



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
All Saints Sunday

2nd November 2014 at 11 a.m.

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



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

giftaid it

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



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

*Cover image
The Adoration of the Lamb
Jan van Eyck (c. 1395-1441)*

Order of Service

The Introductory Rite

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

ENTRANCE HYMN

**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:
cleans 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 – Tomás 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 Liturgy of the Word

THE FIRST READING

Revelation 7: 9-end

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

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.

All turn to face the Deacon.

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. 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

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.**

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

O quam gloriosum

Tomás Luis de Victoria (1548-1611)

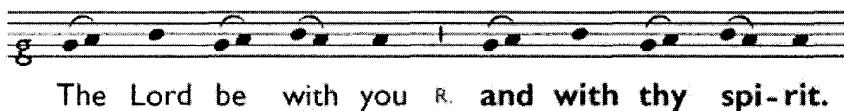
O quam gloriosum est regnum,
in quo cum Christo gaudent omnes Sancti!
Amicti stolis albis,
sequuntur Agnum, quocumque ierit.

*O how glorious is the kingdom
in which all the saints rejoice with Christ,
clad in robes of white
they follow the Lamb wherever he goes*

THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



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:

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 – Tomás 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.

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.

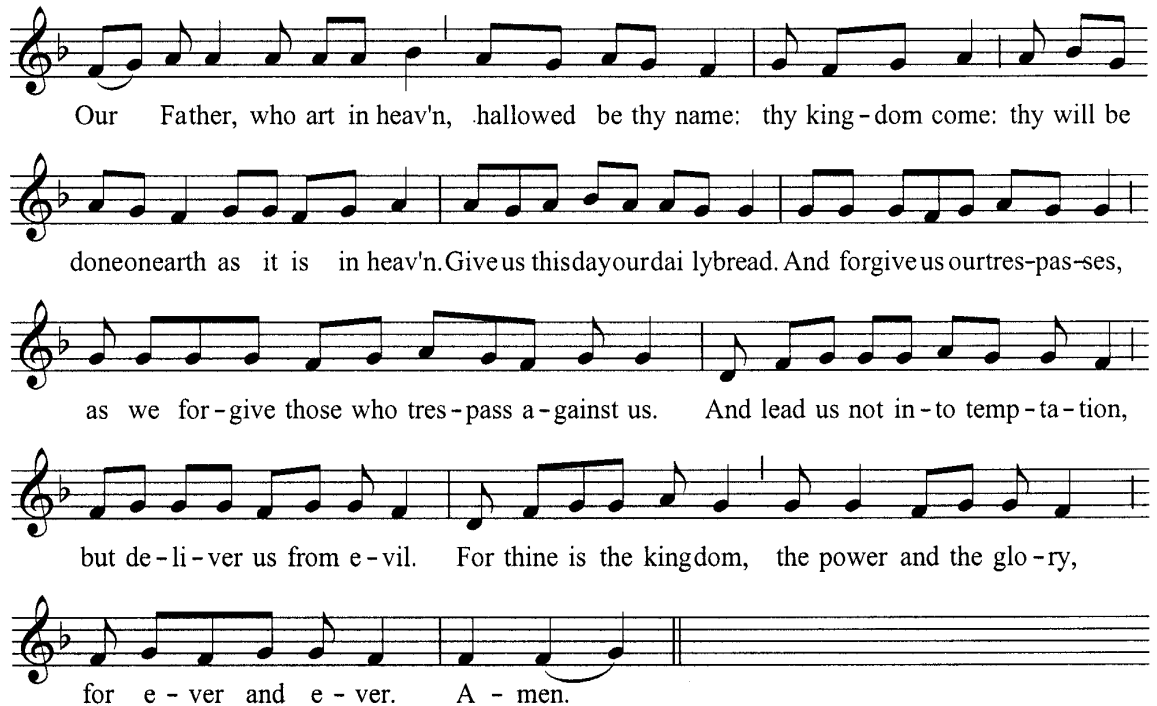
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

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 – Tomás Luis de Victoria (1548-1611)

COMMUNION ANTHEM

Selig sind die toten

Heinrich Schütz (1585-1682)

Selig sind die Toten, die in dem Herren sterben,
von nun an. Ja der Geist spricht: Sie ruhen von ihrer Arbeit
und ihre Werke folgen ihnen nach.

*Blessed are the dead, that die in the Lord
from now on. Yea, the Spirit speaks: they rest from their labours
and their works 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!**

**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!**

**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!**

**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!**

Words: Athelstan Riley (1858-1945)

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

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

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

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Luke Navin

Placare Christe Servulis *from*
Le Tombeau de Titelouze
Marcel Dupré (1886–1971)

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

Valet will ich dir geben, BWV 736 - Bach

The Lutheran hymn on which this prelude is based sets the text 'I want to bid you farewell, You evil, false world...' The chorale melody is most familiar to us as that of the hymn 'All Glory, Laud and Honour' and sections of the tune were used by Bach in both the 95th cantata and the St John Passion.

The melody is first heard most clearly in the pedals beneath a wonderfully florid accompaniments in the hands.

Victoria – Missa O quam gloriosum

The Spanish Renaissance composer Thomas Luis de Victoria prefaced his collection of Masses for the Catholic Church with the following inscription: 'I undertook for preference the setting of that which is universally celebrated in the Catholic Church... for what should music serve rather than the holy praise of the Immortal God from whom number and measure proceed, whose works are wonderfully ordered by a kind of harmony and consonance?'. And that order of harmony and consonance are musically apparent in all of Victoria's sacred music, and this work in particular.

This mass was first published in 1576, and borrows extensively from the motet the composer had produced four years earlier, making this a 'parody Mass'.

Victoria – O quam gloriosum

This - the motet on which the Mass is largely based - begins with broad open chords, which could be seen to depict the mysterious transfiguration into the afterlife. Word painting, as in all Victoria's music, is clear and meaningful... For example, on the word sequuntur, meaning 'to follow', the music becomes highly imitative with each part entering 'following' the last. The text is for All Saints day, and the music throughout is highly dramatic. Whilst certainly reflecting the glory of God, I think it is the dramatic (although tastefully restrained) human emotion in Victoria's music that gives it such an appeal to so many people.

Schütz – Selig sind die Toten

Heinrich Schütz was a German composer before the time of JS Bach. Often seen as a slightly backward looking composer, Schütz could be seen as the last of the renaissance composers, writing in a modal and contrapuntal style reminiscent of that of his teacher, Gabrieli. In this style, the harmony is very much defined by the simultaneous melodic movement of the individual parts - ie a particular chord in the music is as it is because of how the independently moving parts have 'lined up' at a particular point, and not necessarily due to the composer's sense of harmonic progression. The latter idea became prominent in the time and music of JS Bach. Whilst this piece is in many ways imitative of the renaissance style, there are more modern features present, such as marked expressive contrasts in fitting with contrast expressed in the text.

Dupré - Placare Christe Servulis from Le Tombeau de Titelouze

Marcel Dupré, perhaps the very greatest of the French 20th century organists, was born in Rouen in 1886 into a wealthy French family. His talents as an organist and musician were evident as a child prodigy, and were later cultivated during his time at the Paris conservatoire, where he studied under Charles-Marie Widor, Louis Vierne, and Alexandre Guilmant among others...and his talents were considerable. As stunning as anything was his ability to improvise - Dupré could improvise a near perfectly formed five part fugue at the drop of a hat, and was actually said to have found it rather easy! The great Louis Vierne, Organist of Notre-Dame de Paris, upon hearing one of Dupré's improvisations was said to

have exclaimed in disbelief that it sounded 'composed'. Dupré held the position of Organiste Titulaire at Paris' St. Sulpice for thirty seven years (until his death) during which time he taught extensively at the Paris conservatoire, where his strict, uncompromising, and highly demanding teaching methods produced perhaps more truly great pupils than anyone before or since.

Dupré held the firm belief that great music should be free to speak for itself, and that too many 'interferences' from the performer would detract from the greatness of the music. Hence his playing was largely free from expression. He was renowned for his metric and rhythmic precision, which combined with a near faultless technique, made his performances quite stunning. This was never more the case than with his own music. He was phenomenally successful on an international stage, and had amassed a vast fortune by his late twenties, giving hundreds of sell out concerts all over America and beyond.

This Toccata-esque chorale setting is based on the chorale Placare Christe Servulis - 'To thy poor servants reconciled show mercy, Christ, for whom the mild and Virgin Patroness this grace implore before Thy Father's face.' The hymn is used for the festival of All Saints.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Luke Navin

The Music & Musicians of St Paul's Knightsbridge

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Director (Stephen Farr) and Assistant Director of Music (Jeremy Cole). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

THE BERKELEY

KNIGHTSBRIDGE LONDON

Parts of this service are © the Archbishops' Council 2001.
The hymns are reproduced with permission under CCLE Licence No. 666560
The service is compiled and printed at St Paul's Church, Knightsbridge.
For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

As part of our commitment to sustaining God's creation,
this service paper is printed on paper from sustainable forests,
and any waste paper will be recycled.



www.stpaulsknightsbridge.org

