



St Paul's Church, Knightsbridge
The Diocese of London



**The Act of Remembrance
& Solemn Requiem on
Remembrance Sunday**

10th November 2013 at 10.55 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'.

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.

giftaid it



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.

Order of Service

The Act of Remembrance

A bell is rung to signal the start of the service. All stand as the Sacred Ministers enter in silence.

Once on the platform the Celebrant says:

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

Amen.

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you:

and with thy spirit.

On this day, with men and women across the nation, we remember with gratitude the sacrifice of those who gave their lives in two world wars, and those who, in conflicts since, have died upholding the cause of freedom in the face of evil and oppression. At this Solemn Requiem we commend them to God and ask that they may rest in peace.

“They shall grow not old as we that are left grow old; age shall not weary them, nor the years condemn. At the going down of the sun and in the morning we will remember them.”

*All respond: **We will remember them.***

THE LAST POST

TWO MINUTES SILENCE

The silence is ended as the Choir sings:

FOR THE FALLEN

They shall grow not old as we that are left grow old;
age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
we will remember them.

Words by Laurence Binyon (1869-1943)

Music by Douglas Guest (1916-1996)

THE REVEILLE

THE NATIONAL ANTHEM

**God save our gracious Queen,
Long live our noble Queen,
God save The Queen!
Send her victorious,
Happy and glorious,
Long to reign over us,
God save The Queen!**

INTROIT & KYRIE

All remain standing.

The Choir sings:

Requiem aeternam dona eis Domine: et lux perpetua luceat eis. Te decet
hymnus, Deus in Sion: et tibi reddetur votum in Jerusalem. Exaudi
orationem meam, ad te omnis caro veniet.

*Eternal rest grant to them, O Lord and let perpetual light shine upon them. You,
O Lord, are praised in Sion; to you shall the vow be performed in Jerusalem. Hear
my prayer. To you shall all flesh come.*

Kyrie eleison. Christe eleison. Kyrie eleison.
Lord, have mercy. Christ, have mercy. Lord, have mercy.

Music: Requiem, Gabriel Fauré (1845–1924)

THE COLLECT

The Celebrant sings:

Let us pray.

Everlasting God, our maker and redeemer,
grant us, with all the faithful departed,
the sure benefits of thy Son's saving passion
and glorious resurrection,
that, in the last day,
when thou dost gather up all things in Christ,
we may with them enjoy the fullness of thy promises;
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

Job 19: 23-27a

A reading from the book of Job

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

At the end:

This is the word of the Lord.

Thanks be to God.

The choir sings:

THE PSALMODY

Psalm 17: 1-8

HEAR the right, O Lord, consider my complaint : and hearken unto
my prayer, that goeth not out of feigned lips.
Let my sentence come forth from thy presence : and let thine eyes
look upon the thing that is equal.
Thou hast proved and visited mine heart in the night-season; thou
hast tried me, and shalt find no wickedness in me : for I am utterly
purposed that my mouth shall not offend.
Because of men's works, that are done against the words of thy
lips : I have kept me from the ways of the destroyer.
O hold thou up my goings in thy paths : that my footsteps slip
not.
I have called upon thee, O God, for thou shalt hear me : incline
thine ear to me, and hearken unto my words.
Shew thy marvellous loving-kindness, thou that art the Saviour of
them which put their trust in thee : from such as resist thy right
hand.
Keep me as the apple of an eye : hide me under the shadow of thy
wings

THE SECOND READING

2 Thessalonians 2: 1-5, 13-end

A reading from St Paul's second letter to the Thessalonians.

As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction. He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. Do you not remember that I told you these things when I was still with you?

But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth. For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ. So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.

Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, comfort your hearts and strengthen them in every good work and word.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (114)

**Now is eternal life,
If risen with Christ we stand,
In him to life reborn,
and holden in his hand;
no more we fear death's ancient dread,
in Christ arisen from the dead.**

**For God, the living God,
stooped down to man's estate;
by death destroying death,
Christ opened wide life's gate:
he lives, who died; he reigns on high;
who lives in him shall never die**

dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive.'

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

THE SERMON

The Reverend Prebendary Nick Mercer
Vicar General to the London College of Bishops
And Honorary Assistant Priest

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:

Jesus says: 'Peace I leave with you; my peace I give to you.
I do not give to you as the world gives.
Do not let your hearts be troubled, and do not let them be afraid.'

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 is censed.*

THE COLLECTION HYMN

**O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:**

**Under the shadow of thy throne,
thy saints have dwelt secure;
sufficient is thine arm alone,
and our defense is sure.**

**Before the hills in order stood,
or earth received her frame,
from everlasting thou art God,
to endless years the same.**

**A thousand ages in thy sight
are like an evening gone;
short as the watch that ends the night
before the rising sun.**

**Time, like an ever-rolling stream,
bears all its sons away;
they fly, forgotten, as a dream
dies at the opening day.**

**O God, our help in ages past,
our hope for years to come,
be thou our guide while troubles last,
and our eternal home!**

Words: Isaac Watts (1674-1748)

*Music: 'St. Anne', A Supplement to the New Version,
probably by William Croft (1678-1727)*

All sit. The Choir sings:

THE OFFERTORY ANTHEM

'There is an old belief'

C. Hubert H. Parry (1848-1918)

There is an old belief,
That on some solemn shore,
Beyond the sphere of grief
Dear friends shall meet once more.
Beyond the sphere of Time and Sin
And Fate's control,
Serene in changeless prime
Of body and of soul.
That creed I fain would keep
That hope I'll ne'er forgo,
Eternal be the sleep,
If not to waken so.

Words by John Gibson Lockhart (1794-1854)

No. 4 of the Six Songs of Farewell

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:

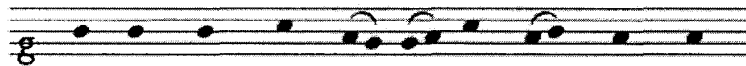
All respond:



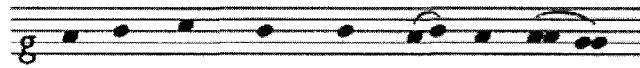
The Lord be with you *R.* and with thy spi-rit.



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.

And now we give thee thanks
because through him thou hast given us
the hope of a glorious resurrection;
so that, although death comes to us all,
yet we rejoice in the promise of eternal life;
for to thy faithful people life is changed, not taken away;
and when our mortal flesh is laid aside
an everlasting dwelling place is made ready for us in heaven.

Therefore with angels and archangels,
and with all the company of heaven,
we 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: Requiem, Gabriel Fauré (1845–1924)

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.

All remain standing. A soloist sings:

PIE JESU

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

*Blessed Lord Jesus, grant them rest.
Grant to them, Lord, eternal rest.*

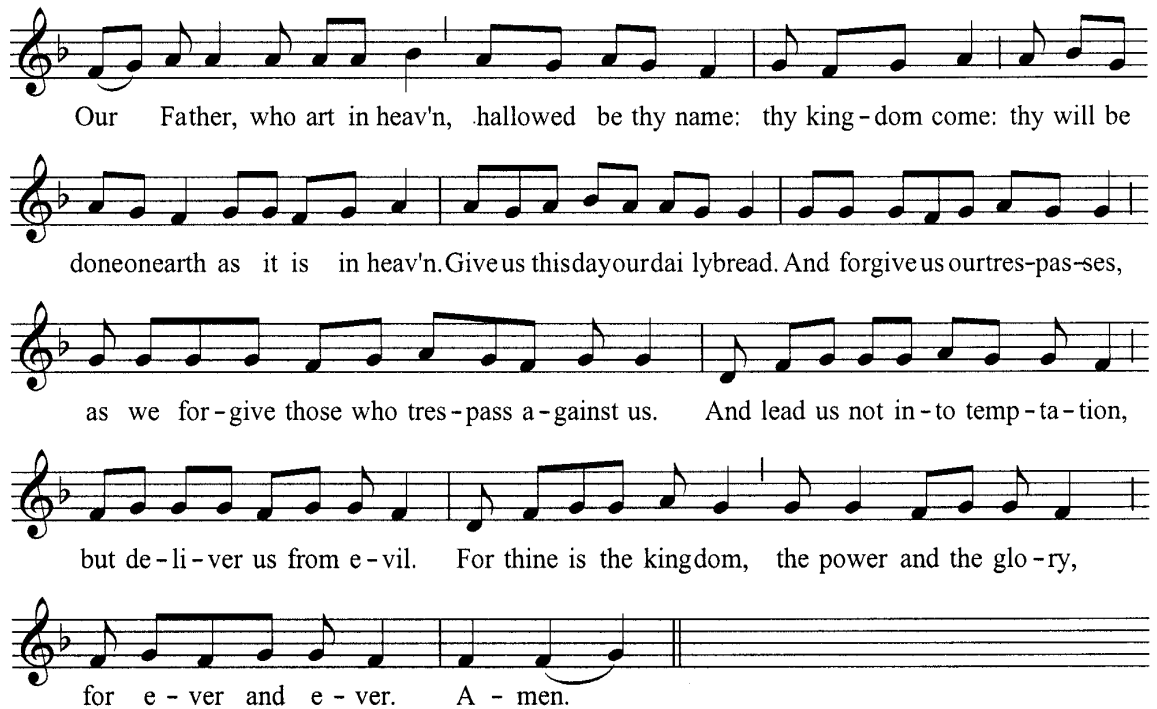
Music: Requiem, Gabriel Fauré (1845–1924)

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, dona eis requiem.

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

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

O Lamb of God, that takest away the sins of the world, grant them rest.

O Lamb of God, that takest away the sins of the world, grant them rest.

O Lamb of God, that takest away the sins of the world, grant them rest eternal.

Music: Requiem, Gabriel Fauré (1845–1924)

COMMUNION ANTHEM

'Greater Love' *John Ireland (1879-1962)*

Many waters cannot quench love,
neither can the floods drown it. Love is strong as death.
Greater love hath no man than this,
that a man lay down his life for his friends.
Who his own self bare our sins in his own body on the tree,
That we, being dead to sins, should live unto righteousness.
Ye are washed, ye are sanctified,
ye are justified in the name of the Lord Jesus.
Ye are a chosen generation, a royal priesthood, a holy nation;
That ye should show forth the praises of him
who hath call'd you out of darkness into his marvellous light.
I beseech you brethren, by the mercies of God,
that you present your bodies, a living sacrifice, holy,
acceptable unto to God, which is your reasonable service.

Words from The Song of Songs 8, St John 15, I Peter 2, I Corinthians 6; Romans 12

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

God of love,
may the death and resurrection of Christ
which we have celebrated in this Eucharist,
bring us, with all the faithful departed,
into the peace of thy heavenly kingdom.
We ask this in the name of Jesus Christ,
our rock and our salvation,
to whom be glory for time and for eternity.
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 BLESSING

The Celebrant says:

The Lord be with you
and with thy spirit.

God give you his comfort and his peace,
his light and his joy, in this world and the next;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen.

IN PARADISUM

In paradisum deducant angeli: in tuo adventu suscipiant te martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere aeternam habeas requiem.

Into paradise may the angels lead you: May your arrival be greeted by the martyrs, and may they lead you into the holy city, Jerusalem. Choirs of angels sing to you, and with Lazarus, once a poor man, may you have eternal rest.

Music: Requiem, Gabriel Fauré (1845–1924)

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by xxxxxxxxxxxxxxxx

Voluntary

Composer (dates-dates)

NOTES ON THE READINGS

The Book of Job

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

2 Thessalonians 2:1-5,13-17

In 1 Thessalonians 4, Paul has stated that, when Christ comes again, both the faithful who have died and those still alive will be "gathered together to him", i.e. Christ. But it seems that a person thinking himself inspired by God ("spirit", v. 2) or by just saying it ("word"), or in a letter supposedly from Paul ("as though from us") claims that the new era ("the day of the Lord") has already dawned, that the future is already here. The author of this book insists that this is not so, that God's kingdom is still in the formative stage, for certain events must first occur: first there will be "rebellion", (v. 3, a general revolt against God), and then the "lawless one", the Devil, the full extent of evil, will be fully seen. But, says v. 6, the forces of evil are held partly in check, although they are active in the world, via false teaching ("power, signs, lying wonders", v. 9). When the Devil does show himself fully, Christ will annihilate him and all who "refused to love the truth" (v. 10). God sends the current trials to separate out the unfaithful (v. 11) so that these people will be "condemned" (v. 12).

But the author thanks God for those who are faithful at Thessalonica, because "God chose you" (v. 13) for admission to his kingdom ("salvation", v. 13, "the glory of ... Christ", v. 14), to be forerunners (the "first fruits", v. 13, of the harvest were God's) of other faithful who will come later, through being set apart for him ("sanctification") through the Holy Spirit and through their faith. They will share with Christ in union with God. So, readers, remain faithful to the doctrines ("traditions", v. 15) you received verbally and via authentic letters.

Luke 20: 27-38

19:47-48 says that Jesus taught daily in the Temple. The religious authorities "kept looking for a way to kill him, but they did not find anything they could do ...". The Sadducees held that only the first five books of the Old Testament, the Pentateuch, were authoritative. Not finding mention of life after death in these books, they rejected its existence.

In vv. 28-33, seeking to trap Jesus into speaking against the Law, they ask a question about levirate marriage (levir is Latin for brother-in-law): a man lived on (in a sense) in his son, so if a man died without issue, his brother was required to marry his widow and give her a son, thus continuing his lineage. "This age" (v. 34) is the current era; "that age" (v. 35) is the era to come, when Christ returns. In God's kingdom, marriage will no longer exist; those who are admitted into eternal life for their faith ("considered worthy of a place ...", v. 35) will all be "children of God" (v. 36): this will be their family relationship. They will be immortal ("cannot die anymore") and will be like "angels" (considered sexless in Jesus' time).

In vv. 37-38, Jesus argues for life after death (and resurrection) from the Pentateuch. In the story of the burning "bush", God tells Moses: "I am the God of Abraham ...". Because God says is (not was), Abraham is alive now. He died, so he must have been brought back to life, resurrected. God is truly "God ... of the living" (v. 38). In v. 39, some scribes, believers in resurrection, are pleased with Jesus' argument. V. 40 says that the Sadducees "no longer dared to ask ... [Jesus] another question": Jesus has evaded the trap.

NOTES ON THE MUSIC

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The service is compiled and printed at St Paul's Church, Knightsbridge.

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