



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist

The Fourth Sunday of Easter

Sunday, 11th May 2014 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:

Bishop's Crozier, Italian 13th C.

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:

ENTRANCE HYMN

All people that on earth do dwell,
sing to the Lord with cheerful voice:
him serve with fear, his praise forth tell,
come ye before him and rejoice.

The Lord, ye know, is God indeed;
without our aid he did us make:
we are his folk, he doth us feed,
and for his sheep he doth us take.

O enter then his gates with praise,
approach with joy his courts unto;
praise, laud, and bless his Name always,
for it is seemly so to do.

For why? the Lord our God is good,
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.

To Father, Son, and Holy Ghost,
the God whom heaven and earth adore,
from men and from the angel host
be praise and glory evermore. Amen.

Words: William Kethe (d.1594)

Music: 'Old Hundredth', Genevan Psalter (1551)

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.**

PRAYERS OF PENITENCE

The Deacon says:

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

All kneel.

**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,	<i>Lord have mercy,</i>
Christe eleison,	<i>Christ have mercy,</i>
Kyrie eleison.	<i>Lord have mercy.</i>

*As the Kyrie ends, all **stand** for the beginning of the Gloria. (After the intonation of Gloria in excelsis Deo, all sit).*

GLORIA IN EXCELSIS DEO

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

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

Missa Sancti Nicolai – Franz Josef Haydn (1732 – 1809)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Thereafter, he sings:

Almighty God,
whose Son Jesus Christ is the resurrection and the life:
raise us, who trust in him,
from the death of sin unto the life of righteousness,
that we may seek those things which are above,
where he liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

All sit.

The Liturgy of the Word

THE FIRST READING

The Acts of the Apostles 2: 42-47

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALM

Psalm 23

The Lord is my shepherd :
therefore can I lack nothing.

2 He shall feed me in a green pasture :
and lead me forth beside the waters of comfort.

3 He shall convert my soul :
and bring me forth in the paths of righteousness, for his Name's
sake.

4 Yea, though I walk through the valley of the shadow of death , I
will fear no evil :

for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me :
thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of
my life : and I will dwell in the house of the Lord for ever.

THE EPISTLE

The first Epistle of Peter 2: 19-25

For it is to your credit if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, where is the credit in that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

'He committed no sin, and no deceit was found in his mouth.'

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

At the end:

This is the word of the Lord.

Thanks be to God.

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 said to the Pharisees, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly".

At the end:

John 10: 1-10

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Andrew Sloane

Associate Vicar

Silence is kept.

THE CREED

The Celebrant 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.**

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

THE PEACE

The Celebrant says:

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

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

*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 is censed.

THE COLLECTION HYMN

**The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.**

**Where streams of living water flow
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.**

**Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home rejoicing brought me.**

**In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy Cross before to guide me.**

**Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And oh, what transport of delight
From Thy pure chalice floweth!**

**And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.**

Words: H.W. Baker (1821-77)

Music: 'Dominus regit me' by J.B. Dykes (1823-76)

All sit.

The choir sings:

OFFERTORY ANTHEM

Regina caeli laetare

Orlande de Lassus (1532–1594)

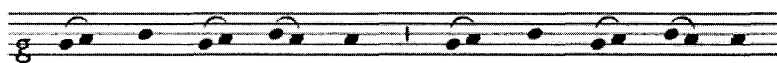
Regina coeli laetare, Alleluia.
Quia quem meruisti portare, Alleluia.
[Iam] Resurrexit sicut dixit, Alleluia.
Ora pro nobis Deum. Alleluia.

*Queen of Heaven, rejoice, alleluia.
For He whom you were worthy to bear, alleluia.
[Now] has risen, as He said, alleluia.
Pray for us to God, alleluia.*

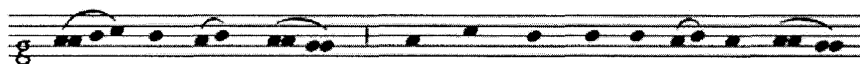
*When the Thurifer approaches, all stand to be censed.
After being censed, all remain standing for the Eucharistic Prayer.*

THE EUCHARISTIC PRAYER

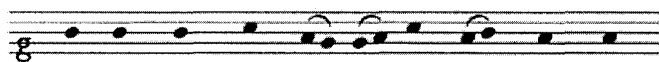
The Celebrant sings: *All respond:*



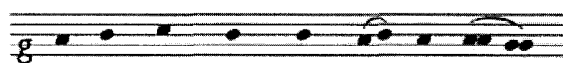
The Lord be with you *R.* and with thy spi-rit.



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.

But chiefly are we bound to praise thee because thou didst raise him
gloriously from the dead. For he is the true paschal lamb who was offered
for us, and has taken away the sin of the world. By his death he has
destroyed death, and by his rising to life again he has restored to us
everlasting life.
Therefore with angels and archangels, and with all the company of heaven,
we laud and magnify thy glorious name, evermore praising thee and
saying:
Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.
*Holy, holy, holy, Lord God of hosts,
heaven and earth are full of thy glory. Glory be to thee, O Lord most high.
Blessed is he that cometh in the name of the Lord. Hosanna in the highest.*

Missa Sancti Nicolai – Franz Josef Haydn (1732 – 1809)

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.

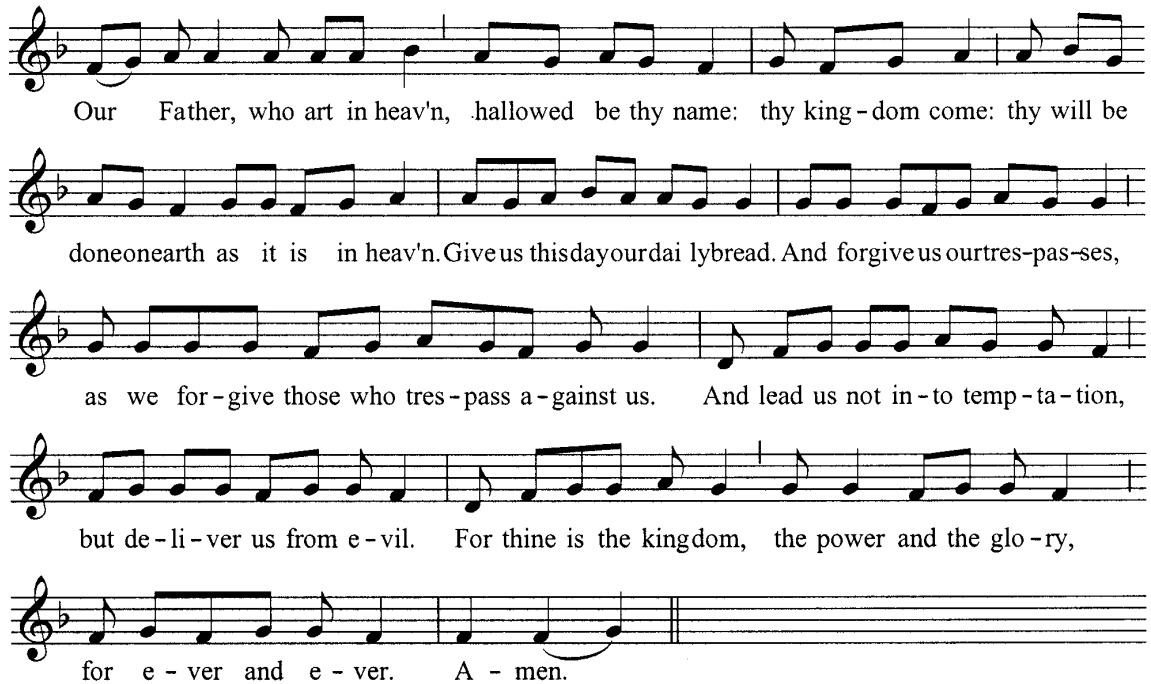
All sing, boldly: **Amen.**

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.

The choir sings:

AGNUS DEI

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

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

Missa Sancti Nicolai – Franz Josef Haydn (1732 – 1809)

MUSIC DURING COMMUNION

Ave, verum corpus natum
ex Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
unda fluxit et sanguine:
esto nobis praegustatum,
in mortis examine.

*Hail the true body, born
of the Virgin Mary:
You who truly suffered and were sacrificed
on the cross for the sake of man.
From whose pierced flank
flowed water and blood:
Be a foretaste for us
in the trial of death.*

Words: attributed to Pope Innocent VI (d 1362)

Music: William Byrd (1540 – 1623)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O merciful Father,
who gavest thy Son Jesus Christ to be the good shepherd,
and in his love for us to lay down his life and rise again:
keep us ever under his protection,
and give us grace to follow in his steps;
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 Rite

THE CONCLUDING HYMN

**Thy hand, O God, has guided
thy flock, from age to age;
their wondrous tale is written,
full clear, on every page;
thy people owned thy goodness,
and we their deeds record;
and both of this bear witness;
one Church, one Faith, one Lord.**

**Thy heralds brought glad tidings
to greatest as to least;
they bade men rise, and hasten
to share the great King's feast;
and this was all their teaching,
in every deed and word,
to all alike proclaiming
one Church, one Faith, one Lord.**

**Thy mercy will not fail us,
nor leave thy work undone;
with thy right hand to help us,
thy victory shall be won;
and then, by all creation,
thy name shall be adored,
and this shall be their anthem:
one Church, one Faith, one Lord.**

Words: Edward Plumptre (1821-1891)

Music: 'Thornbury'; Basil Harwood (1859-1949)

All remain standing.

THE BLESSING & THE DISMISSAL

The Lord be with you
and with thy spirit.

The God of peace, who brought again from the dead our Lord Jesus,
that great shepherd of the sheep, through the blood of the eternal covenant
make you perfect in every good work to do his will, working in you that
which is well-pleasing in his sight; 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 sings:

Go in the peace of Christ. Alleluia! Alleluia!

Thanks be to God. Alleluia! Alleluia!

ORGAN VOLUNTARY

played by Jeremy Cole

Prelude in E flat major, BWV 552

Johann Sebastian Bach (1685-1750)

All remain standing as the Servers and Sacred Ministers depart.

Acts 2:42-47

The apostles and the Jerusalem crowd have witnessed the coming of the Holy Spirit at Pentecost. Peter, on behalf of the apostles, has interpreted the event. Based on Joel, he has shown that the final age is here, and that salvation for all whom God calls and who call on him is happening now. He tells the crowd that Jesus, the Messiah, is our access point to salvation. To be saved from adverse judgement, repent and be baptised in Jesus' name! Tell the good news to all who will hear, so that they too may have new life in Christ. Many do turn to Christ and are baptised.

The first part of Acts is made up of example stories and summaries. Our reading is the first summary; it gives us a glimpse of the very early church, of the response of the newly baptised. In accepting the good news, they whole-heartedly embrace learning about the faith, responsibility and love for fellow Christians, "breaking of bread" (an extension of Jewish festive meals to re-presentation of the Lord's Supper) and "prayers". God predicted through Joel that "many wonders and signs" (v. 43) would be seen in the end times; an example is in 3:1-11. In these early days, they have "all things in common" (v. 44), but a little later such sharing was not the universal rule: see 5:4. As faithful Jews, they visit the Temple daily (a forum Jesus had used) and share in the Eucharist "at home" (v. 46). As God has already increased their numbers (v. 41), so he continues to do. Later animosity developed with adherents to Judaism.

Psalm 23

In the ancient Near East, the king was seen as shepherd (vv. 1-4) and as host (vv. 5-6). God faithfully provides for his sheep, and constantly cares for them. He revives our very lives ("soul", v. 3), and guides us in godly ways ("right paths"). Even when beset by evil ("darkest valley", v. 4), we have nothing to fear. God's "rod" (a defence against wolves and lions) protects us; his "staff" (v. 4, for rescuing sheep from thickets) guides us. The feast (v. 5) is even more impressive, for it is in the presence of his foes. Kings were plenteously anointed with oil (a symbol of power and dedication to a holy purpose.) May God's "goodness and mercy" (v. 6, steadfast love) follow (or pursue) him (as do his enemies) throughout his life. He will continue to worship ("dwell ...") in the Temple as long as he lives.

1 Peter 2:19-25

It seems that the first readers were seen as inferior socially by their pagan neighbours. The author has exhorted them to "conduct yourselves honourably" (v. 12), even when maligned (as they are), for God wills that they live blameless, ethical lives – thus inviting their neighbours to examine the Christian way. Being "servants of God" (v. 16), they are "free" from the burden of sin; they should use this freedom for good. The Greek word translated as "servants" also means slaves, so what the author says now applies equally to Christian slaves and other Christians. (The early church saw no inherent evil in slavery. All Christians were free spiritually and members of "the family of believers", v. 17).

"Slaves" (v. 18) are to obey their masters, whether they are considerate or "harsh". Being beaten for wrong-doing is to be expected, but God notices when slaves endure wrongfully inflicted "pain" (v. 19). Of this, Christ is the great "example" (v. 21): accept it as he did, as predicted in Isaiah. Christians see the Servant Songs of Isaiah as predicting the events of Jesus' life. Isaiah 53:5-9, part of the fourth Servant Song (quoted in part in vv. 22-25), foretells his suffering and death: when "abused" (v. 23) he entrusted himself to God's care, "the one who judges justly". Jesus carried our sins on the cross, thereby enabling us to live "free from sins" (v. 24) and to attain union with God ("righteousness"). Through Jesus' suffering they have access to eternal life.

The addressees have turned their lives around by accepting Christ (v. 25a). The "shepherd"-flock image of God and his people is found in today's psalm and elsewhere in the Old

Testament; in the gospels, Jesus is the shepherd. In this book, the image is applied to Christian leaders and those in their care. Later the Greek word episkopos (“guardian”) came to mean bishop.

John 10:1-10

In Chapter 9, Jesus has raised the ire of some religious leaders by giving sight to a blind man on the Sabbath. Some of them have heard Jesus say “I came into this world for judgment so that those who do not see may see, and those who do see may become blind” (9:39). Some have asked him, “Surely we are not blind, are we?” (9:40), to which he has replied. “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.” (9:41) Thinking themselves worthy makes them unworthy in God’s eyes.

Now Jesus uses a metaphor to expand on his point (but no metaphor works perfectly). In Palestine, sheep belonging to villagers roamed freely during the day but were confined to a common enclosure at night, to protect them from predators. Each morning, each shepherd called his sheep who followed him to pasture.

While “this figure of speech” (v. 6) is hard for us to understand in detail (as it was for those who heard Jesus), we can get the drift. So irate does the metaphor make the leaders that they try to stone him (in v. 31) and, in v. 40, Jesus flees across the Jordan. As he explains (v. 7), he is the “gate” of v. 2, so presumably the thieves and bandits are the Jewish religious leaders. Jesus, both the “gatekeeper” (v. 3) and the “shepherd” (v. 2) is the true leader. He calls the faithful to follow him (v. 4); they don’t follow a “stranger” (v. 5). The people listen to him and not to the “Pharisees” (9:40), “all who came before me” (v. 8). He is the only “gate” (v. 9) to eternal “life” (v. 10), to freedom (“come in and go out”, v. 9, a Jewish idiom), and to nourishment beyond measure (“find pasture ... abundantly”).

Missa Sancti Nicolai – Franz Josef Haydn (1732 – 1809)

Haydn is one of the most prominent and productive composers of the Classical period and is often called the 'Father of the Symphony' and the 'Father of the String Quartet' because of his important contributions to these forms. Brought up in a musical family, and a lifelong resident of Austria, Haydn was a close friend of Mozart and a teacher of Beethoven. In 1761, Haydn took up a job as Kapellmeister for the wealthy Esterhazy family on their remote estate. His employer was a lover of instrumental music and opera, and Haydn composed extensively in those forms for him. He claimed that being so isolated allowed him to be individual and innovative with his compositions, rather than follow the trends of his contemporaries. Composed in 1772, Haydn's *Missa Sancti Nicolai* is his only early mass that can be directly connected to the Esterhazy court, and was intended for the Feast of St. Nicholas which was also the name-day of Prince Nicolaus Esterhazy. This optimistic, youthful Mass has complex and very subtle writing for the vocal quartet. The opening Kyrie is in the unusual time signature of 6/4, giving it a flowing, pastoral quality, and the Benedictus is remarkably lyrical and even rhapsodic.

Regina caeli laetare – Orlande de Lassus (1532 – 1594)

Orlande de Lassus was a Franco-Flemish composer from the late Renaissance era, and is considered to be one of the three most famous and influential composers of polyphony in Europe in the 16th century (the other two being Palestrina and Victoria). He became a choirboy in Mons, and an often disputed story states that Lassus was kidnapped three times as a child on account of his beautiful singing voice. Lassus remained Catholic during this age of religious dissonance, and the Catholic Counter-Reformation had an impact on Lassus' late works – including liturgical music for the Roman Rite. Here we hear *Regina caeli laetare*; though one of his less well known works, this motet shows Lassus' distinct style that marks him out to be one of the greatest composers from his era.

Ave verum – William Byrd (1540 – 1623)

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. 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. In his *Ave verum*, Byrd's most striking musical gesture is the F-natural / F-sharp (false-relation) clash appearing in the very opening phrase. *Ave verum corpus* means Hail true body, and for Byrd the most important word of this was *verum* because the word 'true' meant that He was the true presence of Christ (in this bread). This was one of the main differences between the Roman Catholic Church and the Anglican Church and he wanted to emphasise this on the word *verum* in the first phrase. By doing this after the conversion of England from the Roman Catholic Church to the Church of England by Henry VIII (and later Queen Elizabeth I), Byrd was playing a dangerous game, as those who practiced Catholicism had penalties forced upon them such as fines, scrutiny, torture and even death. He got away with this rebellion due to his exemplary musical skill and by frequently dedicating compositions to the Queen.

Prelude in E flat major, BWV 552 – Johann Sebastian Bach (1685 – 1750)

In 1739 when Bach published his *Clavierübung Part III*, he flanked a miscellaneous collection of liturgical settings, chorale preludes and duos with a monumental Prelude at the beginning of the volume and a Fugue at the end. The Prelude and Fugue in E flat major were not always connected to each other and although in the same key, it was only in the early nineteenth century that they were performed in sequence as a pair. The Prelude, one of the two largest Bach wrote for the organ, is a masterly mixture of stately French figures (dotted rhythms and chords) and concertante Italian elements (flashy semi-quaver runs and more contrapuntal).

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

The Music & Musicians of St Paul's Knightsbridge

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 (Jeremy Cole). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

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For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

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