



St Paul's Church, Knightsbridge  
The Diocese of London



**The Solemn Eucharist  
of the Feast of All Saints**

30th October 2011 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

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*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

**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 O quam gloriosum -Tomas Luis de Victoria (1548-1611)*

*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**

*Revelation 7: 9-end*

A reading from the book of Revelation

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God forever and ever! Amen."

Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.

This is the word of the Lord.

**Thanks be to God.**

*The choir sings:*

**THE PSALMODY**

*Psalm 149*

O sing unto the Lord a new song :  
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

*1 John 3.1-3*

A reading from the first letter of St John

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

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

*All stand.*

## THE GRADUAL HYMN

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

*The Deacon says:*

The Lord be with you

**And with thy spirit.**

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

**Glory be to thee, O Lord.**

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

'Blessed are the poor in spirit, for theirs is the kingdom of heaven.

'Blessed are those who mourn, for they will be comforted.

'Blessed are the meek, for they will inherit the earth.

'Blessed are those who hunger and thirst for righteousness, for they will be filled.

'Blessed are the merciful, for they will receive mercy.

'Blessed are the pure in heart, for they will see God.

'Blessed are the peacemakers, for they will be called children of God.

'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely\* on my account. 12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

*Matthew 5.1-12*

This is the Gospel of the Lord.

**Praise be to thee, O Christ.**

## THE SERMON

Fr Stephen Young

*Senior 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.**

*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



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**

**Justorum animae**  
*William Byrd (c1540-1623)*

Justorum animae in manu Dei sunt  
et non tanget illos tormentum mortis  
Visi sunt oculis insipientium mori,  
et aestimata est adfliccio exitus illorum,  
et quod a nobis est iter exterminii  
illi autem sunt in pace.

*The souls of the just are in the hand of God  
and the torments of death shall not touch them.  
In the eyes of the foolish they appeared to die,  
and their departure was regarded as an affliction,  
and their going from us as destruction, but they are in peace.  
(Wisdom 3. 1-3)*

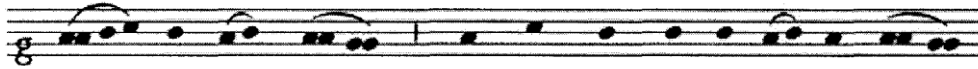
## THE EUCHARISTIC PRAYER

*The Celebrant sings:*

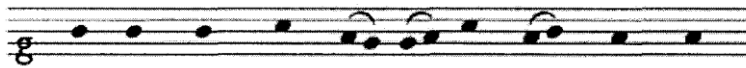
*All respond:*



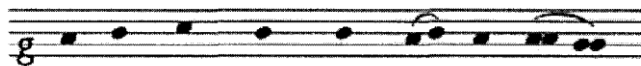
The Lord be with you *R.* and with thy spi-rit.



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 O quam gloriosum -Tomas Luis de Victoria (1548-1611)*

*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 O quam gloriosum -Tomas Luis de Victoria (1548-1611)*

## COMMUNION ANTHEM

**Selig sind die Toten**  
*Heinrich Schutz (1585-1672)*

Selig sind die Toten, die in dem Herren sterben, von nun an. Ja der Geist spricht, daß sie ruhen von ihrer Arbeit; denn ihre Werke folgen ihnen nach.

*Blessed are the dead, which die in the Lord, from henceforth. Yea, says the Spirit, that they may rest from their labours; and their works do follow them*

## 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

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

Placare Christe Servulis, Op. 38 No. 16 - Marcel Dupré (1886-1971)

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**THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE**

**DIRECTOR OF MUSIC**

*Stephen Farr*

**ASSISTANT DIRECTOR OF MUSIC**

*Christian Wilson*

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### Revelation 7

John gives us a preview of the way things are to be. The people he sees wear white robes and carry palm branches. The robe is an important piece of clothing in the Bible. It signals not only outward clothing, but reveals who the person is, what her or his status is. And so the prodigal son is given a new robe, not just so that he would have something clean to wear but as an indication of his restored place in the family (Luke 15:22). Believers, then, wear the white robe of purity, and they carry palm branches as signs of victory and joy following war.

The "crying out" of the multitude in 7:10 connects us with an earlier passage 6:10, where impatient martyrs resting under the throne of God also cry out—in that case for justice. 7:10 gives an answer, as the unnumbered throng praises God. The word salvation, for which they praise God and the Lamb, is indeed in Greek the word salvation, but that term can also be used for victory, which would be appropriate in this view of the final future.

In verses 11-12 heavenly beings join in the singing. As we might expect in Revelation, they use seven terms to praise God. The centre one is often the most significant, and it is the word thanksgiving. We will see why.

The martyrs, in one of John's reversal of images, "washed their robes and made them white in the blood of the Lamb." Anyone knows that washing something in blood (or red in general) does not turn something white. But here the blood of the Lamb purifies the martyrs and takes away their sin), and so their robes are white.

In the final verse, John once more plays with language and images. It is the Lamb who will be the shepherd who leads God's people to the "springs of the water of life." "And God will wipe away every tear from their eyes".

### 1 John 3

Today's reading from the epistle provides a word about now and then.

The author of his "letters" is very honest about what we know and what we do not know.

And the truth is, we do not know very much about then. From the beginning of the Church, books have been written about what heaven looks like, or how to get along with angels, or the Five People You Will Meet in Heaven. For the most part they do no harm, but they lack St. John's honest reticence: "What we will be has not yet been revealed." That is exactly what we don't know.

Here is what we do know now. "See what love the Father has given us, that we should be called children of God" (1 John 3:1).

We do not know for sure what God gives us at the end of life and what God gives those we love. But we do know for sure what God has given us now: astonishing love—love that makes us God's own children.

And having loved us to the end, surely we can believe that God loves us beyond the end as well.

We get Christian hope confused when we think that our hope is based on how nice we are, or how well we behave, or on some hidden piece of us called "the soul" that will survive through death and destruction.

We come closer to Christian hope when we contemplate the love of God that has made us and those we love, which is strong enough to keep us with God even in the face of death.

Our text contains is about hoping and seeing.

Saint John promises in his epistle, "Beloved, what we will be has not yet been revealed. What we do know is this: when he is revealed ... we will see him as he is" (1 John 3:2).

The verse echoes Paul in 1 Corinthians 13: "For now we see in a mirror dimly, but then we will see face to face" (1 Corinthians 13:12).

The epistle brings the two promises together to make it clear what we shall see face to face and whom we shall see. We will see God.

### **Matthew 5.1-12**

Jesus ascends a mountain in Galilee where he speaks to his "disciples", his followers, in the Sermon on the Mount – but the "crowds" hear too. He speaks of the new era he has come to initiate. Verses 3-12 are known as the Beatitudes, from the Latin for blessed. To be "blessed" is to be happy. All the qualities are expected of the faithful, for the consequence is the same: they will enjoy God's end-time rule. In fact, the Kingdom has already begun, but it not yet completed. They will attain (and are attaining) eternal life.

The "poor in spirit" (v. 3) are probably detached from wealth and dependant on God alone. Those who "mourn" (v. 4) the reign of evil forces on earth will be "comforted" and strengthened in the Kingdom. The "meek" (v. 5), people who do not press for personal advantage, will share in God's rule. Those who "hunger" (v. 6, who ardently pursue God's will and purpose for his people), and do so single-mindedly and sincerely, "the pure in heart" (v. 8), will come to know God intimately ("see God"). The "merciful" (v. 7) are those who pardon and love others (especially the poor). The "peacemakers" (v. 9), those who seek shalom, the total state of well-being God provides through Christ, "will be called children of God", for they share in God's work. Finally vv. 10-12: those spreading the good news, striving to reconcile the world to God, will be persecuted because of the message they carry (as were the Old Testament "prophets"). They too should "rejoice and be glad" for God will reward them. Jesus tells his audience that the values for admission to the Kingdom are the reverse of those valued by materialists.

## NOTES ON THE MUSIC

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Missa O Quam Gloriosum - Tomás Luis de Victoria (1548 – 1611)

Victoria is hailed as one of the finest Renaissance composers, Spanish by birth but educated in Rome at the Jesuit German College. Palestrina worked at the seminary in Rome at this time and it is believed that they must have met in Rome. Victoria was also a personal friend of the Spanish composer Francisco Guerrero. Although he claimed that all he wanted was a quiet life in Spain as a priest, Victoria was never far away from figures of importance and power. Philip of Spain II, by way of reward for the homage paid to him in the dedication of his first book of masses, sent Victoria to be chaplain to Dowager Empress Maria in Madrid where he was also choir master of the convent choir. The choir there consisted of twelve priests and four boys (and later six). This position (rather than a Cathedral position as one might expect from such a musician) allowed him greater freedom to travel and move around to compose and supervise publishing for, unlike Palestrina, Victoria managed to get almost everything he wrote published in his life time. There are twenty masses in total and this setting is a parody setting of his own motet, 'O Quam Gloriosum' for feast of All Saints. The mass is made up of musical fragments of the motet which are treated polyphonically to create a musical fabric of interweaving parts. The Sanctus ends with a dance like triple metre section to prepare the three voice Benedictus. Victoria's work was known in many places and it is said that in 1640 two of Victoria's Marian mass settings were so popular in Mexico City that they had to be re-copied by hand because the original part books were worn out.

*Justorum Animae* – William Byrd (1540 – 1623)

Following increased laws against recusancy, Byrd retired from his court duties in 1593 and moved to Stondon Massey, near to Ingatestone, home of Byrd's patron Sir John Petre. Petre's home provided a place where Roman Liturgy could be celebrated in secret and it was Byrd's fervent Catholic Faith which led to the production of the Gradualia of 1605 and 1607, the second volume of which is dedicated to Sir John Petre. This collection sets the propers of the mass for the liturgical year using texts from the 1570 reformed Roman missal. 'Justorum animae' is the offertory proper for All Saints, a feast significant for English Catholics to commemorate martyrs of their own time. This stunning motet for five voices is sets this text from Wisdom in with simple expression, with the parts engaging in gentle imitation as well as moving in homophony. The setting of the word 'insipientium' is beautifully set in descending scales which trickle through all part of the texture and this is then repeated as a rising scale led by the bass part. The setting ends with the word 'pace' also set as a descending phrase sung by each part and notably sung in thirds by the two soprano parts.

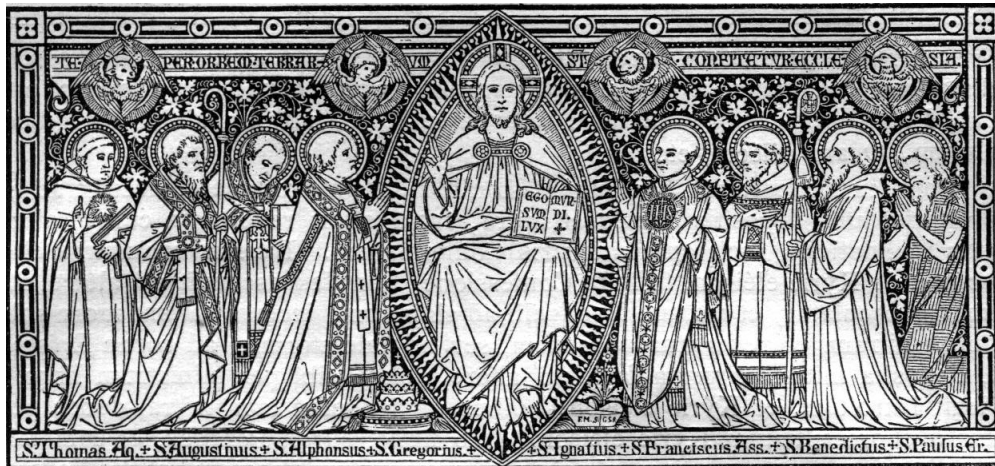
*Selig sind die Toten* – Heinrich Schütz (1585 – 1672)

Schütz was one of the most important seventeenth century composers of the generation leading up to the time of Bach. He was a German who studied with Giovanni Gabrieli in Venice before spending most of his life as a composer in Dresden from 1615 and as a court composer in Saxony. His output reaches to some five hundred compositions, most of which are sacred works. This setting comes from a collection of 29 motets called the 'Geistliche chormusik', published in 1648. The mark of Schütz's writing is the vivid manner in which it seeks to depict the text and he uses the full range of expressive devices at his disposal to achieve these effects, using changing effects of texture, harmony and structure to shape his settings. This setting is no exception to this but it harkens back to an earlier form of writing where the texture is frequently dominated by polyphonic and imitative writing. The manner in which this is done, however, is still highly declamatory, with many contrasts in mood and texture. The setting of 'Ja, der Geist spricht' ('yea, the Lord saith') is marked out by lines punctuated with rests and bold harmony and this contrasts with the following more gentle setting of 'Sie ruhen' ('they rest'). There are also sections of lively imitation between these sections and it is these marked contrasts in the way the different moods of the text are set which marks this out as true Baroque writing.

Placare Christe Servulis, Op. 38 No. 16 - Marcel Dupré (1886-1971)

Dupré was a pupil of Widor and Guilmant at the Paris Conservatoire and was the organist of St. Sulpice in Paris, first as the assistant to Widor and then, from 1934, as Organist. He was a virtuoso player and recitalist as well as a well-known teacher to Langlais, Alain and Messiaen at the Paris Conservatoire. Dupré wrote widely for the organ and this piece comes from a collection called 'Le Tombeau de Titelouze', written in 1943 as a homage to the art of composition of Jean Titelouze (1562 – 1633). Titelouze was the first composer of organ music in France, was an organist in Rouen and an expert and theorist on organ design and construction, tuning, theory, history and practice. He wrote liturgical organ, most of which are plainsong versets (pieces

based on a plainsong designed to be sung in alternatim with the choir singing plainsong). It is this style of writing to which Dupré pays tribute in 'Le Tombeau de Titelouze' through a series of settings based on plainsong melodies for different liturgical feasts. Placare Christe Servulis is the last of this collection and is a French toccata with the melody initially set in the pedals with fast figuration in the manual part. The plainsong features in the manual part in the middle of the piece and the setting ends with a virtuosic flourish and series of chords on full organ.



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