



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
& Rite of Baptism
on the Feast of Pentecost

19th 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:
Pentecost
Andreas Osiander (1498-1552)*

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 (137)

**Come down, O love divine,
seek thou this soul of mine,
and visit it with thine own ardour glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.**

**O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illuming.**

**Let holy charity
mine outward vesture be,
and lowliness become mine inner clothing;
true lowliness of heart,
which takes the humbler part,
and o'er its own shortcomings weeps with loathing.**

**And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till Love create a place
wherein the Holy Spirit makes a dwelling.**

*Words: Bianco da Siena, (d. 1434);
trans. Richard Frederick Littledale, Jr., (1833-90)
Music: 'Down Ampney' by Ralph Vaughan Williams (1872-1958)*

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.

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

GLORIA IN EXCELSIS DEO

The choir sings:

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

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

Music: Missa Dum complerentur – Tomás Luis da Victoria (1548-1611)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

O God, who as at this time
didst teach the hearts of thy faithful people
by sending to them the light of thy Holy Spirit:
grant us by the same Spirit to have a right judgement in all things and
evermore to rejoice in his holy comfort;
through the merits of Christ Jesus, our Saviour,
who liveth and reigneth with thee, in the unity of the same Spirit,
one God, now and for ever.

Amen.

The Liturgy of the Word

THE FIRST READING

The Acts of the Apostles 2: 1-21

A reading from the Acts of the Apostles.

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.'

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (342)

**Breathe on me, Breath of God,
fill me with life anew,
that I may love what thou dost love,
and do what thou wouldst do.**

**Breathe on me, Breath of God,
until my heart is pure,
until with thee I will one will,
to do and to endure.**

**Breathe on me, Breath of God,
till I am wholly thine,
until this earthly part of me
glows with the fire divine.**

**Breathe on me, Breath of God,
so shall I never die,
but live with thee the perfect life
of thine eternity.**

Edwin Hatch (1835-89)

Music: 'Dominica' by H. S. Oakley (1830-1903).

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Come, Holy Spirit, fill the hearts of your faithful people
and kindle in them the fire of your love.

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.

Philip said to Jesus, 'Lord, show us the Father, and we will be satisfied.'
Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it. 'If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. *John 14: 8-17*

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Andrew Sloane
Associate Vicar

Silence is kept.

THE PRESENTATION OF THE CANDIDATE

Marlow James, son of Claire and Max Dundas, is presented to the congregation.

The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.

In baptism the Lord is adding to our number
those whom he is calling.

People of God, will you welcome this child
and uphold him in his new life in Christ?

With the help of God, we will.

The Celebrant then says to the parents and godparents:

Parents and godparents, the Church receives this child with joy. Today we
are trusting God for his growth in faith.

Will you pray for him, draw him by your example
into the community of faith and walk with him in the way of Christ?

With the help of God, we will.

In baptism this child begins his journey in faith.

You speak for him today.

Will you care for him, and help him to take his place
within the life and worship of Christ's Church?

With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized
must affirm their allegiance to Christ
and their rejection of all that is evil.

It is your duty to bring up this child to fight against evil
and to follow Christ.

Therefore I ask these questions:

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?

I repent of my sins.

Do you renounce evil?

I renounce evil.

THE SIGNING WITH THE CROSS

Christ claims you for his own. Receive the sign of his cross.
Do not be ashamed to confess the faith of Christ crucified.
Fight valiantly as a disciple of Christ
against sin, the world and the devil,
and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory,
and lead you in the light and obedience of Christ. **Amen.**
The Servers and Sacred Ministers, parents and godparents move to the font.

THE PRAYER OVER THE WATER

The Celebrant stands before the water of baptism and says:

Praise God who made heaven and earth,
who keeps his promise for ever.
Let us give thanks to the Lord our God.
It is right to give thanks and praise.

We thank thee, almighty God, for the gift of water to sustain, refresh and cleanse all life.

Over water the Holy Spirit moved in the beginning of creation. Through water thou didst lead the children of Israel from slavery in Egypt to freedom in the promised land.

In water thy Son, Jesus, received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us from the death of sin to newness of life.

We thank thee, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore, in joyful obedience to thy Son, we baptize into his fellowship this child who is brought to him in faith. Now sanctify this water that, by the power of thy Holy Spirit, he may be cleansed from sin and born again.

Renewed in thy image, may he walk by the light of faith
and continue for ever in the risen life of Jesus Christ, our Lord;
to whom with thee and the Holy Spirit be all honour and glory,
now and for ever. **Amen.**

THE PROFESSION OF FAITH

The Celebrant addresses the congregation, saying:

Brothers and sisters,
I ask you to profess together with this child the Faith of the Church.

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?
I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?
I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?
I believe and trust in him.

This is the Faith of the Church.
This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.

THE BAPTISM

The Celebrant baptizes the child, saying:

MARLOW JAMES, I baptize thee in the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The Celebrant anoints the child with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.
Amen.

THE GIVING OF A LIGHTED CANDLE

Receive this light. This is to show that you have passed from darkness to light.

Shine as a light in the world to the glory of God the Father.

The Servers and Sacred Ministers return to the platform.

The congregation is blessed with the Baptismal water.

All return to their places.

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 OFFERTORY

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

THE COLLECTION HYMN (t 351)

**Sing to him in whom creation
Found its shape and origin;
Spirit, moving on the waters,
Troubled by the God within;
Source of breath to all things breathing,
Life in whom all lives begin.**

**Sing to God, the close companion
Of our inmost thoughts and ways;
Who, in showing us his wonders,
Is himself the power to gaze;
And his will, to those who listen,
By a still small voice conveys.**

**Tell of how th' ascended Jesus
Armed a people for his own;
How a hundred men and women
Turned the known world upside down,
To its dark and furthest corners
By the Wind of Whitsun blown.**

**Pray we then, O Lord the Spirit,
On our lives descend in might;
Let thy flame break out within us,
Fire our hearts and clear our sight,
Till, white-hot in thy possession,
We, too, set the world alight.**

*Text: Michael Hewlett (1916-2000)
Music: 'Neander', melody set to Unser Herrscher by Joachim Neander (1650-80)*

THE OFFERTORY ANTHEM

Dum complerentur
Giovanni Pierluigi da Palestrina (c. 1525-94)

Dum complerentur dies pentecostes, alleluia,
et subito factus est sonus de caelo, alleluia.
Tamquam spiritus vehementis et replevit totam domum,
alleluia.

Dum ergo essent in unum discipuli congregati,
propter metum iudeorum,
sonus repente de caelo venit super eos, alleluia.
Tamquam spiritus vehementis et replevit totam domum,
alleluia.

*When the day of Pentecost was fully come, alleluia,
and suddenly there came a sound from heaven, alleluia,
as of a rushing, mighty wind, alleluia.*

*When therefore the disciples were gathered together
in one for fear of the Jews,
a sound from heaven came upon them, alleluia,
as of a rushing, mighty wind, and it filled all the house,
alleluia.*

Text: Acts 2:1-2. Responsory at Matins for Whitsunday

*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:

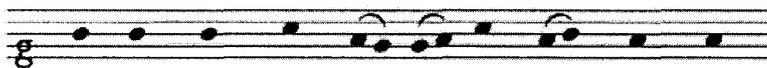
All respond:



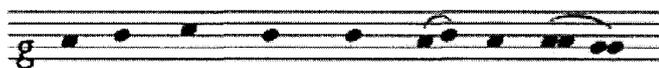
The Lord be with you *R.* and with thy spi-rit.



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:

he choir sings:

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

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

Music: Missa Dum complerentur – Tomás Luis da Victoria (1548-1611)

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,

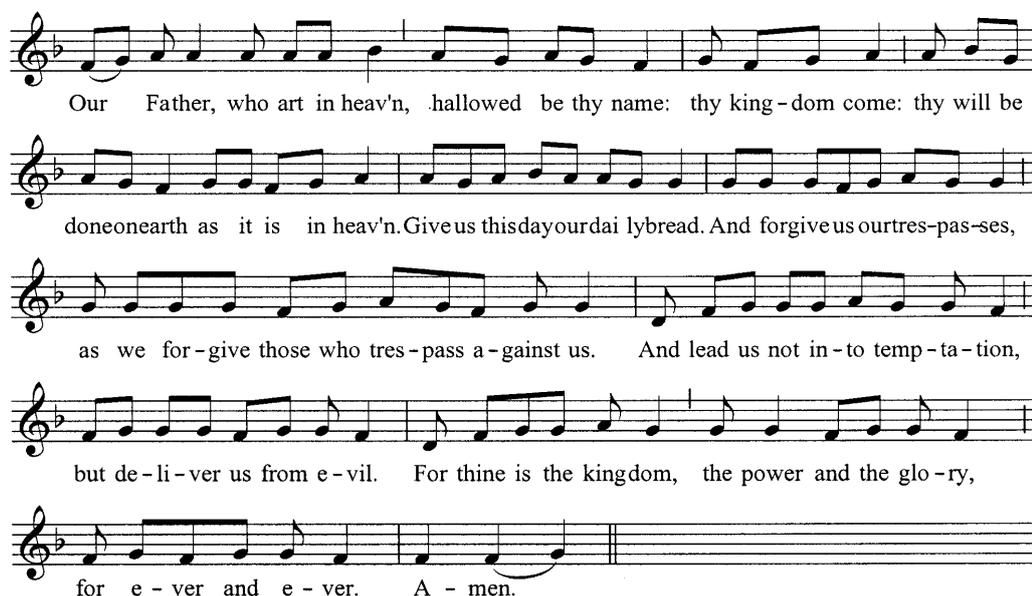
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

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-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 shouldst come under my roof,
but speak the word only and my soul shall be healed.**

The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.

All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

AGNUS DEI

The choir sings:

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

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

Music: Missa Dum complerentur – Tomás Luis da Victoria (1548-1611)

COMMUNION ANTHEM

Loquebantur variis linguis
Thomas Tallis (c.1505-1585)

Loquebantur variis linguis Apostoli magnalia Dei,
prout Spiritus Sanctus dabat eloqui illis, alleluia.
Repleti sunt omnes Spiritu Sancto, et coeperunt loqui.

*The Apostles spoke in many languages of the great works of
God,
as the Holy Spirit gave them the gift of speech, alleluia.
They were all filled with the Holy Spirit and began to speak.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O faithful God, who didst fulfil the promise of Easter
by sending to us thy Holy Spirit
and opening to every race and nation the way of eternal life:
open our lips by the same Spirit,
that every tongue may tell of thy glory;
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 (431)

O thou who camest from above
the fire celestial to impart,
kindle a flame of sacred love
on the mean altar of my heart.

There let it for thy glory burn
with inextinguishable blaze,
and trembling to its source return
in humble prayer and fervent praise.

Jesus, confirm my heart's desire
to work and speak and think for thee;
still let me guard the holy fire
and still stir up the gift in me.

Still let me prove thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make the sacrifice complete.

Words: Charles Wesley (1707-88)
Music: 'Hereford', S. S Wesley (1810-76)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The Spirit of truth lead you into all truth,
give you grace to confess that Jesus Christ is Lord,
and strengthen you to proclaim the word and works of God;
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

Fantasia super Komm, Heiliger Geist, BWV 651
Johann Sebastian Bach (1685 – 1750)

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.

THE BERKELEY

KNIGHTSBRIDGE LONDON

NOTES ON THE READINGS

Acts 2: 1-21

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.

The day of Pentecost has come; it is now fifty days since Easter. The way Luke puts it shows that Pentecost is a milestone in the story of salvation: recall Luke 2:6, "the time came for her to deliver her child ..." and Luke 9:51, "When the days drew near for him to be taken up ..." These too are milestones, and the language is similar. Other translations have had been fulfilled for "had come" – the coming of the Holy Spirit is fulfilment.

Look at the manner in which the Holy Spirit comes: the sound is "like the rush of a violent wind" (v. 2); and then, "divided tongues, as of fire" (v. 3). Luke attempts to

describe the event in human terms, but it is never possible to explain a divine mystery: all we can do is say what it is like. The coming of the Holy Spirit is the gift inaugurating the final stage of the salvation story (or history, chronology); this era leads up to the end of time. His arrival is in fulfillment of Christ's promise, recorded in 1:8.

Acts is about mission, about speaking, proclaiming, the good news to people everywhere, in languages (and language) they can understand; Luke tells us that the Holy Spirit is the driving force behind this work, e.g. in the story of the Ethiopian Eunuch, we read "the Spirit said to Philip ..." (8:29). They spoke "in other languages, as the Spirit gave them ability" (v. 4). Divided into nations in antiquity, now all humanity is one; now God is in our midst. The Spirit is the launching pad for this mission. The list in vv. 9-10 includes Jews from the whole of the known world.

The mission to Gentiles will begin later. "God's deeds of power" (v. 11), of which all spoke, are explained by Peter in vv. 14-36, based on a quotation from the book of Joel (vv. 17-18): as the end of the era in which we are living approaches, many people will prophesy, and many will "see" things beyond what we call concrete reality. And this will happen because God pours out the Holy Spirit. Prophecy here is probably enthusiastically sharing the faith, "speaking about God's deeds of power" (v. 11). The "portents" (v. 19, events that foreshadow the end of the era) are expressed in terms of primitive science but we need to realize that things will happen which make no sense to our rational minds, things we cannot explain..

John 14: 8-17,(25-27)

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.

John 14: Judas Iscariot has left to do his dastardly deed. Jesus now prepares his disciples for his departure. Belief in God includes belief in him (v. 1). He is going, through resurrection and ascension, to the Father, to prepare a place of permanent fellowship for them (vv. 2-3). Philip shows by his question in v. 8 that he still does not understand ("know", v. 9) Jesus, for Jesus is the revelation of God. The Son is present ("dwells", v. 10) in the Father, and the Father in the Son; the deeds Jesus has done are the Father's. A master entrusted his agent to act on his behalf in every way. Jesus is the Father's agent, empowered to act completely for the Father. Jesus says, in essence, if you do not buy this mutual presence, then trust in me on the basis of what I do: you are seeing the Father's "works" (vv. 10-11).

The faithful will continue these works. (The ones they do will be “greater”, v. 12, because Jesus has nullified sin.) By asking Jesus in prayer, as his agent (“in my name”, v. 14), God will do whatever the faithful ask. Fidelity to him is both loving and obeying (v. 15). Jesus is their first advocate, i.e. helper and counsellor. He will ask the Father to “give you another Advocate” (v. 16), “the Spirit of truth” (v. 17), i.e. the Holy Spirit. That the Spirit exists and what he does is known only to believers, not to “the world”. Philip (and others) may not understand now, but they will, for the Spirit will “teach ... [them] everything” (v. 26) and will help them recall Jesus’ message. What he teaches will be the same as what Jesus has taught. Jesus gives “peace” (v. 27, wholeness, well-being, tranquillity, concord with one another and with God), a permanent gift which will never be revoked.

NOTES ON THE MUSIC

Missa Dum Complerentur – Tomás Luis de Victoria (1548 – 1611)

Referred to as the ‘Spanish Palestrina’, Victoria was Spain’s most eminent composer of the sixteenth century, and was known for writing parody Masses based on his previously-written motets. Published in his first book of Masses in Venice in 1576, Victoria’s *Missa Dum Complerentur* is a six-part parody Mass grounded on his five-part motet using the same title. The Mass contains new material, but it makes considerable use of the opening counterpoints of the motet; the pealing Alleluias which conclude the motet appear and are elaborated upon in the ‘Amens’ of the Gloria. The Mass text, however, does not present the same opportunities for word-painting that Victoria seizes on so effectively in the homophonic passages of his motet, but he uses the extra voice to create a six-part texture of great richness and harmonic variety. The second *Agnus Dei* brings the work to a close with music of great spaciousness and sonority perfectly fitting the final appeal ‘*dona nobis pacem*’.

Loquebantur variis linguis – Thomas Tallis (1505 – 1585)

During the ephemeral reign of Queen Mary, the Roman Catholic Rite was restored to English churches at the point of a sword. Anglican dissolutions (such as the Book of Common Prayer) were censured; with the Latin language returning to the choir and the pulpit. Composers such as Tallis were once again required to entirely shift their compositional focus. Tallis’ seven-voiced motet *Loquebantur variis linguis* serves the feast of Whit Sunday (or Pentecost) with all due liturgical modesty, and all due magnificence – moving expansively across its musical and contrapuntal space. Tallis took the liturgically ‘proper’ plainchant melody to the text (which describes the disciples speaking in tongues the wonders of God on the first Pentecost), and he embeds it within the music; both as long-note tenor cantus firmus, and as material for imitative motives within the other voices. Additionally, he firmly follows the liturgical form of this text, which is a Responsory: ABCB, though he leaves the C section to be sung by soloists in plainchant. Consequently, after a chant incipit of the first word (*Loquebantur*), Tallis’ complete form goes through two extensive points of imitation and a jubilant Alleluia, into a second section that also closes with Alleluia, to a chant verse (from the Psalms), to a repeat of the second section and Alleluia.

Dum complerentur – Giovanni Pierluigi da Palestrina (1525 – 1594)

Even though Palestrina's role as the 'Saviour of Church Music' after the Council of Trent is mythical, he did leave the Roman Catholic Church a wealth of compositions to adorn the liturgy. Palestrina strove for music that was simultaneously elegant and liturgically fitting, as shown in his six-voice motet *Dum complerentur*. Like Victoria, he also later parodied this very motet in a Pentecost Mass, and like the Tallis motet the text follows the ABCB Responsory form – again replete with triumphant cries of Alleluia. All major sections of the motet open with declamatory passages that evoke antiphonal exchange and polychoral alternation of voice groups. The Alleluia music that concludes each half of the motet excites an especially fine jig; vivified by many syncopated entries and melodic extensions by sequential use of motifs.

Fantasia super Komm, Heiliger Geist, BWV 651 – Johann Sebastian Bach (1685 – 1750)

As an organist at Weimar, Bach was charged with providing a harmonic underpinning as those assembled at church services sang the Lutheran chorale tunes chosen for each day, Bach wrote out many of these harmonisations – in part as instruction for younger composers (they are still very much used for this purpose). In the early 1740s, while in Leipzig, Bach assembled a number of chorale preludes – possibly with the intention of publishing them as a set. These *Achtzehn Choräle* (Eighteen Chorales) form an encyclopaedic collection of large-scale chorale preludes, in a variety of styles harking back to the previous century, which Bach gradually perfected during his career. The *Fantasia super Komm, Heiliger Geist, BWV 651* (Come, Holy Ghost) is an especially impressive, extended elaboration of the chorale melody, which is in the pedal. In comparison to other chorales from the Eighteen, the *cantus firmus* is treated in a less ornate fashion. Over the pedal chorale melody sweeps an exuberant toccata, conveying the 'rushing mighty wind' of the Holy Spirit; a second ornamented subject symbolises the Hallelujahs at the culmination of the hymn.

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