



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Third Sunday before Advent
7th November 2010 at 11 a.m.

Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.



There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.

giftaid it

During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.



Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

*Cover image
Christ preaching in the Temple (detail)
Paolo Veronese (1528-88)*

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

THE ENTRANCE HYMN (482, t. 434)

**Spread, O spread, thou mighty word,
Spread the kingdom of the Lord,
Wheresoe'er his breath has given
Life to beings meant for heaven.**

**Tell them how the Father's will
Made the world, and makes it still,
How he sent his Son to save,
How Christ conquered o'er the grave.**

**Tell of our Redeemer's love,
Who for ever doth remove
By his holy sacrifice
All the guilt that on us lies.**

**Tell them of the Spirit given
Now to guide us on to heaven,
Strong and holy, just and true,
Working both to will and do.**

**Word of life, most pure and strong,
Lo, for thee the nations long;
Spread, till from its dreary night
All the world awakes to light!**

*Words: German, Jonathan Bahnmeier (1774-1841), tr. Catherine Winkworth (1827-78)
Tune: 'University College' by H.J. Gauntlett (1805-76)*

THE GREETING

When all are in their places the Celebrant says:

✠ In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

**Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ, our Lord.
Amen.**

THE PRAYERS OF PENITENCE

The Deacon says:

God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name.
Amen.**

The Celebrant 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 choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

After the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias
agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis,
Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe. Domine
Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis.
Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad
dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus
Dominus. Tu solus altissimus, Jesu Christe cum Sancto Spiritu in gloria
Dei Patris. Amen.

*Glory be to God on high, and in earth peace, goodwill towards men. We praise
thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for
thy great glory, O Lord God, heavenly king, God, the Father almighty. O Lord,
the only-begotten son, Jesus Christ: O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world, have mercy upon us. Thou that takest
away the sins of the world, receive our prayer. Thou that sittest at the right hand
of God the Father, have mercy upon us. For thou only art holy; thou only art the
Lord; thou only, O Christ, with the Holy Ghost, art the most high, in the glory of
God the Father. Amen.*

Music: Mass for four voices – William Byrd (1545-1623)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty Father,
whose will is to restore all things
in thy beloved Son, the king of all:
govern the hearts and minds of those in authority
and bring the families of the nations,
divided and torn apart by the ravages of sin,
to be subject to his just and gentle rule;
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever..

Amen.

The Liturgy of the Word

THE FIRST READING

The Book of Job 19:23-27a

A reading from the book of Job.

O that my words were written down! O that they were inscribed in a book! O that with an iron pen and with lead they were engraved on a rock forever! For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 17: 1-9

The Choir sings:

Hear the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

O hold thou up my goings in thy paths : that my footsteps slip not.

I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

Keep me as the apple of an eye : hide me under the shadow of thy wings,

From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

THE SECOND READING

The second letter to the Thessalonians 2: 1-5, 13-end

A reading from the second letter to the Thessalonians.

As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here.

no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction. He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. Do you not remember that I told you these things when I was still with you.

But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth. For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ. So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter. Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, comfort your hearts and strengthen them in every good work and word.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (408)

Love Divine, all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling.
All thy faithful mercies crown.
Jesu, thou art all compassion,
Pure unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.

Come, almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more thy temples leave.
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee, without ceasing,
Glory in thy perfect love.

Finish then thy new creation,
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee,
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise!

Words: Charles Wesley (1707-88)

Tune: 'Blaenwern' by William Rowlands (1860-1937)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the Resurrection and the Life, says the Lord.

Our God is the God not of the dead but of the living.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 20: 27-38

The Deacon says:

The Lord be with you

And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Luke.

Glory be to thee, O Lord.

Some Sadducees, those who say there is no resurrection, came to Jesus and asked him a question, 'Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had married her.' Jesus said to them, 'Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive.

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Richard Coles

Curate

Silence is kept.

THE CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

Silence is kept.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer **Lord, graciously hear us.**

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
**accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.**
Amen.

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

The peace of the Lord be always with you.
and with thy spirit.

The Deacon says:

Let us offer one another a sign of peace.

All exchange a sign of peace with those standing close by.

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN (333)

All my hope on God is founded;
he doth still my trust renew.
Me through change and chance he guideth,
only good and only true.
God unknown,
he alone
calls my heart to be his own.

Pride of man and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tower and temple, fall to dust.
But God's power,
hour by hour,
is my temple and my tower.

God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light and life attend him,
beauty springeth out of naught.
Evermore
from his store
newborn worlds rise and adore.

cont.

**Still from man to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his son.
Christ doth call
one and all:
ye who follow shall not fall.**

*Text: Robert Bridges (1844-1930)
Music: 'Michael'; Herbert Howells (1892-1983)*

THE OFFERTORY ANTHEM

I was glad
Henry Purcell (1659-95)

I was glad when they said unto me,
We will go into the house of the Lord.
For thither the tribes go up, even the tribes of the Lord,
to testify unto Israel, to give thanks unto the Name of the Lord.
For there is the seat of judgement,
even the seat of the house of David.
O pray for the peace of Jerusalem;
they shall prosper that love thee.
Peace be within thy walls and plenteousness within thy palaces.
Glory be to the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now and ever shall be,
world without end. Amen

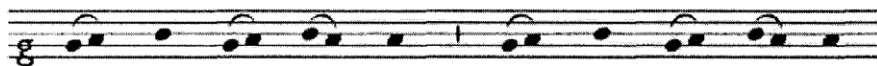
Words from Psalm 122

*When the Thurifer approaches, all stand to be censed.
After being censed, all remain standing for the Eucharistic Prayer.*

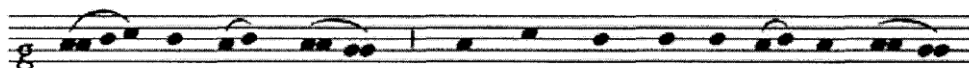
THE EUCHARISTIC PRAYER

The Celebrant sings:

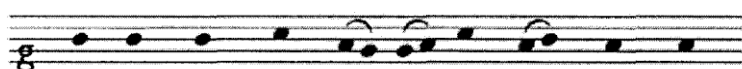
All respond:



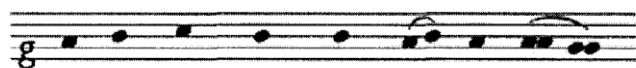
The Lord be with you *R.* **and with thy spi-rit.**



Lift up your hearts. *R.* **We lift them up un-to the Lord.**



Let us give thanks un - to the Lord our God.



R. **It is meet and right so to do.**

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word;
through him thou hast created all things from the beginning,
and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.
Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.
Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising thee
and saying:

The choir sings:

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

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.

Music: Mass for four voices – William Byrd (1545-1623)

The prayer continues:

Accept our praises, heavenly Father,
through thy Son, our Saviour, Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of thy Holy Spirit
these gifts of bread and wine may be unto us his body and his blood;
who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
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.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:

Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of his kingdom
and with this bread and this cup
we make the memorial of Christ, thy Son, our Lord.

The celebrant sings:

Let us proclaim the mystery of faith:

The people respond:

Christ has died:

Christ is risen:

Christ will come again.

Accept through him, our great high priest,
 this our sacrifice of thanks and praise,
 and as we eat and drink these holy gifts
 in the presence of thy divine majesty,
 renew us by thy Holy Spirit, inspire us with thy love,
 and unite us in the body of thy Son, Jesus Christ our Lord,
 by whom, and with whom, and in whom,
 in the unity of the Holy Spirit,
 all honour and glory be unto thee,
 O Father almighty, world without end.
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

Let us pray with confidence as our Saviour has taught us.

All sing:

Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be
 done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses,
 as we for-give those who tres-pass a-gainst us. And lead us not in-to temp-ta-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. A-men.

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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.

THE GIVING OF HOLY COMMUNION

By way of invitation to receive the Sacrament the Celebrant says:

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

Lord, I am not worthy that thou shouldst come under my roof,

but speak the word only and my soul shall be healed.

The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.

All who normally do so in their own Church are invited to receive the Sacrament.

Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

AGNUS DEI

The choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us peace.

Music: Mass for four voices – William Byrd (1545-1623)

COMMUNION ANTHEM

Salvator mundi (ii) *Thomas Tallis (1505-85)*

Salvator mundi, salva nos;
qui per crucem et sanguinem redemisti nos,
auxiliare nobis, te deprecamur, Deus noster.

*Saviour of the world, save us,
who through thy cross and blood didst redeem us:
help us, we beseech thee, our God.*

Words: anon. 11th C.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

Holy and blessed God,
who dost vouchsafe to feed us
with the body and blood of thy Son
and hast filled us with thy Holy Spirit:
grant that we may honour thee
not only with our lips
but in lives dedicated to the service
of Jesus Christ our Lord.
Amen.

Almighty God,
we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Send us out in the power of thy Spirit
to live and work to thy praise and glory.
Amen.

THE CONCLUDING HYMN (381)

Jerusalem the golden,
with milk and honey blest,
beneath thy contemplation
sink heart and voice oppressed:
I know not, oh, I know not,
what joys await us there;
what radiancy of glory,
what bliss beyond compare!

They stand, those halls of Zion,
all jubilant with song,
and bright with many an angel,
and all the martyr throng:
the Prince is ever in them,
the daylight is serene;
the pastures of the blessed
are decked in glorious sheen.

There is the throne of David;
and there, from care released,
the shout of them that triumph,
the song of them that feast;
and they who with their Leader
have conquered in the fight,
for ever and for ever
are clad in robes of white.

Oh, sweet and blessed country,
the home of God's elect!
Oh, sweet and blessed country,
that eager hearts expect!
Jesus, in mercy bring us
to that dear land of rest,
who art, with God the Father,
and the Spirit, ever blest.

*Words: Bernard of Cluny, tr. John Mason Neale (1818-66)
Music: 'Ewing', from St Bede's, Alexander Ewing (1853)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The God of all grace,
who called you to his eternal glory in Christ Jesus,
establish, strengthen and settle you in the faith;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

Go in the peace of Christ.
Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY
played by Christian Wilson

Placare Christe Servulis (Op 38, No 16)
Marcel Dupré

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSITANT DIRECTOR OF MUSIC

Christian Wilson

NOTES ON THE READINGS

Job 19: 23-27a

The book of Job is about suffering: it seeks to answer the question: why does God allow the faithful to suffer? The first two chapters, which are in prose, tell of a legendary figure of Judaism called Job. In this story (which may be extremely ancient), a very righteous man is tested: is he as godly as he seems, or is his godliness only an appearance, a result of his acquisition of wealth and his position as father of a dynasty? His continuing fidelity through deprivation of all that he possesses demonstrates that he is truly godly. (In the final act of the drama, God restores his greatness.) Most of the book is poetry, and appears to have been written later. It is largely concerned with the meaning of divine justice and suffering. Through dialogues with Job's so-called "friends", we see Job learn that wisdom is God-given. Humans cannot find the way to it; God gives it to those who worship him.

Job's declaration of faith: I know that I have one who will rescue me from this mess. The key word in this part of the chapter which is the climax of the piece is Redeemer, capitalized in translations because it refers to God. The Hebrew word translated "redeemer" is *goel*. In non-theological contexts the word may indicate buying back a field that has been sold (Leviticus 25:25, 26, 33; 27:13, 15, etc.) or a person sold into slavery (Leviticus 25:48, 49). In modern non-theological usage "redeem" may be used in reference to buying back an item which has been sold to a pawnshop and then is bought back by the owner. When the word is used with God as subject, it may refer to God delivering God's people from slavery in Egypt (Exodus 6:6) or from exile in Babylon ("Redeemer" in Isaiah 43:1,14; 44:6,24; 47:4; 48:17 etc.). The word is also used to refer to God's delivering an individual from death (Psalm 103:4) or taking up the cause of an orphan whose field has been stolen (Proverbs 23:11) or rescuing one who is praying for help (Psalm 119:154). The meaning here in Job is thus quite clear. Job expresses his conviction that there is One living who will eventually rescue him from the suffering and mess his life has become. As that One once rescued Israel, or the exiles, so the Redeemer will one day put Job's life back together.

2 Thessalonians 2: 1-5, 13-end

The author, probably someone writing in Paul's name, rather than Paul himself, needs to address a problem. Some of his hearers are frightened by predictions that the second coming of Jesus is about to happen. It may not be our worry, but it worried many people at critical times. It is a joyfully tinged worry, that then makes people look rather silly when the predictions fail. There are many ways in which Christians can make themselves look silly. In the case of 2 Thessalonians it appears that some have been using Paul as an authority to make such claims (2:2). A loose interpretation of 1 Thessalonians could lead to such belief. In some garbled way people have found such ideas and worked themselves into a fever pitch. We are entering a strange culture with its own language. The writer is clearly at home with such speculations about the future. They have their roots in writings like

Daniel. From within this context of thought he reassures his hearers by reminding them of some stock beliefs which belonged to that tradition. Before the end of time there would have to be a time of great apostasy (2:3). In Judaism it was a falling away from observance of the Law. In Christian Judaism it was a falling away from faith. In both it also included wickedness in general. Then there still had to be the appearance of Christ's opposite: the anti-God or anti-Christ (2:4). People imagined a human being. Antiochus Epiphanes IV, Seleucid ruler, was such a figure. In 167 BCE he set up a Zeus altar in the temple. This inspired the coded subversion and hope of the book of Daniel, which inspired subsequent generations and is reflected in Mark 13 and the Book of Revelation. Such a figure, committing blasphemy against God, a desolating abomination (Mark 13:14) was sure to come. Only then would the end come. The omitted verses (2:6-12) expand the theme using the same world of thought. That included the notion that these days would not rush headlong to completion because there would be a restraining one, a restraining force (2:6,7). Behind this is the notion that God keeps some control so that things don't go completely to the dogs. This is all very speculative and mysterious. The writer deliberately uses mysterious language. Finally would come the great confrontation and Christ would slay his opposite, the anti-Christ (2:8). This is the world of the Book of Revelation. The agent of Satan, the evil one, would perform miracles and wonders (2:9). People would fall under his spell. Somehow God remains in control and even engineers things so that people fall for the false claims (2:10-11). Ultimately they will all be condemned (2:12). The strange world of mysterious and veiled predictions, apocalyptic (revelatory) language, leaves us on the outside as spectators. It is the nature of such language that it invites further speculation. People have filled the enticing ambiguities with ever new speculations, all of which have some grain of truth. This is so because underneath the passage is an assumption: there are fundamentally irreconcilable contrasts working themselves out in human history and Christians need to recognise them

Luke 17: 11-19

Three gospels in the New Testament offer similar portraits of the life of Jesus; Luke is the third of them. Its author, traditionally Luke the physician who accompanied Paul on some of his missionary journeys, draws on three sources: Mark (via Matthew), a collection of sayings (known as Q for Quelle, German for source) and his own source. It is a gospel that emphasizes God's love for the poor, the disadvantaged, minorities, outcasts, sinners and lepers. Women play a more prominent part than in the other gospels. Luke never uses Semitic words; this is one argument for thinking that he wrote primarily for Gentiles.

The Sadducees appear to have been the more culturally sophisticated of the identified movements among Jews at the time. Their followers tended to be among the leading priestly families and the aristocracy. Their approach to scripture was more conservative than that of the Pharisees. Many of their stricter interpretations coincided with those we find in the sectarian writings among the Dead Sea Scrolls, so much so that some argue that these writings were from Sadducees. More likely they come from similar priestly classes and reflect sides taken in disputes that reached back 200 years. The Pharisees embraced the idea of resurrection from the

dead. It was a way of putting flesh on hope, so to speak, in days when justice in this world seemed irretrievable. The righteous would surely be rewarded; they will surely be raised from the dead. Otherwise life does not make sense. Others included the obverse side of the coin: those who perpetrate injustice must be brought to account. It is clearly not going to happen in this life; then they will have to be raised from the dead and brought to trial. Resurrection from the dead and judgement are commonly linked. Such ideas may have developed under the influence of Persian thought; they were also a way of trying to make sense of the hope which Israel wanted to espouse, based on the faith that God is a liberator. Jesus and his movement belong in the circles which espoused such notions. The Sadducees rejected such speculation and were prepared to ridicule its exponents. That is what is happening here. It is not difficult to imagine that this was not the first time they trotted out their question, designed to expose the absurdity of the idea of resurrection. The focus of the discussion is not the woman and what she had to go through, but the intellectual quicksand into which Jesus and the Pharisees entered with such crazy ideas. Perhaps Jesus' original answer was quick and sharp: 'God is not God of the dead but of the living' (20:38a; Mark 12:27). It is so like Jesus' responses elsewhere in form and style. It is enigmatic. At one level it is no answer at all, if you think the dead remain dead. At another level it is saying that to claim God is god of the living must include that God's care extends to those who have died in a way that they cannot really be dismissed as dead. Jesus is operating with a theology of God which says: even in death God is with us and therefore we must be with God and so: we must be going to exist! His thought is in the context of resurrection: we will be raised to life.

Mass for four voices – William Byrd (1545-1623)

Born in 1540, William Byrd began his musical career as a chorister in the Chapel Royal where he sang during Mary Tudor's reign. Mary's love of elaborate Latin church music gave William a thorough training and insight into the art of singing and composing. After her death, the Protestant Queen Elizabeth succeeded the throne, which seems to have precipitated Byrd's move to Lincoln Cathedral, where he became organist and choirmaster. After being named a Gentleman of the Chapel Royal in 1572, he moved back to London where he worked as a singer, composer and organist for more than two decades. Despite Elizabeth's Protestant reign, Byrd continued to write and publish music set in Latin – with the Queen's approval – as well as Anglican church music. At some point he had enough of compromising, and moved to Essex where he composed Latin Masses and motets. Immediately after the Gunpowder Plot in 1605, relations between Catholics and Protestants became particularly tense, and in November of that year an unfortunate traveller was arrested in a London pub in possession of "certain papistical books written by William Byrd". The man was thrown into Newgate and it was a wonder that Byrd did not follow. The reputation he had built as a young man in London and the patronage of the Queen must have helped him through his later years. The Mass for four voices was quite possibly composed after Byrd moved to Essex, where he died in 1623, but it is not known for sure. All the movements are musically rich; apart from the Sanctus they all begin with the interval C-F which gives the Mass its thematic coherence.

I was glad – Henry Purcell (1659-95)

As a boy Purcell was a chorister at the Chapel Royal. Had he been born just a few years earlier, this would have been impossible, but with the end of the Puritan era and the restoration of Charles II in 1660, there was a resurgence of musical life and creativity in England. When his voice broke at an unusually early age, Purcell became an assistant to the keeper of the king's keyboard and wind instruments. In 1677 he was given a position as composer at Westminster Abbey, where he became organist two years later. He also had lessons in composition from the distinguished organist John Blow, and at the age of eighteen he was appointed as Composer-in-Ordinary to the Violins. He succeeded Blow as organist at Westminster Abbey, and in 1662 he became one of the organists of the Chapel Royal. In December of 1683 he was appointed organ maker and keeper of the king's instruments. The anthem *I was glad* was written for the coronation of James II. It was for many years attributed to Purcell's teacher John Blow, but Francis Sandford, who described and illustrated the Coronation in great detail, noted in the margin of his copy that the anthem was 'Composed by Mr. Hen. Purcel, A Gentleman of the Chapel Royal, and Organist of St Margarets Westminster.' The coronation was a splendid affair, although the reign it inaugurated went downhill very sharply. James II was a peculiar man, described by a contemporary as "the most unguarded ogler of his time". He ogled Pepys' wife, according to the Diary, and had a number of mistresses, some of them strikingly plain. Rather ungallantly, Burnet wondered if they were "given him by his priests as a penance."

***Salvator mundi* – Thomas Tallis (1505-85)**

Tallis' first known appointment to a musical position was as organist of Dover Priory in 1532. His career took him to London, then (probably in the autumn of 1538) to the Augustinian abbey of Holy Cross at Waltham whose London residence stood nearby, until the abbey was dissolved in 1540; then he went to Canterbury Cathedral, and finally to Court as Gentleman of the Chapel Royal in 1543, composing and performing for Henry VIII, Edward VI, Queen Mary and Queen Elizabeth I. How Tallis managed to survive the religious controversies of this most turbulent era is a mystery, but he did – he thrived, in fact – and eventually retired to Stockwell Street in Greenwich, close to the royal palace. Tallis was influential in advancing English Renaissance music to levels found on the Continent, exemplified there by such composers as Palestrina and di Lasso. He was admitted as Lay-Clerk at Canterbury cathedral in 1641 and it is likely that *Salvator mundi* was composed there. It demonstrates his ability to combine Continental techniques, such as points of imitation, with English techniques, such as simultaneous cross relations. The latter gives this motet an appropriate "piquancy," as dissonant intervals are exploited for expressive purposes.

***Placare Christe Servulis* (Op 38, No 16) – Marcel Dupré (1886–1971)**

Born in Rouen in 1886, Dupré was the only child in a home that has been described as 'a temple of music'. Under the early instruction first of his father, and later of Guilmant, he showed an unusual aptitude for concentrated study, and at the age of only eleven was appointed Organist of the church of Saint-Vivien in Rouen. Aged sixteen he was admitted to the Paris Conservatoire where he was to win a succession of outstanding *premiers prix* in piano, organ and fugue; he was barely twenty when Widor appointed him as his assistant at Saint-Sulpice in 1906. In 1934 Widor retired from Saint-Sulpice at the age of 89, and after nearly three decades as Assistant, Dupré became Titulaire in his own right - a post which he was to hold until the day of his death at Pentecost 1971.

Next Sunday, November 14th, is
Remembrance Sunday
and Solemn Mass will begin at 10.55 a.m.
in order to accommodate
the two minutes silence at 11.

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