



St Paul's Church, Knightsbridge
The Diocese of London



**The Solemn Eucharist
of Pentecost**

Sunday 8th 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:
Pentecost: El Greco*

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

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

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

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

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

Text: Michael Hewlett (1916-2000)

Music: 'Neander', melody set to Unser Herrscher by Joachim Neander (1650-80)

THE 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:

What God has prepared for those who love him,
he has revealed to us through the Spirit;
for the Spirit searches everything.

Therefore, let us in penitence open our hearts to the Lord,
who has prepared good things for those who love him.

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.

After the Gloria has been intoned, all sit, taking their lead from the celebrant. The choir sings:

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 Dum complerentur: Tomás Luis de Victoria (1548 - 1611)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Thereafter, he sings:

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

Amen.

All sit.

THE FIRST READING

The Acts of the Apostles 2: 1-21

A reading from the Acts of the Apostles.

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

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

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

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

O Lord, how manifold are your works!
In wisdom you have made them all :
the earth is full of your creatures.

Yonder is the sea, great and wide,
creeping things innumerable are there :
living things both small and great.

There go the ships :
and Leviathan that you formed to sport in it.

These all look to you :
to give them their food in due season;

when you give to them, they gather it up :
when you open your hand, they are filled with good things.

When you hide your face, they are dismayed :
when you take away their breath, they die
and return to their dust.

When you send forth your spirit, they are created :
and you renew the face of the ground.

May the glory of the Lord endure for ever :
may the Lord rejoice in his works;

who looks on the earth and it trembles :
who touches the mountains and they smoke.

I will sing to the Lord as long as I live :
I will sing praise to my God while I have being.

May my meditation be pleasing to him :
for I rejoice in the Lord.

Let sinners be consumed from the earth :
and let the wicked be no more.

Bless the Lord, O my soul :
Praise the Lord!

from Psalm 104

THE SECOND READING

1 Corinthians 12. 3b-13

A reading from the first letter of Saint Paul to the Corinthians.

I want you to understand that no one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

This is the word of the Lord.

Thanks be to God.

THE GRADUAL HYMN

**Holy Spirit, come, confirm us
In the truth that Christ makes known;
We have faith and understanding
Through your helping gifts alone.**

**Holy Spirit, come, console us,
Come as Advocate to plead,
Loving Spirit from the Father,
Grant in Christ the help we need.**

**Holy Spirit, come, renew us,
Come yourself to make us live;
Holy through your loving presence,
Holy through the gifts you give.**

**Holy Spirit, come, possess us,
You the Love of Three in One,
Holy Spirit of the Father,
Holy Spirit of the Son.**

Words: Brian Foley (b. 1919)

Tune: 'All for Jesus', John Stainer (1840-1901)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you
and with thy spirit.

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

Glory be to thee, O Lord.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

John 20: 19-23

At the end:

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

Rejoicing in the glorious Ascension, let us pray to the Lord.

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:

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

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

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

*A collection is taken to support our work, ministry and charitable giving.
Please use the Gift Aid envelopes provided, remembering to fill in all the details.*

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

THE COLLECTION HYMN

**Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.**

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

**Breathe on me, Breath of God,
Till I am wholly thine,
Until this earthly part of me
Glows with thy fire divine.**

**Breathe on me, Breath of God,
So shall I never die,
But live with thee the perfect life
Of thine eternity**

*Words: Edwin Hatch (1835-89)
Music: 'Carlisle', Charles Lockhart (1745-1815)*

All sit.

The choir sings:

OFFERTORY ANTHEM

Dum complerentur
Giovanni Pierluigi da Palestrina (1526 – 1594)

Dum complerentur dies Pentecostes,
erant omnes pariter dicentes, alleluia,
et subito factus est sonus de coelo, alleluia,
tamquam spiritus vehementis,
et replevit totam domum, alleluia.
Dum ergo essent in unum discipuli congregati, propter metum
iudæorum,
sonus repente de coelo venit super eos,
tamquam spiritus vehementis,
et replevit totam domum, alleluia.

*When the Day of Pentecost had fully come,
they were all with one accord in one place, saying: alleluia.
And suddenly there came a sound from heaven, alleluia,
as of a rushing mighty wind,
and it filled the whole house where they were sitting, alleluia.
When therefore the disciples were gathered together in one for fear of the Jews,
a sound from heaven came upon them,
as of a rushing mighty wind,
and it filled the whole house where they were sitting, alleluia.*

Acts 2: 1-2; John 20: 19 (adapted)

*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:



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.**

All respond:

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:

The choir sings:

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

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

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

The prayer continues:

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

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:
Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

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

Let us proclaim the mystery of faith;

Christ has died.

Christ is risen.

Christ will come again.

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

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

Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

Let us pray with confidence as our Saviour has taught us.

All sing:

Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be
 done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses,
 as we for-give those who tres-pass a-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, Donna 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 thy peace.*

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

COMMUNION ANTHEM
by Johannes Eccard (1553-1611)

Der heilig Geist vom Himmel kam,
mit Brausen das ganz Haus einnahm,
darin die Jünger sassen;
Gott wollt sie nicht verlassen.

O welch ein selig Fest
ist der Pfingsttag gewest!
Got sende noch jetztund
in unser Herz und Mund
sein heil'gen Geist!
Das sei ja, das sei ja, etc.
so singen wir Halleluja!

....

Sie predigten in mancher Sprach',
durch Gottes Geist Wunder geschach,
viel Völker das Wort hörten,
und sich zum Herrn bekehrten.
O welch ein selig Fest, etc.

*The Holy Spirit came from heaven,
And with power from on high embraced the whole house,
in which sat the disciples;
God will not leave them.*

*O what a blessed festival
is the day of Pentecost!
God still sends to our hearts and mouths
his Holy Spirit!
Because it is so, we sing Alleluia!*

...

*They preached in many languages',
enabled by God's Spirit,
that many nations could hear the word,
and might be converted unto the Lord.
O what a blessed festival, etc.*

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

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

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

The Concluding Rite

THE CONCLUDING HYMN

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

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

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

Ready for all thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make my sacrifice complete.

*Words: Charles Wesley (1810-76)
Music: 'Hereford', Samuel Sebastian Wesley (1707-88)*

All remain standing.

THE BLESSING & THE DISMISSAL

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*

Komm, Heiliger Geist BWV 651
Johann Sebastian Bach (1685-1750)

All remain standing as the Servers and Sacred Ministers depart.

NOTES ON THE READINGS

Acts 2:1-21

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

been fulfilled for “came” – the coming of the Holy Spirit is fulfilment.

Look at the manner in which the Holy Spirit comes: the sound is “like the rush of a violent wind” (v. 2); and then, “divided tongues, as of fire” (v. 3). Luke attempts to describe the event in human terms, but it is never possible to explain a divine mystery: all we can do is say what it is like. The coming of the Holy Spirit is the gift inaugurating the final stage of the salvation story (or history, chronology); this era leads up to the end of time. His arrival is in fulfilment of Christ's promise, recorded in 1:8. Acts is about mission, about speaking, proclaiming, the good news to people everywhere, in languages (and language) they can understand; Luke tells us that the Holy Spirit is the driving force behind this work, e.g. in the story of the Ethiopian Eunuch, we read “the Spirit said to Philip ...” (8:29). They spoke “in other languages, as the Spirit gave them ability” (v. 4). Divided into nations in antiquity, now all humanity is one; now God is in our midst. The Spirit is the launching pad for this mission. The list in vv. 9-10 includes

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

1 Corinthians 12:3b-13

Early in this letter, Paul has noted that the Christians at Corinth "are not lacking in any spiritual gift" (1:7); even so, they appear to have written to him "concerning spiritual gifts" (v. 1): it seems that there are questions in the community. One gift is inspired speech. The tests for whether one speaks under the influence of the Holy Spirit are:

- that one accepts Christ's authority and pledges obedience to him, "Jesus is Lord" (v. 3) and

- that one does not curse Jesus (even under duress).

Speech that fails these tests is influenced by other (pagan, v. 2) spirits.

"Gifts" (v. 4) is widely defined, and includes "services" (v. 5, ministries) and "activities" (v. 6, operations). Note the suggestion of the Trinity: "same Spirit ... same Lord ... same God" (vv. 4-6), and note also:

- the Spirit himself is a gift of the Father;
- Christ was sent to serve or minister; and
- the Father is the source of all being and "activities".

With a common origin, all gifts are shown through the Holy Spirit, not for personal edification but "for the common good" (v. 7), for building up the Church. While the gifts in vv. 8-10 can be grouped, the precise meanings are uncertain:

- "wisdom ... knowledge ... faith";
- "healing ... working of miracles ... prophecy";
- "discernment ... tongues ... interpretation".

"Wisdom" and "knowledge" seem to be the ability to instruct; "faith" seems to be exceptionally deep faith – that God can do anything. "Discernment" is the ability to tell whether gifts genuinely come from God. "Tongues" may be unintelligible speech which needs "interpretation". Each of us receives a gift (perhaps not one listed); God chooses, not us. Finally, likening the Church to a "body" (v. 12), Christ's body, Paul says that:

- our God-given gifts contribute to the Church as a whole;
- baptism is through the "Spirit" (v. 13); and
- regardless of ethnic origin or social status, we are all empowered by the Holy Spirit.

John 20: 19-23

Early on Easter Day, Mary Magdalene has discovered that Jesus' body is missing from the tomb. There is a man standing nearby, whom she assumes is the gardener. When he speaks to her, she recognizes him as Jesus. She has told the disciples: "I have seen the Lord" (v. 18).

Jesus now appears to his disciples in his resurrection body: he bears the marks of his crucifixion, yet can pass through doors; he is truly alive. Earlier, he has said "[my] peace I leave with you" (14:27). As he has been sent into the world with the Father's authority, so he now sends out the disciples (and the Church) to continue his work (v. 21). To early Christians, Jesus' exaltation, his appearances and the giving of the Holy Spirit are one event. Conversion and baptism involve forgiveness of sins; those who reject the good news are not forgiven ("retained", v. 23).

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

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

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

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

Der Heilig Geist vom Himmel kam – Johannes Eccard (1553 – 1611)

Johannes Eccard was a German composer and Kapellmeister. He was an early principal conductor at the Berlin court chapel. Eccard's works consist solely of vocal compositions, such as songs, sacred cantatas and chorales for up to nine voices. Their polyphonic (contrapuntal) structure is a marvel of art, and at the same time his works are instinct with a spirit of true religious feeling. Eccard and his works are inseparably connected with the history of the Protestant Reformation. Here we hear Eccard's **Der Heilig Geist vom Himmel kam**, which is among the most performed of his works, along with 'When to the Temple Mary went'.

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

As an organist at Weimar, Bach was charged with providing a harmonic underpinning as those assembled at church services sang the Lutheran chorale tunes chosen for each day, Bach wrote out many of these harmonisations – in part as instruction for younger composers (they are still very much used for this purpose). In the early 1740s, while in Leipzig, Bach assembled a number of chorale preludes – possibly with the intention of publishing them as a set. These Achtzehn Choräle

(Eighteen Chorales) form an encyclopaedic collection of large-scale chorale preludes, in a variety of styles harking back to the previous century, which Bach gradually perfected during his career. The **Fantasia super Komm, Heiliger Geist, BWV 651** (Come, Holy Ghost) is an especially impressive, extended elaboration of the chorale melody, which is in the pedal. In comparison to other chorales from the Eighteen, the cantus firmus is treated in a less ornate fashion. Over the pedal chorale melody sweeps an exuberant toccata, conveying the 'rushing mighty wind' of the Holy Spirit; a second ornamented subject symbolises the Hallelujahs at the culmination of the hymn.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSITANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Georgina Sherriff

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.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

THE BERKELEY

KNIGHTSBRIDGE LONDON

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