



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Feast of St Michael & All Angels
29th September 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
St Michael the Archangel
Albrecht Durer (1471-1528)*

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. All stand to sing:

THE ENTRANCE HYMN (475)

Ye holy angels bright,
Who wait at God's right hand,
Or through the realms of light
Fly at your Lord's command,
Assist our song,
For else the theme
Too high doth seem
For mortal tongue.

Ye blessed souls at rest,
Who ran this earthly race
And now, from sin released,
Behold the Saviour's face,
His praises sound,
As in his sight
With sweet delight
Ye do abound.

Ye saints, who toil below,
Adore your heavenly King,
And onward as ye go
Some joyful anthem sing;
Take what he gives
And praise him still,
Through good or ill,
Who ever lives.

My soul, bear thou thy part,
Triumph in God above:
And with a well-tuned heart
Sing thou the songs of love!
Let all thy days
Till life shall end,
Whate'er he send,
Be filled with praise.

*Words: Richard Baxter (1615-91) and others
Tune: 'Darwall's 148th' by John Darwall (1731-89)*

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

We have come to Mount Zion,
the city of the living God,
the heavenly Jerusalem,
to myriads of angels,
to God, the judge of all,
and to Jesus the mediator of a new covenant.
Let us confess our sins in penitence and faith.

(Hebrews 12.22-24)

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry and repent of all our sins.**

**For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name.
Amen.**

The Celebrant says:

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ, our Lord.
Amen.

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

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

GLORIA IN EXCELSIS DEO

The choir sings:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias
agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis,
Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe. Domine
Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis.
Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad
dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus
Dominus. Tu solus altissimus, Jesu Christe cum Sancto Spiritu in gloria
Dei Patris. Amen.

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God, the Father almighty. O Lord, the only-begotten son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art the most high, in the glory of God the Father. Amen.

Mass for five voices - William Byrd (1540-1623)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

O Almighty and Everlasting God,
who hast ordained and constituted
the ministries of angels and mortals in a wonderful order:
grant that as thy holy angels do alway serve thee in heaven,
so, at your command, they may succour and defend us on earth;
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 Book of Genesis 28: 10-17

A reading from the book of Genesis

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 103, vv. 19-end

The Choir sings:

The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength :
ye that fulfil his commandment, and hearken unto the voice of his
words.

O praise the Lord, all ye his hosts : ye servants of his that do
his pleasure.

O speak good of the Lord, all ye works of his, in all places of
his dominion : praise thou the Lord, O my soul.

THE SECOND READING

The Book of Revelation, 12: 7-12

A reading from The Revelation of St John the Divine

And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, proclaiming, “Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our God.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (190)

**Christ, the fair glory of the holy angels,
maker of all things, ruler of all nations,
grant of thy mercy unto us thy servants
steps up to heaven.**

**Send thine archangel Michael to our succor;
peacemaker blessed, may he banish from us
striving and hatred, so that for the peaceful
all things may prosper.**

**Send thine archangel Gabriel, the mighty,
herald of heaven, may he, from us mortals,
drive every evil, watching o’er the temples
where thou are worshiped.**

**Send from the heaven Raphael thine archangel,
health-bringer blessed, aiding every sufferer,
that, in thy service, he may wisely guide us,
healing and blessing.**

May the blest mother of our God and Saviour,
may the celestial company of angels,
may the assembly of the saints in heaven,
help us to praise thee.

Father Almighty, Son, and Holy Spirit,
God ever blessed, hear our thankful praises,
thine is the glory which from all creation
ever ascendeth. Amen

*Latin, 9th Century (translated by Athelstan Riley and others)
Tune: 'Coelites Palaudant' from the Rouen Antiphoner 1728*

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Bless the Lord, all you his hosts,
you ministers of his who do his will.

Psalms 103.21

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

John 1: 47-end

The Deacon says:

The Lord be with you
And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to John.
Glory be to thee, O Lord.

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come

out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Bill Scott,
Sub-Dean HM Chapel Royal

Silence is kept.

THE CREED

All stand with the Celebrant, who says:

Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

Silence is kept.

THE PRAYERS OF INTERCESSION

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

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

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

For the departed, these words may be used:

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

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

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

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

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

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN (336)

Angel-voices ever singing
Round thy throne of light,
Angel-harps, for ever ringing,
Rest not day or night;
Thousands only live to bless thee,
And confess thee
Lord of might.

Thou who art beyond the farthest
Mortal eye can scan,
Can it be that thou regardest
Songs of sinful man?
Can we know that thou art near us
And wilt hear us?
Yea, we can.

Yea, we know that thou rejoicest
O'er each work of thine;
Thou didst ears and hands and voices
For thy praise design;
Craftsman's art and music's measure
For thy pleasure
All combine.

In thy house, great God, we offer
Of thine own to thee;
And for thine acceptance proffer,
All unworthily,
Hearts and minds and hands and voices,
In our choicest
Psalmody.

**Honour, glory, might and merit,
Thine shall ever be,
Father, Son, and Holy Spirit,
Blessed Trinity!
Of the best that thou hast given
Earth and heaven
Render thee.**

*Words: Francis Pott (1832-1909)
Tune: 'Angel Voices' by E.G. Monk (1819-1900)*

THE OFFERTORY ANTHEM

'Factum est silentium'
Richard Dering (1580-1630)

Factum est silentium in caelo,
Dum committeret bellum draco cum Michaelae Archangelo.
Audita est vox millia millium dicentium:
Salus, honor et virtus omnipotenti Deo.
Millia millium minestrabant ei et decies centena millia
assistebant ei. Alleluia.

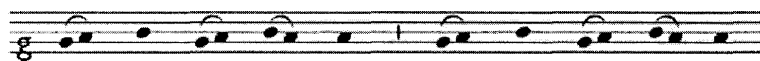
*There was silence in heaven
When the dragon fought with the Archangel Michael.
The voice of a thousand thousand was heard saying:
Salvation, honour and power be to almighty God.
A thousand thousand ministered to him and ten hundreds of
thousands stood before him. Alleluia.*

*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:



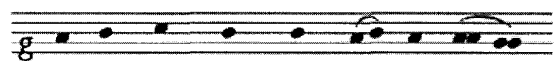
The Lord be with you *R.* and with thy spi-rit.



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 and praise thy holy name because the
splendour of thy faithful angels and archangels showest us thy greatness,
which surpasses in goodness the whole of creation.

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

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.

Mass for five voices - William Byrd (1540-1623)

The prayer continues:

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

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

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

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

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

The celebrant sings:

Let us proclaim the mystery of faith:

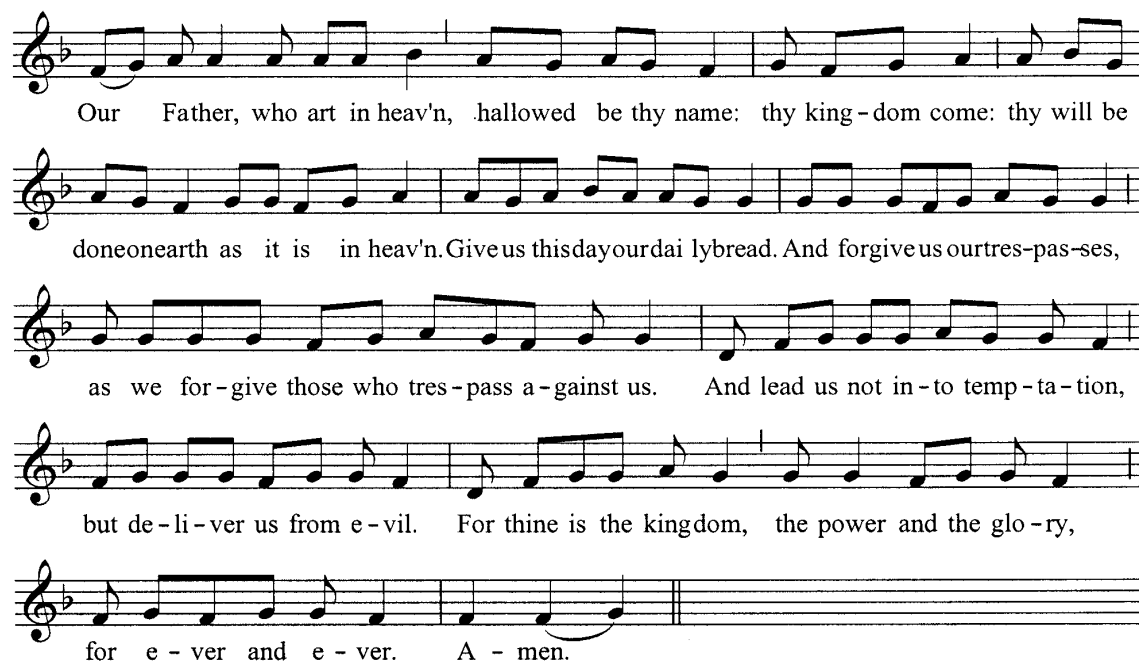
Christ has died: Christ is risen: Christ will come again.

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.



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-against 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 shouldest 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.*

Mass for five voices - William Byrd (1540-1623)

COMMUNION ANTHEM

'Sacerdotes Domini'

William Byrd (1540-1623)

Sacerdotes Domini incensum et panes offerunt Deo:
et ideo sancti erunt Deo suo et non polluent nomen eius. Alleluia.

*Then did priests make offering of incense and loaves of finest wheat to God:
and therefore shall they be holy to their Lord and shall not defile his most holy
name. Alleluia.*

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

Lord of heaven, who in this Eucharist hast brought us near
to an innumerable company of angels and to the spirits of the saints made
perfect: as in this food of our earthly pilgrimage
we have shared their fellowship, so may we come to share their joy in
heaven; through Jesus Christ our Lord. **Amen.**

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

THE CONCLUDING HYMN (394)

Bright the vision that delighted
once the sight of Judah's seer,
sweet the countless tongues united
to entrance the prophet's ear.

Round the Lord in glory seated
cherubim and seraphim
filled the temple and repeated
each to each the alternate hymn:

"Lord, thy glory fills the heaven,
earth is with its fullness stored;
unto thee be glory given,
holy, holy, holy Lord."

Heaven is still with glory ringing;
earth takes up the angels' cry,
"Holy, holy, holy," singing,
"Lord of hosts, the Lord most high."
With his seraph train before him,
with his holy church below,
thus conspire we to adore him,
bid we thus our anthem flow:

"Lord, thy glory fills the heaven;
earth is with its fullness stored;
unto thee be glory given,
holy, holy, holy Lord."

Words: Richard Mant (1776-1848)

Music: 'Redhead No.46' by Richard Redhead (1820-1901)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God keep you in the fellowship of his saints;
Christ protect you by the ministry of the angels;
the Spirit make you holy in God's service;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Praeludium in E

Nicolaus Bruhns (1665-1697)

NOTES ON THE READINGS

Genesis 28: 10-17

Isaac has dispatched Jacob to find a wife for himself in “Haran”. He, like Isaac, is expected to marry one of his own clan, but unlike Isaac, is sent on the journey himself. On the way, Jacob stops for the night at Bethel (meaning house of God) and dreams. (Travellers slept on the ground using hard pillows!) The word translated “place” (v. 11) implies that the place is sacred. The scene is reminiscent of a ziggurat, on which there was a stairway (“ladder”, v. 12) to the top, where the deity was believed to live. The Tower of Babel (meaning gateway to a god) was probably a ziggurat. The angels “ascending and descending” suggest contact with God. God speaks, identifying himself as God of the patriarchs, Abraham and Isaac, i.e. not just a local god of that place alone, as was common in the region. The promises in vv. 13-14 are those made to Abraham, but the one in v. 15 is specially for Jacob: God will watch over (“keep”) him wherever he is; God is present everywhere, not just here.

In v. 17, Jacob is awe-struck (“afraid”) and says that the place is awe-inspiring (“awesome”). This, he says, is the “house of God” (hence Bethel) and the “gate of heaven”. Next morning, Jacob sets up his stone pillow to mark the presence of a deity, as was the local custom. He consecrates it with “oil” (v. 18).

Psalms 103:19-22

This psalm is both one of thanksgiving and a hymn of praise. After recalling that God cares for the oppressed, forgives sins, loves dearly those who hold him in awe, and that he is a compassionate father, it contrasts him with humankind: our lives are transitory but God’s love is for ever. Then, in the verses we say or sing today, it says: may all over whom he rules, the heavenly court (“angels ... mighty ones”, v. 20, “hosts ... ministers”, v. 21), creation (“all his works”, v. 22) and the psalmist himself “bless” (praise) “the LORD”!

Revelation 12: 7-12

The book begins: “The revelation of Jesus Christ, which God gave him to show his servants what must soon take place; he made it known by sending his angel to his servant John ...” John has a vision of the future, of the age to come – but also presents an understanding of his times and of the past. To us, this book is strange stuff, but no more so than a novel (or a who-done-it) would be to a first-century person. It is an apocalypse. Many Jewish apocalypses were written, but this is a Christian one. It was written in a time of persecution of Christians for refusing to worship the Roman emperor as a god. It is written in symbols, most of which may have been known to people at the time, but whose meaning we can only guess. (In 14:8, 16:19, 17:5, etc., we know that “Babylon” is a code-name for Rome.)

In vv. 1-7, we read that a male child, a messiah, is about to be born to a woman, but a red dragon with seven heads, ten horns and seven diadems on his head is ready to devour the child as soon as he is born. “But her child was snatched away and taken to God and to his throne” is clearly a reference to the ascension of Christ. (Red is a symbol of war in Revelation.)

In today’s reading, we learn that the dragon (also called “that ancient serpent”, v. 9, the one in the Garden of Eden) with whom Michael and his angels fight, is “the Devil

and Satan"; both these names mean accuser, one in Greek and the other in Hebrew. Michael and his angels win; the Devil and his forces are thrown out of heaven, down to earth to make trouble here. Vv. 10-12 are a hymn praising the triumph of God and Christ; the victory is indeed God's, Michael being his agent. With this victory, the reign of Christ has begun. Jewish literature of the time refers to Satan as the unceasing accuser of Israel; he continues to accuse, frustrate, Christ's followers, but he is ineffectual because he has been conquered through Christ's sacrifice on the cross ("the blood of the Lamb", v. 11) and his followers' continuing "testimony", even when facing death for refusing to worship a second god. Rejoice! But in the end-times the Devil will be intensely active ("with great wrath", v. 12) in the whole universe ("the earth and the sea"), trying to subvert good intentions – because the second coming of Christ is near: the devil's "time is short". (Daniel and Mark 13 are other examples of apocalyptic writing.)

John 1:47-51

Both this book and Genesis begin with "In the beginning"; Genesis 1 is the first (seven day) creation story. John then works its way chronologically through seven days. The days (after the first) begin at 1:29, 1:35, 1:41, 1:43 and 2:1; in 2:1, "on the third day" means two days later (in ancient times, counting was inclusive). On Day 5, Jesus invites Phillip to follow him, and Phillip tells Nathanael, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth" (1:45). In spite of making a crack against Nazareth, Nathanael comes to Jesus. (It is likely that, as in Genesis, a day is not 24 hours, but a period of time.)

Jesus says to Nathanael: here's a true Israelite: in popular etymology, Israel meant one who sees God. Nathanael answers: how could you possibly recognize me? We haven't met. Jesus answers him: I saw you (possibly when he was somewhere else, conversing with Phillip). This is clearly miraculous: Nathanael proclaims that Jesus is the Messiah ("Son of God", v. 49, and "King of Israel").

Jesus asks him rhetorically: did you believe because of this miracle? As your faith grows, you will understand much more about me; in fact, you will see the meeting of God with people. V. 51 is like Genesis 28:12 (read today) but different: the angels ascend and descend "on the Son of Man" rather than on the ladder from earth to heaven. Jesus is our way of reaching the immortal. In the Genesis passage, the ladder is the means of communication between heaven and earth; in this passage, Jesus declares that he is the medium of communication, the mediator between God and humankind.

NOTES ON THE MUSIC

Mass for five voices – William Byrd (1540 – 1623)

A student of Thomas Tallis, William Byrd was an English composer of the Renaissance period, writing in many of the popular styles and forms of music in England at the time – including English songs and consort music, and sacred and secular works such as masses and psalms. Unlike most mass settings from this era, Byrd's **Mass for 5 voices** is not based strictly on a single theme, but appear to be more freely composed. Many of the movements begin with a similar opening motif, but then go their own

way. The vocal texture, constantly varying in how many parts are present at one time, always enables the text to come across with great clarity and it closely reflects its structure. For example, in the *Agnus Dei*, Byrd adjusts the scoring of each successive invocation; first, three voices are heard, then four, then finally all five.

Factum est silentium – Richard Dering (1580 – 1630)

Richard Dering was an English Renaissance and Baroque composer, but despite being English he lived and worked most of his life in the Spanish-dominated South Netherlands owing to his Roman Catholic Faith. It is known that by 1610 he had travelled to Italy, as well as gaining a BMus in that year from Christ Church, Oxford. Composed in 1618 for six voices and continuo, **Factum est silentium** from the middle period of his composition life displays a mix of European traits. After a subdued opening, it launches into a full blow of choir and generally maintains this texture throughout until the end of this short motet.

Sacerdotes Domini – William Byrd (1540 – 1623)

Byrd was a devoted catholic and was prosecuted for this throughout his life – though it did not prevent him from contributing impressively to the repertory of Anglican Church music. It is probably that Byrd composed his Latin liturgical music for the use in the domestic chapels maintained, often at considerable personal risk, by recusant Catholic families. Composed in 1605, Byrd's short motet **Sacerdotes Domini** employs four voices, *a cappella*. The motet begins in a homophonic (chordal) manner, leading in to more contrapuntal passages, ending in a series of Alleluias.

Praeludium in E – Nicolaus Bruhns (1665-1697)

Although his life was short and he wrote very little music that survives, Bruhns is considered important in the development of North German Baroque music for bringing a new virtuosity to his vocal writing. None of his chamber music has survived, which is especially unfortunate since witnesses make reference to his use of innovative writing for stringed instruments to make it sound like there were more instruments playing. He was known for playing two or three solo lines on the violin while playing the bass line on organ pedals. One of Bruhns' most significant organ pieces is this **Praeludium in E**; influences from Buxtehude can be heard throughout. Also known as the 'Great' Praeludium, it has been described as the most impressive example of a Northern German Praeludium / Toccata ever. This work has more changes in time signature than any single work before Bach, and is composed in a toccata-style with 'free' sections with many abrupt changes and dramatic rests. The work radiates a high degree of musical logic and decisiveness.

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