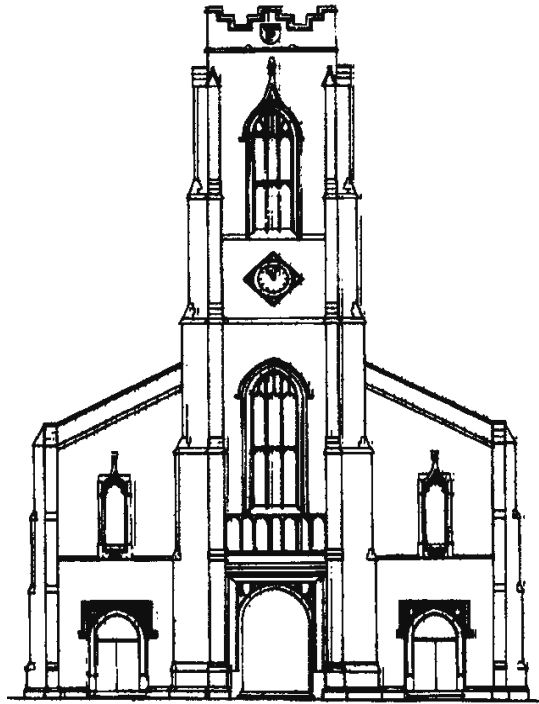




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
DEDICATION FESTIVAL
24th October 2010 at 11 a.m.

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



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

giftaid it

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



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

*Cover image
St Paul's Knightsbridge*

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN (351)

**Come, ye faithful, raise the anthem,
cleave the skies with shouts of praise;
sing to him who found the ransom,
ancient of eternal days,
God eternal, Word incarnate,
whom the heaven of heaven obeys.**

**Ere he raised the lofty mountains,
formed the sea, or built the sky,
love eternal, free, and boundless,
forced the Lord of life to die,
lifted up the Prince of princes
on the throne of Calvary.**

**Now on those celestial mountains
stands the sapphire throne, all bright,
with the ceaseless alleluyas
which they raise, the sons of light;
Zion's people tell his praises,
Victor after hard-won fight.**

**Bring your harps, and bring your incense,
sweep the string and pour the lay;
let the earth proclaim his wonders,
King of that celestial day;
He the lamb once slain is worthy,
who was dead, and lives for ay.**

**Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever Three and ever One,
One in love, and One in splendour,
while unending ages run. Amen.**

*Job Hupton (1762-1849) & J.M. Neale (1818-66)
Music: 'Neander'; set to Unser Herrscher in Alpha und Omega
by Joachim Neander (1650-80)*

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

As we give thanks for this holy House of God, let us call to mind the times when we have been unfaithful in our witness to Christ, and confess our sins to God, our heavenly Father.

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,
Christe eleison,
Kyrie eleison.

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

After the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

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 Brevis – Lennox Berkeley (1903-89)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty God,
to whose glory we celebrate the dedication of this house of prayer:
we praise thee for the many blessings
thou hast given to those who worship thee here:
and we pray that all who seek thee in this place may find thee,
and, being filled with the Holy Spirit,
may become a living temple acceptable to 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.

The Liturgy of the Word

THE FIRST READING

The first book of Chronicles 29: 6-19

A reading from the first book of Chronicles

Then the leaders of ancestral houses made their freewill-offerings, as did also the leaders of the tribes, the commanders of the thousands and of the hundreds, and the officers over the king's work. They gave for the service of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. Whoever had precious stones gave them to the treasury of the house of the Lord, into the care of Jehiel the Gershonite. Then the people rejoiced because these had given willingly, for with single mind they had offered freely to the Lord; King David also rejoiced greatly.

Then David blessed the Lord in the presence of all the assembly; David said: 'Blessed are you, O Lord, the God of our ancestor Israel, for ever and ever. Yours, O Lord, are the greatness, the power, the glory, the victory,

and the majesty; for all that is in the heavens and on the earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all. Riches and honour come from you, and you rule over all. In your hand are power and might; and it is in your hand to make great and to give strength to all. And now, our God, we give thanks to you and praise your glorious name. 'But who am I, and what is my people, that we should be able to make this freewill-offering? For all things come from you, and of your own have we given you. For we are aliens and transients before you, as were all our ancestors; our days on the earth are like a shadow, and there is no hope. O Lord our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own. I know, my God, that you search the heart, and take pleasure in uprightness; in the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you. O Lord, the God of Abraham, Isaac, and Israel, our ancestors, keep for ever such purposes and thoughts in the hearts of your people, and direct their hearts towards you. Grant to my son Solomon that with single mind he may keep your commandments, your decrees, and your statutes, performing all of them, and that he may build the temple for which I have made provision.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 133

The Choir sings:

Behold, how good and joyful a thing it is : for brethren to dwell together in unity!

It is like the precious oil upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

Like as the dew of Hermon : which fell upon the hill of Sion.

For there the Lord promised his blessing : and life for evermore.

THE SECOND READING

The letter to the Ephesians 2: 19-22

A reading from the letter to the Ephesians.

You are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (206)

**Christ is our corner-stone,
on him alone we build;
with his true saints alone
the courts of heaven are filled:
on his great love
our hopes we place
of present grace
and joys above.**

**O then with hymns of praise
these hallowed courts shall ring;
our voices we will raise
the Three in One to sing;
and thus proclaim
in joyful song
both loud and long
that glorious Name.**

Here may we gain from heaven
the grace which we implore;
and may that grace, once given,
be with us evermore,
until that day
when all the blest
to endless rest
are called away.

Words: Latin c.7th century, tr. John Chandler (1806-76)
Tune: 'Harewood' by S. S. Wesley (1810-76)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I shall make my home among them, says the Lord;
I will be their God, they shall be my people.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

John 2: 13-22

The Deacon says:

The Lord be with you

And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to John.

Glory be to thee, O Lord.

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' His disciples remembered that it was written, 'Zeal for your house will consume me.' The Jews then said to him, 'What sign can you show us for doing this?' Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr 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.**

Silence is kept.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer **Lord, graciously hear us.**

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
**accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.**
Amen.

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

The peace of the Lord be always with you.
and with thy spirit.

The Deacon says:

Let us offer one another a sign of peace.

All exchange a sign of peace with those standing close by.

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving.

Please use the Gift Aid envelopes provided, remembering to fill in all the details.

The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN (208)

**In our day of thanksgiving one psalm let us offer
For the saints who before us have found their reward;
When the shadow of death fell upon them, we sorrowed,
But now we rejoice that they rest in the Lord.**

**These stones that have echoed their praises are holy,
And dear is the ground where their feet have once trod;
Yet here they confessed they were strangers and pilgrims,
And still they were seeking the city of God.**

**Sing praise, then, for all who here sought and here found him,
Whose journey is ended, whose perils are past:
They believed in the Light; and its glory is round them,
Where the clouds of earth's sorrow are lifted at last.**

Words: William Draper (1855-1933)

Tune: 'St Catherine's Court' by Richard Strutt (1848-1927)

THE OFFERTORY ANTHEM

Never weather-beaten sail
C. H. H. Parry (1848-1918)

Never weather-beaten sail more willing bent to shore.
Never tired pilgrim's limbs affected slumber more,
Than my wearied sprite now longs to fly out of my troubled breast:
O come quickly, sweetest Lord, and take my soul to rest.

Ever blooming are the joys of Heaven's high Paradise.
Cold age deafs not there our ears nor vapour dims our eyes:
Glory there the sun outshines whose beams the blessed only see:
O come quickly, glorious Lord, and raise my sprite to thee!

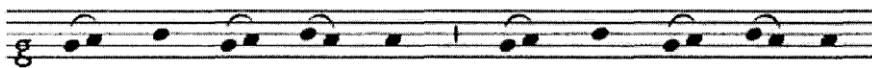
Text: Robert Campion (1567-1620)

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

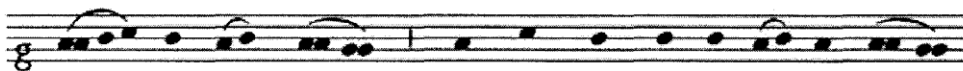
THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



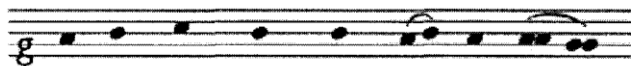
The Lord be with you *R.* and with thy spi-rit.



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.
Though the heaven of heavens cannot contain thee,
and thy glory is in all the world,
thou dost deign to hallow places for thy worship,
and in them dost pour forth gifts of grace upon thy faithful people.
Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising thee
and saying:

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory
be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Music: Missa Brevis – Lennox Berkeley (1903-89)

The prayer continues:

Accept our praises, heavenly Father,
through thy Son, our Saviour, Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of thy Holy Spirit
these gifts of bread and wine may be unto us his body and his blood;
who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you;
do this in remembrance of me.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:

Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of his kingdom
and with this bread and this cup
we make the memorial of Christ, thy Son, our Lord.

The celebrant sings:

Let us proclaim the mystery of faith:

The people respond:

Christ has died:

Christ is risen:

Christ will come again.

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,

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

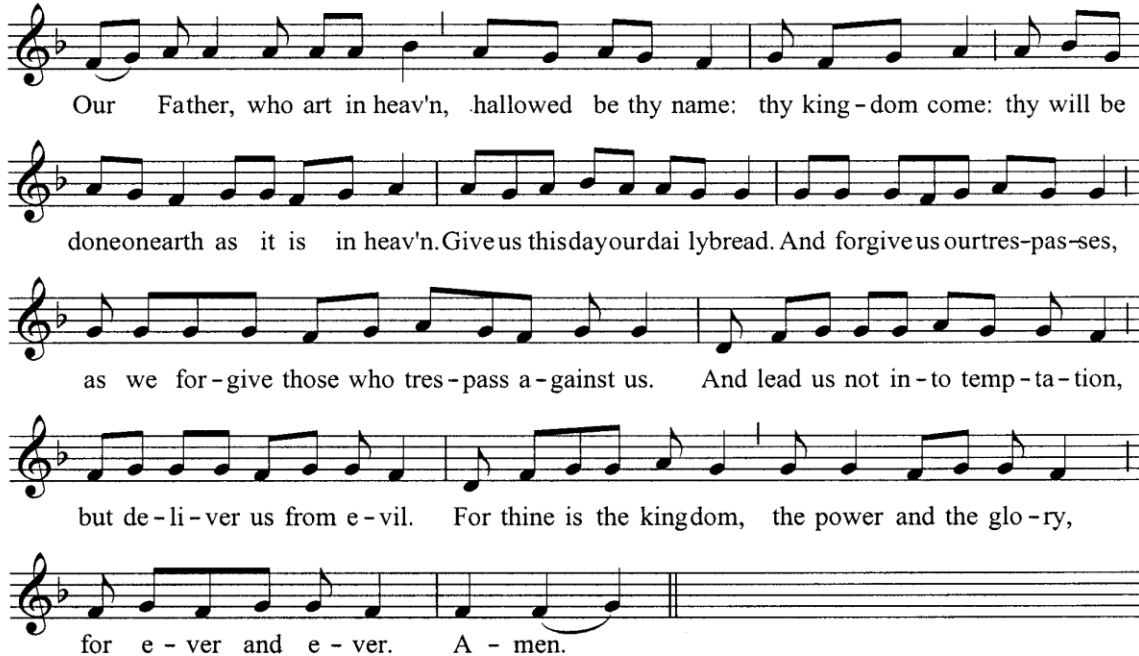
Amen.

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.

AGNUS DEI

The choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

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

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

O Lamb of God, that takest away the sins of the world, grant us peace.

Music: Missa Brevis – Lennox Berkeley (1903-89)

COMMUNION ANTHEM

Locus iste

Anton Bruckner (1824-96)

*Locus iste a Deo factus est,
inaestimabile sacramentum,
irreprehensibilis est.*

*This place was made by God,
an inestimably holy place.
It is without blame.*

Words: from the Latin Gradual for the dedication of a church

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Father in heaven,
whose Church on earth is a sign of thy heavenly peace,
an image of the new and eternal Jerusalem:
grant to us in the days of our pilgrimage
that, fed with the living bread of heaven,
and united in the body of thy Son,
we may be the temple of thy presence,
the place of thy glory on earth,
and a sign of thy peace in the world;
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 (205)

**Christ is made the sure foundation,
and the precious cornerstone,
who, the two walls underlying,
bound in each, binds both in one,
Holy Zion's help for ever,
and her confidence alone.**

**All that dedicated city,
dearly loved by God on high,
in exultant jubilation
pours perpetual melody,
God the One, in Threefold glory
singing everlastingly.**

**To this temple, where we call thee,
come, O Lord of Hosts, today;
with thy wonted loving-kindness
hear thy people as they pray,
and thy fullest benediction
shed within its walls for ay.**

**Here vouchsafe to all thy servants
gifts of grace by prayer to gain;
here to have and hold for ever,
those good things their prayers obtain,
and hereafter, in thy glory,
with thy blessed ones to reign.**

**Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever Three, and ever One,
One in love, and One in splendour,
while unending ages run. Amen.**

*Words: Latin c. 7th century, tr. J. M. Neale (1818-66)
Tune: 'Westminster Abbey', adapted from the Alleluyas in Purcell's 'O God, thou art my God'*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

May God the Father bring us to the home
which his Son prepares for all who love him.
Amen.

May God the Son give us the will
to live for him each day in life eternal.
Amen.

May God the Holy Spirit give us the assurance
that our citizenship is in heaven
with the blessed and beloved,
and the whole company of the redeemed.
Amen.

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY
played by Christian Wilson

Prélude et danse fuguée
Gaston Litaize (1909-91)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSITANT DIRECTOR OF MUSIC

Christian Wilson

1 Chronicles 29: 6-19

The Books of Chronicles (Hebrew *Dibhre Hayyamim*, דְּבָרֵי הַיָּמִים, Greek *Paralipomenon*, Παράλειπομένων) are part of the Hebrew Bible. In the Masoretic Text, it appears as the first or last book of the Ketuvim (the latter arrangement also making it the final book of the Jewish bible). Chronicles largely parallels the Davidic narratives in the Books of Samuel and the Books of Kings.[1] It appears in two parts, 1 & 2 Chronicles, immediately following 1 & 2 Samuel and 1 & 2 Kings as a summary of them with minor details sometimes added. The division of Chronicles and its place in the Christian canon of the Old Testament are based upon the Septuagint. Based on its contents, the book may be divided into four parts:

1. The beginning of 1 Chronicles (chapters 1-10) mostly contains genealogical lists, concluding with the House of Saul and Saul's rejection by God, which sets the stage for the rise of David.
2. The remainder of 1 Chronicles (chapters 11-29) is a history of David's reign.
3. The beginning of 2 Chronicles (chapters 1-9) is a history of the reign of King Solomon, son of David.
4. The remainder of 2 Chronicles (chapters 10-36) is a chronicle of the kings of Judah to the time of the Babylonian exile, concluding with the call by Cyrus the Great for the exiles to return to their land.

For over a century biblical scholars believed that Chronicles and the narrative portions of Ezra-Nehemiah came from the same author, but many scholars now believe this to be improbable. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BCE; this sets an earliest possible date for the book. Martin Noth was of the opinion that it dated from the 3rd century B.C.; and Gary Knoppers, while acknowledging that Chronicles theoretically could be written anywhere between 500 - 250 B.C., tends to see it as probably dating between 325 and 275 BCE. In its general scope and design Chronicles is not so much historical as didactic. The principal aim of the writer appears to be to present moral and religious truth. He does not give prominence to political occurrences, as is done in the books of Samuel and Kings, but to religious institutions, such as the details of the temple service. The genealogies were an important part of the public records of the Hebrew state. They were the basis on which the land was distributed and held, and by which the public services of the temple were arranged and conducted. The Chronicles are an epitome of the sacred history from the days of Adam down to the return from Babylonian exile, a period of about 3,500 years. The writer gathers up the threads of the old national life broken by the captivity.

Ephesians 2: 19-22

This letter of Paul (almost certainly *followers* of Paul) was traditionally believed to have been written from prison, probably in Rome. Whilst the Bible states that it was written to the church at Ephesus, the some early manuscripts do not contain

an addressee in 1:1. This would imply that Ephesians was a circular letter, sent to a number of churches. If so, it introduced a new idea into letter writing: we know of no other circular letters from this period. This book celebrates the life of the church, a unique community established by God through the work of Jesus Christ, who is its head, and also the head of the whole creation.

The writer is addressing Gentiles who were now Christians. He wants them to remember their previous condition, to provoke gratitude to God who brought them near "by the blood of Christ." In that context he says: "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God," (Eph. 2:19). The words "now" and "no longer" bring attention to their new, changed status as "members of the household of God." Because of the blood of Christ, their active faith in obedience to the gospel changed their status. That change is described: "now . . . no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God." What a cause for joy, gratitude and continued obedience! They were now citizens in the Kingdom, and identified with others who enjoyed the same relationship with God. If you are a member of the household of God, this statement should renew your gratefulness to God and your daily devotion to Him. The stability of the building depends upon the foundation. Verse 20 affirms the house of God to be "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Not only can we rejoice that we have been accepted as a member of God's house, we can know that the structure is well built and will stand. The household of God was built on, and stands today on the truth of Jesus Christ (who He is, and what He did). "For no other foundation can anyone lay than that which is laid, which is Jesus Christ," (1 Cor. 3:11). The household of God is well built, unlike the nations and institutions of men. "The whole building" is "fitted together," and "grows into a holy temple in the Lord," (Eph. 2:21). There is no reason for any member of the household of God to fear the collapse of the structure! It is true, individual members may walk out. We must guard against any attitudes or actions that would lead us out of God's house. But there is no justification to fear that the "building" will be destroyed, or that God will misplace us (see 2 Tim. 2:19). Structural integrity is assured by the builder.

John 2: 13-22

John is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do, to a degree), but rather "...these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." John includes what he calls signs, stories of miracles, to help in this process. To claim that God was uniquely present in Jesus is certainly important, since it is integral to the high Christology of the Johannine community. {92} However, whether or not we can identify an allusion to the community in the v. 21 reference to "body" (see outline of debate above), God's presence within this group as followers of Jesus is central as well. This theme of the ongoing divine presence within the community is prominent in the Fourth Gospel's "Farewell Discourses" (e.g. 14:16-27; 15:26; 16:7). The Johannine community does not simply worship a

“once-for-all” entry of God into human history: it sees itself as the dwelling-place of God in the present context.

Poignantly, this transition from Jesus to the Johannine community as the “temple” of God can only take place because of the death and resurrection of Jesus (cf. 12:24, 16:7). Therefore, it is significant that these events are in view throughout this scene in the temple. In the words of Robert Fortna, this episode is “a forewarning and a foretaste of what lies ahead.”²⁴ We also have hints of transition in the final verse: the disciples (representative of the community) remember and believe “after he [Jesus] was raised from the dead” (v. 22). Thus, we recognize that the passion-event marks the movement of God from an exclusive presence in Jesus to his presence in the wider community of Christ.

Where does God dwell? According to the community looking back through the Fourth Gospel, God is found contrary to most expectations—not in the Jerusalem temple (or, by extension, Judaism), but in Jesus. However, the self-giving death and subsequent resurrection of this Jesus create the possibility of God’s residence within the Christian community itself; the followers of Christ are the “temple” of God. This means that today’s believing community is the “place” where God dwells.

***Missa Brevis* – Lennox Berkeley (1903-89)**

Sir Lennox Berkeley, the father of the composer Michael Berkeley, grew up in and around Berkeley Castle in Gloucestershire, where in 1327 King Edward II met an end so grisly his screams, it was said, were heard for miles around. At the dawn of the twentieth century its noble halls resounded to the more pleasing sound of Sybil Jackson, Lennox Berkeley's godmother, singing Schubert Lieder. This made such an impression on the three year old boy that he dated his development as a composer from that moment. An admirer of Ravel, Fauré, and the neoclassical works of Stravinsky and Britten, Berkeley was also, perhaps less obviously, influenced by Mozart and Chopin. His music is marked by elegance, charm, wit and masterly craftsmanship. In 1928 he became a Roman Catholic, which was to have a profound effect on his life and work. In an article "Truth in Music" (1966), he offered his views about composing works for the church: "Being a Roman Catholic, I have naturally been drawn to the Latin liturgy and felt at home with it; it's part of my life, and I have wanted to bring to it what I have to offer, however unworthy". The *Missa Brevis*, one of his most popular sacred works, was commissioned in 1972 by the Choir of St John's College, Cambridge. It shouldn't have put too great a strain on the budget; the college has fixed assets of £567,390,000, and numbers among its alumni three archbishops and a Saint.

***Locus iste* - Anton Bruckner (1824-96)**

The *Locus iste* was written in 1869 for the dedication of the votive chapel at the Baroque style Linz Cathedral (right) where Bruckner was organist from 1856 to 1868. Biographers generally characterize Bruckner as a very simple man, and numerous anecdotes abound as to his dogged pursuit of his chosen craft and his humble



acceptance of the fame that eventually came his way. Once, after a rehearsal of his Fourth Symphony, the well-meaning Bruckner tipped the conductor Hans Richter: "When the symphony was over," Richter related, "Bruckner came to me, his face beaming with enthusiasm and joy. I felt him press a coin into my hand. 'Take this' he said, 'and drink a glass of beer to my health.'" Richter accepted the coin, a Maria Theresa thaler, and wore it on his watch-chain ever after.

***Never weather-beaten sail* – C. H. H. Parry (1848-1918)**

Parry was one of Vaughan Williams' tutors at the Royal College of Music, and was appointed its director in 1894, a post he held until his death. Like Vaughan Williams after him, Parry provided the C of E with some of its most enduring tunes, among them *Jerusalem*, the coronation anthem *I was glad* and the hymn tune *Repton*, which sets the words *Dear Lord and Father of Mankind*. Parry, perhaps more than any other composer of his day, restored the prestige of English music, which had grown so dreary that on the continent this realm was known as the "land without music". In 1900 he succeeded John Stainer as professor of music at Oxford,

but resigned, on his doctor's advice, in 1908. In the last decade of his life he produced some of his finest works, including the *Songs of Farewell* (1916–1918) from which this morning's anthem is taken. None of his exceeds these motets in beauty of choral writing or richness of ideas. The texts look to the past glories of English poetry, and the music mirrors the peculiar yearning found in poets like John Donne and Henry Vaughan. "Never weather-beaten sail" borrows its text from Thomas Campion's famous lute song of the same name. For Parry the work was indeed a song of farewell; he died shortly after its publication, a victim of the flu epidemic.

***Prélude et danse fugue* – Gaston Litaize (1909-91)**

Litaize was a graduate of the Institut National des Jeunes Aveugles, a school for the blind which has produced more internationally renowned organists than many conservatoires. Nevertheless, he entered the Paris Conservatoire in 1927, studying with Marcel Dupré and Henri Büsser, as well as privately with Louis Vierne. He won first prizes in organ, improvisation, fugue, and composition, as well as the Prix Rossini for his cantata *Fra Angelico* (the painter, not the liqueur). He was appointed organist at Saint-Cloud in 1934, and after leaving the Conservatoire in 1939 he returned to the Institut National des Jeunes Aveugles to teach harmony. In 1944 he began a thirty-year directorship of religious radio programmes, and in 1946 was appointed to St François-Xavier, Paris, where he remained the organist until his death. In 1975 he retired from the radio and began teaching organ at St Maur-des-Fossés Conservatoire, where he gained numerous disciples, among them Olivier Latry, who wrote, 'Aged sixteen I won piano first prize ... and thought I might continue piano studies at the Paris Conservatoire. ... However, I decided to play the organ, choosing Gaston Litaize as my teacher as I had heard him give a very exciting recital at the Cathedral of Boulogne-sur-Mer. It was this that confirmed my desire to play the organ'. Things might have turned out very differently for M. Latry had he heard instead one of Litaize's experimental compositions, like the *Étude aux tourniquets*, a piece for African xylophone, four bells, three stanzas, and two whirligigs.

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