference to the *Dies irae*. The final movement portrays the souls of the faithful being led by angels into heaven with an ethereal melody from the sopranos, accompanied by harp-like arpeggios and the work ends peacefully with the word *Requiem*.

Notes prepared by Julie Barnes, 2025

The congregation STANDS as the Choir and clergy enter.

Introit and Kyrie

The choir sings

Requiem aeternam dona eis,
Domine, et lux perpetua luceat eis.
Te decet hymnus, Deus, in Sion, et
tibi reddetur votum in Jerusalem.

Exaudi orationem meam; ad te
omnis caro veniet.

Kyrie eleison. Christe eleison.
Kyrie eleison.

*Eternal rest grant them, O Lord, and
let perpetual light shine upon them.*

*A hymn, O God, becometh thee in
Sion, and a vow shall be paid to thee
in Jerusalem.*

*O Lord, hear my prayer, all flesh shall
come to thee.*

*Lord, have mercy. Christ, have mercy.
Lord, have mercy.*

The Greeting

The president says

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.

The grace and mercy of our Lord Jesus Christ be with you.

And also with you.

Prayers of Penitence

The deacon says

God has shone in our hearts to give the light of the knowledge of his
glory in the face of Jesus Christ. But we have this treasure in earthen
vessels to show that the transcendent power belongs to God and not to
us. As we acknowledge our human frailty, we call to mind our sins of
word, deed, and omission, and confess them before God our Father.

Father eternal,
giver of light and grace,
we have sinned against you and against our neighbour, in what
we have thought,
in what we have said and done,
through ignorance,
through weakness,
through our own deliberate fault.
We have wounded your love,
and marred your image in us.
We are sorry and ashamed,
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past;
and lead us out from darkness to walk as children of light.
Amen.

The president says

Almighty God, who forgives all who truly repent,
have mercy upon you, pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.
Amen.

The Collect

The president says

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 and the Holy Spirit,
one God, now and for ever. **Amen.**

The congregation SITS.

The First Reading

The sub-deacon reads

A reading from the First Letter of Peter.

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.

1 Peter 1:3-9

This is the word of the Lord.

Thanks be to God.

Pie Jesu

The soloist, Teresa Mahon, sings

Pie Jesu, Domine, dona eis
requiem; dona eis requiem
sempiternam.

*Blessed Jesu, Lord, grant them rest;
grant them rest eternal.*

The congregation STANDS

The Gospel Reading

The deacon says

The Lord be with you.

And also with you.

Hear the gospel of our Lord Jesus Christ according to John.

Glory to you, O Lord.

Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.'

John 6:37-40

This is the gospel of the Lord.

Praise to you, O Christ.

The Commemoration of the Faithful Departed

The congregation SITS or KNEELS. The President says

Glory and honour and power:

are yours by right, O Lord our God;

for you created all things:

and by your will they have their being.

Glory and honour and power:

are yours by right, O Lamb who was slain:

for by your blood you have ransomed for God

a kingdom of priests from every race and

language, from every people and nation.

The names of those to be remembered are read aloud by the Deacon.

After all the names have been read the President says

This is the will of him that sent me

that I should lose nothing of all that he has given me,

and I will raise them up at the last day.

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 rest of everlasting peace,
and in the glorious company of the saints in light.
Amen.**

The Choir and soloist, Barney Stevens, sing

Libera Me

Libera me, Domine, de morte aeterna,
in die illa tremenda; quando caeli
movendi sunt et terra; dum veneris
iudicare saeculum per igne.

Tremens factus sum ego et timeo,
dum discussio venerit atque ventura
Ira. Dies illa, dies irae, calamitatis et
miseriae; dies magna et amara valde.
Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.

*Deliver me, O Lord, from eternal death in
that awful day when heaven and earth
shall be moved, when thou shalt come to
judge the world by fire.*

*Trembling, i stand before thee, and i fear
the trial that shall be at hand and
The wrath to come. That day, a day of
wrath, of calamity and of misery, a great
day and exceeding bitter. Eternal rest
grant them, O Lord, and let
Perpetual light shine upon them.*

Prayers of Intercession

The sub-deacon leads the intercessions.
In peace let us pray to the Lord.

Silence is kept.

Jesus, bread from heaven,
you satisfy the hungry with good things:
grant us a share with all the faithful departed
in the banquet of your kingdom.
Hear us, risen Lord,
our resurrection and our life.

Jesus, Son of the living God,
you summoned your friend Lazarus from death to life:
raise us at the last to full and eternal life with you.
Hear us, risen Lord,

our resurrection and our life.

Jesus, crucified Saviour,
in your dying you entrusted each to the other,
Mary your mother and John your beloved disciple:
sustain and comfort all who mourn.

Hear us, risen Lord,

our resurrection and our life.

Hear us, risen Lord,
as we pray for all those who have died,

Silence is kept.

God of mercy,

**entrusting into your hands all that you have made
and rejoicing in our communion
with all your faithful people,
we make our prayers
through Jesus Christ our Saviour. Amen.**

Offertory

The congregation SIT as the Choir sings

Domine Jesu 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 signifier
Sanctus Michael repraesentet eas in
lucem sanctam quam olim Abrahae
promisisti, et semini eius. Hostias et
preces tibi, domine, offerimus: tu
suscipe pro animabus illis, quarum
hodie memoriam facimus; fac eas,
Domine, de morte transire ad vitam
quam olim Abrahae promisisti, et
semini eius.

*Lord Jesus Christ, king of glory, deliver the
souls of all the faithful departed from the
punishments of hell and from the deep
lake. Deliver them from the mouth of the
lion, lest Tartarus swallow them up, lest
they fall into darkness: but let the
standard-bearer Saint Michael bring
them back into the holy light which you
once promised to Abraham and his seed.
We offer prayers and sacrifices to you,
lord: you receive them on behalf of those
souls whose memory we recall today;
cause them, Lord, to pass from death to
the life which you once promised to
Abraham and his seed.*

The congregation STANDS

The Eucharistic Prayer

President: *All:*

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 president says

Father, we give you thanks and praise
through your beloved Son Jesus Christ, your living Word,
through whom you have created all things;
who was sent by you in your great goodness to be our Saviour.
By the power of the Holy Spirit he took flesh;
as your Son, born of the blessed Virgin,
he lived on earth and went about among us;
he opened wide his arms for us on the cross;
he put an end to death by dying for us;
and revealed the resurrection by rising to new life;
so he fulfilled your will and won for you a holy people.
And now we give you thanks because through him
you have given us the hope of a glorious resurrection;
so that, although death comes to us all,
yet we rejoice in the promise of eternal life;
for to your faithful people life is changed, not taken away;
and when our mortal flesh is laid aside
an everlasting dwelling place is made ready for us in heaven.

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

Sanctus

The choir sings

Sanctus, Sanctus, Sanctus, Dominus Deus, sabaoth. *Holy, Holy, Holy, Lord God of hosts.*

Pleni sunt Caeli et Terra gloria tua. *Heaven and Earth are full of thy glory. Hosanna in the highest.*
Hosanna in excelsis.

Benedictus qui venit in nomine Domini. Hosanna in excelsis. *Blessed is he that cometh in the name of the Lord. Hosanna in the highest.*

The president continues

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine
may be to us the body and blood of our Lord Jesus Christ;

Who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

The deacon says

Let us proclaim the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once
for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and
thanksgiving, we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of the Blessed Virgin Mary, Saint Michael
and all the saints, may praise and glorify you for ever,
through Jesus Christ our Lord;

By whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

Amen.

The Lord's Prayer

The president says

As our Saviour taught his disciples, so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

The Breaking of the Bread

The president says

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.**

I am the bread of life, says the Lord;
whoever comes to me will never hunger;
whoever believes in me will never thirst.
I am the vine: you are the branches.
May we dwell in him as he lives in us.

The Giving of Communion

It is our custom for this part of the service to be a time of quiet reflection. Please wait in your seat to be directed by a churchwarden or steward. If wish to receive gluten-free bread, please ask and we will be happy to accommodate. Those who do not intend to receive Communion, but who would prefer to receive a blessing, are asked to carry this booklet as an indication of your preference to the ministers. During the distribution of Communion the choir sings.

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

Agnus Dei and Lux Aeterna

*Lamb of God, who takes away the
sins of the world, give them eternal
rest.*

Lux aeterna luceat eis, domine,
cum sanctis tuis in aeternum, quia
pius es. Requiem aeternam dona
eis, Domine, et lux perpetua luceat
eis.

*Let perpetual light shine upon them
together with thy saints, for thou art
good. Eternal rest grant unto them, O
Lord, and let perpetual light shine
upon them.*

The Prayer after Communion

The president begins

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.

The Dismissal

The congregation STAND. The president says

May God give to you and to all those whom you love his comfort and his
peace, his light and his joy, in this world and the next;
and the blessing of God almighty, the Father, the Son, and the Holy Spirit,
be upon you and remain with you always. **Amen.**

The deacon says

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

Amen.

The congregation remains STANDING as the Choir sings

In Paradisum

In paradisum deducant te 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 receive thee in
paradise, at thy coming may the
martyrs receive thee, and bring
thee into the holy city Jerusalem.
There may the choir of angels
receive thee and with Lazarus,
once a beggar, may thou have
eternal rest.

The clergy and choir process out and the service ends in silence.

We are deeply grateful for your presence today. Kindly support the ongoing work of the Chorus, please consider making a generous donation as you leave.

Stewards will be available at the back of the Nave to assist with your gift. Card machines are available. Thank you for your generosity.

Coventry Cathedral Chorus

Coventry Cathedral Chorus, directed by Rachel Mahon, was formed in 1963 shortly after the consecration of the new Coventry Cathedral and is regarded as one of the UK's leading choral societies. From its formation until September 2017 the choir was known as Saint Michael's Singers, taking its name from the saint to whom the cathedral is dedicated.

The choir has a membership of around 65 auditioned singers from all ages and walks of life and promotes its own season of concerts in Coventry Cathedral and at other venues in the English Midlands area. Over the years the choir has performed with numerous professional soloists, conductors and orchestras in the Royal Festival Hall, Southwark, Durham and York Cathedrals as well as in mainland Europe. The choir's repertoire spans full orchestral works to acapella chamber works and includes an annual Messiah, Bach Passions, renaissance polyphony and modern works such as the St John Passion by Bob Chilcott.



The order of the Eucharist is that for the Commemoration of the Faithful Departed, commended by the House of Bishops, in 'The Promise of His Glory' (© The Central Board of Finance of the Church of England, 1990, 1991) and 'Times and Seasons' (© Archbishops' Council 2006.)

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