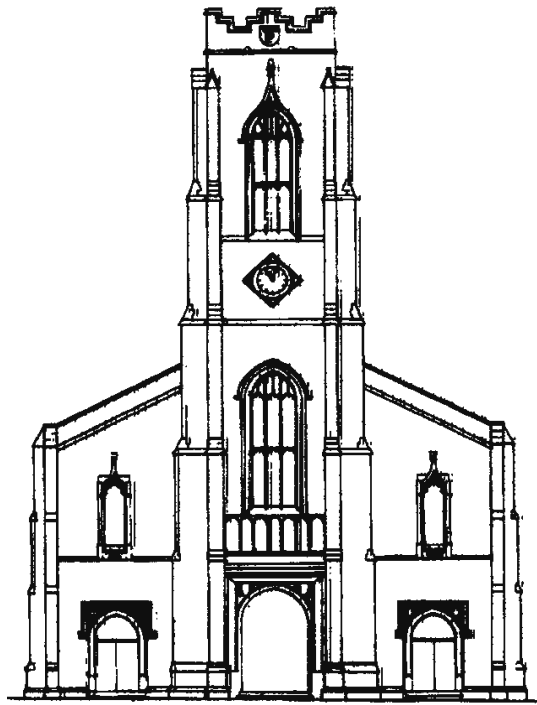




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
on the Last Sunday after Trinity

27th October 2013 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
St Paul's Knightsbridge*

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. All stand.

THE ENTRANCE HYMN

**Praise, my soul, the King of heaven,
To his feet thy tribute bring;
ransomed, healed, restored, forgiven,
evermore his praises sing.
Alleluia! Alleluia!
Praise the everlasting King.**

**Praise him for his grace and favour
Our fathers in distress;
praise him, still the same as ever,
slow to chide, and swift to bless.
Alleluia! Alleluia!
Glorious in his faithfulness.**

**Fatherlike, he tends and spares us;
well our feeble frame he knows;
In his hands he gently bears us,
rescues us from all our foes.
Alleluia! Alleluia!
Widely as his mercy flows.**

**Angels help us to adore him,
you behold him face to face;
Sun and moon bow down before him,
Dwellers all in time and space.
Alleluia! Alleluia!
Praise with us the God of grace.**

Words: T. F. Lyte (1793-1874)

Music: 'Praise, my soul' by John Goss (1800-80)

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.

All remain kneeling. The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

All stand. Then, after the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

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.

*Mass in B ♭ – Sergei Rachmaninov (1873-1943)
Adapted by Walter S Vale from the Liturgy of St John Chrysostom*

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Blessed Lord,
who hast caused all holy Scriptures to be written for our learning:
grant that we may in such wise hear them,
read, mark, learn and inwardly digest them,
that by patience and comfort of thy holy word,
we may embrace and ever hold fast
the blessed hope of everlasting life,
which thou hast given us in our Saviour Jesus Christ,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

THE FIRST READING

Ecclesiasticus 35: 12-17

A reading from the book Ecclesiasticus 35: 12-17

Give to the Most High as he has given to you,
and as generously as you can afford.

For the Lord is the one who repays,
and he will repay you sevenfold.

Do not offer him a bribe, for he will not accept it;
and do not rely on a dishonest sacrifice;
for the Lord is the judge, and with him there is no partiality.
He will not show partiality to the poor;
but he will listen to the prayer of one who is wronged.
He will not ignore the supplication of the orphan,
or the widow when she pours out her complaint.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalms 84: 1-7

O HOW amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the
Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest
where she may lay her young : even thy altars, O Lord of hosts, my
King and my God.

4 Blessed are they that dwell in thy house : they will be always
praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are
thy ways.

6 Who going through the vale of misery use it for a well : and the
pools are filled with water.

7 They will go from strength to strength : and unto the God of gods
appeareth every one of them in Sion.

THE SECOND READING

The second letter of Paul to Timothy 4: 6-8, 16-18

A reading from the second letter of Paul to Timothy

Ибо я уже становлюсь жертвою, и время моего отшествия настало. Подвигом добрым я подвизался, течение совершил, веру сохранил; а теперь готовится мне венец правды, который даст мне Господь, праведный Судия, в день оный; и не только мне, но и всем, возлюбившим явление Его. При первом моем ответе никого не было со мною, но все меня оставили. Да не вменится им! Господь же предстал мне и укрепил меня, дабы через меня утвердилось благовестие и слышали все язычники; и я избавился из лвиных челюстей.

И избавит меня Господь от всякого злого дела и сохранит для Своего Небесного Царства, Ему слава во веки веков. Аминь.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day, and not only to me but also to all who have longed for his appearing. At my first defence no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (466)

**Thou, whose almighty Word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And, where the Gospel's day
Sheds not its glorious ray,
Let there be light!**

Thou, who didst come to bring
On Thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now, to all mankind,
Let there be light!

Spirit of truth and love,
Life giving, holy Dove,
Speed forth Thy flight;
Move on the water's face
Bearing the lamp of grace,
And, in earth's darkest place,
Let there be light!

Blessèd and holy Three,
Glorious Trinity,
Wisdom, love, might!
Boundless as ocean's tide,
Rolling in fullest pride,
Through the world far and wide,
Let there be light!

Words: John Marriott (1780-1825)

Tune: Moscow, adapted from a tune by F. Giardini (1717-96)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Speak, Lord, your servant is listening;
You have the words of eternal life.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 18: 9-14

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 also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: 'Two men went up to the temple to pray, one a Pharisee and the other a tax-collector. The Pharisee, standing by himself, was praying thus, "God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax-collector. I fast twice a week; I give a tenth of all my income." But the tax-collector, standing far off, would not even look up to heaven, but was beating his breast and saying, "God, be merciful to me, a sinner!" I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.'

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Andrew Sloane

Associate Vicar

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 (408)

Love divine, all loves excelling,
Joy of heaven to earth come down;
Fix in us thy humble dwelling;
All thy faithful mercies crown!
Jesus, 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 OFFERTORY ANTHEM

'Bogoroditse dyevo' *Sergei Rachmaninov (1873-1943)*

Богородице Дево, радуйся,
благодатная Марие, Господь с тобою.
Благословена ты в женах,
и благословен плод чрева твоего,
яко Спаса родила еси душ наших.

*Hail Mary, full of grace, the Lord is with thee;
blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.*

*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:

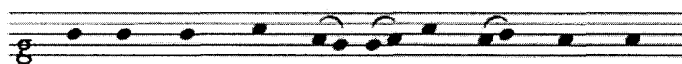
All respond:



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:

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.

Mass in B ♭ – Sergei Rachmaninov (1873-1943)

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:

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,

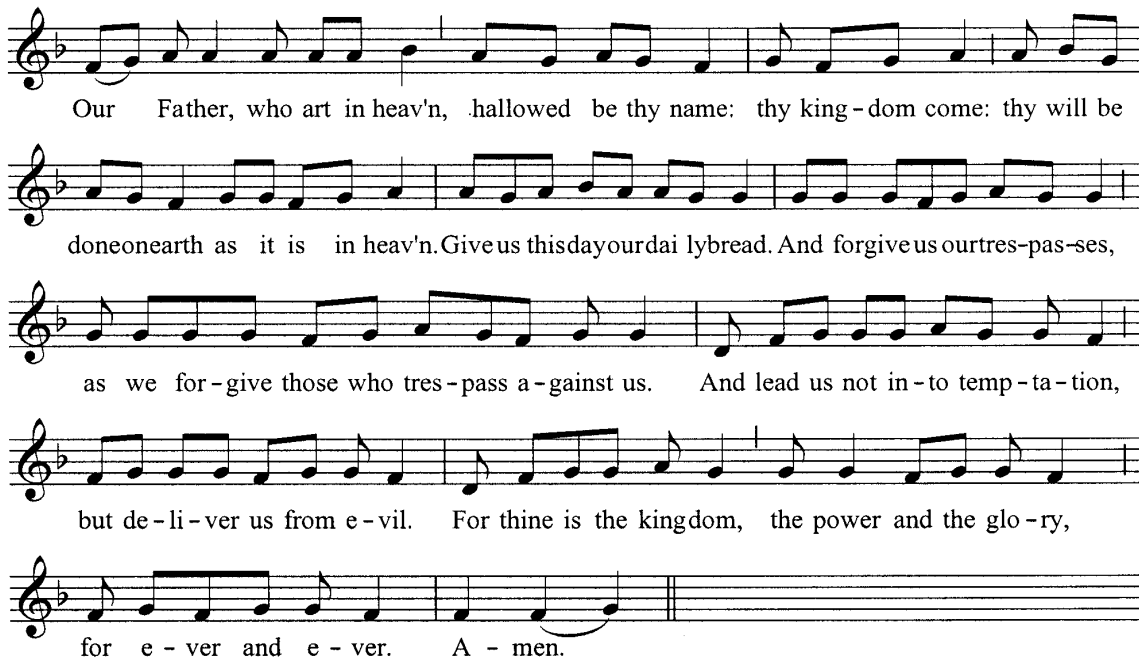
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory be unto thee, O Father almighty, world without end.

Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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



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-against 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.*

Mass in B ♭ – Sergei Rachmaninov (1873-1943)

COMMUNION ANTHEM

'Otche nash'

Anton Arensky (1861-1906)

Отче нашъ,
иже еси на небесѣхъ,
Да свѣтитса имя Твое,
Да прїидеть царствїе Твое,
Да боудет воля твоя,
Яко на небеси и на земли.
Хлѣбъ нашъ насущный даждь намъ днесь:
И остави намъ долги наша,
якоже и мы оставляемъ должникомъ нашимъ,
И не введи нас во искушенїе,
Но избави нас ѿ лукаваго.
Яко Твое есть царство и сила и слава во вѣки. Аминь.

*Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever. Amen.*

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

Most gracious God,
whose Son Jesus Christ fed the hungry
with the bread of his life
and the word of his kingdom:
renew thy people with thy heavenly grace
and in all our weakness
sustain us by thy true and living bread;
who liveth and reigneth, now and for ever.
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 (413)

Now thank we all our God,
with heart and hands and voices,
who wondrous things has done,
in whom this world rejoices;
who from our mothers' arms
has blessed us on our way
with countless gifts of love,
and still is ours today.

O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessed peace to cheer us;
and keep us still in grace,
and guide us when perplexed;
and free us from all ills,
in this world and the next.

**All praise and thanks to God
the Father now be given;
the Son, and him who reigns
with them in highest heaven;
the one eternal God,
whom earth and heaven adore;
for thus it was, is now,
and shall be evermore. Amen.**

*Words: Martin Rinkart (1586-1649)
Tune: 'Nun danket', a melody in J. Cruger's Praxis Pietatis Melica c.1647*

All remain standing.

The Concluding Rite

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 Jeremy Cole

*Finale, from Symphony 6
Charles-Marie Widor (1844 – 1937)*

NOTES ON THE READINGS

2 Timothy 4:6-8,16-18

1 Timothy, 2 Timothy and Titus, together known as the Pastoral Epistles, are markedly different in vocabulary and literary style from epistles we know to be Paul's. They also present a more institutionalized church. For these reasons, most scholars believe that the Pastorals were written a generation or so later than the letters we are sure are Pauline. 2 Timothy is the most personal of the Pastorals: most of it is directed specifically to Timothy. From the Book of Acts, we know that Timothy was from Lystra in Asia Minor, and was the son of a Greek father and a Jewish mother who had become a Christian. He accompanied Paul on his travels. In the conclusion of the letter, the author depicts Paul as seeing his death as imminent. He says that his coming martyrdom is a "libation", literally an offering poured around the base of the altar as an offering for sin; Paul's death will pay homage to God and will contribute to the saving of others. Like a prize boxer and a runner, he has completed the event, i.e. his ministry; he has preserved and guarded "the faith" (v. 7) handed down to him. Jews wore crowns or wreaths in joy and honour; in Greece, winners of athletic meets wore them. Paul will receive his – as will other Christians – when Christ comes again ("his appearing", v. 8). As Jesus was deserted as death approached, so is Paul almost alone: "only Luke is with me" (v. 11). At his first trial or hearing ("defence", v. 16), "all deserted" him – all but Christ, who helped him proclaim the good news to all, both present and beyond. Then Paul was rescued "from the lion's mouth" (v. 17), from violent death. Christ will rescue him from the devil's onslaughts (but likely not from physical death). After final personal messages (vv. 19-21), the author prays that Christ may be with Timothy; may God's "grace" (v. 22), his freely-given gift of love, be with the members of Timothy's community.

Luke 18:9-14

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.

Luke has presented Jesus telling a parable about a judge and a widow. Even the uncaring judge listens to a petition, eventually; when Christ comes again, he will hear and answer the prayers of the faithful with due alacrity. Now Jesus tells a parable to "some" who take a legalistic approach to Judaism: "they were righteous", pious. Pharisees kept the Law scrupulously - both written and aural, so

they must be acceptable to God! (The unwritten law formed a protective shell round Mosaic law, reducing the chances of ever erring to the point of transgressing the real law.) Like the Pharisee in the story, they were fastidious in their observation of ritual practices: they fasted on Mondays and Thursdays, and tithed (v. 12): they were seen to be religious. But their pride in keeping the Law led them into self-righteousness (“trusted in themselves”, v. 9), self-importance, and arrogance (“regarded others with contempt”). On the other hand, tax collectors were despised for collaborating with the Roman occupiers. At this point, Jesus’ hearers would be cheering for the Pharisee, especially since most were followers of the Pharisaic party. The tax collector admits he is a sinner (v. 13), repents (“beating his breast”) and seeks God’s mercy. In v. 14, Jesus explains the example story: the tax collector goes home “justified”, accepted by God, acquitted in God’s court of justice, for he has recognized his need for God’s mercy – but not the Pharisee. In the kingdom, roles will be reversed: God receives those who turn to him and implore his mercy; he rejects those who parade their supposed virtues. We should receive the Kingdom as a child does (v. 17).

NOTES ON THE MUSIC

Mass in Bb – Sergei Rachmaninoff (1873 – 1943)

Widely considered one of the finest pianists and composers of his day, Rachmaninoff was one of the last great representatives of Romanticism in Russian music. Early influences of Tchaikovsky and other Russian composers lead the way to a thoroughly personal idiom, including a distinct lyricism, expressive breadth and structural creativity, as well as a tonal palette of rich, idiosyncratic orchestral colours. The **Mass in Bb**, also known as the English Mass, was first performed by the choir of All Saints, Margaret Street, in November 1915. Dr Walter Vale, the Director of Music at the time, adapted movements from Rachmaninoff’s *Liturgy of St John Chrysostom* to the words of the Ordinary of the Mass from the Book of Common Prayer, in English, with the exception of the Kyrie which uses the traditional Greek words. The adaptation was approved by Rachmaninoff, who attended a performance of the Mass at All Saints, Margaret Street in 1924.

Bogoroditse dyevo – Sergei Rachmaninoff (1873 – 1943)

This work comes from Rachmaninoff’s All-Night Vigil and takes its text part of the Russian Orthodox liturgy with the title translating as ‘O Mother of God’, and its text is one of praise and adulation for Mary. Rachmaninoff famously recalled the night when he first played the score of his All-Night Vigil for a pair of the most prominent Russian musicians. One who had agreed to conduct the premiere (in 1915), sighed that the basses able to sing his impossibly profundo pitches were ‘as rare as asparagus at Christmas’, yet the composer replied ‘I know the voices of my countrymen!’ Though he was not personally close to the Russian Orthodox Church, Rachmaninoff had been deeply moved by its music throughout his life. He frequently evoked Russian church bells and quoted Orthodox chants in his music. **Bogoroditse dyevo** is one of the fifteen movements of the Vespers, together

forming the core of the well-known Russian Orthodox monastic services; with larger churches generally celebrating the Vigil on the night before greater feasts.

Otche nash – Anton Arensky (1861 – 1906)

Arensky, a Russian composer and pianist, graduated from the St. Petersburg Conservatory in 1882 in Rimsky-Korsakov's composition class. Arensky went on to teach at the Moscow Conservatory from 1882 – 1894, devoting his primary activity to secular music; including symphonies, instrumental chamber music, operas, secular cantatas and vocal quartets. He made a small contribution to sacred music, most notably his Four Choruses, of which **Otche nash** (The Lord's Prayer) is one. These four choruses are also from the *Liturgy of St John Chrysostom*. Arensky uses subtle harmonic colorations to adorn the text in this homophonic (chordal) prayer. The range for all voices is moderate to low, and as in much of Russian liturgical music, the bass line forms the foundation of the piece – often descending to a low C.

Finale, from Symphony 6 – Charles-Marie Widor (1844 – 1937)

Born in Lyon, France, Widor's musical studies followed an unorthodox route. Rather than going to the Paris Conservatoire, he was encouraged by the organ builder Aristide Cavallé-Coll (a family friend) to study privately in Brussels. Back in Paris, Cavallé-Coll introduced the young Widor to Liszt, Rossini and Saint-Saëns and in 1869 he became Saint-Saëns's assistant at the Madeleine Church. In 1870, he was appointed the organ titulaire of Saint-Sulpice, where he remained for sixty-four years. Widor composed his **Symphony no. 6** in G minor in 1887. The immense power and diversity of sounds available on the Cavallé-Coll organ at Saint-Sulpice evoked a five-movement symphony; a powerful, virtuosic opening movement, followed by a lyrical Adagio, a scherzo-like intermezzo and a cantabile of great fluidity. But here, we hear the *vivace* fifth movement, the **Finale** in G major; with its plagal gestures and triple-forte in the opening showing near-primal power.

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