



St Paul's Church,
The Diocese of London

Knightsbridge



The Solemn Eucharist of the Feast of All Saints

31st October 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
The Adoration of the Lamb
Jan van Eyck (c. 1395-1441)

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:

ENTRANCE HYMN (197)

**For all the Saints who from their labours rest,
Who thee by faith before the world confest,
Thy Name, O Jesu, be forever blessed.
Alleluia, Alleluia!**

Thou wast their Rock, their Fortress and their Might;
Thou, Lord, their Captain in the well fought fight;
Thou, in the darkness drear, their one true Light.
Alleluia, Alleluia!

O blest communion! Fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in thee, for all are thine.
Alleluia, Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest:
Sweet is the calm of Paradise the blest.
Alleluia, Alleluia!

But lo! there breaks a yet more glorious day;
The Saints triumphant rise in bright array:
The King of glory passes on his way.
Alleluia, Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost:
Alleluia, Alleluia!

Text: W. Walsham How (1823-97)
Tune: 'Sine Nomine' by R. Vaughan Williams (1872-1958)

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.

PRAYERS OF PENITENCE

The Deacon says:

Since we are surrounded by a great cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, looking to Jesus Christ in penitence and faith, making our confession to Almighty God.

All kneel and, in silence, call to mind sins and failings.

**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.
The choir sings:*

GLORIA IN EXCELSIS DEO

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: Missa Bel' Amfitrit' Altera – Orlando de Lassus (c. 1532-94)

All stand when the Sacred Ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

O Almighty God, who hast knit together thine elect
in one communion and fellowship
in the mystical body of thy Son Christ our Lord;
grant us grace so to follow thy blessed saints
in all virtuous and godly living,
that we may come to those inexpressible joys
which thou hast prepared for them that unfeignedly love thee;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

All sit

THE FIRST READING

The Book of Daniel 7: 1-3, 15-18

A reading from the Book of Daniel.

In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another. As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: "As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom forever—forever and ever."

At the end:

This is the word of the Lord.
Thanks be to God.

The choir sings:

THE PSALMODY

Psalm 149

O sing unto the Lord :
let the congregation of saints praise him.

Let Israel rejoice in him that made him :
and let the children of Sion be joyful in their King.

Let them praise his Name in the dance :
let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people :
and helpeth the meek-hearted.

Let the saints be joyful with glory :
let them rejoice in their beds.

Let the praises of God be in their mouth :
and a two-edged sword in their hands;

To be avenged of the heathen :
and to rebuke the people;

To bind their kings in chains :
and their nobles with links of iron.

That they may be avenged of them, as it is written :

Such honour have all his saints.

THE SECOND READING

The letter to the Ephesians 1: 11-end

A reading from the letter to the Ephesians.

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (341)

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

**The Lord, who left the heavens
our life and peace to bring,
to dwell in lowliness with men,
their Pattern and their King;**

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

**Lord, we thy presence seek;
may ours this blessing be;
give us a pure and lowly heart,
a temple meet for thee.**

*Text: John Keble (1792-1866) and others
Music: 'Franconia' W.H. Havergal (1793-1870)
adapted from the Harmonischer Liederschatz (1738)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

You are a chosen race, a royal priesthood, a holy nation,
God's own people, called out of darkness into his marvellous light.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

Luke 6: 20-31

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.

Jesus looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. "Blessed are you who are hungry now, for you will be filled. "Blessed are you who weep now, for you will laugh. "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. "But woe to you who are rich, for you have received your consolation. "Woe to you who are full now, for you will be hungry. "Woe to you who are laughing now, for you will mourn and weep. "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

"But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to

everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON
Prebendary Nick Mercer
Vicar General for the London College of Bishops

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.**

All remain standing.

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.**

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

We are fellow citizens with the saints
and of the household of God,
through Christ our Lord, who came and preached peace
to those who were far off and those who were near.

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 (229)



Joy and triumph everlasting
Hath the heavenly Church on high;
For that pure immortal gladness
All our feast-days mourn and sigh:
Yet in death's dark desert wild
Doth the mother aid her child,
Guards celestial thence attend us,
Stand in combat to defend us.

There the seers and fathers holy,
There the prophets glorified,
All their doubts and darkness ended,
In the Light of light abide.
There the Saints, whose memories old
We in faithful hymns uphold,
Have forgot their bitter story
In the joy of Jesu's glory.

**There from lowliness exalted
Dwelleth Mary, Queen of grace,
Ever with her presence pleading
'Gainst the sin of Adam's race,
To that glory of the blest,
By their prayers and faith confest,
Us, us too, when death hath freed us,
Christ of his good mercy lead us.**

*Words: a Latin Sequence by Adam of St Victor (c.1150), tr. Robert Bridges (1844-1930)
Tune: 'Genevan Psalm 42' Melody by Louis Bourgeois (c.1510-61)
in the French edition of the Genevan Psalter 1551*

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

OFFERTORY ANTHEM

Gaudeamus omnes
William Byrd (c1540-1623)

Gaudeamus omnes in Domino,
diem festum celebrantes sub honore
Sanctorum omnium:
de quorum solemnitate gaudent
angeli, et collaudant Filium Dei.
Exsultate iusti in Domino: rectos
debet collaudatio.

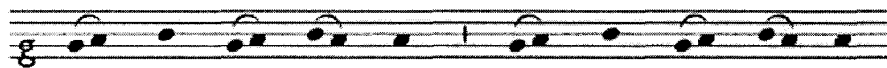
*Let us all rejoice in the Lord,
celebrating the feast in honour of all the
saints in which the angels rejoice,
while the Archangels praise
the Son of God. Ring out your joy to
the lord, O you just; for praise is fitting
for loyal hearts.*

Words: Introit for the Feast of All Saints

THE EUCHARISTIC PRAYER

The Celebrant sings:

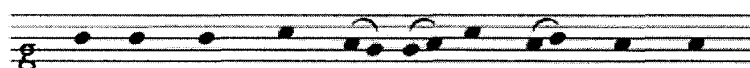
All respond:



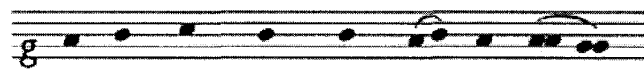
The Lord be with you *R.* and with thy spi-rit.



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.

And now we give thee thanks

for the glorious pledge of the hope of our calling
which thou hast given us in thy saints;

that, following their example and strengthened by their fellowship,
we may run with perseverance the race that is set before us,
and with them receive the unfading crown of glory.

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: Missa Bel' Amfitrit' Altera – Orlando de Lassus (c. 1532-94)

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.*

The choir sings:

AGNUS DEI

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, Donna 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 thy peace.*

Music: Missa Bel' Amfitrit' Altera – Orlando de Lassus (c. 1532-94)

COMMUNION ANTHEM

Beati mundo corde
William Byrd (c1540-1623)

Beati mundo corde,
quoniam ipsi Deum videbunt.
Beati pacifici, quoniam filii Dei vocabuntur.
Beati qui persecutionem
patiuntur propter justitiam,
quoniam ipsorum est regnum caelorum.

*Blessed are the clean of heart: they shall see God.
Blessed are the peacemakers: for they shall be called
the children of God. Blessed are they that suffer
persecution for justice's sake: for theirs is the
kingdom of heaven.*

Words: Communion for the Feast of All Saints, from Matthew 5: 8-10

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

O God, the source of all holiness
and giver of all good things:
grant that we, who have shared at this table
as strangers and pilgrims here on earth,
may with all thy saints
be welcomed to the heavenly feast
in the day of thy kingdom;
through 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.

All stand.

THE CONCLUDING HYMN (478)

Ye watchers and ye holy ones,
bright seraphs, cherubim, and thrones,
raise the glad strain, Alleluia!
Cry out, dominions, principedoms, powers,

virtues, archangels, angels' choirs,
Alleluia! alleluia! alleluia! alleluia!
Alleluia!

O higher than the cherubim,
more glorious than the seraphim,
lead their praises, Alleluia!
Thou bearer of the eternal Word,
most gracious, magnify the Lord,
Alleluia! alleluia! alleluia! alleluia!
Alleluia!

Respond, ye souls in endless rest,
ye patriarchs and prophets blest,
Alleluia! Alleluia!
Ye holy twelve, ye martyrs strong,
all saints triumphant, raise the song,
Alleluia! alleluia! alleluia! alleluia!
Alleluia!

O friends, in gladness let us sing,
supernal anthems echoing,
Alleluia! Alleluia!
To God the Father, God the Son,
and God the Spirit, Three in One,
Alleluia! alleluia! alleluia! alleluia!
Alleluia!

Words: Athelstan Riley (1858-1945)

Music: 'Lasst uns erfreuen', R. Vaughan Williams (1872-1958)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God, who has prepared for us a city with eternal foundations,
give you grace to share the inheritance of the saints in glory;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Deacon says:

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

Choral, from 'Suite pour Orgue'
Jehan Alain (1911-40)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

Daniel 7: 1-3, 15-18

Four great beasts, resembling a winged lion, a tusked bear, a four-headed leopard, and a ten-horned and iron-toothed monster. No wonder Daniel says, "My spirit was troubled within me, and the visions of my head terrified me." What are these creatures, and what are they doing in the Bible? For Daniel, most interpreters agree, the beasts represented the powerful kingdoms of Babylon, Media, Persia, and the Greek empire of Alexander the Great, which had, consecutively, dominated and then literally subjected Israel for some five centuries by the time the book was written. Astonishingly, the text omits (as I would not) verses 13-14 that describe the figure that comes after the terrifying beasts, the vision of "one like a human being" ("son of man" in the Aramaic original). These seem to be the heart of the chapter, and we could almost stop with the mere arrival of this person and be comforted already. To see a human figure "coming with the clouds of heaven" is itself a relief, following all those monsters. Interpreters disagree about whether this figure is meant to be an angel, Israel, the messiah, or someone else, but the key, I think, is that it is human. God deals with us and saves us, even in the midst of beastly terrors, through human means, in human form. Because of this, the New Testament is able to use this passage from Daniel to describe Jesus as the "Son of Man coming in clouds" at the end of time (Mark 13:26; 14:62).

Ephesians 1: 11-end

This letter of Paul (almost certainly *followers* of Paul) was traditionally believed to have been written from prison, probably in Rome. Whilst the Bible states that it was written to the church at Ephesus, the some early manuscripts do not contain an addressee in 1:1. This would imply that Ephesians was a circular letter, sent to a number of churches. If so, it introduced a new idea into letter writing: we know of no other circular letters from this period. This book celebrates the life of the church, a unique community established by God through the work of Jesus Christ, who is its head, and also the head of the whole creation. Two stories nest one inside the other in these verses. The "big" story, couched in lyric prose, unfolds like a grand-scale landscape. Active verbs convey what God has done for Christ and through Christ, raised and reigning. This divine story surrounds and sustains a human story that turns on two pronouns, "we" (referring to the first, Jewish believers) and "you" (the new Gentile siblings in the faith family). Repeated references to "hope," "inheritance," and "glory" connect divine action and Christian experience. The Christians of Asia Minor felt vulnerable. They constituted a religious minority in their towns. Rumours circulated they were a simmering threat to the stability of culture and state since they claimed as their ultimate Lord not Caesar, but one Jesus Christ, crucified at the hands of Rome but (so they claimed) raised to life by God. Christians were shunned and sometimes persecuted. The Ephesians writer answers that human struggle in all its strutting power and stumbling failure plays out within a vast landscape lit by the eschatological hope of God's future. The reign of Christ is not a future "maybe" but already begun. The realized eschatology of Ephesians declares Christ reigns not "when" all enemies are put under his feet, but "until" the day when all creation acknowledges his rule. God works, and Christ reigns even now; our part is to discern how we are summoned to participate.

Luke 6: 20-31

In the Gospel reading from Luke for All Saints Day, Jesus identifies the blessed with striking particularity. Jesus' words stand at the beginning of his "Sermon on the Mount" in Matthew (5:1-7:29) and his "Sermon on the Plain" in Luke (6:17-49). Luke's version of the address is briefer, more sharply stated, marked by contrasts between "you" who are blessed and "you" who are judged. In Luke, Jesus spoke directly to his followers. Matthew's version is preferred for its poetic elegance. In Luke's account, this is Jesus' second major policy statement of his reign (see also Luke 4:14-30) in the force of prophetic address. Jesus' direct speech is disquieting, compelling the listener to ask, "Who me?" Jesus focuses first on his disciples (6:20)

within "a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon" (6:17). With the crowds, we overhear his words, wondering if he means it only for the twelve. Then we find ourselves specifically included in verse 27 among "you that listen." Jesus is not delivering an abstract definition of discipleship or sainthood. He is not listing the qualifications to "get into heaven." He is calling all to hear to become faithful and effective agents of God's reign here and now. The problem for the hearer is not that Jesus' words are hard to understand but that their clear meaning is so challenging. The "rules of engagement" of Jesus' reign stand in sharp contrast to the presumed rights of the prosperous to wealth, abundant food, and good times, "because I earned it!" In their practice of non-violence, Tolstoy, Ghandi, and Martin Luther King Jr. enacted Jesus' words as a social critique and strategy for change. Ghandi admired Jesus, but when asked his opinion of Christianity, he reportedly said, "Oh, it would be wonderful!" In hearing Jesus' words, rich and poor alike glimpse a realm at odds with the way things are. All Saints Day is a witness to God's way of blessing the world, not simply reinforcing the entitlement of the privileged to the way things are, but revealing God's justice fulfilled in mercy. As in his kingdom prayer (Luke 11:2-4; Matthew 6:9-13), Jesus brought God's way of ruling the world down to earth and invited his disciples into this holy venture. This is not an ideological agenda or a political platform, but a vision of God's reign which he embodied. Jesus knew that people are possessed by their possessions. He lamented "How hard it is for those who have wealth to enter the kingdom of God!" But he also concluded that "What is impossible for mortals is possible for God." (Luke 18:24, 27).

NOTES ON THE MUSIC

Missa Bel'Amfitrit'Altera – Orlando de Lassus (c. 1532-94)

Lassus is often ranked with Palestrina and the Spanish composer Victoria as one of the finest masters of the Renaissance period. Unlike them, Lassus was a northerner, born in Mons, in what we now call Belgium. One wonders if his strong sense of drama came from participating in the city's annual festival the Doudou, a custom which began in the thirteenth century and continues to this day. On Trinity Sunday the relic of Saint Waltrude is processed on the Car d'Or accompanied by a thousand costumed participants. It concludes with an elaborate staging of St George's fight with the dragon, accompanied by rhythmic Doudou music, so striking it is today listed among UNESCO's Masterpieces of the Oral and Intangible Heritage of Humanity (along with Sicily's traditional puppet theatre, Georgian polyphonic singing, and - loveliest of all - the music of the transverse trumpets of the Tagbana people of Côte d'Ivoire). The evidence is inconclusive; but we know that Lassus did not stay in Mons for long. He was much in demand (as a boy his treble voice was so beautiful he was abducted three times) and travelled widely, serving in several noble households in Sicily and Italy. After a year as choirmaster in St John Lateran in Rome, he went to Amsterdam and then to Munich, where he served as Kapellmeister to the Duke of Bavaria from 1563. He made numerous other journeys throughout his life: to Venice, Paris, and to Regensburg, a major cultural centre at the time. He was honoured by several monarchs and leaders: Charles IX of France gave him the Order of Malta, Emperor Maximilian raised him and his descendants to the nobility, and Pope Gregory XIII appointed him Knight of the Golden Spur, the second highest order of papal chivalry, bestowed also upon Mozart and Casanova. Perhaps because of his *wanderlust* Lassus absorbed much from different cultures and styles and this may explain his extraordinary fecundity; he wrote more than two thousand works in all Latin, French, Italian and German vocal genres known in his time, with more than five hundred motets, one hundred and seventy-five Italian madrigals and villanellas, one hundred and fifty French chansons, and ninety German lieder to his name. No strictly instrumental music by Lassus is known to survive, or even to have existed: an interesting omission for a composer otherwise so wide-ranging and prolific, during an age when instrumental music was becoming ever more popular. To the Mass: the movements are closely related thematically: Kyrie and Gloria opens with virtually the same chordal opening in Choir I followed by imitation writing in Choir II, whereas the Sanctus and Benedictus both open with ascending scales in imitation. Agnus Dei is a two part setting for lower voices, seemingly simple, but a simplicity which gives great clarity to the words. Despite his international renown Lassus lived somewhat precariously to the very end of his days. In Munich, on June 14th 1594, his straitened employer, Duke Albert V, sent him a letter dismissing him for reasons of thrift; but by the time it arrived Lassus had died, becoming himself a Masterpiece of the Oral and Intangible Heritage of Humanity.

Gaudeamus omnes and Justorum animae – William Byrd (c 1540-1623)

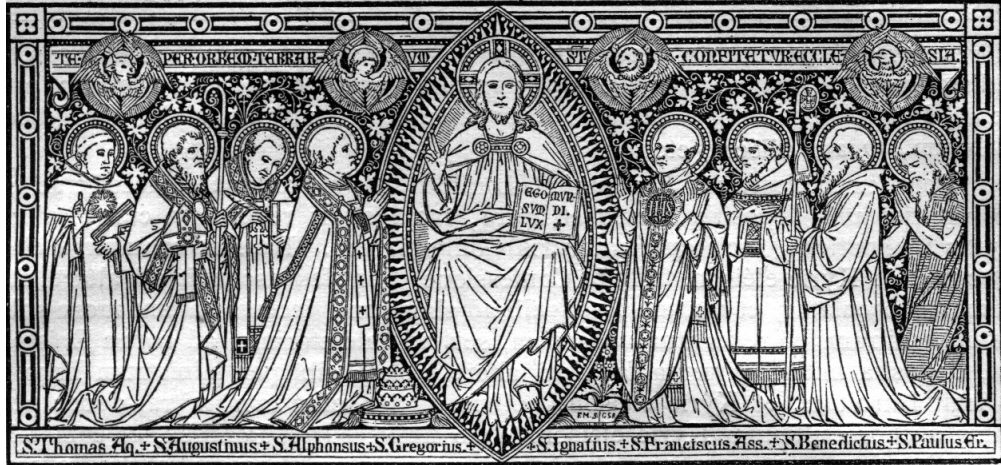
William Byrd was one of the most celebrated English composers of the Renaissance. His entire life was marked by contradictions, and as a true Renaissance man he cannot be easily categorised. He lived until well into the seventeenth century without writing music in the new Baroque fashion, but his superbly constructed keyboard works marked the beginning of the Baroque organ and harpsichord style. Byrd's life is particularly interesting because he maintained Roman Catholic sympathies at a time of Protestant ascendancy. His first known professional employment was an organist and choirmaster of Lincoln Cathedral, a post which he held from Lady Day 1563. Residing at 6 Minster Yard Lincoln, he remained in post until 1572, though his time at Lincoln was not entirely trouble-free, for on 19th November 1569 the Dean and Chapter cited him for 'certain

matters alleged against him' as the result of which his salary was suspended. Since Puritanism was active and influential in Lincolnshire and at the Cathedral, it is possible that the allegations were connected with over-elaborate choral polyphony or organ playing, for (then and now) nothing irks a Puritan more than the possibility of someone enjoying himself. If this was difficult to cope with, how much more difficult it must have been in the court of the Protestant Queen Elizabeth I. Byrd was appointed Gentleman of the Chapel Royal in 1572 following the death of Robert Parsons, a gifted composer who unfortunately drowned in the Trent at Newark on the 25th January of that year. This move vastly increased Byrd's opportunities to widen his scope as a composer. Although the Queen was a Protestant she disliked Puritanism, perhaps because of her fondness for elaborate ritual and ceremonial, especially when it was intended for her own glorification. Nevertheless, around 1594 Byrd left the Chapel Royal to seek refuge among the Catholic gentry of England, who maintained chapels and priests and liturgies that were, at least, frowned upon, and, at worst, condemned. This was the era of priest's holes, recusancy and martyrdom, and Byrd moved with his family to Stondon Massey, a small village near Chipping Ongar in Essex, close to his patron the Catholic Sir John Petre, of Ingatestone Hall. The Mass was celebrated there in secret, and Byrd, and his circle, provided the music for these clandestine occasions (the *Mass for five voices* dates from around this time). Ingatestone Hall, which was used for the exteriors of Bleak House in the BBC's 2005 eponymous adaptation, was the scene of the arrest of the Catholic priest John Payne. He was tortured on the orders of Walsingham, tried by a kangaroo court, and hanged, drawn and quartered in Chelmsford by the notoriously incompetent executioner Simon Bull, who made rather a hash of it. Payne was one of the English Martyrs canonised by Pope Paul VI in 1970. The anthems we hear this morning were published in the first *Gradualia* of 1605, dedicated to two members of the Catholic nobility, Henry Howard, 1st Earl of Northampton and Sir John Petre, who had been elevated to the peerage in 1603 under the title Lord Petre of Writtle. The appearance of this monumental collection of Catholic polyphony reflects the hopes which the recusant community must have harboured for an easier life under the new king, James I, who came from a Catholic background himself. Addressing Petre (who is known to have lent him money to advance the printing of the collection), Byrd describes the contents of the second set of 1607 as 'blossoms collected in your own garden and rightfully due to you as tithes', presumably because they had formed part of Catholic religious observances in the Petre household. Byrd was forced to pay heavy fines for refusing to attend Stondon Massey's church, St. Peter's and St. Paul's, where he was buried, grudgingly, in 1623. He languished in an unmarked grave for three hundred years until, under a kinder dispensation, a cenotaph was dedicated to him in the church. A rather understated memorial tablet was also erected in the north choir aisle of Lincoln Cathedral.

Choral, from 'Suite pour Orgue' – Jehan Alain (1911-40)

Alain was born in Paris, into a family of musicians. His father was an organist, composer and organ-builder, his younger brother was the composer, organist and pianist Olivier Alain, his youngest sister the organist Marie-Claire Alain. He attended the Paris Conservatoire and studied the organ with Marcel Dupré, taking first prize for Organ and Improvisation. He was appointed organist of Saint-Nicholas de Maisons Lafitte in Paris in 1935, and remained there for four years. He also played regularly at the Rue Notre-Dame-de-Nazareth synagogue, where the only known recording of his playing – a six-minute improvisation – was made in 1938. His compositional output was influenced not only by the musical language of Debussy and Messiaen but also by an interest in the culture of the Far East, baroque music and jazz. Alain was an enthusiastic motorcyclist and became a dispatch rider in the 8th motorised armour division of the French Army. On June 20th, 1940, he was assigned to reconnoitre the German advance on the eastern side of Saumur and encountered a group of German soldiers at Le Petit-Puy. Coming around a curve, and hearing the approaching tread of the Germans, he abandoned his motorcycle and engaged the enemy with his carbine, killing sixteen of them before being killed himself. He was posthumously awarded the Croix de Guerre for his bravery, and was buried, by the Germans, with full military honours.

Maurice Duruflé wrote a musical tribute to Jehan Alain with his *Prélude et Fugue sur l'nom d'A.L.A.I.N* op. 7 for organ.



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