



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Seventh Sunday of Easter

12th 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:
Christ teaching
Anglo Saxon manuscript, c. 1000*

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 (395)

**Let bells peal forth the universal fame,
Creator Lord, of thy mysterious name;
Conscience within, the boundless heavens above,
Disclose to faith the hidden name of Love.**

**Loudly proclaim with each insistent chime
How thine eternity redeems our time;
Past sins forgiv'n, and future hopes restored,
Reveal thy presence with us, gracious Lord.**

**Spirit divine, re-cast our faulty ways,
Make them ring true and echo to thy praise;
Through every change of circumstance and choice
May we confess thee with a single voice.**

**Call us to worship, call us to obey,
Call us to pilgrimage along life's way;
Rouse us from sleep; renewed in mind and heart,
Call us to love thee, Lord, since Love thou art.**

**Let bells peal forth the universal fame,
Creator Lord, of thy mysterious name;
Conscience within, the boundless heavens above,
Disclose to faith the hidden name of Love.**

Words: Peter Baelz (1923-2000)

Music: 'Woodlands' by Walter Greatorex (1877-1949).

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:

The king of glory has ascended to the right hand of the Father.
Standing before the heavenly throne, let us confess our failure
to live as citizens of a heavenly kingdom.

All kneel. The Deacon then says:

Father of glory, source of the anthems of heaven,
forgive our failure to approach thee with thanksgiving and awe.

Silence is kept.

Lord, have mercy. **Lord, have mercy.**
Risen, ascended Jesus, O Lamb upon the throne, thy blessing bestowing,
forgive our failure to open the gates of our hearts
to thy message of humility and peace.

Silence is kept.

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

Living spirit, power from on high,
forgive our failure to see the urgency of thy kingdom
and work for its consummation and glory.

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.

Cantus Missae in Eb – Josef Rheinberger (1839 – 1901)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: we beseech thee, leave us not comfortless, but send to us thine Holy Spirit to comfort us and exalt us unto the same place whither our Saviour Christ is gone before; 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 1:1-11

A reading from the Acts of the Apostles

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

The Lord is King, the earth may be glad thereof :
yea, the multitude of the isles may be glad thereof.
Clouds and darkness are round about him :
righteousness and judgement are the habitation of his seat.
There shall go a fire before him :
and burn up his enemies on every side.
His lightnings gave shine unto the world : the earth saw it, and was afraid.
The hills melted like wax at the presence of the Lord :
at the presence of the Lord of the whole earth.
The heavens have declared his righteousness :

and all the people have seen his glory.
Confounded be all they that worship carved images,
and that delight in vain gods : worship him, all ye gods.
Sion heard of it, and rejoiced :
and the daughters of Judah were glad, because of thy judgements, O Lord.
For thou, Lord, art higher than all that are in the earth :
thou art exalted far above all gods.
O ye that love the Lord, see that ye hate the thing which is evil :
the Lord preserveth the souls of his saints;
he shall deliver them from the hand of the ungodly.
There is sprung up a light for the righteous :
and joyful gladness for such as are true-hearted.
Rejoice in the Lord, ye righteous :
and give thanks for a remembrance of his holiness.

Psalm 97

THE SECOND READING

The Revelation of St John the Divine 22: 12-14, 16-17, 20-end

A reading from the Book of Revelation

See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates. "It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star." The Spirit and the bride say, "Come." And let everyone who hears say, "Come." And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift. The one who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (t. 425)

Eternal monarch, king most high,
whose blood hath brought redemption nigh,
by whom the death of death was wrought,
and conquering grace's battle fought.

Ascending to the throne of might,
and seated at the Father's right,
all power in heaven is Jesu's own,
that here his manhood had not known.

Yea, angels tremble when they see
how changed is our humanity;
that flesh hath purged what flesh had stained,
and God, the flesh of God, hath reigned.

Be thou our joy and strong defence,
who art our future recompense:
so shall the light that springs from thee
be ours through all eternity.

*Text: Anonymous; 5th century Latin
translated by J. M. Neale (1818-1866)*

Music: 'Eisenach' by J. H. Schein (1586-1630)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I will not leave you orphans, says the Lord;
I will come back to you, and your hearts will be full of joy.

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 looked up to heaven and prayed: 'Holy Father, I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

'Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.'

John 17: 20-26

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:

God has made us one in Christ.

He has set his seal upon us and, as a pledge of what is to come,
has given the Spirit to dwell in our hearts. 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 Liturgy of the Sacrament

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 (374)

**How sweet the Name of Jesus sounds
in a believer's ear!
It soothes his sorrows, heals his wounds,
and drives away his fear.**

**It makes the wounded spirit whole,
and calms the troubled breast;
'tis manna to the hungry soul,
and to the weary, rest.**

**Dear Name, the rock on which I build,
my shield and hiding-place,
my never-failing treasury, filled
with boundless stores of grace!**

**Jesus! my Shepherd, Brother, Friend,
my Prophet, Priest and King,
my Lord, my Life, my Way, my End,
accept the praise I bring.**

**Weak is the effort of my heart,
and cold my warmest thought;
but when I see thee as thou art,
I'll praise thee as I ought.**

Words: John Newton (1725-1807)

Music: 'St. Peter', Alexander Robert Reinagle (1799-1877)

THE OFFERTORY ANTHEM

'Am Himmelfahrtstage', op. 79 no. 3

Felix Mendelssohn Bartholdy (1809 – 1847)

Erhaben, o Herr, über alles Lob, über alle
Herrlichkeit, herrschest du von Ewigkeit.
Hallelujah!

*O Lord, you rule sublime for all eternity, above all
praise and majesty.
Hallelujah!*

*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:

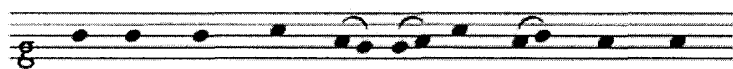
All respond:



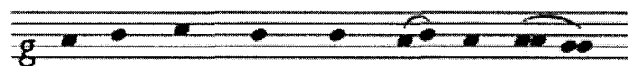
The Lord be with you *R.* and with thy spi-rit.



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.

And now we give thee thanks that, after he had ascended far above all
heavens, and was seated at the right hand of thy majesty,
he sent forth upon the universal Church thy holy and life-giving Spirit;
that through his glorious power
the joy of the everlasting Gospel might go forth into all the world.

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.

Cantus Missae in Eb – Josef Rheinberger (1839 – 1901)

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.

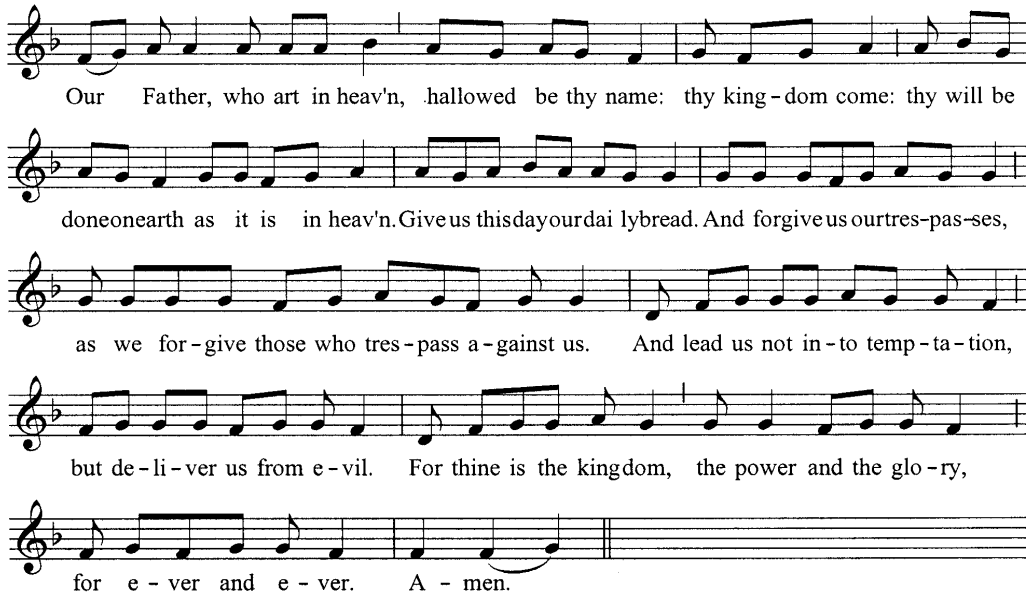
Amen.

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.*

Cantus Missae in Eb – Josef Rheinberger (1839 – 1901)

COMMUNION ANTHEM

'Beati quorum via'
(words from Psalm 119.1)
Charles Villiers Stanford (1852 – 1924)

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

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

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Eternal God, giver of love and power,
whose Son Jesus Christ hath sent us into all the world
to preach the Gospel of his kingdom:
so confirm us in this mission
that our lives may show forth the good news which we proclaim;
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.

All stand.

THE CONCLUDING HYMN (443)

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

**Jesus, the Saviour reigns,
the God of truth and love:
when he had purged our stains,
he took his seat above. *Refrain***

**His kingdom cannot fail;
he rules o'er earth and heaven;
the keys of death and hell
are to our Jesus given. *Refrain***

**He sits at God's right hand
till all his foes submit,
and bow to his command,
and fall beneath his feet: *Refrain***

Words: Charles Wesley (1707-88)

Music: 'Gopsal', Georg Friedrich Handel (1685-1759)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, our ascended King, pour upon you the abundance of his gifts
and bring you to reign with him in glory;
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

Fantasie no. 3, op. 157
Camille Saint-Saëns (1835 – 1921)

Acts 1: 1-11

Luke begins his second book by summarizing “the first” (the gospel). “Theophilus”, to whom the gospel is written, may be a person (whose name means lover of God) or any reader who loves God. Jesus had chosen “the apostles” (v. 2) from a larger group of followers; in Luke 24 he instructs them. The “many convincing proofs” (v. 3) of his resurrection include his appearances on the road to Emmaus and in Jerusalem. “Forty days” may be just a considerable period of time, or it may, with “not many days from now” (v. 5), point to the coming of the Holy Spirit at Pentecost. The word translated “staying” (v. 4) can also mean eating; in Luke 24, Jesus eats with the disciples. John the Baptist predicted that the Messiah would baptise “with the Holy Spirit” (v. 5).

An angel has told Mary that “the Lord God will give to him [Jesus] the throne of his ancestor David” so it is not surprising that those present expect political Israel to be restored (v. 6). But Jesus’ answer shows the restoration to be of a different nature (v. 7). When it will be (“the times”) and by what steps (“periods”) he does not say. From the Day of Pentecost on, the apostles will be his representatives, spreading the good news universally (v. 8). Luke describes the ascension physically (like Elijah’s) but includes a divine element, the “two men in white robes”, (v. 10), God’s messengers. Some of the disciples were from “Galilee” (v. 11). The time of the Church will end with Jesus returning as he departed.

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”.

Cantus Missae in Eb – Josef Rheinberger (1839 – 1901)

Born in Liechtenstein, Rheinberger held his first organist position at the age of seven, and he is now remembered almost entirely for his extravagant and challenging organ compositions. He wrote twenty organ sonatas in twenty different keys (he planned to write twenty-four Sonatas, using all the keys, but died before he could complete this challenge). His religious works include twelve masses, a requiem and a Stabat Mater. The Cantus Missae in Eb is one of Rheinberger's most famous works, after the organ Sonatas. This mass for double choir was written in 1878 and dedicated to Pope Leo XIII. It demonstrates the composer's new-found liberty and flexibility for writing sacred music, after a period of having to suppress his individual characteristics due to a conservative movement in the nineteenth century which set out to reform Roman Catholic music-making. From the very beginning, this mass takes us back to the late-Renaissance magnificence of a cappella and 'spaced' choirs. It is a work that is alive with 'word painting'. This, together with dynamic contrasts, elliptical key-changes and instrumental-like vocal textures, create a truly astonishing mass.

Am Himmelfahrtstage, op. 79 no. 3 – Felix Mendelssohn Bartholdy (1809 – 1847)

Mendelssohn's Sechs Sprüche (Six Anthems), op. 79, are similar to his Psalm settings in their polyphonic texture and are of equal quality. The texts are extracted from the Psalms and the New Testament and set with great care to make them intelligible, despite the frequent counterpoint. Mendelssohn arranged them for an unaccompanied eight-voice mixed chorus. The Sechs Sprüche are arranged according to the church year; including anthems for Christmas, New Year's Day, the feast of the Ascension, the passion and the death of Jesus, Advent and for Good Friday. Am Himmelfahrtstage is the third anthem in this set, and is for the feast of the Ascension of Jesus to heaven. Beginning with the first tenors alone, this anthem is propelled by dotted rhythms, and is a stirring piece with numerous passages of imitation.

Beati quorum via – Charles Villiers Stanford (1852 – 1924)

Born to a well-off and highly musical family in Dublin, Stanford went to Cambridge University before studying music in Leipzig and Berlin. While still an undergraduate, he was appointed organist of Trinity College, Cambridge, and in 1882 aged twenty-nine, he was one of the founding professors at the Royal College of Music. As a teacher, Stanford was sceptical about modernism, and based his instruction chiefly on classical principals as demonstrated in the music of Brahms. Among his pupils were Gustav Holst and Ralph Vaughan Williams. Stanford composed a substantial number of concert works, including seven symphonies, but his best-remembered pieces are his choral works for church performance. Of all Stanford's anthems and motets, the 'Three Motets' op. 38 are the most well-known, and they were written as anthems to be sung in the Hall of Trinity College on feast days. For the small amount of text used for Beati quorum via (Psalm 119:1), Stanford makes fertile use of sonata principles (Exposition, Development, Recapitulation); not least in the exquisitely understated recapitulation where the original alternation of upper and lower voices is transformed into a richer, polyphonic texture.

Fantasie no. 3, op. 157 – Camille Saint-Saëns (1835 – 1921)

Born in Paris, Saint-Saëns was raised by his mother and her aunt – who introduced him to the piano at a very young age and gave him lessons. He went on to study at the Paris Conservatoire. As a composer, Saint-Saëns was often criticised for his

refusal to embrace romanticism and at the same time, rather paradoxically, for his devotion to the conventions of the nineteenth century musical language. Saint-Saëns wrote three Fantasies for the organ, and the first of these was his first published organ composition – a piece he introduced to inaugurate the newly built organ of the Church of Saint-Merry, Paris, where he had recently been appointed organist. Though he was a mere twenty-two year old when he composed this first Fantasia in 1857, it has remained his most popular organ work. His Fantasia no. 3 in C minor begins with a quiet manual-only section that gradually gets louder while transforming into rhapsodic-like passages. There are some soloistic melodies in the middle of this Fantasia, before the piece dies down to a quiet, graceful end.

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

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