

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist

The Fourth Sunday of Easter
26th April 2015 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'.

During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.

Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

Cover image:

Christ the Good Shepherd

from a 4th century sarcophagus in the Lateran Museum

Order of Service

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

ENTRANCE HYMN

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

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

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

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

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

*Words: William Kethe (died 1594)
Music: Old 100th, Genevan Psalter (1551)*

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

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

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

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

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name.
Amen.**

The Celebrant says:

Almighty God, who forgives all who truly repent,
have mercy upon you, pardon and deliver you from all
your sins, confirm and strengthen you in all goodness,
and keep you in life eternal; through Jesus Christ, our
Lord.

Amen.

All stand for the intonation of the Gloria, then sit.

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: Messe Solennelle – Louis Vierne (1870-1937)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Thereafter, he sings:

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

All sit.

The Liturgy of the Word

THE READING

The Acts of the Apostles 4: 5-12

A reading from the Acts of the Apostles.

The next day their rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, 'By what power or by what name did you do this?' Then Peter, filled with the Holy Spirit, said to them, 'Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is "the stone that was rejected by you, the builders; it has become the cornerstone." There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

The Lord is my shepherd :

therefore can I lack nothing.

He shall feed me in a green pasture :

and lead me forth beside the waters of comfort.

He shall convert my soul :

and bring me forth in the paths of righteousness, for his Name's sake.

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

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

Thou shalt prepare a table before me against them that trouble me :

thou hast anointed my head with oil, and my cup shall be full.

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

Psalm 23

THE SECOND READING

The first Letter of John 3: 16-end

A reading from the first letter of John.

We know love by this, that Jesus laid down his life for us—and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

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

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

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

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

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

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

Words: The Scottish Psalter 1650

Music: 'St Columba', a traditional Irish melody (in the Petrie Collection)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the first and the last, says the Lord, and the living one;
I was dead, and behold I am alive for evermore.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

All turn to face the Deacon. 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.

"I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father."

John 10: 11–18

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 NOTICES

All stand.

THE PEACE

The Celebrant says:

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

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN

**Hail Redeemer, King divine!
Priest and Lamb, the throne is thine;
King, whose reign shall never cease,
Prince of everlasting peace.
Angels, saints and nations sing :
"Praised be Jesus Christ our King;
Lord of life, earth, sky and sea,
King of love on Calvary!"**

**King, whose name creation thrills,
Rule our hearts, our minds, our wills;
Till in peace, each nation rings
With Thy praises, King of kings.
Angels, saints and nations...**

**King most holy, King of truth,
Guard the lowly, guide the youth;
Christ the King of glory bright,
be to us eternal light.
Angels, saints and nations...**

**Crimson streams, O King of grace,
drenched thy thorn-crowned head and face;
floods of love's redeeming tide
tore thy hands, thy feet, Thy side.
Sing with joy in ev'ry home :
"Christ our King, thy kingdom come!"
To the King of ages, then,
honour, glory, love : Amen!**

Words: Patrick Brennan (1877-1952)

Music: 'King Divine' by C.W. Digby (1901-1962)

All sit.

The choir sings:

THE OFFERTORY ANTHEM

Abendlied Op.69 No. 3

by Josef Rheinberger (1839-1901)

Bleib bei uns, denn es will Abend werden, und
der Tag hat sich geneiget.

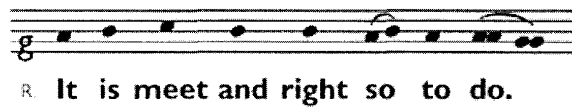
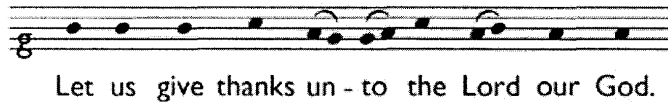
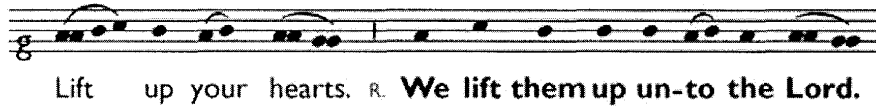
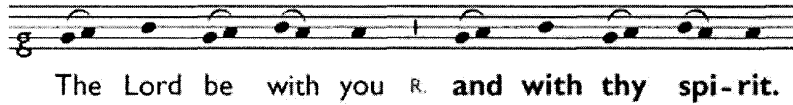
*Bide with us, for evening shadows darken, and the
day will soon be over.*

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:*



It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God, through Jesus Christ,
thine only Son, our Lord.

For he is thy living Word; through him thou hast created all things
from the beginning, and fashioned us in thine own image.

Through him thou didst redeem us from the slavery of sin, giving him
to be born of a woman, to die upon the cross, and to rise again for us.

Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high, and sending forth through him
thy holy and life-giving Spirit.

But chiefly are we bound to praise thee because thou didst raise him
gloriously from the dead. For he is the true paschal lamb who was
offered for us, and has taken away the sin of the world. By his death he
has destroyed death, and by his rising to life again he has restored to
us everlasting life.

Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising
thee and saying:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory.

*Glory be to thee, O Lord most high. Blessed is he that cometh in the name of
the Lord. Hosanna in the highest.*

Music: Messe Solennelle – Louis Vierne (1870-1937)

The prayer continues:

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

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

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

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

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

Let us proclaim the mystery of faith;

Christ has died.

Christ is risen.

Christ shall 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: 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 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: Messe Solennelle – Louis Vierne (1870-1937)

COMMUNION ANTHEM

Notre Père

Maurice Duruflé (1902-1986)

Notre Père, qui es aux cieux,
Que ton nom soit sanctifié,
Que ton règne vienne,
Que ta volonté soit faite
Sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour
Pardonne-nous nos offenses,
Comme nous pardonnons aussi à ceux qui nous ont
offensés
Et ne nous soumets pas à la tentation,
Mais délivre-nous du mal.
Amen.

Words: The Lord's Prayer

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

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

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

All stand.

THE CONCLUDING HYMN

**Christ is our cornerstone,
on him alone we build;
with his true saints alone
the courts of heaven are filled:
on his great love
our hopes we place
of present grace
and joys above.**

**O then with hymns of praise
these hallowed courts shall ring;
our voices we will raise
the Three in One to sing;
and thus proclaim
in joyful song
both loud and long
that glorious Name.**

Here may we gain from heaven
the grace which we implore;
and may that grace, once given,
be with us evermore,
until that day
when all the blest
to endless rest
are called away.

Words: Latin, 7th C., tr. John Chandler (1806-76)

Music: 'Harewood', S. S. Wesley (1810-76)

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

The God of peace, who brought again from the dead
our Lord Jesus, that great shepherd of the sheep,
through the blood of the eternal covenant
make you perfect in every good work to do his will,
working in you that which is well-pleasing in his sight;
and the blessing of God almighty, the Father, the Son, and the Holy
Spirit, be among you and remain with you always.
Amen.

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY
played by Jeremy Cole

Notre Pere
Maurice Duruflé (1902 –1986)

Acts 4:5-12

In last Sunday's reading, we heard that when Peter and John went to the Temple to pray, Peter healed a crippled man, who then walked and leapt and praised God (3:8), and entered the Temple with them. Peter then exhorted the crowd to repent of their waywardness and "turn to God so that your sins may be wiped out, so that times of refreshing may come from the presence of the Lord ..." (3:19-20). "While Peter and John were speaking ..." (4:1), the religious authorities "much annoyed because they were teaching the people and proclaiming that in Jesus there is the resurrection of the dead" (v. 2), arrest them.

Now v. 5: the Sanhedrin assembles next day. (The "elders" acted as religious and municipal judges; the "scribes", mostly Sadducees - who did not believe in an afterlife - were experts in Mosaic law and its interpretation.) "Annas" (v. 6) had been high priest, and now is the power behind the throne; five of his sons became high priest; "Caiaphas", high priest 18-36 AD, was his son-in-law. "John" may be Jonathan, Caiaphas' successor. We do not know of "Alexander". John and Peter appear before the council (v. 7), and are asked to explain their actions: who empowered you to cure the lame beggar? Vv. 8-12 are Peter's answer. "Filled with the Holy Spirit" may recall Luke 12:11-12, where Jesus says: "When they bring you before the ... rulers ... do not worry about ... what you are to say, for the Holy Spirit will teach you ... what you ought to say". It is "by the name of Jesus" (v. 10), empowered by him, that Peter has cured the man who was crippled. Invocation of Jesus' name has put to flight the forces of evil, including the evil spirits thought to cause illness. Peter quotes Psalm 118:22, a statement of the Risen One's triumph over his enemies: he is the "cornerstone" (v. 11) of the Church, God's agent. (In Luke 20:17, Jesus applies this verse to himself, against the "scribes and chief priests".) Then v. 12: salvation is only available through Christ. In vv. 13-20, the members of the Sanhedrin are "amazed ... and recognized ... them as companions of Jesus" (v. 13). They note only that "a notable sign has been done" (v. 16) through Peter and John, and the two are ordered "not to speak or teach ... in the name of Jesus" (v. 18). The two tell them forthrightly that they will continue to spread the good news (v. 20).

1 John 3:16-24

V. 11 says "For this is the message ... that we should love one another." Abel's godly deeds (Genesis 4:8) stirred Cain's hatred for him, even to murdering his brother, so don't be surprised if the "world hates you" (v. 13). For a Christian to hate a fellow Christian is equivalent to murder. "We know that we have passed from death to life because we love one another" (v. 14). Jesus is the great example of selfless love: far from taking life, he "laid down his life for us" (v. 16). How can the love that originates in God ("God's love", v. 17) be in a wealthy person who sees another in need and "refuses to help"? We need to love actively, "in truth and action" (v. 18), not hypocritically ("in word or speech"). (Truth and faith are synonyms.) It is by "this" (v. 19) love that we will know that we are Christ-like ("from the truth"): our consciences ("hearts") will be reassured whenever we are conscious of sinning ("our hearts condemn us", v. 20), for God knows us better than we do ourselves. But, when we know we are following God's ways (v. 21), we can boldly present ourselves "before God". As Jesus promised (John 14:12), "whatever we ask" (v. 22) in his name

(recognizing his power and authority), he will grant, because we follow God's ways. Jesus has commanded that we believe in his authority and love one another. Then v. 24: obedience to him guarantees our continued liaison with him. By this love and the presence of the Holy Spirit, given to us by God, we know that Christ "abides in us".

John 10:11-18

Jesus continues to speak of himself as the good shepherd, an image familiar to his audience. True followers, he has said, recognize the good shepherd. "I am the gate. Whoever enters by me will be saved ... and find pasture ... the thief comes only to steal and kill and destroy. I came that they may have [spiritual] life, and have it abundantly" (vv. 9-10). Now he says that he is the "good" (v. 11, i.e. real, proper) "shepherd", the one who dies for his "sheep", his flock. But the "hired hand" (v. 12) does not care enough to save the sheep from the "wolf". (Old Testament prophets spoke of leaders of Israel in these terms, so Jesus probably speaks of them here – shepherds who are not worthy of the name.) Jesus' relationship to people is like the Father's to him (v. 15). Who are the "other sheep" (v. 16)? We can only guess: perhaps they are non-Jews. They will have equal status with those who already follow Jesus, as part of one Church. Then v. 18: Jesus has been given the authority to choose to die and the power to rise again from the dead. He is in control of his own death and resurrection.

NOTES ON THE MUSIC

Messe Solennelle – Vierne

Louis Vierne composed his Messe Solennelle for mixed voice choir and two organs. The practice of using two organs in such large scale works was common practice at the time - the much larger 'Grand Orgue' would have been positioned at the back of the church or cathedral, allowing the sound to cascade down the nave, filling the entire space. However this is impractical for choral accompaniment as, not only are many of the full bodied, loudly voiced stops far too overpowering for a choir, but the delay as the sound travels from one end of a cathedral such as St Sulpice - where this work was premiered - would be several seconds, making coordination between the grand orgue and the choir next to impossible. Therefore, the smaller 'choir organ' is used for choral accompaniment. A work such as this, however, requires much organ solo work, which would not be best suited to the small choir organ at the front of the cathedral. Therefore, the two organs are used in combination.

This work was composed in 1899 and premiered at St Sulpice in Paris in 1901 - Widor (at the time, organist of Saint Sulpice) played the main organ, and Vierne played the choir organ.

Abendlied - Rheinberger

Although born in Liechtenstein, Joseph Rheinberger lived most of his life in Germany, where he forged a career as a successful composer and organist. His family were both musical and highly cultured, and the values of both were distilled in Joseph from a young age (he held a church organist post at the age

of eight!) He embraced all musical culture, past and present, and many influences of his predecessors and contemporaries can be heard in his works. The text is taken from Luke's gospel, and describes the encounter of two of the disciples on the road to Emmaus with (although at first unbeknownst to them) the resurrected Christ. After meeting the 'stranger', the two invite him to join them for supper - 'Remain with us, for it will be evening and the day has drawn to a close'. Upon the stranger breaking bread, they realise that he is the resurrected Jesus. The Messiah then immediately vanishes. In the King James translation, this story provides the basis of the hymn 'Abide with us'. Perhaps Rheinberger's best known composition, it is based on a piece he composed 15 years earlier, when he was but 16 years old.

Notre Pere - Duruflé

Maurice Duruflé's setting of the Lord's Prayer is dedicated to the composer's wife - his other great devotion, alongside his faith and music. It is simplistic, clearly separating each phrase of the prayer, and setting it in a simple, four part, homophonic style. For all its simplicity, the harmony lacks none of Duruflé's lush, 'lyrical' style. This work was published in 1978 - towards the end of the composer's life.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC: *Stephen Farr*

ASSISTANT DIRECTOR OF MUSIC: *Jeremy Cole*

ORGAN SCHOLAR: *Luke Navin*

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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