



St Paul's Church, Knightsbridge  
The Diocese of London



## **The Solemn Eucharist**

The Sixth Sunday after Trinity  
27<sup>th</sup> July 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 great tree in which all the birds of the air settled...  
(Matthew 13)  
Cara Dawson, 2009*

# 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

**Be thou my vision, O Lord of my heart,  
be all else but naught to me, save that thou art;  
be thou my best thought in the day and the night,  
both waking and sleeping, thy presence my light.**

**Be thou my wisdom, be thou my true word,  
be thou ever with me, and I with thee Lord;  
be thou my great Father, and I thy true son;  
be thou in me dwelling, and I with thee one.**

**Be thou my breastplate, my sword for the fight;  
be thou my whole armour, be thou my true might;  
be thou my soul's shelter, be thou my strong tower:  
O raise thou me heavenward, great Power of my power.**

**Riches I heed not, nor man's empty praise:  
be thou mine inheritance now and always;  
be thou and thou only the first in my heart;  
O Sovereign of heaven, my treasure thou art.**

**High King of heaven, thou heaven's bright sun,  
O grant me its joys after victory is won;  
great Heart of my own heart, whatever befall,  
still be thou my vision, O Ruler of all.**

*Words: Ancient Irish hymn tr. Mary Byrne (1880-1931)  
Music: 'Slane' Irish 8<sup>th</sup> C.*

## THE GREETING

*When all are in their places the Celebrant says:*

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

**Amen.**

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

## THE PRAYER OF PREPARATION

**Almighty God,  
unto whom all hearts be open,  
all desires known,  
and from whom no secrets are hid:  
cleanse the thoughts of our hearts  
by the inspiration of thy Holy Spirit,  
that we may perfectly love thee,  
and worthily magnify thy holy name;  
through Christ, our Lord.  
Amen.**

## THE PRAYERS OF PENITENCE

*The Deacon says:*

My brothers and sisters,  
as we prepare to celebrate the presence of Christ  
in word and sacrament,  
let us call to mind and confess our sins.

*All kneel. A time of silence and recollection is kept.*

**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.**

## KYRIE

*The choir sings:*

Kyrie eleison, Christe eleison, Kyrie eleison.

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

*As the Kyrie ends, all **stand** for the beginning of the Gloria. (After the intonation of Gloria in excelsis Deo, all sit).*

## 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: Mass in D - Antonín Dvořák (1841-1904)*

*All stand when the sacred ministers stand.*

## THE COLLECT

Let us pray.

O God, who hast prepared for them that love thee  
such good things as pass our understanding:  
pour into our hearts such love toward thee  
that we, loving thee in all things and above all things,  
may obtain thy promises which exceed all that we can desire;  
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 First Book of the Kings 3: 5-12

At Gibeon the Lord appeared to Solomon in a dream by night; and God said, 'Ask what I should give you.' And Solomon said, 'You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart towards you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O Lord my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?'

It pleased the Lord that Solomon had asked this. God said to him, 'Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.'

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

**THE PSALMODY**

*The Choir sings:*

Thy testimonies are wonderful :  
therefore doth my soul keep them.  
When thy word goeth forth :  
it giveth light and understanding unto the simple.  
I opened my mouth, and drew in my breath :  
for my delight was in thy commandments.  
O look thou upon me, and be merciful unto me :  
as thou usest to do unto those that love thy Name.  
Order my steps in thy word :  
and so shall no wickedness have dominion over me.  
O deliver me from the wrongful dealings of men :  
and so shall I keep thy commandments.  
Shew the light of thy countenance upon thy servant :  
and teach me thy statutes.  
Mine eyes gush out with water :  
because men keep not thy law.

*Psalm 119: 129-136*

## THE SECOND READING

St Paul's Letter to the Romans 8: 26-39

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

'For your sake we are being killed all day long;  
we are accounted as sheep to be slaughtered.'

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

## THE GRADUAL HYMN

**Happy are they, they that love God,  
whose hearts have Christ confessed,  
who by his cross have found their life,  
and 'neath his yoke their rest.**

Glad is the praise, sweet are the songs,  
when they together sing;  
and strong the prayers that bow the ear  
of heaven's eternal King.

Christ to their homes giveth his peace,  
and makes their loves his own:  
but ah, what tares the evil one  
hath in his garden sown.

Sad were our lot, evil this earth,  
did not its sorrows prove  
the path whereby the sheep may find  
the fold of Jesus' love.

Then shall they know, they that love him,  
how all their pain is good;  
and death itself cannot unbind  
their happy brotherhood.

*Words: Latin, Charles Coffin (1676-1749), tr. Robert Bridges (1844-1930)*

*Music: 'Binchester', William Croft (1678-1827)*

*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.**

Jesus put before them another parable: "The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches." He told them another parable: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened. The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. "Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it. "Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. "Have you understood all this?" They answered, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."

*Matthew 13: 31-33, 44-52*

This is the Gospel of the Lord.

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

**THE SERMON**  
Fr 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.**

*All sit.*

## THE NOTICES

*All stand.*

## THE PEACE

*The Celebrant says:*

May the God of peace make you perfect and holy,  
that you may be kept safe and blameless  
in spirit, soul and body,  
for the coming of our Lord Jesus Christ.  
**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**

**We hail thy Presence glorious,  
O Christ our great high Priest,  
O'er sin and death victorious,  
At thy thanksgiving feast:  
As thou art interceding  
For us in heaven above,  
Thy Church on earth is pleading  
Thy perfect work of love.**

**Through thee in every nation  
Thine own their hearts upraise,  
Offering one pure Oblation,  
One Sacrifice of praise:  
With thee in blest communion  
The living and the dead  
Are joined in closest union,  
One Body with one Head.**

**O living Bread from heaven,  
Jesu, our Saviour good,  
Who thine own self hast given  
To be our souls' true food;  
For us thy body broken  
Hung on the Cross of shame:  
This Bread its hallowed token  
We break in thy dear name.**

O stream of love unending,  
Poured from the one true Vine,  
With our weak nature blending  
The strength of life divine;  
Our thankful faith confessing  
In thy life-blood outpoured,  
We drink this Cup of blessing  
And praise thy name, O Lord.

*Words: Richard Parsons (1882-1948)*

*Music: 'Offertorium' Michael Haydn (1737-1806)*

*All sit.*

*The choir sings:*

### **THE OFFERTORY MOTET**

**And I saw a new heaven**  
*Edgar Bainton (1880-1956)*

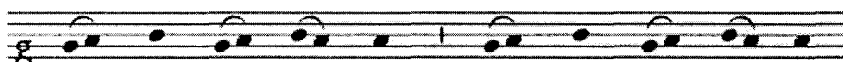
And I saw a new Heaven and a new earth  
For the first heaven and the first earth were passed away  
and there was no more sea, And I John saw the holy city,  
Jerusalem coming down from God out of heaven,  
prepared as a bride adorned for her husband.  
And I heard a great voice out of heaven, saying,  
Behold the tabernacle of God is with men  
and he will dwell with them and they shall be his people,  
and God himself shall be with them and be their God  
And God shall wipe away all tears from their eyes  
And there shall be no more death, neither sorrow nor crying  
neither shall there be any more pain for the former things are  
passed away.

*Text: Revelation 21*

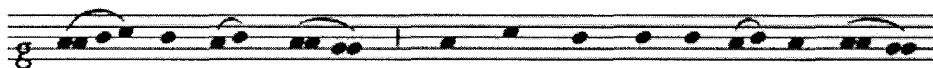
*When the Thurifer approaches, all stand to be censed.  
After being censed, all remain standing for the Eucharistic Prayer.*

## THE EUCHARISTIC PRAYER

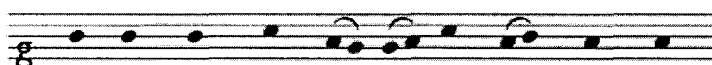
*The Celebrant sings:*      *All respond:*



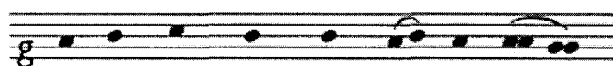
The Lord be with you *R.* and with thy spi-rit.



Lift up your hearts. *R.* **We lift them up un-to the Lord.**



Let us give thanks un - to the Lord our God.



*R.* **It is meet and right so to do.**

It is very meet, right and our bounden duty,  
that we should at all times and in all places give thanks unto thee,  
O Lord, holy Father, almighty, everlasting God,  
through Jesus Christ, thine only Son, our Lord.  
For he is thy living Word;  
through him thou hast created all things from the beginning,  
and fashioned us in thine own image.  
Through him thou didst redeem us from the slavery of sin,  
giving him to be born of a woman,  
to die upon the cross, and to rise again for us.  
Through him thou hast made us a people for thine own possession,  
exalting him to thy right hand on high,  
and sending forth through him thy holy and life-giving Spirit.

Therefore with angels and archangels, and with all the company of heaven,  
we laud and magnify thy glorious name, evermore praising thee and  
saying:

*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.

*Music: Mass in D - Antonín Dvořák (1841-1904)*

*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.*

*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.

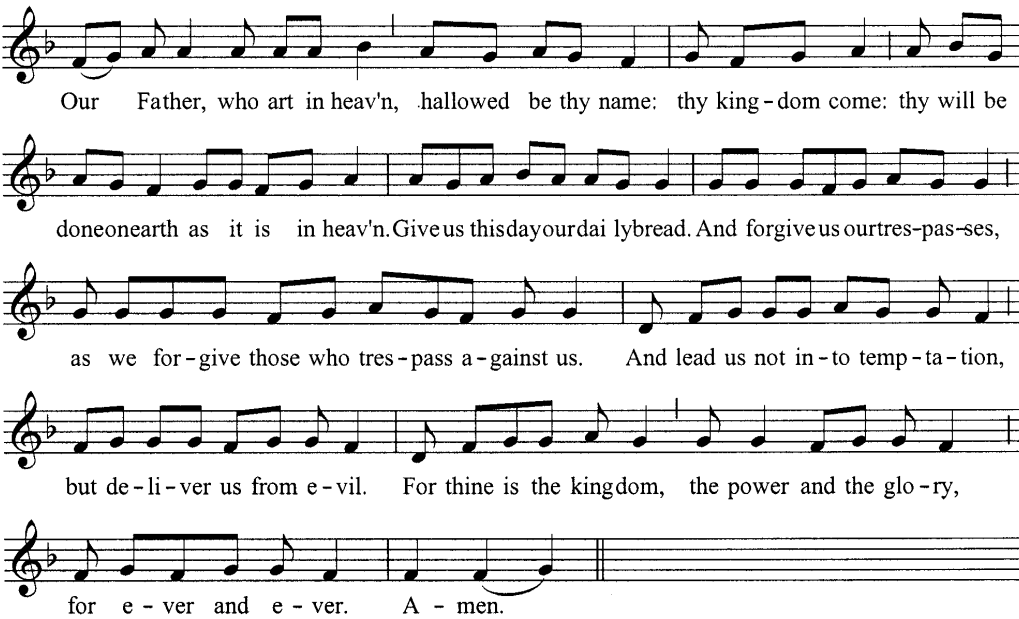
**Amen.**

## 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, dona nobis pacem.

*O Lamb of God, that takest away the sins of the world, have mercy upon us.*  
*O Lamb of God, that takest away the sins of the world, have mercy upon us.*  
*O Lamb of God, that takest away the sins of the world, grant us peace.*

*Music: Mass in D - Antonín Dvořák (1841-1904)*

## COMMUNION ANTHEM

### Os justi

*Anton Bruckner (1824-1896)*

Os justi meditabitur sapientiam: et lingua ejus loquetur  
judicium.  
Lex Dei ejus in corde ipsius: et non supplantabuntur  
gressus ejus. Alleluia.

The mouth of the righteous utters wisdom, and his  
tongue speaks what is just.  
The law of his God is in his heart: and his feet do not  
falter. Alleluia

*Words: from Psalm 34*

## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.  
*All kneel.*

O God of our pilgrimage, who hast led us to the living water:  
refresh and sustain us as we go forward on our journey,  
in the name of 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

O Jesus, King most wonderful,  
thou Conqueror renowned,  
thou sweetness most ineffable,  
in whom all joys are found.

When once thou visitest the heart,  
then truth begins to shine,  
then earthly vanities depart,  
then kindles love divine.

O Jesus, Light of all below,  
thou Fount of life and fire,  
surpassing all the joys we know,  
and all we can desire;

May every heart confess thy Name;  
thy wondrous love adore,  
and seeking thee, their hearts inflame  
to seek thee more and more.

Thee, Jesus, may our voices bless,  
thee may we love alone;  
and ever in our lives express  
the image of thine own.

*Words: Bernard of Clairvaux, 12<sup>th</sup> C, tr. Edward Caswall (1814-78)*  
*Music: 'St Botolph', Gordon Slater (1896-1979)*

**THE BLESSING & THE DISMISSAL**

*All stand.*

*The Celebrant says:*

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

Christ, who has nourished us with himself the living bread,  
make you one in praise and love,  
and raise you up at the last day;  
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 Georgina Sherriff*

**Imperial March**

*Edward Elgar (1857 - 1934)*

**Romans 8:26-39**

Paul has written of the new way of being we attain in baptism: we are freed of compounding sin leading to the finality of death and begin living in and with the Spirit, thanks to God's gift of love. In this new life, we will live in complete accord with God, but now we still fail to live up to his (and our) expectations. We need help – help which the Spirit provides. In our present condition we have hope of attaining perfect union with God. Now he gives an example of how the Spirit helps us. We have human limitations in how we pray; the Spirit "intercedes" in terms unexpressible in human language. The Father, who knows us to the core, knows the "mind of the Spirit" (v. 27) - for it is part of God's plan ("will") that he intercede for "the saints", the faithful. We know that, "for those who love God" (v. 28) and whom God has called as part of his plan, in his providence, the actions of "all things" converge towards ultimate goodness. God formulated his plan, that there would be people who would love him ("foreknew", v. 29). They would have a disposition to share increasingly in, and be moulded increasingly into, the risen life of Christ ("image", v. 29), so that they might join him in full godliness (glory) at the end of the era. These people he "called" (v. 30) and chose; they responded to his call, and he found them worthy ("justified"). So certain is Paul that God will complete the process that he writes "glorified" (past tense); in fact, sharing fully in God lies ahead.

He now examines in detail how certain can we be that God will complete the execution of his plan of salvation. What, he asks, "are we to say about these things" (v. 31), especially "There is therefore now no condemnation for those who are in Christ Jesus" (8:1). He puts his questions in the language of the law court. God is so "for us" (v. 31) that he gave us his very Son, so he will surely follow through with the rest of his plan. God has passed a favourable sentence on us ("justifies", v. 33) so who is there to accuse us of anything? We have Christ, in his place of power and authority ("at the right hand of God", v. 34) pleading for us. (He is also the judge: see 2:16.) No hardship can separate the true Christian from Christ's love for us (v. 35). Psalm 44:22 foretold the sufferings of Christians (v. 36); in them we are winning a resounding victory ("more than conquerors", v. 37). Whether dead or alive at the Last Day, nothing – whether spiritual powers ("angels ... rulers ... powers", v. 38) or astrological powers (commonly believed to control human destiny, "height, nor depth", v. 39) or anything else – can separate us from God's love – and defeat God's purpose for us.

**Matthew 13:31-33,44-52**

Jesus continues to use parables to teach the crowds and his disciples about God's Kingdom; the four read today are really similes. A "mustard seed" is very small; in Palestine it grows to be a large shrub, but hardly a tree. Birds do not nest in it, so Jesus exaggerates. Bread made with "three measures of flour" (v. 33) would feed 100 people: again an exaggeration. God's Kingdom will grow from small beginnings to significant size. Like yeast, Jesus' message will pervade the lives of many, transforming them. The "someone" of v. 44 stumbles over the "treasure" and acquires legal title to it by selling all to buy the field. Of such value is membership in the Kingdom. The "merchant" (v. 45) values the "pearl", (v. 46, the Kingdom), above all else. On the Sea of Galilee, a "net" (v. 47) gathered all fish, only some of which were edible. At the end of the age, God will come to judge people, declaring the good to be his and discarding the others. Jesus calls his disciples scribes, interpreters, "trained for the kingdom" (v. 52), when they tell him that they understand the seven parables in this chapter, for they know both the "old" (Israel's heritage), and the "new" understanding of it he has given them.

### **Mass in D major – Antonin Dvořák (1841 – 1904)**

Dvořák was a Czech composer of a style that has been described as ‘the fullest recreation of a national idiom with that of the symphonic tradition, absorbing folk influences and finding effective ways of using them’. It was for the private consecration of a personal chapel, in 1887, in the Czech Republic that Dvořák composed his Mass in D major, for chorus, soloists and organ. This one and only Mass of the Ordinary that he wrote has been somewhat overshadowed by the justly well-known Requiem he wrote a few years later. The Gloria is, as per tradition, exuberant. The Sanctus is a boisterous ‘*alla breve*’, and the Benedictus is a ‘*Lento*’ with imitative choral writing in absolutely un-strict ways. The final Agnus Dei is more properly fugal, though the subject is so wonderfully melodious that one would hardly suspect it of harbouring such strict imitative designs.

### **And I saw a new heaven – Edgar Bainton (1880 – 1956)**

British-born, latterly Australian-resident composer, Bainton was a pupil of Stanford and is most celebrated for his church music. At the outbreak of World War I, Bainton was abroad and subsequently was interned in Ruhlebem. Although he was not a prolific composer, and somewhat ignored as a composer in England, he did have some success with his operas in Australia. His most famous work, *And I saw a new heaven*, is typical of Bainton’s work in that he was attracted to late-Romantic harmony without indulging in the folksong-influenced harmonies which characterise much of the music of his English contemporaries, such as Vaughan Williams.

### **Os justi – Anton Bruckner (1824 – 1896)**

Anton Bruckner was an Austrian composer with a compositional style of rich harmonic language and a strong polyphonic character. Due to their dissonances, unprepared modulations, and roaming harmonies, Bruckner’s works helped define radical contemporary music. He was greatly admired by later composers, including his friend Gustav Mahler, who described him as ‘half simpleton, half God’. Bruckner was a devoutly religious man, and composed numerous sacred works, including forty motets, seven masses and a requiem. Composed in 1879, his motet *Os justi* is an eight-part setting for mixed chorus with the text taken from Psalm 36: 30-31. This work was one of ‘*Four Graduals*’ which together rank as some of the most revolutionary and original liturgical settings of Bruckner’s Vienna years. *Os justi* was in fact dedicated to another prominent Cecilianist, writing: ‘I should be very pleased if you found pleasure in the piece. It is written entirely without any sharps or flats...’ Bruckner’s infusion of Romantic feeling into a spare, archaising choral language is unique. A central main section in counterpoint is introduced by a chordal passage, and the work ends with a chant-like Alleluia.

### **Imperial March - Edward Elgar (1857 - 1934)**

Sir Edward Elgar, born in Worcester, grew to be one of England's most prolific composers and although he is often regarded as a typically English composer, most of his influences were not from England, but from continental Europe. While he had not yet broken through to an international audience with the Enigma Variations and the Pomp and Circumstance marches, Elgar was already making a name for himself in England when he was asked for a musical contribution to the upcoming Diamond Jubilee of Queen Victoria. In 1897, he responded with this Imperial March, which has since been transcribed for the organ. Here, Elgar put his own stamp on the traditional ceremonial march. After a restrained, deliberately paced first theme, the striking second theme offers a radical departure. Highly percussive and rhythmic, it borders on what Victorian standards would have deemed excessive and even barbaric. The unusual colour was appropriate to the work's imperial theme, for the British Empire now extended to even more exotic lands than had the Austrian of Mozart's day. This unusual music is made less abrupt by a more restrained trio in Elgar's engaging childlike mode. With the reprise of the opening, the bold second theme is worked into the coda. Elgar introduced just the right amount of daring in the march, still saying within the bounds of dignity - the work met with praise and paved the way to future knighthood for its composer.



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

**DIRECTOR OF MUSIC**

*Stephen Farr*

**ASSITANT DIRECTOR OF MUSIC**

*Jeremy Cole*

**ORGAN SCHOLAR**

*Georgina Sherriff*

*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.*

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KNIGHTSBRIDGE LONDON

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