



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Sixth Sunday of Easter

5th May 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:
Thyatira (Akhisar)
19th Century*

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 (353)

Dear Lord and Father of mankind,
forgive our foolish ways!
Re-clothe us in our rightful mind,
in purer lives thy service find,
in deeper reverence praise,
in deeper reverence praise.

In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Lord,
let us, like them, without a word
rise up and follow thee,
rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
where Jesus knelt to share with thee
the silence of eternity,
interpreted by love,
interpreted by love!

Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace,
the beauty of thy peace.

Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still, small voice of calm,
O still, small voice of calm.

John Whittier (1807-1892)

Music: 'Repton'; C. Hubert H. Parry (1848-1918)

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:
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:

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 – Giovanni Pierluigi da Palestrina (1526 – 1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

God our redeemer,
who hast delivered us from the power of darkness
and brought us into the kingdom of thy Son:
grant, that as by his death he hath recalled us to life,
so by his continual presence in us he may raise us to eternal joy;
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 16: 9-15

A reading from the Acts of the Apostles.

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them. We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

At the end: This is the word of the Lord. **Thanks be to God.**

THE PSALMODY

God be merciful unto us, and bless us :
and shew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth :
thy saving health among all nations.

Let the people praise thee, O God :
yea, let all the people praise thee.

O let the nations rejoice and be glad :
for thou shalt judge the folk righteously,
and govern the nations upon earth.

Let the people praise thee, O God :
let all the people praise thee.
Then shall the earth bring forth her increase :
and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him..

Psalm 67

THE SECOND READING

The Revelation of St John the Divine 21:10, 22-22:5

A reading from the Book of Revelation

In the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day – and there will be no night there. People will bring into it the glory and the honour of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (t. 15)



Now the green blade riseth from the buried grain,
wheat that in dark earth many days has lain;
love lives again, that with the dead has been:
Love is come again,
like wheat that springeth green.

In the grave they laid him, Love whom men had slain,
thinking that never he would wake again,
laid in the earth like grain that sleeps unseen:
Love is come again,
like wheat that springeth green.

Forth he came at Easter, like the risen grain,
he that for three days in the grave had lain,
quick from the dead, my risen Lord is seen:
Love is come again,
like wheat that springeth green.

When our hearts are wintry, grieving, or in pain,
thy touch can call us back to life again,
fields of our hearts, that dead and bare have been:
Love is come again,
like wheat that springeth green.

Text: J. M. C. Crum (1872-1958)

Music: Noel Nouvelet – old French melody

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the First and the Last, says the Lord, and the Living One;
I was dead, and behold I am alive for evermore.

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.

Jesus answered him, 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me. 'I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, "I am going away, and I am coming to you." If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe.

John 14: 23-29

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebenary Nick Mercer
*Vicar General to the London College of Bishop
and Honorary Assistant Priest*

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. Alleluia!

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 (117)

**The day of resurrection!
Earth, tell it out abroad;
the Passover of gladness,
the Passover of God.
From death to life eternal,
from earth unto the sky,
our Christ hath brought us over,
with hymns of victory.**

**Our hearts be pure from evil,
that we may see aright
the Lord in rays eternal
of resurrection light;
and, listening to his accents,
may hear so calm and plain
his own 'All hail!' and, hearing,
may raise the victor strain.**

**Now let the heavens be joyful,
Let earth her song begin,
The round world keep high triumph,
and all that is therein;
Let all things seen and unseen
their notes in gladness blend,
for Christ the Lord hath risen,
our joy that hath no end.**

*Text: Greek, St John of Damascus (d.c.754)
translated by J. M. Neale (1818-1866)*

Music: 'Ellacombe'; anonymous; from the Mainz Gesangbuch (1833).

THE OFFERTORY ANTHEM

Praise our Lord all ye Gentiles,
praise him all ye people,
Because his mercy is confirmed upon us,
and his truth remaineth for ever. Amen.

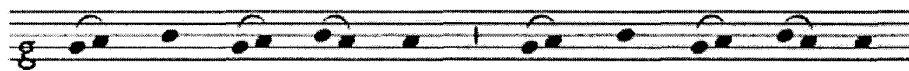
Words from Psalm 117
Music: William Byrd (1539 – 1623)

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

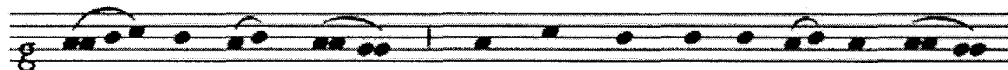
THE EUCHARISTIC PRAYER

The Celebrant sings:

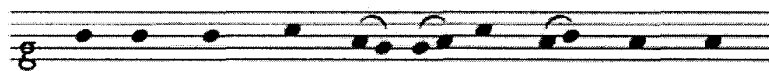
All respond:



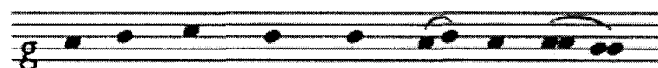
The Lord be with you *R.* and with thy spi-rit.



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 – Giovanni Pierluigi da Palestrina (1526 – 1594)

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,

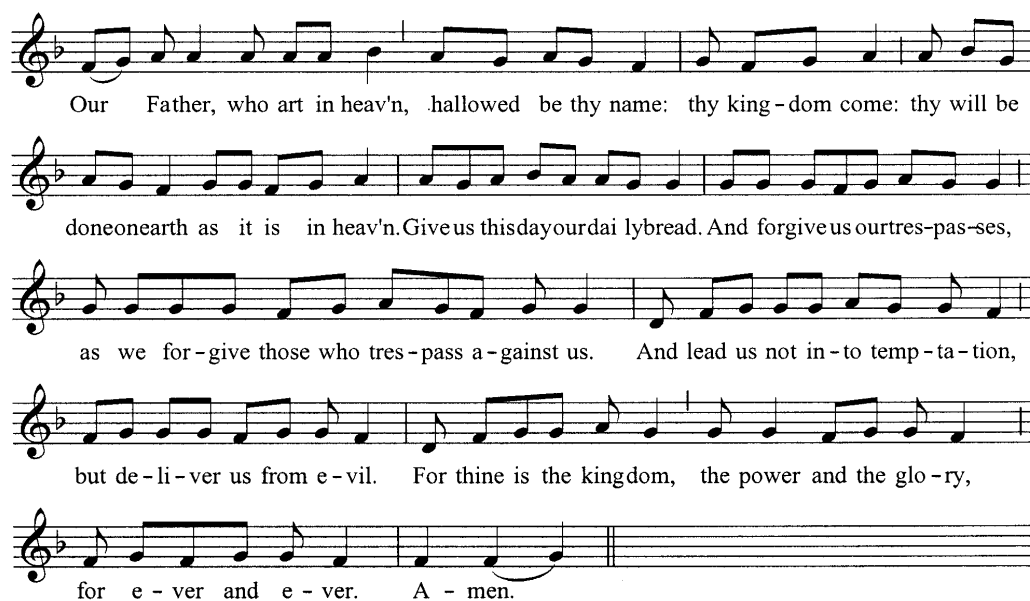
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

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 – Giovanni Pierluigi da Palestrina (1526 – 1594)

COMMUNION ANTHEM

*Almighty and everlasting God
Orlando Gibbons (1583- 1625)*

Almighty and everlasting God
mercifully look upon our infirmities,
and in all our dangers and necessities
stretch forth thy right hand to help and defend us,
through Christ our Lord. Amen.

Words: Collect for the third Sunday after Epiphany

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O God our Father, whose Son, Jesus Christ, doth give the water of eternal life: may we ever thirst for thee, the spring of life and fountain of goodness, through him 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 (263)

All creatures of our God and King,
lift up your voice and with us sing
Alleluia, alleluia!

Thou burning sun with golden beam,
thou silver moon with softer gleam:
*O praise him, O praise him,
Alleluia, alleluia, alleluia!*

Thou flowing water, pure and clear,
make music for thy Lord to hear,
Alleluia, alleluia!

Thou fire so masterful and bright,
that givest man both warmth and light,
*O praise him, O praise him,
Alleluia, alleluia, alleluia!*

Let all things their Creator bless,
and worship him in humbleness,
O praise him, Alleluia!
Praise, praise the Father, praise the Son,
and praise the Spirit, Three in One:
*O praise him, O praise him,
Alleluia, alleluia, alleluia!*

Text: St Francis of Assisi (1182-1226)

translated by William Draper (1855-1933)

Music: Lasst uns Erfreuen by Ralph Vaughan Williams (1872-1958)

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

Preludio, from Sonata 7 in F minor, op. 127

Josef Rheinberger (1839 – 1901)

Acts 16: 9-15

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.

Paul has set out on his second great missionary journey. Starting from Caesarea Philippi, he has travelled north to Antioch, then generally northwest through Asia Minor. He, Silas and Timothy have now arrived at "Troas" (v. 8), a seaport on the Aegean Sea. Now he has a dream, which he understands to contain instructions from God. "Macedonia" (vv. 9, 10) was the Roman province in northern Greece, so Paul is bidden to enter Europe for the first time, to begin spreading "the good news" (v. 10) there. "Samothrace" (v. 11) is an island mid-way between "Troas" and "Neapolis", the seaport for "Philippi" (v. 12). Philippi was settled as a "Roman colony" when veterans from a battle in 42 BC were granted land there. Paul visits the Jewish community first; they meet for prayer "outside ... by the river" (v. 13), perhaps because they lack a synagogue building. Gentile women were attracted to Judaism by its ethical standards. One of them is "Lydia" (v. 14): she already worships God; she is receptive to Paul's message. "Thyatira", in the province of Lydia in Asia Minor, is addressed by John in Revelation 2. She is a business woman, selling luxury fabrics ("purple cloth"). She and her household are the first in Europe to convert to Christianity and to be baptised. Paul and his associates are reluctant to accept her hospitality, but she insists and they accept.

Revelation 21:10,22 - 22:5

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.

God is revealing the events of the end-time to John. In his dream, an angel has carried him into the desert to see a whore and decaying "Babylon" (18:21), i.e. Rome; now he sees, in another vision, "the wife of the Lamb" (21:9), the spouse of Christ, i.e. the glorified Church, the new "holy city Jerusalem" (21:10). The "glory of God" (21:11, his presence) permeates the Church and transfigures her. The symbols are largely drawn from Ezekiel 40-48. John sees inscribed on the city gates "the names of the twelve tribes" (21:12), and on its foundations those of "the twelve apostles" (21:14): probably both faithful Jews and Christians are celestial citizens. The numbers in the vision are 3 (times 4), 12 and multiples of 12: twelve symbolizes the continuity between God's people in the Old Testament and the Church in the New. The city's cubic shape (21:16) is a symbol of perfection. In the Greek, it is 12,000 stadia long: a thousand is a very large number. The height of the city "wall" (21:17) is minuscule by comparison: it serves only to delimit the city from the land round it. The "foundations of the wall" (21:19) are adorned with precious stones, as is the priest's

breastplate in Exodus. The city is magnificent indeed. The city lacks a physical temple, for the presence of God, Father and Son ("the Lamb", 21:22) pervade the entire godly community, and they illuminate it (21:23). All peoples and all rulers will be guided by this light (21:24). Gates of an ancient city were kept closed against enemies, but those of the city of God will be open to give everyone free access at all times (21:25), for they will live in perfect safety. People will, in entering, reflect God's "glory ... and honour" (21:26). While there will still be a distinction between those who trust in God and those who worship other gods ("abomination", 21:27), the realm of those accepted by God will extend to all who dwell in the city, whose names are in Christ's "book of life". (God's record of the faithful is mentioned numerous times in the Bible.) In Ezekiel 47, a sacred life-giving stream runs from the Temple; here a "river" (22:1) flows from "God ... and ... the Lamb" (Christ). John's vision includes both the original bliss of the Garden of Eden and the hoped-for restoration of Ezekiel. In the Greek, "tree" (22:2) is collective, so many trees will provide nourishment for the godly, for the "healing" of all: this is the goal and result of God's new creation. There will be no sin in the city, so "nothing [will be] accursed" (22:3). In Exodus, to see God's face was to die, but now the godly will see it joyously (22:4). Being marked with God's "name", God will protect them. Those who worship God will reign with him for ever.

John 14: 23-29

John's 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.

Jesus continues to prepare his followers for his departure. Judas, son of James (one of the twelve in Luke's list of disciples) has asked him: "'how is it that you will reveal yourself to us, and not to the world?'" (v. 22). Jesus answers, but not directly. In the era to come, when the Father and Son come, separation between God and those who love him will no longer exist (v. 23). Loving Jesus implies obeying him. The message Jesus brings is "from the Father" (v. 24); Jesus is his agent. Jesus' words will be complemented by the actions of the "Holy Spirit" (v. 26), who will be "Advocate", i.e. helper and counsellor to believers. He will cause the disciples to remember ("remind") what Jesus has said, and help them to understand the true significance of Jesus' words and deeds ("everything"). Jesus gives to his followers "peace", (v. 27, shalom) – a very different gift from worldly gifts. In loving God, we come to know him. If they really knew Jesus, they would rejoice at his coming departure (v. 28). The Father has sent him into the world to do his will, so in that sense "the Father is greater than I". Jesus has told them this so that when they see his manner of leaving ("it", v. 29), they "may believe".

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.

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NOTES ON THE MUSIC

Missa Brevis – Giovanni Pierluigi da Palestrina (1526 – 1594)

In his long and prolific life serving the Catholic Church, Palestrina wrote well over one hundred settings of the mass Ordinary. Sixteenth and seventeenth century musicians remembered Palestrina especially for his fifty-plus contributions to the 'parody' mass genre. Few of Palestrina's chant-based masses survive – only six 'free' masses (masses composed without a pre-existent model), yet it is in these masses in which Palestrina's own musical fantasy may shine brightest. The four-voiced Missa Brevis provides an excellent example. In this mass, Palestrina executes an elegant, coherent musical plan, despite the absence of pre-existent structure. The five movements are linked by a common mode, and by repeated motifs and gestures. The Gloria employs a carefully balanced chordal and imitative texture, with the lengthy text passing quickly; with much syllabic writing, and the only repetition coming at the end. The Sanctus quotes the same chant melody as a previously written Mass (the Missa Pape Marcelli), and Palestrina finishes the mass with two Agnus Dei settings; the second expands the vocal texture by adding a second superius voice to form a canon, and the very last concluding sequence arrives using this canonic addition.

Praise our Lord, all ye Gentiles – William Byrd (1539 – 1623)

Among Byrd's final published collection of Psalms, songs, and sonnets, are the three large-scale, six-voiced psalm-settings that are thought of as the most fully mature works he ever wrote. Praise our Lord, all ye Gentiles (from Psalm 117) is both rich in musical means and controlled by a sincere, devout intensity that was a real and very continuing part of Byrd's personal life. Psalm 117 is one of the briefest Psalms (just four lines) so Byrd was able to set it in its entirety, rather than to extract portions of the text. Despite the fleetingness of the text, Byrd sets the text in anything but a well-proportioned manner; spending just eight solidly-homophonic (chordal) bars for the first two lines, then twenty-two progressively contrapuntal (non-chordal) for the last two (far more significant) lines, followed by fifteen bars for the Amen.

Almighty and everlasting God – Orlando Gibbons (1583 – 1626)

Gibbons stands in an honoured and prosperous line of English church composers; a contemporary of Tomkins, he was preceded by Byrd and Morley's generation, and his successors were John Blow and Purcell. Like his contemporaries, Gibbons wrote the church full Services, several verse-anthems, and a number of so-called 'full-anthems'. This genre replaced the Latin motet as an independent sacred composition for choir alone. Almighty and everlasting God, with a text from the Anglican collect for the third Sunday after Epiphany, shows both Gibbons's contrapuntal fluency as well as the text-sensitivity he learned from sixteenth-century English madrigal contemporaries. This anthem is made up of five sections corresponding to the breaks in text; each articulated by a cadence, textural change and a new musical motif.

Preludio, from Sonata 7 in F minor, op. 127 – Josef Rheinberger (1839 – 1901)

Born in Liechtenstein, Rheinberger started to learn the organ at a young age, and by the time he was just seven years old he was the organist in his hometown of Vaduz. He went on to study theory, organ and piano at the Munich Conservatory, and by 1853 he was employed as an organist at several city churches. He dedicated every free moment to composition, and during the next few years he wrote well over one hundred apprentice works; none met with his approval and they were never published. Rheinberger wrote twenty sonatas for the organ; it was his ambition to write twenty four (one for each key) but he died before he could complete this challenge. This Sonata 7 in F minor is dedicated to his class-mate, the Munich Cathedral capellmeister Karl Greith. The Preludio is written in Sonata form – starting with powerful chords followed by quaver runs in the Exposition. The Development contains rhapsodic-like passages, modulating through a variety of keys, before leading back to the authoritative chords in the Recapitulation

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

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