

28th September 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:
'Philippians Word Cloud'*

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

**Ye watchers and ye holy ones,
bright seraphs, cherubim, and thrones,
raise the glad strain, Alleluia!
Cry out, dominions, principedoms, powers,
virtues, archangels, angels' choirs:
Alleluia!**

**O higher than the cherubim,
more glorious than the seraphim,
lead their praises, Alleluia!
Thou bearer of th' eternal Word,
most gracious, magnify the Lord:
Alleluia!**

**Respond, ye souls in endless rest,
ye patriarchs and prophets blest,
Alleluia! Alleluia!
Ye holy twelve, ye martyrs strong,
all saints triumphant, raise the song:
Alleluia!**

**O friends, in gladness let us sing,
supernal anthems echoing,
Alleluia! Alleluia!
To God the Father, God the Son,
and God the Spirit, Three in One:
Alleluia!**

*Words: John Athelstan Laurie Riley (1858-1945)
Music: 'Lasst Uns Erfreuen' from Geistliche Kirchengesange;
Harmony by Ralph Vaughan Williams*

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.

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:

God so loved the world that he gave his only Son Jesus Christ
to save us from our sins, to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

All kneel. A time of silence and recollection is kept.

**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

Kyrie eleison: Christe eleison: Kyrie eleison.
Lord have mercy: Christ have mercy: Lord have mercy.

All then stand for the intonation of the Gloria (after which we take our lead from the celebrant, and may sit until its end):

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 Sancti Johannis de Deo – Josef Haydn (1732-1809)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

God, who of thy generous mercy didst send the Holy Spirit
upon thy Church in the burning fire of thy love:
grant that thy people may be fervent
in the fellowship of the gospel
that, ever abiding in thee,
they may be found steadfast in faith and active in service;
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.

THE FIRST READING

Ezekiel 18: 1-4, 25-end

The word of the Lord came to me: What do you mean by repeating this proverb concerning the land of Israel, 'The parents have eaten sour grapes, and the children's teeth are set on edge'? As I live, says the Lord God, this proverb shall no more be used by you in Israel. Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die.

Yet you say, 'The way of the Lord is unfair.' Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. Yet the house of Israel says, 'The way of the Lord is unfair.' O house of Israel, are my ways unfair? Is it not your ways that are unfair?

Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Ad te, Domine, levavi.

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.
4 Lead me forth in thy truth, and learn me : for thou art the God of
my salvation; in thee hath been my hope all the day long.
5 Call to remembrance, O Lord, thy tender mercies : and thy loving-
kindnesses, which have been ever of old.
6 O remember not the sins and offences of my youth : but according
to thy mercy think thou upon me, O Lord, for thy goodness.
7 Gracious and righteous is the Lord therefore will he teach sinners
in the way.
8 Them that are meek shall he guide in judgement : and such as are
gentle, them shall he learn his way. *Psalms 25: 1-8*

THE SECOND READING

Philippians 2: 1-13

A reading from the epistle to the Philippians

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

Word of the Father, source of all things living,
Word once made flesh, our true and only Saviour,
Grow in our hearts, O seed of heaven's harvest,
Jesus, Redeemer.

Gospel from heaven, living Word incarnate,
Open our minds, Lord, teach us your true wisdom;
Lamp to our footsteps, scatter all our darkness,
Day-star of glory.

Lord of the faithful, guide us on our journey;
Pilgrims, we hunger for the life of heaven;
Jesus, our manna, feed us with your goodness,
Here and hereafter.

Words: G.B. Timms (b.1910)

Tune: 'Ad tuum nomen' from the Chartres Antiphoner, 1784

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Speak, Lord, for your servant is listening.

You have the words of eternal life.

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 Matthew.
Glory be to thee, O Lord.

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, 'By what authority are you doing these things, and who gave you this authority?' Jesus said to them, 'I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?' And they argued with one another, 'If we say, "From heaven", he will say to us, "Why then did you not believe him?" But if we say, "Of human origin", we are afraid of the crowd; for all regard John as a prophet.' So they answered Jesus, 'We do not know.' And he said to them, 'Neither will I tell you by what authority I am doing these things.

'What do you think? A man had two sons; he went to the first and said, "Son, go and work in the vineyard today." He answered, "I will not"; but later he changed his mind and went. The father went to the second and said the same; and he answered, "I go, sir"; but he did not go. Which of the two did the will of his father?' They said, 'The first.' Jesus said to them, 'Truly I tell you, the tax-collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax-collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

Matthew 21: 23-32

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Nick Mercer
*Vicar General to the London College of Bishops
and Honorary Assistant Priest*

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 NOTICES

THE PEACE

All stand. The Celebrant says:

We are the body of Christ.
In the one Spirit we were all baptized into one body.
Let us then pursue all that makes for peace
and builds up our common life.

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 COLLECTION HYMN

Lord, enthroned in heavenly splendour,
first-begotten from the dead.
Thou alone, our strong defender,
liftest up thy people's head.
Alleluia! Alleluia!
Jesus, true and living bread!

Here our humblest homage pay we,
here in loving reverence bow;
here for faith's discernment pray we,
lest we fail to know thee now.
Alleluia! Alleluia!
Thou art here, we ask not how.

Though the lowliest form doth veil thee
as of old in Bethlehem,
here as there thine angels hail thee,
branch and flower of Jesse's stem.
Alleluia! Alleluia!
We in worship join with them.

Paschal Lamb, thine offering, finished
once for all when thou was slain,
in its fullness undiminished
shall for evermore remain.
Alleluia! Alleluia!!
Cleansing souls from every stain.

**Life-imparting heavenly Manna,
stricken Rock with streaming side,
heaven and earth with loud hosanna
worship thee, the Lamb who died.
Alleluia! Alleluia!
Risen, ascended, glorified!**

Words: G.H. Bourne (1840-1925)

Tune: 'St Helen' by George Martin (1844-1916)

All sit. The choir sings:

THE OFFERTORY ANTHEM

'Factum est silentium'

Richard Dering (1580-1630)

Factum est silentium in caelo,
Dum committeret bellum draco cum Michaelae Archangelo.
Audita est vox millia millium dicentium:
Salus, honor et virtus omnipotenti Deo.
Millia millium ministrabant ei et decies centena millia assistebant ei.
Alleluia.

*There was silence in heaven
When the dragon fought with the Archangel Michael.
The voice of a thousand thousand was heard saying:
Salvation, honour and power be to almighty God.
A thousand thousand ministered to him and ten hundreds of thousands stood
before him. Alleluia.*

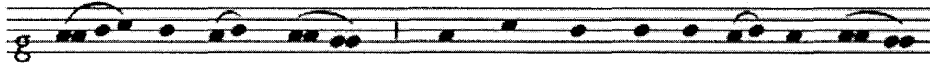
*When the Thurifer approaches, all stand to be censed.
After being censed, all remain standing for the Eucharistic Prayer.*

THE EUCHARISTIC PRAYER

The Celebrant sings: *All respond:*



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



Lift up your hearts. *R.* **We lift them up un-to the Lord.**



Let us give thanks un - to the Lord our God.



R. **It is meet and right so to do.**

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word;
through him thou hast created all things from the beginning,
and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.
Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.

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 Sancti Johannis de Deo – Josef Haydn (1732-1809)

The prayer continues:

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

Take, eat; this is my body which is given for you;
do this in remembrance of me.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:

Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

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

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.

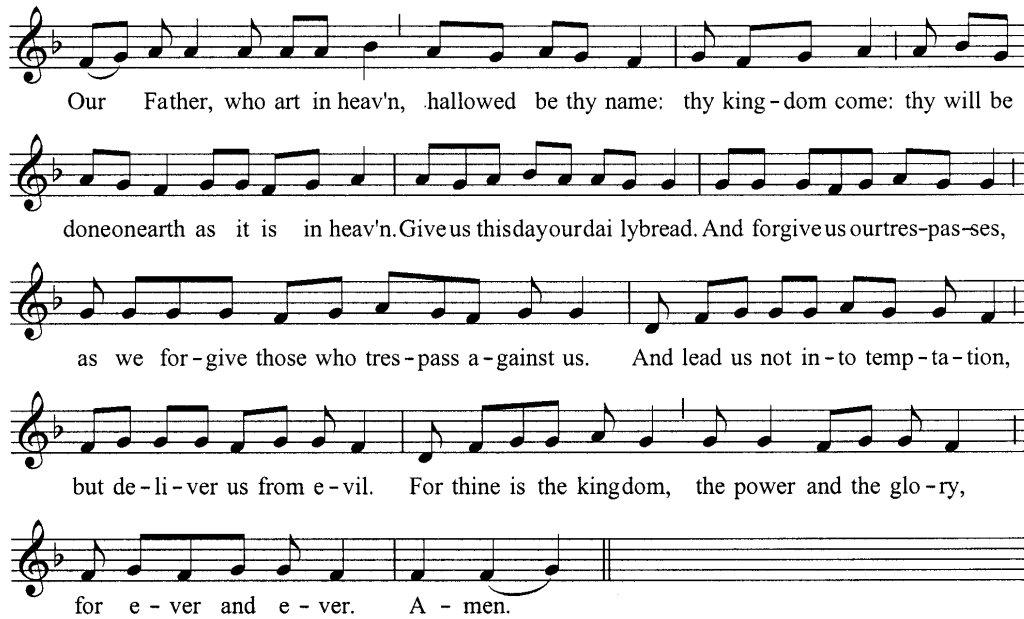
Amen.

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

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

All who normally do so in their own Church are invited to receive the Sacrament.

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

AGNUS DEI

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

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

Music: Missa Sancti Johannis de Deo – Josef Haydn (1732-1809)

COMMUNION ANTHEM

‘O sacrum convivium’

Thomas Tallis (1505-1585)

O sacrum convivium in quo sumitur;
reolitur memoria passionis eius,
mens impletur gratia;
et futurae gloriae nobis pignus datur.

*O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.*

*Antiphon to the Magnificat for Corpus Christi
(words by Thomas Aquinas)*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy;
and, because our human frailty without thee cannot but fall, keep us
ever by thy help from all things hurtful and lead us to all things
profitable to our salvation; 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 HYMN

From glory to glory advancing, we praise thee, O Lord;
Thy name with the Father and Spirit be ever adored.
From strength unto strength we go forward on Sion's highway,
To appear before God in the city of infinite day.

Thanksgiving and glory and worship and blessing and love,
One heart and one song have the saints upon earth and above.
O Lord evermore to thy servants thy presence be nigh;
Ever fit us by service on earth for thy service on high.

*Words: from the Liturgy of St James
Tune: 'Sheen' by Gistav Holst (1874-1934)*

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

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

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

The Deacon says:

Go in the peace of Christ.

Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Prelude et Danse Fuguée

Gaston Gilbert Litaize (1909 – 1991)

Ezekiel 18: 1-4, 25-end

Ezekiel was a prophet and a priest. His ministry began before the conquest of Judah in 587 BC, and continued in exile in Babylon. This book is the foundation for both Jewish and Christian visionary or apocalyptic literature, e.g. Revelation (or The Apocalypse.) It is a book that contains many strange things (strange because we do not understand them, e.g. Ezekiel eating a scroll), but the prophet's message to the exiles is clear: he assures his hearers of God's abiding presence among them, and he emphasizes God's involvement in the events of the day, so that Israel and all nations "will know that I am the Lord". For the first time, we see the importance of the individual in his relationship to God. To a dispersed and discouraged people, he brings a message of hope: hope that God will restore them to their homeland and the temple.

In Chapter 18 the notion of inter-generational blame is explored. God's judgement is expressed – but it is clear that God's judgement is against those of this generation who sin. God beseeches and implores his people to turn back from their sin.

Philippians 2: 1-13

Paul wrote to the church at Philippi, a prosperous Roman colony in northern Greece, from prison. We do not know whether this imprisonment was in Ephesus or in Rome. It appears that he was held under house arrest. It is possible that the epistle is actually made up of three letters. It contains many personal references, exhorts members of the Philippian church to live the Christian life and to good ethical conduct, introduces Timothy and Epaphroditus as his representatives, and warns against legalists and libertines. Lastly, he thanks the Philippian community for their material support.

There is of course "encouragement in Christ", so Paul urges the Christians at Philippi: through it, and moved by God's love for them, may they to "be of the same mind[set], having the same love, being in full accord ..." (v. 2). May they "regard others as better than ... [themselves]" (v. 3), freely adopting a lowly, unassertive stance before others, replacing self-interest with concern for others.

Vv. 5-11 are an early Christian hymn to which Paul has added v. 8b. He exhorts his readers to be of the same mindset as Jesus – one that is appropriate for them, given their existence "in Christ" (v. 5). Christ was "in the form of God" (v. 6): he was already like God; he had a God-like way of being, e.g. he was not subject to death. He shared in God's very nature. Even so, he did not "regard" being like God "as something to be exploited", i.e. to be used for his own purposes. Rather, he "emptied himself" (v. 7), made himself powerless and ineffective – as a slave is powerless, without rights. He took on the likeness of a human being, with all which that entails (except sin), including death. As a man, he lowered ("humbled", v. 8) himself, and throughout his life in the world, was fully human and totally obedient to God, even to dying. (Paul now adds: even to the most debasing way of dying, crucifixion – reserved for slaves and the worst criminals.)

God actively responded to this total denial of self, his complete living and dying for others, by placing him above all other godly people ("highly exalted him", v. 9), and bestowing on him the name, title and authority of "Lord" (v. 11) over the whole universe ("heaven", v. 10, "earth", "under the earth"). This authority, before Christ came to us, the Father reserved for himself. Paul recalls God's words spoken through Isaiah: "From every corner of the earth [all are to] turn to me and be saved; for I am God ... to me every knee shall bow ... to me every tongue shall swear, saying 'In the Lord alone are victory and might ... all Israel's descendants will be victorious and will glory in the Lord''"; the Philippians shall worship him; confessing that "Jesus Christ is Lord" (v. 11) is proclaiming the victory and might of God. The ultimate goal is the "glory of God the Father", the reclamation of God's sovereignty, his power over, and presence in, the universe. So (v. 12) may they, using Christ's example of obedience and lowliness ("fear and trembling"), continue to "work out" their "salvation" with God's help in what they intend ("will", v. 13) and what they do ("work").

Matthew 21: 23-32

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and from a sayings source containing sayings of Jesus and known as Q (for Quelle, German for source). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

In the final week of his earthly life, Jesus has just shown the importance of faith in understanding God's ways. Now, as he teaches in the Temple, representatives of the Sanhedrin ("chief priests and the elders") ask who has given him the power and "authority" to do all that he has done in his ministry. But he will only answer them if they first answer his question (v. 25), one which will show whether they have the requisite faith to understand his answer. His questioners are skilled in the Law, but it is of little help in deciding whether a prophet (in this case John the Baptist) is genuinely from God. If they say that John was from God, they should have repented as he urged; if they say he was not, they will lose face and status with the many who have come to Jesus (v. 26). The Sanhedrin judged such issues, so their answer (v. 27) shows their incompetence. Jesus tells them a parable about admission to the kingdom (vv. 28-30). People known for their evil ways ("tax collectors ...", v. 31) have turned to God (like the first son), while the authorities, (like the second son), have observed the rules (note "sir", v. 30) but have not acted on them. But they can still come to faith; even if they do, people considered to be disreputable will enter the Kingdom "ahead of you" (v. 31).

Haydn -Missa Sancti Joannis de Deo

Joseph Haydn was one of the most prolific and influential composers of the classical era. Growing up, and spending his developmental years in almost complete isolation in the Austrian countryside, Haydn was exposed to very little of the music of his predecessors and contemporaries. This isolation continued as he spent a large part of his career working exclusively for the affluent Esterházy family at their isolated country estate. It is likely due to this lack of knowledge that his style is so very original. This originality earned him modern day titles such as 'father of the string quartet'. Throughout his career, Haydn composed twelve Masses, many of them for the Esterházys. This Mass, nicknamed 'little organ mass' (due to its extended organ 'solo' passage in the Benedictus) is one of the composer's best known. There was some controversy at the time of first performance over the amount of textual compression - the Gloria, for example, is only thirty one measures long. Joseph's brother Michael produced an expanded version of the Gloria to satisfy critics of the time, however this expanded version is rarely heard today.

Tallis - O Sacrum Convivium

Thomas Tallis was one of the great English Renaissance composers. Spending the entirety of his compositional career in the company of Kings and Queens, Tallis's style changed in accordance with the wishes of the reigning Monarch throughout a time of religious turmoil in the country. It was likely only due to his adaptability and the great respect adorning him as a composer that he was able to remain an unreformed Roman Catholic. Tallis was said to be especially adored by the infamously anti-Catholic Queen Elizabeth. This five part setting of the text by St Thomas Aquinas displays all the typically florid, long phrases of Tallis's polyphony.

Dering - Factum est Silentium

Richard Dering was an English composer of the 16th and 17th centuries who converted to Catholicism and hence fled to the Spanish Netherlands. This setting of a dramatic text from Revelation contains some very obvious word painting. The opening reflects the text, 'There was silence in heaven' in being tranquil and chordal. The music then changes drastically, becoming clipped and on edge to reflect the text, 'When the dragon fought with the Archangel Michael' (the dragon, here, being satan).

Litaize - Prelude et Danse Fuguée

Gaston Litaize was one of the biggest names in French 20th century organ music. A pupil of both Marcel Dupré and Louis Vierne, Litaize was blind from birth and studied at the Institut National des Jeunes Aveugles (where another great 20th century master, Jean Langlais, also studied), and at the Paris Conservatoire where he won numerous gold medals. He, like his teacher Dupré, cashed in on the newfound American love for the organ in the 20th century, and toured the U.S. on numerous occasions, performing for enormous and enthusiastic audiences.

This work, as its title suggests, has the strong feeling of being a dance. The rhythms are irregular but extremely precise, and accented often by some adventurous, and highly experimental harmony.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Luke Navin

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.

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