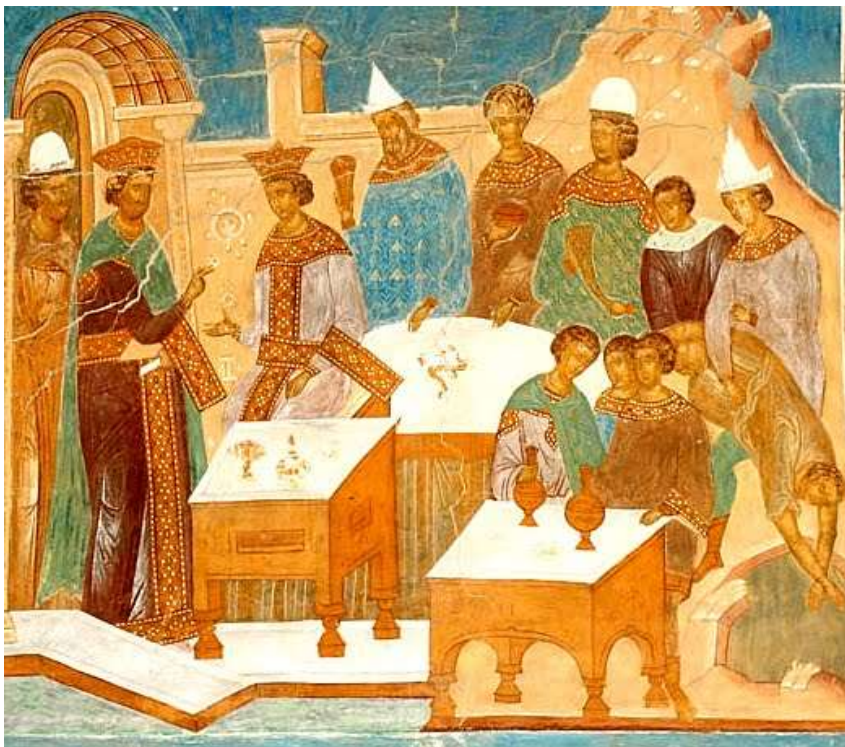




St Paul's Church, Knightsbridge  
The Diocese of London



The Solemn Eucharist  
*Seventeenth Sunday after Trinity*

12<sup>th</sup> October 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:  
Parable of the Feast  
14<sup>th</sup> century Russian icon*

# 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

**Rejoice, the Lord is King!  
Your Lord and King adore;  
mortals, give thanks and sing,  
and triumph evermore.  
Lift up your heart,  
lift up your voice; rejoice;  
again I say, rejoice.**

**Jesus the Saviour reigns,  
the God of truth and love;  
when he had purged our stains,  
he took his seat above.  
Lift up your heart,  
lift up your voice; rejoice,  
again I say, rejoice.**

**His kingdom cannot fail;  
he rules o'er earth and heaven;  
the keys of earth and hell  
are to our Jesus given.  
Lift up your heart,  
lift up your voice; rejoice,  
again I say, rejoice.**

**He sits at God's right hand  
Till all his foes submit,  
And bow at his command,  
And fall beneath his feet:  
Lift up your heart,  
lift up your voice; rejoice,  
again I say, rejoice.**

*Words: Charles Wesley (1707-88)*

*Tune: 'Gopsal', melody by G. F Handel (1685-1759)*

## 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

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.**

*The choir sings:*

### **KYRIE ELEISON**

Kyrie eleison: Christe eleison: Kyrie eleison.  
*Lord have mercy: Christ have mercy: Lord have mercy.*

*All then stand for the intonation of the Gloria (after which we take our lead from the celebrant, and may sit until its end):*

### **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: Cantus Missae in E flat – Josef Rheinberger (1839-1901)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silence:*  
Let us pray.

Almighty God,  
thou hast made us for thyself  
and our hearts are restless till they find their rest in thee:  
pour thy love into our hearts and draw us to thyself,  
and so bring us at the last to thy heavenly city  
where we shall see thee face to face;  
through Jesus Christ thy Son our Lord,  
who liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God, now and for ever.  
**Amen.**

*All sit.*

**THE FIRST READING**

The Prophecy of Isaiah 25: 1-9

O Lord, you are my God;  
I will exalt you, I will praise your name;  
for you have done wonderful things,  
plans formed of old, faithful and sure.  
For you have made the city a heap,  
the fortified city a ruin;  
the palace of aliens is a city no more,  
it will never be rebuilt.  
Therefore strong peoples will glorify you;  
cities of ruthless nations will fear you.  
For you have been a refuge to the poor,  
a refuge to the needy in their distress,  
a shelter from the rainstorm and a shade from the heat.  
When the blast of the ruthless was like a winter  
rainstorm, the noise of aliens like heat in a dry place,  
you subdued the heat with the shade of clouds;  
the song of the ruthless was stilled.  
On this mountain the Lord of hosts will make for all  
peoples a feast of rich food, a feast of well-matured  
wines, of rich food filled with marrow, of well-matured  
wines strained clear.  
And he will destroy on this mountain  
the shroud that is cast over all peoples,  
the sheet that is spread over all nations;  
he will swallow up death for ever.  
Then the Lord God will wipe away the tears from all  
faces, and the disgrace of his people he will take away  
from all the earth, for the Lord has spoken.  
It will be said on that day, Lo, this is our God; we have  
waited for him, so that he might save us.  
This is the Lord for whom we have waited;  
let us be glad and rejoice in his salvation.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

## THE PSALMODY

*The Choir sings:*

The Lord is my shepherd : therefore can I lack nothing.  
He shall feed me in a green pasture : and lead me forth beside the waters of comfort.  
He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.  
Yea, though I walk through the valley of the shadow of death , I will fear no evil : for thou art with me; thy rod and thy staff comfort me.  
Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.  
But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

*Psalm 23*

## THE SECOND READING

St Paul's Letter to the Philippians 4: 1-9

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*



## THE GRADUAL HYMN

The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am His,  
And He is mine forever.

Where streams of living water flow  
My ransomed soul He leadeth,  
And, where the verdant pastures grow,  
With food celestial feedeth.

Perverse and foolish oft I strayed,  
But yet in love He sought me,  
And on His shoulder gently laid,  
And home rejoicing brought me.

In death's dark vale I fear no ill  
With Thee, dear Lord, beside me;  
Thy rod and staff my comfort still,  
Thy Cross before to guide me.

Thou spread'st a table in my sight;  
Thy unction grace bestoweth;  
And oh, what transport of delight  
From Thy pure chalice floweth!

And so through all the length of days  
Thy goodness faileth never;  
Good Shepherd, may I sing Thy praise  
Within Thy house forever.

*Words: H. W. Baker (1821-77)*

*Music: 'St Columba', an Irish melody from the Petrie Collection*

*All remain standing.*

## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

We do not live by bread alone,  
but by every word that comes from the mouth of God.

**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.**

Once more Jesus spoke to them in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

*Matthew 22: 1-14*

This is the Gospel of the Lord.

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

## THE SERMON

The Reverend Alan Gyle

*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.**

*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 is censed.*

## THE COLLECTION HYMN

**Bread of heaven, on thee we feed,  
for thy Flesh is meat indeed;  
ever may our souls be fed  
with this true and living Bread;  
day by day with strength supplied  
through the life of him who died.**

**Vine of heaven, thy Blood supplies  
this blest Cup of sacrifice;  
'tis thy wounds our healing give,  
to thy cross we look and live:  
Thou our life! oh let me be  
grafted, rooted, built in thee.**

*Words: Josiah Conder (1789-1855)*

*Music: 'Bread of heaven' by William Maclagan (1826-1910)*

*All sit.*

*The choir sings:*

## THE OFFERTORY MOTET

### **Beati quorum via**

*Charles Villiers Stanford (1852-1924)*

Beati quorum via integra est,  
qui ambulant in lege Domini.

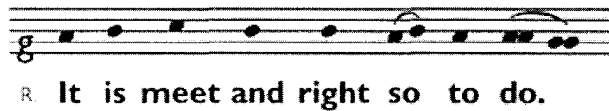
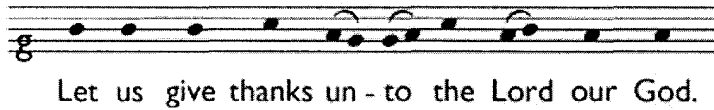
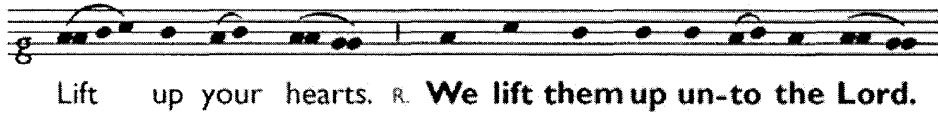
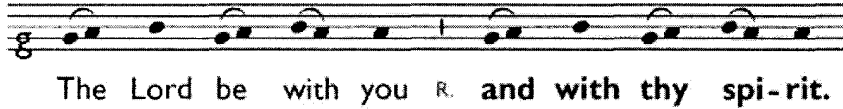
*Blessed are the undefiled in the way,  
who walk in the law of the Lord.*

*Words from Psalm 119*

*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:*



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:

*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: Cantus Missae in E flat – Josef Rheinberger (1839-1901)*

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.

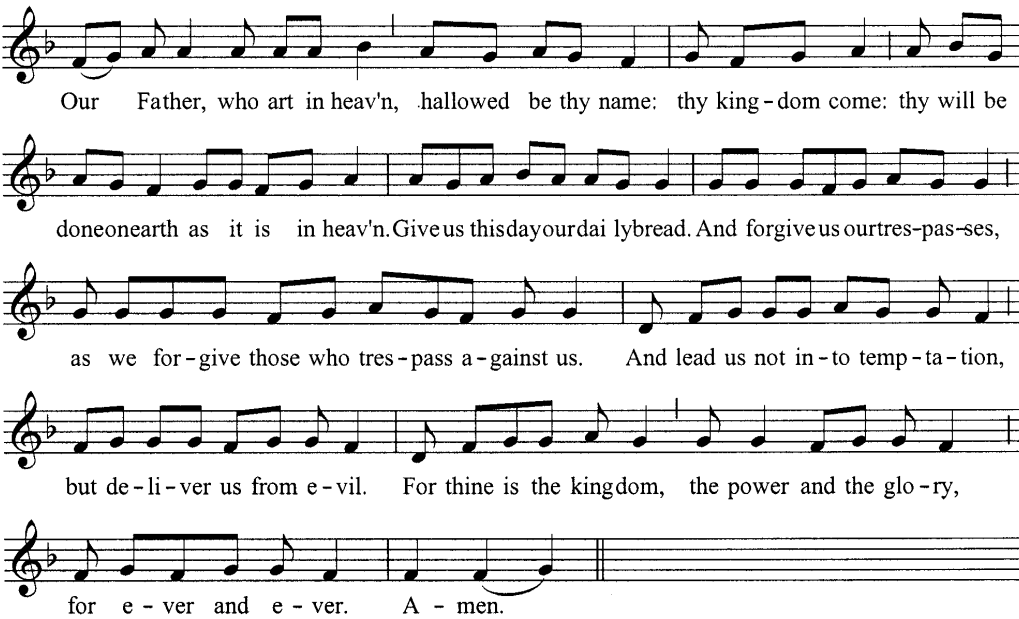
**Amen.**

## 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

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: Cantus Missae in E flat – Josef Rheinberger (1839-1901)*

## COMMUNION ANTHEM

### **'O salutaris hostia'**

*Edward Elgar (1857-1934)*

O salutaris hostia  
quae caeli pandis ostium,  
bella premunt hostilia:  
da robur, fer auxilium

Uni trinoque Domino  
sit sempiterna gloria,  
qui vitam sine termino  
nobis donet in patria.

*O saving victim  
who opens the gate of heaven,  
hostile wars press on us:  
give strength, bring aid.*

*To the Lord, three in one,  
be everlasting glory,  
for life without end  
he gives us in his Kingdom.*

*Words from the penultimate stanza of the hymn 'Verbum supernum prodiens', composed by  
St. Thomas Aquinas for the Hour of Lauds in the Office of the Feast of Corpus Christi.*

## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.

*All kneel.*

Lord, we pray thee that thy grace  
may always precede and follow us,  
and make us continually to be given to all good works;  
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.**

## THE CONCLUDING HYMN

**From glory to glory advancing, we praise thee, O Lord;  
thy name with the Father and Spirit be ever adored.  
From strength unto strength we go forward on Zion's highway,  
to appear before God in the city of infinite day.**

**Thanksgiving, and glory and worship, and blessing and love,  
one heart and one song have the saints upon earth and above.  
Evermore, O Lord, to thy servants thy presence be nigh;  
ever fit us by service on earth for thy service on high.**

*Words: from the Liturgy of St James,  
translated by Charles Humphreys (1840-1921)  
Tune: 'Sheen' by Gustav Holst (1874-1934)*

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**THE BLESSING  
& THE DISMISSAL**

*All stand.*

*The Celebrant says:*

The Lord be with you  
**and with thy spirit.**

The peace of God,  
which passes all understanding,  
keep your hearts and minds  
in the knowledge and love of God,  
and of his Son Jesus Christ our Lord;  
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 Jeremy Cole*

**Postlude in D minor, Op. 105 No 6**  
*Sir Charles Villiers Stanford (1852 –1924)*

**Isaiah 25: 1-9**

This book can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

In accounts of the Last Supper, Jesus says that he will not drink wine again “until that day when I drink it new in the kingdom of God” (see Mark 14:25). Earthly language is inadequate for expressing heavenly notions. Chapters 24 to 27 of Isaiah are a prophecy about the end-times; our reading is a description of the celestial banquet to which Jesus refers. (Other ancient Near East cultures also use a banquet as a description of the final happiness of the godly.)

Chapter 24 begins with the announcement of the destruction of the earth. There will be total upheaval of the social order (24:2). God will then destroy the earth. Most people will have broken the covenant with him, so he will cause them to “suffer for their guilt” (24:6) and die. Only a godly remnant will remain. The earth will be a gloomy place (24:7-13) but then the survivors will praise God’s name (24:14-16a). “On that day” (24:21) God will imprison rebellious angels and the kings of the earth for a long time and then punish them (24:22). “... the Lord of hosts will reign on Mount Zion and in Jerusalem ...” (24:23). As the seventy elders beheld God’s glory at Sinai, so Israel’s elders will again see him enthroned in his majesty.

Then “on this mountain” (25:6), at Jerusalem, God will provide a banquet “for all peoples”, for the godly of all nations, with food and the wine of which Jesus speaks. The dead are pictured as being covered with a “shroud” (25:7) or “sheet”; this will be removed when God swallows up, does away with, “death forever”. God’s kingdom will be established. In eternal life, he will “wipe away” (25:8) one of the roots of all misery, our mortality, and he will remove the collective shame of breaking the covenant. The remnant, the godly, will acknowledge “our God” (25:9), for whom we have waited and who has saved us; let us “rejoice in his salvation”.

**Philippians 4: 1-9**

Paul wrote to the church at Philippi, a prosperous Roman colony in northern Greece, from prison. We do not know whether this imprisonment was in Ephesus or in Rome. It appears that he was held under house arrest. It is possible that the epistle is actually made up of three letters. It contains many personal references, exhorts members of the Philippian church to live the Christian life and to good ethical conduct, introduces Timothy and Epaphroditus as his representatives, and warns against legalists and libertines. Lastly, he thanks the Philippian community for their material support.

Paul began the conclusion to the letter back in 3:1a. After a digression – to warn against heresy and self-indulgence and to urge devotion to Christ – he tries to finish the letter, but certain concerns intrude. It seems that “Euodia” (v. 2) and “Syntyche”, two workers for Christ at Philippi, differ in their understanding of what the way of Christ is, and that this is causing disunity in the community. We do not know to whom Paul refers as his “loyal companion” (v. 3); he is asked to be instrumental in achieving reconciliation. We read of “Clement” nowhere else. The idea that God keeps of “book of life”, a roll of the faithful to be opened at the end of time, is also found in Exodus 32:32 and Psalm 69:28; in Luke 10:20, Jesus bids his disciples to “rejoice that ... [their] names are written in heaven”. V. 4 is the conventional Greek salutation (like our goodbye) but here Paul means “rejoice” literally. He expects the Second Coming soon: “The Lord is near” (v. 5). Then v. 6: rather than worrying on their own, the Philippians should ask God to help them, through prayer, both of “supplication” (petition) and “thanksgiving”. God’s peace will protect them against their own failings and external threats. The virtues Paul exhorts his followers to pursue in v. 8 are those for which any Greek was expected to strive: he urges moral uprightness to all who follow Christ.

### **Matthew 22: 1-14**

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and from a sayings source containing sayings of Jesus and known as Q (for Quelle, German for source). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

This is the third parable about the kingdom of heaven. Jesus’ audience would naturally associate a festive meal with the celebration of God’s people at the end of time. This story has elements of harshness and tragedy; some responses seem disproportionate to the crime. It was the custom for the host to send “his slaves” (v. 3) to invite the guests, and again to tell them when dinner was ready; preparing a banquet took many hours. To refuse to come, to refuse a king’s command, is treason; to kill his slaves (v. 6) amounts to insurrection, so the king sends troops to put down the rebellion. After those whom the king had chosen refuse to come, he invites all people, “both good and bad” (v. 10). (In Jesus’ day tax collectors were considered “bad”.) One guest is ill-prepared for the banquet (v. 11); the king banishes him to torment.

We recognize the king as God. The first guests are those who are hostile to Jesus; the one without the wedding robe represents those who do not count the cost in becoming disciples. The judgement on anyone who does not prepare will be at least as severe as that on those who reject Christ. The final verse is the moral of the story – a generalization of Jesus’ intent in telling the parable.

### **Cantus Missae in Eb – Rheinberger**

Although born in Liechtenstein, Joseph Rheinberger lived most of his life in Germany, where he forged a career as a successful composer and organist. His family were both musical and highly cultured, and the values of both were distilled in Joseph from a young age (he held a church organist post at the age of eight!) He embraced all musical culture, past and present, and many influences of his predecessors and contemporaries can be heard in his works.

This 'Mass for double choir' is one of his best known choral works. There is certainly something of Monteverdi in the lyrical antiphony of this work, as well as wider influences from Bach and Mendelssohn. The word painting is frequently exquisite, and there is remarkable contrast between movements.

### **Beati quorum via – Stanford**

This piece is characterised, for me, by two particular ideas. Firstly, the rising, three note motif that opens the piece - it is almost a rising triad, except the second note is the second of the chord as opposed to the third. Secondly, the idea of parallel thirds and sixths moving in circular figures within the texture - this can be heard from the very beginning, when the second soprano and then alto enters immediately after the three note motif in the 1st soprano.

Throughout the piece Stanford builds up the texture until all parts are singing at once, before quickly cutting it down and proceeding to build it up again. Perhaps the most beautiful example of this occurs at the end on the words 'Qui ambulat in lege Domini', where the music cuts down to just the basses, and layers the other parts atop one another, one by one, bar by bar, until they all sing together (homophonically) a harmonised version of the three note rising motif in the final three bars.

### **O salutaris (F major) - Elgar**

Edward Elgar is often regarded as 'the most English of English composers', which is perhaps rather a misnomer. Elgar, as a Roman Catholic, drew almost all of his inspiration from continental Europe, which was looked upon unfavourably by many Protestants at the time, and many in English religious circles were suspicious of him. He didn't fair much better in English musical circles which were at the time, sadly, dominated by academics, who saw his lack of a traditional musical education (he was a self taught composer) as a deep flaw, and refused to take him seriously... Of course, how wrong they were!

Elgar composed three settings of this text. This is perhaps the best known. It's composition follows a strophic structure with two verses and an 'Amen'. The verse begins and ends with the choir singing together (homophonically), with some ascending antiphonal exchanges in the middle. The organ drifts in and out throughout.

## **Postlude in D minor, Op. 105 No 6 - Stanford**

Born in 1852 into a wealthy Irish family, Charles Villiers Stanford studied the piano from an early age, and showed a flare for composition. In accordance with his parents' wishes, he went on to study classics at Queen's College Cambridge where he also held an organ scholarship. He completed his musical studies in both organ and piano in Leipzig - the town in which Bach worked extensively - and Berlin. Stanford's time in Germany greatly influenced his musical taste and compositional style, imbedding a deep desire to rebel against the ultra-conservatism preached by what he saw as the dry and desiccated teachers at the Academy. Stanford went on to a prolific career as a conductor and composer, with a large output of Anglican choral music. Towards the end of the nineteenth century, he was appointed a professor at London's Royal College of Music, where his pupils included famed composers Herbert Howells, Ralph Vaughan Williams, and Gustav Holst, amongst whom he was greatly admired and respected. He was known as a quintessentially Edwardian gentleman; somewhat 'military' in his persona, possessing strong, forthright opinions, and deeply critical of anything that he saw to be in the slightest of 'bad taste'. Towards the end of his life, he was forced to flee London, suspending his duties at the College for fear of the incessant air raids of WW1. He died in 1924 - his ashes lie in Westminster Abbey.

This Postlude was published in 1908 - the last in a set of 'Six Short Preludes and Postludes'. The piece, beginning in the key of d minor, displays tenebrous undertones which are suppressed by a clear, overpowering and regimental rhythmic drive. This gives way to a lyrical middle section, before the music finally breaks free into the warm, triumphant key of D major.

**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

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