



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist

The Seventh Sunday of Easter
Sunday 1st June 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:
Detail from The Ascension Window,
St James's Church, Staveley.
Edward Burne Jones (1833-98)*

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

O worship the King,
all glorious above!
O gratefully sing
his power and his love!
Our shield and defender,
the Ancient of Days,
pavilioned in splendour,
and girded with praise.

O tell of his might!
O sing of his grace!
Whose robe is the light,
whose canopy space.
His chariots of wrath
the deep thunderclouds form,
and dark is his path
on the wings of the storm.

The earth, with its store
of wonders untold,
Almighty, thy power
hath founded of old,
hath 'stablished it fast
by a changeless decree,
and round it hath cast,
like a mantle, the sea.

O measureless Might,
ineffable Love,
while angels delight
to worship thee above,
the humbler creation,
though feeble their lays,
with true adoration
shall all sing thy praise.

Words: Robert Grant (1779-1838)

Music: 'Hanover', William Croft (1678-1727)

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

Alleluia! Christ is risen.
He is risen indeed. Alleluia!

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

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

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, *Lord have mercy,*
Christe eleison, *Christ have mercy,*
Kyrie eleison. *Lord have mercy.*

*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.

Music: Missa Ascendens Christus in altum - Tomás Luis de Victoria (1548-1611)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

Thereafter, he sings:

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven:
we beseech thee, leave us not comfortless,
but send to us thine Holy Spirit to comfort us
and exalt us unto the same place
whither our Saviour Christ is gone before;
who liveth and reigneth with thee, in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

All sit.

THE FIRST READING

The Acts of the Apostles 1: 6-14

So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.'

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

Let God arise, and let his enemies be scattered :

let them also that hate him flee before him.

Like as the smoke vanisheth, so shalt thou drive them away :

and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

But let the righteous be glad and rejoice before God :

let them also be merry and joyful.

O sing unto God, and sing praises unto his Name :

magnify him that rideth upon the heavens, as it were upon an horse; praise him in his name and rejoice before him.

He is a Father of the fatherless, and defendeth the cause of the widows :

even God in his holy habitation.

He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity :

but letteth the runagates continue in scarceness.
Sing unto God, O ye kingdoms of the earth :
O sing praises unto the Lord;
Who sitteth in the heavens over all from the beginning :
lo, he doth send out his voice, yea, and that a mighty voice.
Ascribe ye the power to God over Israel :
his worship, and strength is in the clouds.
O God, wonderful art thou in thy holy places :
even the God of Israel; he will give strength and power unto his people;
blessed be God.

from Psalm 68

THE SECOND READING

The First Letter of Peter 4:12-14; 5:6-11

Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice in so far as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you.

Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves; keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters throughout the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power for ever and ever. Amen.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Thy kingdom come, O God!
Thy rule, O Christ begin!
Break with thine iron rod
the tyrannies of sin!**

Where is thy reign of peace,
and purity and love?
When shall all hatred cease,
as in the realms above?

When comes the promised time
that war shall be no more,
oppression, lust, and crime
shall flee thy face before?

We pray thee, Lord, arise,
and come in thy great might;
revive our longing eyes,
which languish for thy sight.

O'er lands both near and far
thick darkness broodeth yet:
arise, O Morning Star,
arise, and never set!

*Words: Lewis Hensley (1824-1905)
Music: 'St Cecilia', L. G. Haynes (1836-83)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

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

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

Glory be to thee, O Lord.

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.

John 17: 1-11

At the end:

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Alan Gyle

Vicar

Silence is kept.

THE CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,**

being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.

All remain standing.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.
All kneel. Either of the following responses may be used:

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

For the departed, these words may be used:

Rest eternal grant unto them, O Lord **and let light perpetual shine upon them.**

May they rest in peace **and rise in glory.**

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

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

All sit.

THE BANNES OF MARRIAGE & THE NOTICES

THE PEACE

The Celebrant says:

God has made us one in Christ.

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

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

The Deacon says:

Let us offer one another a sign of peace.

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

The Liturgy of the Sacrament

THE OFFERTORY

The gifts of the people are carried to the altar and presented.

A collection is taken to support our work, ministry and charitable giving.

Please use the Gift Aid envelopes provided, remembering to fill in all the details.

The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party is censed.

THE COLLECTION HYMN

**Eternal Monarch, King most high,
Whose blood hath brought redemption nigh,
By whom the death of Death was wrought,
And conquering grace's battle fought.**

**Ascending to the throne of might,
And seated at the Father's right,
All power in heaven is Jesu's own,
That here his manhood had not known.**

**Yea, angels tremble when they see
How changed is our humanity;
That flesh hath purged what flesh had stained,
And God, the flesh of God, hath reigned.**

**O risen Christ, ascended Lord,
All praise to thee let earth accord,
Who art, while endless ages run,
With Father and with Spirit One. Amen.**

Words: 5th century Latin, tr. J.M. Neale (1818-1866)

Music: 'Gonfalon Royal', Percy Buck (1871-1947)

All sit.

The choir sings:

OFFERTORY MOTET

O clap your hands together, all ye people. O sing unto
God with the voice of melody.

For the Lord is high, and to be feared, he is the great
King upon all the earth.

He shall subdue the people under us and the nations
under our feet.

He shall choose out an heritage for us, even the
worship of Jacob, whom he loved.

God is gone up with a merry noise and the Lord with
the sound of the trump.

O sing praises, sing praises unto our God. O sing
praises, sing praises unto our King.

For God is the King of all the earth, sing ye praises
with understanding.

God reigneth over the heathen; God sitteth upon his
holy seat.

For God, which is very high exalted, doth defend the
earth, as it were with a shield.

Words: from Psalm 47

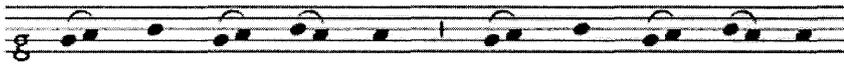
Music: Orlando Gibbons (1583-1625)

When the Thurifer approaches, all stand to be censed.

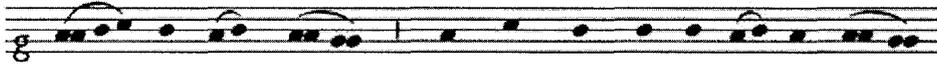
After being censed, all remain standing for the Eucharistic Prayer.

THE EUCHARISTIC PRAYER

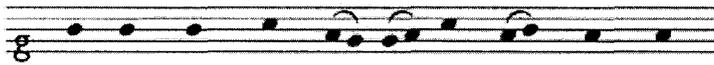
The Celebrant sings: *All respond:*



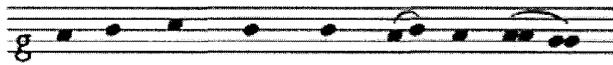
The Lord be with you *R.* and with thy spi-rit.



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:

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 Ascendens Christus in altum - Tomás Luis de Victoria (1548-1611)

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.

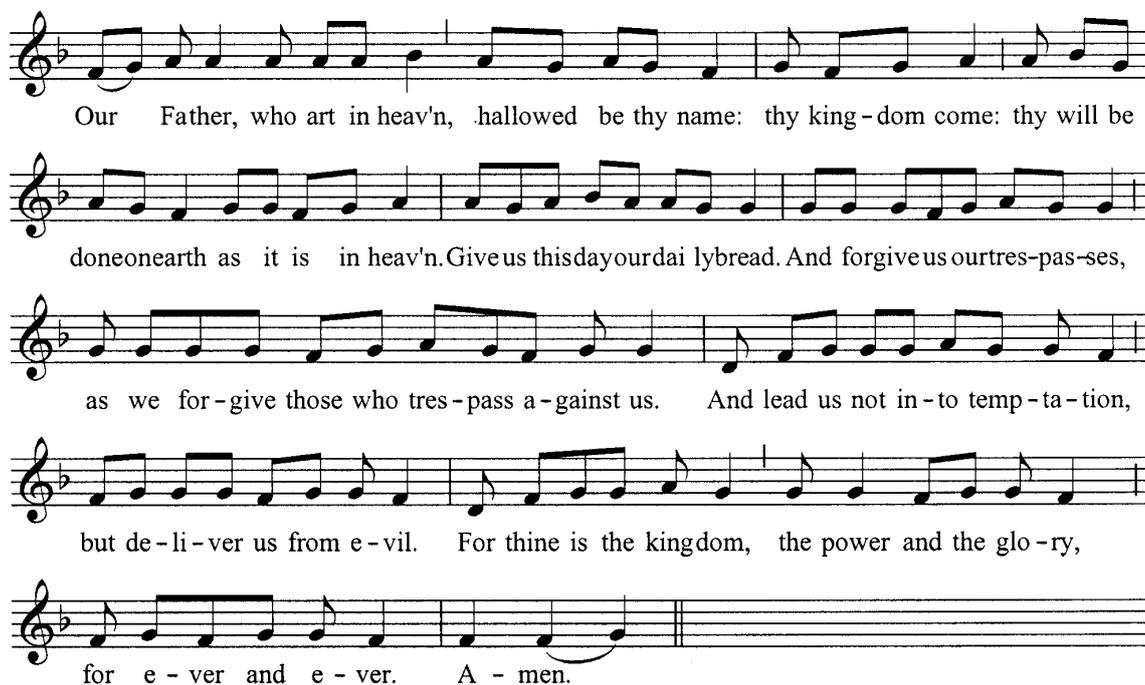
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,
by whom, and with whom, 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.*

COMMUNION ANTHEM

Ascendit Deus in jubilatione,
et Dominus in voce tubae.
Dedit dona hominibus.
Alleluia.
Dominus in caelo paravit sedem suam.
Alleluia.

*God is gone up with a merry noise,
and the Lord with the sound of the trumpet.
He gave gifts to men.
Alleluia.
The Lord hath prepared his seat in heaven.
Alleluia.*

*Words: from psalms 47 & 103
Music: Peter Philips (1561-1628)*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

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

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

The Concluding Rite

THE CONCLUDING HYMN

**Hark, what a sound, and too divine for hearing,
stirs on the earth and trembles in the air!
Is it the thunder of the Lord's appearing?
Is it the music of his people's prayer?**

**Surely he cometh, and a thousand voices
shout to the saints and to the deaf and dumb;
surely he cometh, and the earth rejoices,
glad in his coming who hath sworn, I come.**

**This hath he done, and shall we not adore him?
This shall he do, and can we still despair?
Come, let us quickly fling ourselves before him,
cast at his feet the burden of our care.**

**Yea, through life, death, through sorrow and through sinning,
he shall suffice me, for he hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.**

*Words: Frederick W. H. Myers (1843-1901)
Tune: 'Highwood' R. R. Terry (1865-1938)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, our ascended King,
pour upon you the abundance of his gifts
and bring you to reign with him in glory;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Deacon sings:

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

ORGAN VOLUNTARY

played by Jeremy Cole

Toccata from Suite Op.5
Maurice Duruflé (1902-1986)

All remain standing as the Servers and Sacred Ministers depart.

Acts 1: 6-14

Acts is addressed to "Theophilus" (v. 1, lover of God) as is Luke. Jesus has risen from death; in Luke 24:42-43, he has eaten "broiled fish" in the presence of the disciples. In Luke 24:44-53, Jesus has told them that

"you are witnesses to these things": that he died and rose to life again; and he is sending upon them "what my Father promised".

He has implied that this gift will come to them in Jerusalem (as Acts 1:4 says clearly). He has led them to Bethany (near Jerusalem) and "was carried up into heaven"; then they "returned to Jerusalem".

Acts backtracks: vv. 3-5 say that Jesus "presented himself alive ... during forty days"; "not many days from now" they will receive the Holy Spirit – at Pentecost, the fiftieth day since Easter. Together in Jerusalem, the disciples ask: what will happen in this new era?: either: when will you restore independence to Israel? or is the end of time at hand? Jesus answers (v. 7):

- only God knows the steps towards the end "times" and the opportune moments ("periods");
- the gift, the "Holy Spirit" (v. 8) will give you "power" to spread the good news;
- not only in Israel but "to the ends of the earth".

Vv. 9-10 tell of Jesus' ascension, a clearly visible event set in a historical context. (Note the five words about seeing.) The "cloud" in Elijah's ascension and in Jesus' is a sign of God's presence. But the event goes beyond the physical; it needs interpretation by "two men ...", messengers from God: Jesus' return will be a divine intervention in human affairs. Bethany and the Mount of Olives ("Olivet", v. 12) are adjacent and close to Jerusalem. The eleven disciples possibly return to the site of the Last Supper, "the room upstairs" (v. 13). The band devoted to Jesus now includes "certain women" (v. 14) and Jesus' brothers. ("Judas", v. 13, is not Iscariot.) They meet for liturgical prayer on a regular basis, probably following Temple practices.

Psalm 68

Difficult to interpret, this psalm seems to have accompanied a liturgy (drama) in the Temple depicting the movement of the Israelites from before "Sinai" (v. 8) to Jerusalem (where God dwells, v. 17). It consists of snippets, each a few verses long, commemorating God's championship of Israel. V. 1 echoes Moses' words whenever the Ark was moved (see Numbers 10:35). "As wax melts ..." (v. 2) is the language of God's presence. In Canaanite culture, the storm god, Baal, "rides upon the clouds" (v. 4); here God does so (see also v. 33). He is saviour of the needy and persecutor of the ungodly (vv. 5-6). Judges 5:4-5 also associates earthquakes and deluges with Sinai; water was (and is) valuable in Palestine (vv. 8-10). God's "voice" (v. 33) is probably thunder, a sign of his "power" (vv. 34, 35). May all people everywhere ("kingdoms of the earth", v. 32) praise God! To the early church, this psalm foretold the ascension of Christ.

1 Peter 4. 12-14; 5. 6-11

In the final verses of the letter, the author exhorts his readers (who are being persecuted at least to the extent of being made to feel inferior) to accept their "ordeal" as something to be expected and as testing their mettle. Christ is not just an example of suffering-for-doing-good; they are to rejoice that in suffering they actually share in his sufferings. This is preparation for union with him when he comes again ("when his glory is revealed", 4:13). They are indeed fortunate ("blessed", 4:14) that the Spirit, the source of oneness with God ("glory") is with them. For a Christian, to suffer for doing good is not a "disgrace" (4:16). Their suffering is in fact the start of end-time judgement. How much worse off will be those who do not "obey" (4:17) Christ's message! So entrust yourselves to God. In the conclusion, the author addresses fellow "elders" (5:1) as one who shares in the certain hope of Christ's return. He exhorts the leaders to:

care for the faithful,
oversee them in doctrine and discipline,
treat them as equals, and
be examples to them.

All the faithful must make effort to "humble yourselves" (5:6) before God, who is always the great deliverer and to whom you owe obedience ("mighty hand"), so that in God's time ("due time") you will be brought into full union with him. Trust in God (5:7). Remain "alert" (5:8) for evil is always trying to divert you from God's ways! Others also suffer as you do (5:9b). Your suffering will be brief; then God who has called you to eternal life will give you strength and the status due to you ("establish", 5:10).

John 17. 1-11

Jesus has just ended his instructions to his disciples; he has concluded with "In the world you face persecution. But take courage; I have conquered the world!" Now he prays to the Father. He summarizes the significance of his life. The time appointed by God for his departure (crucifixion, resurrection and ascension) has come. Glory can be defined as divine heavenly splendour where heaven is the state of ultimate good and love existing outside of time. In v. 1, the Father giving this splendour to the Son adds to the Father's splendour because of the "authority" (v. 2) given to the Son over humans, especially "to give eternal life" to us. V. 3 explains that "eternal life" is knowing the Father and the Son intimately. Vv. 4-5 state how the Son adds to the splendour of the Father (by completing his assigned task) and how the Father adds to the Son's splendour: by restoring him to the Father's "presence", to heaven – a state he enjoyed before God's creative act. V.6 expands on "the work" (v. 4) the Son has done: to make the Father's character and person ("name", v. 6) known to those chosen by the Father. These elect are the mutual possession of Father and Son; these have been faithful to God's "word", his command. Vv. 7-8 expand on keeping the Father's word: the disciples know that:

- the Father is the source of all that the Son has been given;
- Jesus is from (out of) the Father; and
- the Father sent him into the world.

Looking forward to the time after his departure, Jesus asks the Father to “protect” (v. 11) the disciples from evil influences in the alien “world”, that they may have a unity modelled on that of the Father and the Son.

NOTES ON THE MUSIC

Missa Ascendens Christus in altum and *Ascendens Christus in altum* –

Tomás Luis de Victoria (1548-1611)

Victoria was born in Ávila, Spain, in 1548. He is considered, with Giovanni Palestrina, one of the supreme contrapuntists of the 16th Century, and his style is also coloured by the dramatic vigour associated with his nationality. Victoria wrote solely for the church, including settings of all the hymns in the Roman Catholic liturgical year as well as over twenty Mass settings. A majority of these masses are so-called parody or paraphrase settings, meaning that their main melodic themes are either taken from previously written works or from plainchant. *Missa Ascendens Christus* is one. Ávila, incidentally, is also the birth place of Priscillian, the first person to be executed for heresy. He was an immensely popular figure in his day, renowned for asceticism, but his insistence on celibacy appears to have alienated the affections of his brother clergy, who had him beheaded in Trier in the year 385. His cult, nevertheless, continued until the sixth century, and it is sometimes held that the bones venerated in Santiago di Compostella are not those of the Apostle James, but his.

***O clap your hands* - Orlando Gibbons (1583-1625)**

Orlando Gibbons belongs to the generation of English composers that followed that of William Byrd, forty years his senior, who had died in 1623. He was a chorister at King's College, Cambridge, where his elder brother was Master of the Choristers, and later became a gentleman of the Chapel Royal, which he served as an organist, before adding the position of organist at Westminster Abbey. He wrote music for the Church of England, madrigals, consort music and keyboard works and some forty anthems. *O clap your hands*, an eight part setting of Psalm 47, dates from 1622 and formed the composer's successful DMus submission to Oxford University. Alas, Dr Gibbons' enjoyment of this academic distinction was short lived: three years later, while visiting Canterbury Cathedral, he suffered an apoplexy and dropped down dead. May this mournful example impress on our minds the fleeting character of worldly pomps.

Ascendit Deus – Peter Phillips (1561 – 1628)

Phillips was an English composer and organist who spent most of his working life in Belgium. He was one of the most prolific northern composers of Latin sacred choral music, with a few hundred surviving motets. These motets contain something of the 'English' style in that they are all written with organ accompaniment (though often only used for practice); his style of vocal composition, however, is more in keeping with the great continental masters of the period, such as Lassus. Written in 1612, **Ascendit Deus**, for five voices, shows exultation in the music that reflects the jubilation of the text. Antiphonal exchange between the voices highlights Phillips' mastery for writing in the contrapuntal style. The Alleluias at the end, however, are homophonic (chordal) creating a strong, affirmative conclusion.

Toccata, from Suite Op. 5 – Maurice Duruflé (1902 – 1986)

Duruflé was a French composer and organist who studied at the Paris Conservatoire – later becoming Professor of Harmony there in 1943. He was appointed the assistant organist to Louis Vierne at Saint-Sulpice, Paris, in 1927. Duruflé's Suite, Op. 5, represents one of the high points in the composer's substantial output for the organ and, like his other works, makes considerable demands on the player. The final **Toccata**, one of the most difficult pieces in the organ repertoire, is a sonic whirlwind that avoids the use of consistent patterns of fast notes that usually characterise many French organ toccatas; instead, it unfolds in a more improvisatory spirit.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

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KNIGHTSBRIDGE LONDON

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