



St Paul's Church, Knightsbridge  
The Diocese of London



**The Solemn Eucharist**

The Fifth Sunday of Easter  
Sunday, 18<sup>th</sup> 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:  
Christ the Redeemer  
Zvenigorod c. 1410  
Andrei Rublev (c. 1360-1427)*

# Order of Service

## The Introductory Rite

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*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

**Come, ye faithful, raise the anthem,  
cleave the skies with shouts of praise;  
sing to him who found the ransom,  
Ancient of eternal days,  
God eternal, Word incarnate,  
whom the heaven of heaven obeys.**

**Ere he raised the lofty mountains,  
formed the sea, or built the sky,  
love eternal, free and boundless,  
moved the Lord of life to die,  
lifted up the Prince of princes  
on the throne of Calvary.**

**Now on those eternal mountains  
stands the sapphire throne, all bright,  
with the ceaseless alleluias  
which they raise, the sons of light;  
Zion's people tell his praises,  
Victor after hard-won fight.**

**Bring your harps, and bring your incense,  
sweep the string and pour the lay;  
let the earth proclaim his wonders,  
King of that celestial day;  
he the lamb once slain is worthy,  
who was dead, and lives for ay.**

**Laud and honour to the Father,  
laud and honour to the Son,  
laud and honour to the Spirit,  
ever Three and ever One,  
one in love and one in splendour  
while unending ages run. Amen.**

*Words: Job Hupton (1762-1849) and John Mason Neale (1818-66)  
Music: 'Neander', Joachim Neander (1650-80)*

## 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.*

*Messe Solennelle – Louis Vierne (1870 – 1937)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silence:*

Let us pray.

*Thereafter, he sings:*

Almighty God,  
who through thine only-begotten Son Jesus Christ  
hast overcome death and opened unto us the gate of everlasting life:  
we humbly beseech thee that,  
as by thy grace preceding us  
thou dost put into our minds good desires,  
so by thy continual help  
we may bring the same to good effect;  
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.**

*All sit.*

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## The Liturgy of the Word

### THE FIRST READING

The Acts of the Apostles 7: 55-end

*A reading from the Acts of the Apostles*

Standing before the high priests and the council, Stephen, filled with the Holy Spirit, gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. 'Look,' he said, 'I see the heavens opened and the Son of Man standing at the right hand of God!' But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, 'Lord Jesus, receive my spirit.' Then he knelt down and cried out in a loud voice, 'Lord, do not hold this sin against them.' When he had said this, he died.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

## THE PSALM

Psalm 31: 1-5

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

## THE SECOND READING

1 Peter 2: 2-10

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation — if indeed you have tasted that the Lord is good.

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

'See, I am laying in Zion a stone,

a cornerstone chosen and precious;

and whoever believes in him will not be put to shame.'

To you then who believe, he is precious; but for those who do not believe,

'The stone that the builders rejected

has become the very head of the corner',

and

'A stone that makes them stumble,

and a rock that makes them fall.'

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.

Once you were not a people,

but now you are God's people;

once you had not received mercy,

but now you have received mercy.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

## THE GRADUAL HYMN

Thou art the Way, to thee alone  
from sin and death we flee;  
and all who would the Father seek,  
must seek him, Lord, by thee.

Thou art the Truth, thy word alone  
true wisdom can impart;  
thou only canst inform the mind  
and purify the heart.

Thou art the Life, the rending tomb  
proclaims thy conquering arm;  
and those who put their trust in thee  
nor death nor hell shall harm.

Thou art the Way, the Truth, the Life:  
grant us that way to know,  
that truth to keep, that life to win,  
whose joys eternal flow.

*Words: George Doane (1799-1859)*

*Tune: 'St James', Raphael Courteville (d. 1772)*

*All remain standing.*

## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

My sheep hear my voice, says the Lord.

I know them, and they follow me.

**Alleluia, alleluia, alleluia.**

*All turn to face the Deacon.*



## THE GOSPEL READING

*The Deacon says:*

The Lord be with you **and with thy spirit.**

Hear the Gospel of our Lord, Jesus Christ, according to John.

**Glory be to thee, O Lord.**

Jesus said to his disciples: "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "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.

*At the end:*

*John 14: 1-14*

This is the Gospel of the Lord.

**Praise be to thee, O Christ.**

## THE SERMON

The Reverend Alan Gyle

*Vicar*

## 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.**

*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 is censed.*

**THE COLLECTION HYMN**

**I heard the voice of Jesus say,  
"Come unto me and rest;  
lay down, thou weary one, lay down  
thy head upon my breast."  
I came to Jesus as I was,  
Weary and worn and sad;  
I found in him a resting place,  
and he has made me glad.**

**I heard the voice of Jesus say,  
"Behold, I freely give  
the living water; thirsty one,  
stoop down and drink, and live."  
I came to Jesus, and I drank  
of that life-giving stream;  
my thirst was quenched, my soul revived,  
and now I live in him.**

**I heard the voice of Jesus say,  
"I am this dark world's light;  
look unto me, thy morn shall rise,  
and all thy day be bright."  
I looked to Jesus, and I found  
in him my Star, my Sun;  
and in that light of life I'll walk  
till travelling days are done.**

*Words: Horatius Bonar (1808-89)*

*Music: 'Kingsfold' adapted from an English folk song by Ralph Vaughan Williams (1872-1958)*

*All sit.*

*The choir sings:*

### OFFERTORY MOTET

Verleih uns Frieden gnädiglich,  
Herr Gott, zu unsern Zeiten.  
Es ist doch ja kein anderer nicht,  
der für uns könnte streiten,  
denn du, unser Gott, alleine.

*In these our days so perilous,  
Lord, peace in mercy send us;  
No God but thee can fight for us,  
No God but thee defend us;  
Thou our only God and Saviour.*

*Words Martin Luther's translation of Da pacem, Domine.  
Music: Felix Mendelssohn (1809-1847)*

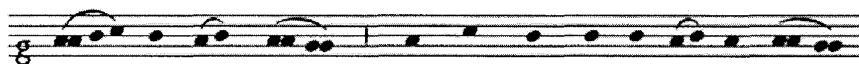
*When the Thurifer approaches, all stand to be censed.  
After being censed, all remain standing for the Eucharistic Prayer.*

## THE EUCHARISTIC PRAYER

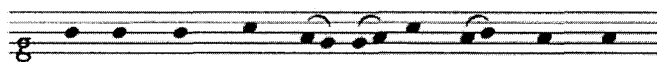
*The Celebrant sings:*      *All respond:*



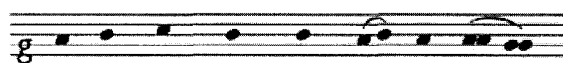
The Lord be with you *R.* and with thy spi-rit.



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.*

*Messe Solenelle – Louis Vierne (1870 – 1937)*

*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.

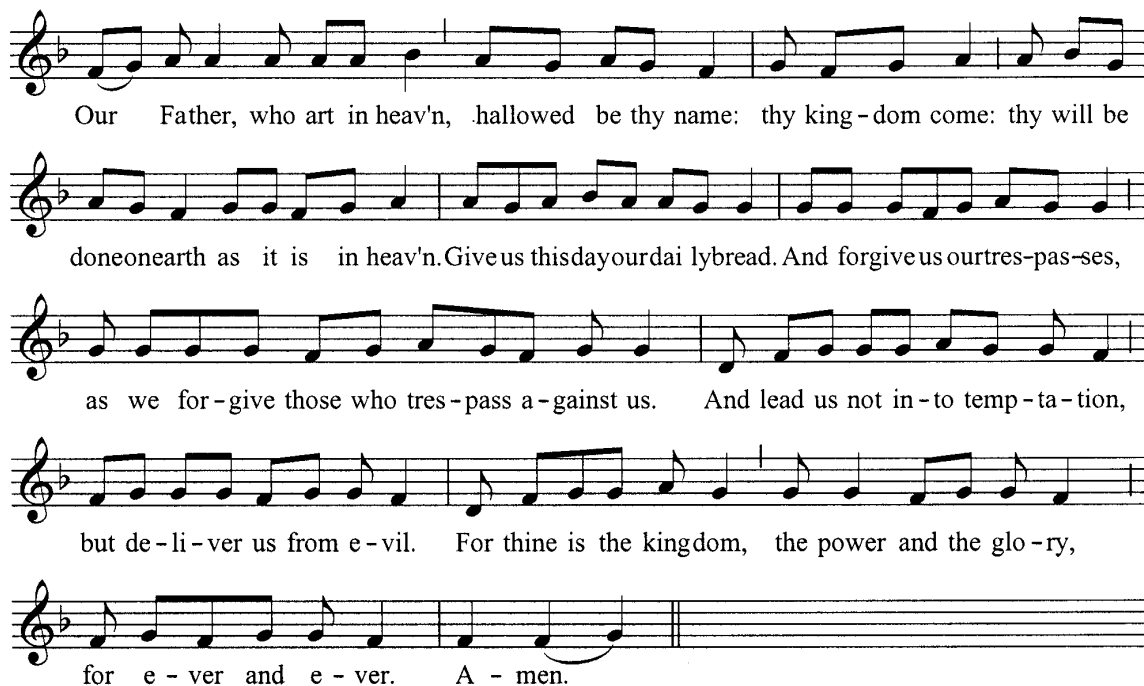
*All sing, boldly:*   **Amen.**

## 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.*

*Messe Solenne – Louis Vierne (1870 – 1937)*

## ANTHEM DURING COMMUNION

O salutaris hostia quae caeli pandis ostium,  
bella premunt hostilia: da robur, fer auxilium  
Uni trinoque Domino sit sempiterna gloria,  
qui vitam sine termino nobis donet in patria.

*O saving victim who opens the gate of heaven,  
hostile wars press on us: give strength, bring aid.  
To the Lord, three in one, be everlasting glory,  
for life without end he gives us in (his) Kingdom.*

*Music: Edward Elgar (1857-1934)*

## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.

*All kneel.*

Eternal God, whose Son Jesus Christ is the way, the truth and the life:  
grant us grace to walk in his way, to rejoice in his truth,  
and to share his risen life; who liveth and reigneth, now and for ever.  
**Amen.**

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

THE CONCLUDING HYMN

Thine forever! God of love,  
hear us from thy throne above;  
thine forever may we be  
here and in eternity.

Thine forever! O how blest  
they who find in thee their rest!  
Saviour, Guardian, heavenly Friend,  
O defend us to the end.

Thine forever! Lord of life,  
shield us through our earthly strife;  
thou, the Life, the Truth, the Way,  
guide us to the realms of day.

Thine forever! Saviour, keep  
these thy frail and trembling sheep,  
safe alone beneath thy care,  
let us all thy goodness share.

Thine forever! Thou our Guide,  
all our wants by thee supplied,  
all our sins by thee forgiven,  
led by Thee from earth to heaven.

*Words: Mary Maude (1816-1913)*

*Music: 'Newington', Archbishop William Maclagan (1826-1910)*

*All remain standing.*

THE BLESSING & THE DISMISSAL

*The Celebrant says:*

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*

Final, from Symphony 3 op. 28

*Louis Vierne (1870 – 1937)*

*All remain standing as the Servers and Sacred Ministers depart.*

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**Acts 7:55-60**

As the community grew, the need for leaders in addition to the apostles was recognized (6:1), so seven were chosen to attend to social-service and administrative functions ("daily distribution of food"), of whom Stephen, "a man full of faith and the Holy Spirit" (6:5), was one. He "did great wonders and signs among the people" (6:8), and as his defence when brought before a sanhedrin on charges of blasphemy shows (7:2-53), he was a great teacher as well. He foresaw that Jesus would "change the customs" (6:14), especially that the Temple would no longer be the centre of worship – God can be worshipped anywhere. He has accused all Israel, both present generations and past, of obstinate resistance to God's commands; he has stated that God repeatedly sent prophets to correct their ways, but they rejected, persecuted (and murdered) these prophets "who foretold the coming of the Righteous One" (7:52) – for which God punished them by ending the kingdoms of Israel and Judah and by exiling them. They have now betrayed and murdered "the Son of Man" (7:56), Jesus.

Now he receives confirmation of his insights through a vision of Jesus exalted at God's "right hand". But the mob purposely avoids listening to him: they cover their ears (7:57). Victims were dragged out of the city (7:58) and pushed over a ledge, to be crushed and buried by heavy stones hurled down upon them. "The witnesses" were legally required to cast the first stones. Stephen's words (7:59-60) echo those of Jesus on the cross: he intercedes for his murderers as Jesus did. We meet "Saul" (v. 58, Paul) for the first time: 8:1a says "And Saul approved of their killing him". With the stoning of Stephen, animosity to the Church in Jerusalem reaches its peak. In Chapter 8, spreading of the good news to non-Jewish areas begins.

**Psalm 31:1-5**

Illness, persecution and separation from God were seen as allied concepts; all three involved losing face, "shame". The psalmist prays that God, ultimate rectitude ("righteousness") and reliability ("rock", vv. 2-3, "fortress"), will show him his ways (or perhaps the psalmist recalls a past time.) He feels as though a "net" (v. 4) waits to ensnare him – either of death, or of his enemies. Jesus quoted v. 5 just before he died: into your care I commit my very being: an expression of supreme confidence. God has made the psalmist whole, restored him to union with God.

**1 Peter 2:2-10**

It seems that the first readers were recent converts to the faith, "newborn infants". If they have had a genuine conversion experience ("tasted ...", v. 3), may they enjoy God's nourishment ("spiritual milk", v. 2) as an aid to growing into the salvation Christ brought us. In vv. 4-5, the author uses two metaphors for believers:

- as living stones making up God's building, "spiritual house", and
- as a "priesthood" dedicated to God ("holy") presenting lives of faith and love ("sacrifices") to him on behalf of all humans.

Christ is the "living stone", the cornerstone, the foundation of the building, the Church.

The author then shows that Psalms, Isaiah and Hosea foretell this building image of Christ, Christians and the Church (vv. 6-8). In v. 7, Christ is the "stone"; he is rejected

by the community's pagan persecutors but to us he is of great value ("precious"). Their rejection was ordained by God before time ("as they were destined ...", v. 8). In v. 9, the terms used of Christians are all from the Old Testament – where they refer to Israel. The Church, the new Israel, is "chosen" by God to proclaim Christ's death and resurrection ("mighty acts [of God]"); it is God who chose the new Christians for conversion from paganism, "out of darkness into ... light". In baptism, they have come from having no relationship to God ("not a people", v. 10) to being "God's people", to receiving God's gift of "mercy".

### **John 14:1-14**

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). He will return to take them there, a place where there is ample room ("many dwelling places"). Thomas is logical, and bewildered. Jesus is the road map, "the way" (v. 6); he is ultimate "truth" and the source of "life" itself. Access to God is only through him. Being both God and human, to know him is to know the Father. Knowing him, they are already getting to know the Father and "have seen him" (v. 7) in Jesus.

Philip shows by his question in v. 8 that he still does not understand ("know") Jesus, for Jesus is the revelation of God. The Son is present ("dwells", v. 10) in the Father, and the Father in the Son. Father and Son are one and the same. 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), including miracles.

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 ("in my name", v. 14), God will do whatever the faithful ask.

**Messe Solenelle – Louis Vierne (1870 – 1937)**

Louis Vierne was a French organist and composer, nearly blind from congenital cataracts, but at an early age he was discovered to have a gift for music. He had an elegant, clean style of writing, and his harmonic language was romantically rich. Written in 1900 for organ and a four-part choir, his *Messe Solenelle* is one of his most performed choral works. There is a continual sense of forward momentum in the Kyrie, Gloria and Sanctus due to the propulsive rhythmic feature in the organ accompaniment. Vierne allows himself more time than other composers of his era – more time for thematic development and for imaginative expression. There are slight contrasts between each section, the most noticeable being between the triumphant Sanctus followed by the mysterious harmonies of the Benedictus. The long-breathed phrases of the Agnus Dei echoing from the choir to the organ, grow into a wonderfully serene conclusion.

**Verleih' uns Frieden – Felix Mendelssohn Bartholdy (1809 – 1847)**

During the months between May 1830 and October 1831 Mendelssohn undertook a gruelling tour including travelling through Munich, Salzburg, Vienna, Venice, Rome, Pompeii and Milan. By far the longest stay was in Rome (for five months) and it was there that he composed this prayer for peace, dated 10th February 1831. *Verleih' uns Frieden* was composed during the composer's first flush of public success – including the undisputed masterpieces such as the String Octet and the Overture to *A Midsummer Night's Dream*. This magical motet, originally scored for two flutes, two clarinets, two bassoons, strings and organ, is a continuous, three-verse setting in four parts. The floated introduction leads directly into the gently meditative first verse set for basses alone. Only the last verse employs the full forces available, and does so with a healthy warmth of expression that leaves one in no doubt that ultimate peace cannot be too distant.

**O salutaris hostia – Edward Elgar (1857 – 1934)**

Sir Edward Elgar, born in Worcester, grew to be one of England's most prolific composers, most famous for his *Enigma Variations*, the *Pomp and Circumstance* marches, violin and 'cello concertos, and his two Symphonies. Although Elgar is often regarded as a typically English composer, most of his influences were not from England, but from continental Europe. Although he had not yet broken through to an international audience with the *Enigma Variations* and the *Pomp and Circumstance* marches, Elgar was already making a name for himself in England when he was asked for a musical contribution to the upcoming Diamond Jubilee of Queen Victoria. Composed in 1880 and the early stages of his career, Elgar's *O salutaris hostia* is one of three settings of these words. This strophic setting of a Gregorian hymn was made for service use at St. George's, and is perhaps reassuring to us of the choral standard they achieved.

## **Final, from Symphony 3 op. 28 – Louis Vierne (1870 – 1937)**

Louis Vierne studied at the Paris Conservatoire, and went on to become Widor's assistant in Saint-Sulpice (Paris) and later served as the organist at the cathedral of Notre-Dame de Paris. Vierne suffered a stroke or a heart attack during his 1750th organ recital at Notre-Dame, thus full-filling his lifelong dream – to die at the console of the great organ of Notre-Dame. He was considered one of the greatest musical improvisers of his generation. Vierne's powerful and magnificent Final of masculine assertiveness brings his third symphony to an exhilarating close. Vierne's symphonies as a whole announced the startling emergence of a major compositional voice that was mostly created by his first symphonies and set the pattern for the five organ symphonies that were to follow, including this third symphony; the suite-like succession of movements in which confessional moments of disconcerting intimacy are juxtaposed with manifestations of eerie fantasy and virtuoso movements of tremendous power.

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*Stephen Farr*

#### **ASSISTANT DIRECTOR OF MUSIC**

*Jeremy Cole*

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## **THE BERKELEY**

KNIGHTSBRIDGE LONDON

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