



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Fifth Sunday of Easter

28th April 2013 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 Vision of St Peter (Acts 11)

Unknown printmaker after Guercino (1591–1666)

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 (440)

**Praise to the Lord, the Almighty, the King of creation!
O my soul, praise Him, for He is thy health and salvation!
All ye who hear, now to His temple draw near;
Praise Him in glad adoration.**

**Praise to the Lord, Who over all things so wondrously reigneth,
Shelters thee under His wings, yea, so gently sustaineth!
Hast thou not seen how thy desires ever have been
Granted in what He ordaineth?**

**Praise to the Lord, Who doth prosper thy work and defend thee;
Surely His goodness and mercy here daily attend thee.
Ponder anew what the Almighty can do,
If with His love He befriend thee.**

**Praise to the Lord, O let all that is in me adore Him!
All that hath life and breath, come now with praises before Him.
Let the Amen sound from His people again,
Gladly for aye we adore Him.**

Words: Joachim Neander (1650-1680);

translated by Catherine Winkworth (1827-1878)

Music: 'Lobe den Herren'; anonymous; German, 17th century

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.

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

Christ, our Passover Lamb, has been sacrificed for us.
Let us therefore rejoice by putting away all malice and evil
and confessing our sins with a sincere and true heart.

All kneel. The Deacon then says:

Jesus Christ, Risen Master and Triumphant Lord,
we come to you in sorrow for our sins,
and confess to you our weakness and unbelief.

We have lived by our own strength,
and not by the power of your resurrection. (*Silence is kept.*)
Lord, have mercy.
Lord, have mercy.

We have lived by the light of our own eyes,
as faithless and not believing. (*Silence is kept.*)
Christ, have mercy.
Christ, have mercy.

We have lived for this world alone,
and doubted our home in your kingdom. (*Silence is kept.*)
Lord, have mercy.
Lord, have mercy.

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.

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.

Missa Brevis – Zoltán Kodály (1882-1967)

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, who through thine only-begotten son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life: we humbly beseech thee that, as by thy grace preceding us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; 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 FIRST READING

The Acts of the Apostles 11. 1-18

A reading from the Acts of the Apostles.

Now the apostles and the believers who were in Judea heard that the Gentiles had also accepted the word of God. So when Peter went up to Jerusalem, the circumcised believers criticized him, saying, 'Why did you go to uncircumcised men and eat with them?' Then Peter began to explain it to them, step by step, saying, 'I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. I also heard a voice saying to me, "Get up, Peter; kill and eat." But I replied, "By no means, Lord; for nothing profane or unclean has ever entered my mouth." But a second time the voice answered from heaven, "What God has made clean, you must not call profane." This happened three times; then everything was pulled up again to heaven. At that very moment three men, sent to me from Caesarea, arrived at the house where we were. The Spirit told me to go with them and not to make a distinction between them and us. These six brothers also accompanied me, and we entered the man's house. He told us how he had seen the angel standing in his house and saying, "Send to Joppa and bring Simon, who is called Peter; he will give you a message by which you and your entire household will be saved." And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. And I remembered the word of the Lord, how he had said, "John baptized with water, but you will be baptized with the Holy Spirit." If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?' When they heard this, they were silenced. And they praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to life.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

O praise the Lord of heaven : praise him in the height.

Praise him, all ye angels of his : praise him, all his host.

Praise him, sun and moon : praise him, all ye stars and light.

Praise him, all ye heavens : and ye waters that are above the heavens.

Let them praise the name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

Psalm 148. 1-6

THE SECOND READING

The Revelation of St John the Divine 21: 1-6

A reading from the Book of Revelation

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a loud voice from the throne saying,
'See, the home of God is among mortals.

He will dwell with them;

they will be his peoples,

and God himself will be with them;

he will wipe every tear from their eyes.

Death will be no more;

mourning and crying and pain will be no more,

for the first things have passed away.'

And the one who was seated on the throne said, 'See, I am making all things new.' Also he said, 'Write this, for these words are trustworthy and true.' Then he said to me, 'It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (t. 15)

**In Christ there is no East or West,
in him no South or North,
but one great fellowship of love
throughout the whole wide earth.**

**In him shall true hearts everywhere
their high communion find,
his service is the golden cord
close-binding all mankind.**

**Join hands, disciples of the faith,
whate'er your race may be!
Who serves my Father as a son
is surely kin to me.**

**In Christ now meet both East and West,
in him meet South and North,
all Christly souls are one in him,
throughout the whole wide earth.**

*Words: John Oxenham (1852-1941)
Music: St. Stephen, William Jones 1726-1800*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

A new commandment I give to you;
that you love one another as I have loved you.

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 John.

Glory be to thee, O Lord.

During the supper, when Judas had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.'

John 13:31-35

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.**

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:

The risen Christ came and stood among his disciples and said:
'Peace be with you.'
Then were they glad when they saw the Lord.

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 (t. 167)

**The Church's one foundation
is Jesus Christ her Lord;
she is his new creation,
by water and the word:
from heaven he came and sought her
to be his holy bride;
with his own blood he bought her,
and for her life he died.**

**Elect from every nation,
yet one o'er all the earth,
her charter of salvation,
one Lord, one faith, one birth;
one holy Name she blesses,
partakes one holy food,
and to one hope she presses,
with every grace endued.**

**Mid toil and tribulation,
and tumult of her war
she waits the consummation
of peace for evermore;
till with the vision glorious
her longing eyes are blessed,
and the great Church victorious
shall be the Church at rest.**

Yet she on earth hath union
with God, the Three in one,
and mystic sweet communion
with those whose rest is won.
O happy ones and holy!
Lord, give us grace that we
like them, the meek and lowly,
on high may dwell with thee.

Words: Samuel John Stone (1839-1900)
Music: Aurelia, S. S Wesley (1810-76)

THE OFFERTORY ANTHEM

Pater Noster (Our Father)
Igor Stravinsky (1882-1971)

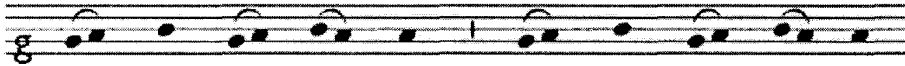
Pater noster, qui es in caelis,
sanctificetur nomen tuum;
Adveniat regnum tuum.
Fiat voluntas tua sicut in caelo et in terra.
Panem nostrum quotidianum da nobis hodie,
Et dimitte nobis debita nostra,
sicut et nos dimittimus debitoribus nostris.
Et ne nos inducas in tentationem;
sed libera nos a malo.

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

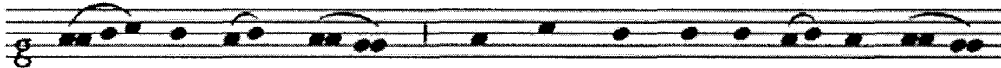
THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



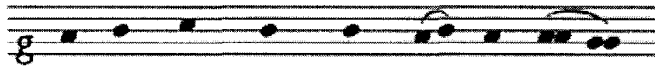
The Lord be with you *R.* and with thy spi-rit.



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.
But chiefly are we bound to praise thee
because thou didst raise him gloriously from the dead.
For he is the true paschal lamb who was offered for us,
and has taken away the sin of the world.
By his death he has destroyed death,
and by his rising to life again he has restored to us everlasting life.
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.

Missa Brevis – Zoltán Kodály (1882-1967)

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.

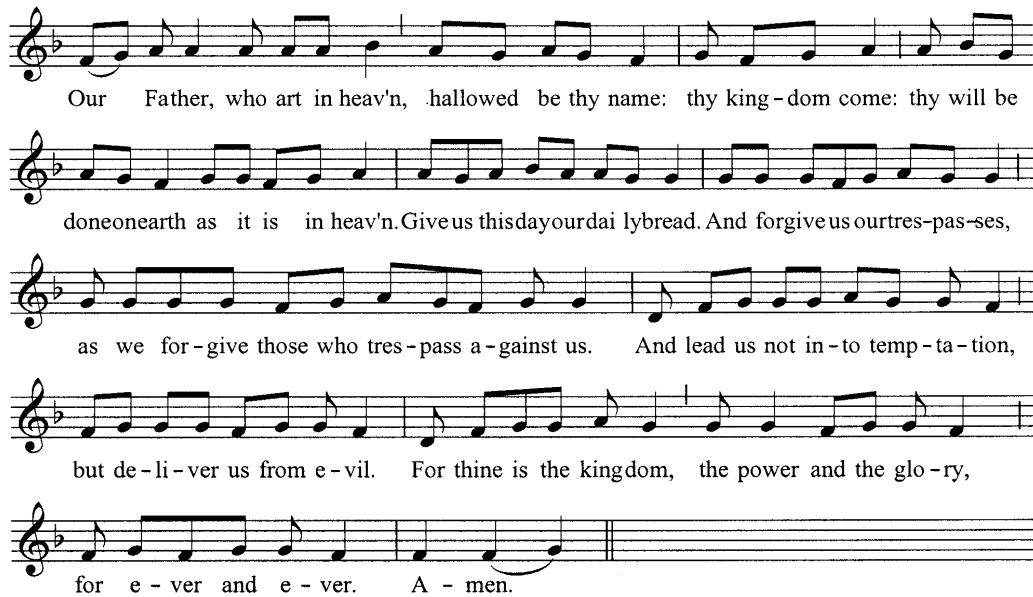
Amen.

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.*

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.*

Missa Brevis – Zoltán Kodály (1882-1967)

COMMUNION ANTHEM

Let all mortal flesh keep silence
Edward Bairstow (1874-1946)

Let all mortal flesh keep silence
and stand with fear and trembling,
and lift itself above all earthly thought.

For the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation,
and to be given for Food to the faithful.

Before Him come the choirs of angels
with every principality and power;
the Cherubim with many eyes, and wingèd Seraphim,
who veil their faces as they shout exultingly the hymn:
Alleluia!

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

Eternal God, whose son, Jesus Christ, is the way, the truth and the life:
grant us grace to walk in his way, to rejoice in his truth, and to share his risen life;
who liveth and reigneth, now and for ever.

Amen.

Almighty God,
we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Send us out in the power of thy Spirit
to live and work to thy praise and glory.
Amen.

All stand.

THE CONCLUDING HYMN



The strife is o'er, the battle done;
Now is the Victor's triumph won;
O let the song of praise be sung.
Alleluia!

Death's mightiest powers have done their worst,
And Jesus hath his foes dispersed;
Let shouts of praise and joy outburst.
Alleluia!

On the third morn he rose again
Glorious in majesty to reign;
O Let us swell the joyful strain.
Alleluia!

Words: Latin 17th century, tr. Francis Pott (1832-1909)
Music: 'Victory' from the Gloria of Palestrina's Magnificat Tertii Toni

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Father,
by whose glory Christ was raised from the dead,
strengthen you to walk with him in his risen life;
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, alleluia, alleluia!
Thanks be to God, alleluia, alleluia!

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

Ite Missa Est

Zoltán Kodály (1882 – 1967)

Acts 11:1-18

This book is the sequel to the gospel according to Luke. Beginning with Jesus' ascension, Luke tells the story of the beginnings of the church. By no means a comprehensive history, it does however describe the spread of the church from Jerusalem to all of Palestine, and as far as Greece. The episodes he reports show how Christianity arose out of Judaism. He shows us something of the struggles the church underwent in accepting Gentiles as members. The Holy Spirit guides and strengthens the church as it spreads through much of the Roman Empire.

Peter has been in the coastal area northwest of Jerusalem, an area where there are already believers of Jewish origin. Up the coast, in Caesarea Philippi, Cornelius (an officer in the Roman army, a Gentile) has seen a vision in which a messenger from God has told him to send for Peter. As Peter has approached the town, he too has seen a vision: of "the heaven opened and something like a large sheet coming down, being lowered" (10:11). In the sheet are "all kinds" (10:12) of animals. A voice has said: "Get up, Peter; kill and eat" (10:13), meaning eat of animals forbidden by Jewish law. At Cornelius' house, he has told the assembled company (both Jews and Gentiles): "You ... know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone ... [ritually] unclean" (10:28). He has summed up the good news, telling them that "God shows no partiality" (10:34). The Holy Spirit has come on all who hear the word (10:44) and many, including Gentiles, have been baptized.

Word of this event has reached Judea, where there are believers of Jewish origin ("circumcised believers", v. 2), who ask why he has broken Jewish law by visiting and eating with Gentiles. In vv. 5-15, Peter explains: not chronologically but from the viewpoint of God's plan of salvation. (The word translated "brothers", v. 12, denotes close kinship, in the Christian community.) Just as the Holy Spirit came on the apostles at Pentecost ("at the beginning", v. 15) so it "fell upon them", Cornelius' household. In a post-resurrection appearance, Jesus predicted Pentecost (v. 16). Peter defends his actions: God gave them the "same gift" (v. 17) when they believed as he gave us when we came to faith. Peter's critics accept this explanation; God is working in a new way; even Gentiles who turn to God will receive eternal "life" (v. 18).

Revelation 21:1-6

This is the last book of the Bible and is in a way a summary of the whole of the Bible. It is an apocalypse, a vision which foretells the future and presents an understanding of the past. It tells of the struggle between good and evil, and the ultimate victory of Christ. Writing in symbolic language, its author urges Christians to keep faith in a period of persecution. It is hard to understand because we do not know the meaning of the symbols (e.g. animals) it uses. This book is "the revelation of Jesus Christ" (1:1) made known through John. It is prophecy which reveals secrets of heaven and earth. Our reading is from John's record of his vision of the end-times. He has told of the destruction of the old city, Babylon (code name for Rome) and of the old heaven and earth (20:11); the ungodly have been driven off to punishment (20:15). Only the godly, a remnant, remain. Isaiah 65:17-25 and 66:22 predict that all creation will be renewed, freed from imperfections and transformed by the glory of God.

Now John sees the new creation. The "sea" (21:1), a symbol of turbulence, unrest and chaos, is no more. He sees "the new Jerusalem" (21:2), probably not made with bricks and mortar, "holy", of divine origin, beautiful and lovely as a "bride". (Marriage is a symbol of the intimate union between the exalted Christ and the godly remnant. Some see the city as the church, set apart for God's use in the world.) John hears "a loud voice" (21:3) interpreting 21:2: God again comes to "dwell" (be present spiritually) with "his peoples". Sorrow, death and pain - characteristics that

made the old earth appear to be enslaved to sin – will disappear (21:4). God, “seated on the throne”, speaks in 21:5-6: he will do everything described in 21:1-4; he is sovereign over all that happens in human history. (“Alpha” and “Omega” are the first and last letters of the Greek alphabet, so God encompasses all.) God will give the gift of eternal life (“water”, 21:6b) to all who seek him.

John 13: 31-35

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. Jesus is preparing his followers for his departure. After the Last Supper, he has washed the feet of his disciples, a symbol of servanthood. Peter has misunderstood Jesus’ action; Jesus has told him that to share in Christ requires that Jesus be his servant as well as his master. Peter will understand “later” (v. 7): when Jesus is on the cross. Jesus has said, “you are clean, though not all of you” (v. 10). Then, generalizing, he says that, per his example, each Christian is to be a servant to every other (v. 14). Jesus has predicted his betrayal (vv. 18, 21); he has shown Peter and the disciple “whom Jesus loved” (v. 23) who this will be. Judas (“he”, v. 31) has gone out into the “night” (v. 30) – a symbol of the dark deed he is about to commit.

The glorification (revelation of the essence of) the “Son of Man” (v. 31), the ideal human, Jesus, is already in progress; the Father is already being revealed in him. The Father has been revealed (“glorified”, v. 32) in Jesus, so Jesus is a way of seeing God now (“at once”). In John and 1 John, Jesus calls his faithful followers “little children” (v. 33). Jesus tells them that his time on earth with them is very soon to end. They cannot join him in heaven now, but he “will come again and will take you to myself” (14:3). Judaism required one to love one’s neighbour as oneself (Leviticus 19:18). Jesus’ commandment is “new” (v. 34) in that, in his self-offering, he is model of, motive for, and cause for, loving one another. Mutual love will show who follows Christ.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

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 (Christian Wilson). 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.

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KNIGHTSBRIDGE LONDON

NOTES ON THE MUSIC

Missa Brevis – Zoltán Kodály (1882 – 1967)

Kodály was a Hungarian composer, most famous as the creator of the Kodály method (an approach to musical education). Kodály was finishing this powerful *Missa Brevis* in 1944 just as the Russian Army was surrounding Nazi-occupied Budapest. Hidden in the cellar of a Budapest convent, Kodály reworked the mass for chorus and organ, and after he produced a third version for chorus and orchestra. It is clear in this work that he intended it to be an act of spiritual supplication rather than a gesture of Nationalism. The organ sonorities remain apparent in the mass's opening bars; not just because an organ is incorporated into the texture, but because the block-like brass and woodwind writing suggests organ registration. A tenor solo announces the celebratory 'Gloria', in which the chorus soon gains authority and dominance. The 'Sanctus' begins with a steady, pastoral woodwind and organ writing, followed by the fragile entry of the women's chorus. Following this, the 'Benedictus' remains on a more consistently controlled level, except for an intense climax halfway through. A murky, earnest set of 'Qui tollis peccata mundi' solos by the tenor and alto echoed by the chorus, beings the 'Agnus Dei'. This plea for mercy and harmony climaxes to a powerful outburst, which then subsides and eventually leads an eerie passage for a soprano trio, and a heavy, grim 'Dona nobis pacem' at the end.

Pater Noster, after 'Otche nash' – Igor Stravinsky (1882 – 1971)

Stravinsky was a Russian, and later French and American composer, pianist and conductor. He is considered to be one of the most important and influential composers of the twentieth century. In

1925, Stravinsky found himself in the centre of musical life in Paris. His period in Russia composing ballets launched him to international fame and his time in France pushed him along the road to neo-Classicism and his music became far more tightly controlled and harmonically grounded. Stravinsky composed the four-voiced choral setting of the prayer Pater Noster in 1926 to commemorate his re-entry into the church, after a lapse in his faith. He first wrote this motet in Church Slavonic; the august Russian Orthodox dialect that he considered the true language of prayer. This motet, called 'Otche nash', lasts barely ninety seconds and was clearly intended for the Orthodox liturgy. Harmonically, Stravinsky places one foot in the richness of his tradition with a strong sense of tonality throughout, and he places the other firmly in the twentieth century staying clear of functional harmony. Much later, Stravinsky returned to this motet, along with his similar settings in Slavonic of the Ave Maria and the Credo, which he wrote around the same time. He rearranged all three, recasting their rhythms to accommodate the Catholic Latin texts. Thus 'Otche nash' became 'Pater Noster'.

Let all mortal flesh – Edward Bairstow (1874 – 1946)

Sir Edward Bairstow was an English organist and composer in the Anglican church music tradition. Notorious for his abruptness and bluntness, Bairstow did not always commend himself to others; asked whether he'd be willing to follow the example of his predecessor at York (Thomas Tertius Noble) and go to the United States, he replied that he would 'rather go to the devil'. Contentedly shielded in Yorkshire, where he was a close friend of the equally blunt Dr Moody (organist at Ripon Cathedral), he refused the offer to succeed Frederick Bridge at Westminster Abbey. *Let all mortal flesh* was published in 1925. It achieves its enigmatic effect at the beginning by using tenor and bass parts in octaves, followed by upper voices only at the words 'and lift itself above all earthly thought'. This high-pitched texture returns as the words 'the Cherubim with many eyes' ring out with a short, arpeggiated ostinato-figure in the bass part. The final dramatic alleluias lead to a restatement of the opening material with a dark choral accompaniment.

Ite Missa Est – Zoltán Kodály (1882 – 1967)

Kodály's *Ite Missa Est* is the final movement that ends his *Missa Brevis* for organ solo. It begins with a unison passage which is derived from the beginning of the Credo, and it ends with a 'Hungarian cadence'. The elaboration of this motif continues and leads into a recapitulation of some of the Introitus. The Mass ends with a final affirmation, in augmented form, of the initial two motifs of the Credo. The first performance of this mass was given in the cloak room of the Budapest Opera House during the Nazi occupation of Budapest. It is known that the audience and the musicians could hear the sound of the allied shelling of the Nazi occupiers while they were in the cloak room; one audience member commented that the Allied bombs were the timpani part.

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

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