

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist
The Fifth Sunday of Easter
3rd May 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:
Vine-dresser
Frankfurt, 1568*

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

**We come as guests invited
when Jesus bids us dine.
His friends on earth united
to share the bread and wine.
The bread of life is broken,
the wine is freely poured
for us, in solemn token
of Christ our dying Lord.**

**We eat and drink, receiving
from Christ the grace we need,
and in our hearts believing
on him by faith we feed;
with wonder and thanksgiving
for love that knows no end,
we find in Jesus living
our ever-present friend.**

**One bread is ours for sharing,
one single fruitful vine,
our fellowship declaring
renewed in bread and wine:
renewed, sustained and given
by token, sign and word,
the pledge and seal of heaven,
the love of Christ our Lord.**

*Words: Timothy Dudley-Smith (b. 1926)
Music: 'Crüger', adapted by W. H. Monk (1823-89)*

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.

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 Paschalis - Orlande de Lassus (1532-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

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

THE READING

The Acts of the Apostles 8: 26-end

A reading from the Acts of the Apostles.

Then an angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

My praise is of thee in the great congregation :

my vows will I perform in the sight of them that fear him.

The poor shall eat, and be satisfied :

they that seek after the Lord shall praise him; your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord :

and all the kindreds of the nations shall worship before him.
For the kingdom is the Lord's :
and he is the Governor among the people.
All such as be fat upon earth :
have eaten, and worshipped.
All they that go down into the dust shall kneel before him :
and no man hath quickened his own soul.
My seed shall serve him :
they shall be counted unto the Lord for a generation.
They shall come, and the heavens shall declare his righteousness :
unto a people that shall be born, whom the Lord hath made.

Psalm 22: 25-end

THE SECOND READING

The first Letter of John 4: 7-end

A reading from the first letter of John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL 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.**

**Still let me prove thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make the sacrifice complete.**

Words: Charles Wesley (1707-88)

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

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Welcome with meekness the implanted word
that has the power to save your souls.

Alleluia, alleluia, alleluia.

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.

I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

John 15: 1-8

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Right Reverend Michael Colclough

Assistant Bishop in the Diocese of London and

Bishop in Residence at St Paul's Knightsbridge

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

**Bread of heaven, on thee we feed,
for thy Flesh is meat indeed;
ever may our souls be fed
with this true and living Bread;
day by day with strength supplied
through the life of him who died.**

**Vine of heaven, thy Blood supplies
this blest Cup of sacrifice;
'tis thy wounds our healing give,
to thy cross we look and live:
Thou our life! oh let us be
grafted, rooted, built in thee.**

Words: Josiah Condor (1789-1855)

Music: 'Bread of Heaven', Archbishop William Maclagan (1826-1910)

All sit.

The choir sings:

THE OFFERTORY ANTHEM

Vidi speciosam

Tomás Luis de Victoria (1548-1611)

Vidi speciosam sicut columbam ascendentem desuper rivos
aquarum:

Cuius inaestimabilis odor erat nimis in vestimentis eius.

Et sicut dies verni, flores rosarum circumdabant eam, et lilia
convallium.

Quae est ista, quae ascendit per desertum sicut virgula fumi, ex
aromatibus myrrhae et thuris?

Et sicut dies verni, flores rosarum circumdabant eam, et lilia
convallium.

*I saw the fair one rising like a dove above the streams of water:
whose priceless fragrance clung to her garments.*

*And as on a spring day, she was surrounded by roses and lily-of-the-
valley.*

*Who is this who rises from the desert like a pillar of smoke from incense
of myrrh and frankincense?*

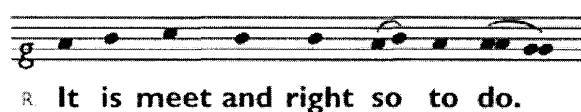
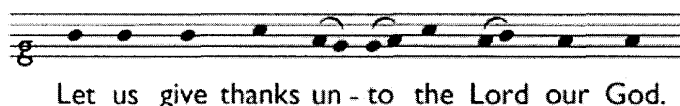
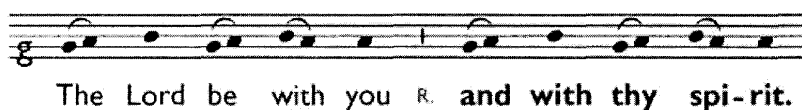
*And as on a spring day, she was surrounded by roses and lily-of-the-
valley.*

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:

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.

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.

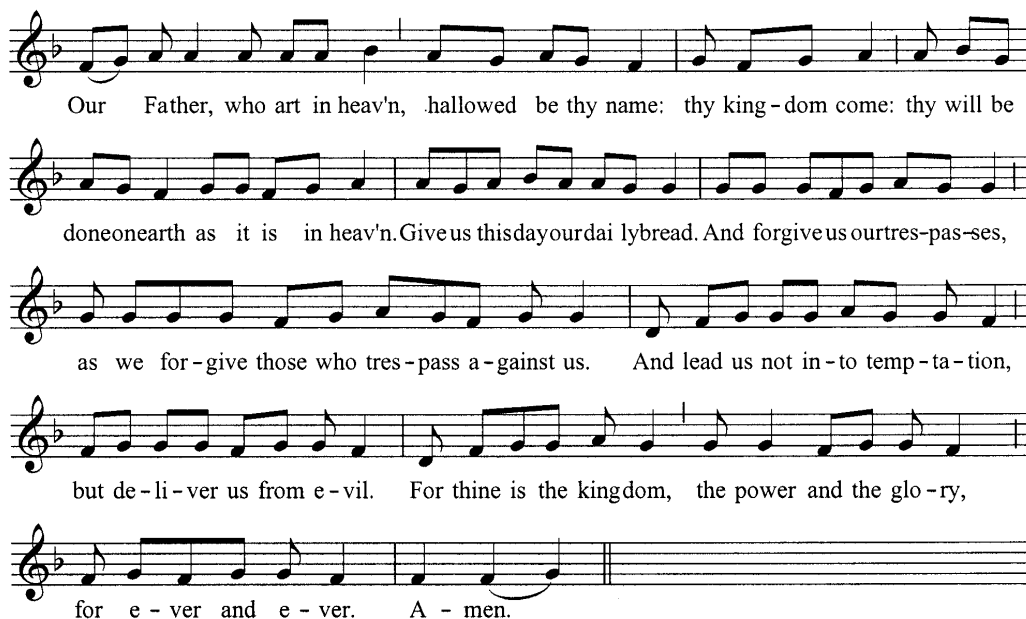
All sing: Amen.

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

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

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

The choir sings:

AGNUS DEI

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

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

Music: Missa Paschalis - Orlande de Lassus (1532-1594)

COMMUNION ANTHEM

Jesus came when the doors were shut (Verse Anthem)

Thomas Tomkins (c.1572-1656)

Jesus came when the doors were shut and stood in the midst and said, Peace be unto you. And after that he said to Thomas, bring thy finger hither and see my hands, and readh hithert thy hand and thrust it into my side; and be not faithless, but believing,. Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou has believed; blessed are they that have not seen, and yet they have believed.

Words: John 20: 26-29

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

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

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

All stand.

THE CONCLUDING HYMN

Ye servants of God,
your Master proclaim,
and publish abroad
his wonderful Name;
the Name all-victorious
of Jesus extol:
his kingdom is glorious;
he rules over all.

God ruleth on high,
almighty to save;
and still he is nigh:
his presence we have.
The great congregation
his triumph shall sing,
ascribing salvation
to Jesus our King.

Salvation to God
who sits on the throne!
Let all cry aloud,
and honour the Son.
The praises of Jesus
the angels proclaim,
fall down on their faces,
and worship the Lamb.

Then let us adore,
and give him his right:
All glory and power,
all wisdom and might,
all honour and blessing,
with angels above,
and thanks never ceasing
and infinite love.

Words: Charles Wesley (1707-88)

Music: 'Paderborn', Paderborn Gesangbuch, 1765

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

Fugue in G minor, BWV 542
J S Bach (1685-1750)

NOTES ON THE READINGS

Acts 8:26-40

We are in the part of Acts where Luke (the author) tells of the spread of the good news to non-Jews in the Middle East. He has just told us about carrying the gospel to Samaria. Jews rejected Samaritans because they had a different principal place of worship and scriptural tradition. Now we hear of the conversion of another outcast, a eunuch. Per Deuteronomy 23:1, a eunuch could not be “admitted to the assembly of the LORD”. The eunuch is from Ethiopia, now northern Sudan – on the extreme limits of the known world. “An angel”, an agent of God, instructs Philip to seek out the eunuch. “Gaza” is near the Egyptian border, on the Mediterranean. “Candace” (v. 27) is the queen’s title; the eunuch is her finance minister. He is probably an admirer of Judaism. In the ancient world, people always read aloud, so Philip “heard him reading” (v. 30). The eunuch is reading part of a Servant Song, i.e. Isaiah 53:7-8 (vv. 32-33). Jesus was “silent” (v. 32) at his Passion. “Generation” (v. 33) is probably taken as referring to Jesus’ contemporaries, some of whom put him to death. Philip proclaims the “good news” (v. 35) to the eunuch by showing how the prophecies of the Old Testament are fulfilled in Christ. (Most texts of this story lack v. 37, the eunuch’s confession of faith, as does the NRSV: it was probably added later.) Philip baptises him, but Luke does not mention the coming of the Holy Spirit on him: to Luke, the Spirit comes in the context of the community, the Church. Philip is spirited away, as was Elijah in 2 Kings 2. Philip finds himself at “Azotus” (v. 40, also known as Ashdod), a port, and entry point to the wider Roman world. He proclaims the good news throughout the Palestinian coastal “region”, a Gentile area, as he travels home, to “Caesarea”.

1 John 4:7-21

In earlier chapters, the author has stressed two signs of fellowship with God: faith in Christ and love of fellow Christians. In vv. 1-6, the author contrasts the work of the Holy Spirit with that of other supernatural powers (working through false teachers): the Holy Spirit inspires confession of who Christ really is: he has come from God, to be truly human. The author has told his Christian readers: you “are from God” (v. 6). Our passage can be summed up in three words: “God is love” (vv. 8, 16). This love originates in God; this is the kind of love we have for each other. Being lovers, we are God’s children and we love him (v. 7). If we don’t actively love, we don’t know God – because the very nature of God “is love” (v. 8). God’s greatest expression of love for us, the Church, was sending “his only Son” (v. 9) into the far-from-perfect “world”, thereby giving us a path to godly living (“atoning sacrifice”, v. 10). God took this initiative, this action restoring us to unity with him. So we have a duty to love “one another” (v. 11). It is only through Christ that we can see the Father (v. 12a). The flip side is: if we love our fellows, God (love) is “in us”: fraternal love completes (“is perfected”, v. 12) God’s. The presence of the Holy Spirit is proof that we and God are inter-related (v. 13). Part of this is witnessing and believing who Christ is (v. 14). Being thus in love has a consequence: we need not fear judgement at the end of the era; fear and “punishment” (v. 18) are incompatible: God’s “love casts out fear”. We are called to love both God and are fellows; it is impossible to love our fellows and not God, or God and not our fellows (vv. 20-21).

John 15:1-8

Jesus is preparing the disciples for the time when he will no longer be physically with them. He has said: "... I give you a new commandment, that you love one another. Just as I have loved you, you should also love one another. By this everyone will know that you are my disciples ..." (13:34-35). In our reading, he probably has in mind the judgement on Judah in Isaiah 5:1-7: God has lovingly prepared a vineyard for the people, but the vines yielded "wild grapes", so God destroyed the vineyard. In John, God is the "vinegrower" (v. 1), Christ the vine, and members of the Church the fruit. Jesus says that he is the "true" (godly) vine, the one of whom Isaiah spoke. He is the Father's agent. Followers who are ineffective will be cut off, but those who are productive will be aided by God's power (v. 2). V. 3 may allude to Jesus' washing the disciple's feet: in 13:10, he tells the disciples that they are now clean: they have been cleansed by his revelation of God. Shared life with each other and with God is the basis for being fruitful (v. 5b). Leaving this community ends productivity, and leads to destruction and damnation ("thrown into the fire", v. 6). If they remain in unity with him, whatever they ask in prayer will be granted (v. 7). God's power and authority are shown forth ("glorified", v. 8) in the bearing of fruit, doing in Christ's name. The disciples represent Jesus in the world.

NOTES ON THE MUSIC

Missa Paschalis – Lassus

Orlande de Lassus was born in the Hadsburg Netherlands, in what is modern day Belgium, around the year 1530. Legend has it that he was kidnapped several times as a child by those longing to hear the pure beauty of his singing voice. Having begun work as a composer, he moved to Italy, and to the rich musical scenes of Rome and Milan, where he quickly gained popularity and the support of influential figures, mesmerised by his musical talents, including the then King of France, Charles IX, and Pope Gregory XIII, by whom the composer was knighted. Lassus was likely teacher to both Andrea Gabrieli and Giovanni Gabrieli at various points.

This jubilant Mass setting for the time of Easter was published in the composer's second volume of Masses. The scoring is for SSATB.

Vidi Speciosam – Victoria

This motet featured repeatedly in collections of the composer's work - first in 1572, then in 1576, 1583, 1585, 1589, and 1603. Like many of Victoria's motets, it became the basis for a parody Mass (a mass based upon this motet). The work is composed for six voices. The voices rarely sing all at once, instead alternating different combinations - the music begins with the three high voices, which is then followed by the three low voices. Thanks to the composer's clever part writing, there are moments when one hears the illusion of a double choir. The frequent crossing of soprano parts creates a high, shimmering effect, which is highly recognisable, and perhaps an idea that Victoria borrowed from Palestrina.

Jesus came when the doors were shut - Tomkins

Thomas Tomkins was an English composer in the late Tudor times. He studied under William Byrd, among others, and became a chorister at the Chapel Royal - likely with Byrd's assistance. He held the post of organist at Worcester cathedral for much of his career, and was heavily involved in the King's music, along with his close friend Orlando Gibbons.

After his death, Tomkins' son set about collecting together and publishing the composer's most prominent works, in a collection entitled 'Deo Sacra' (1668). Despite the exclusion of this work from the monumental publication, this piece - judging by the prominence of its manuscripts - was one of the composer's best known. While verse anthems such as this can sometimes feel disjointed - lacking a sense of unity between the verses and choruses - this is not the case here. Tomkins uses recurring musical ideas across both sections; for example, the falling motif that comes on the line of text, 'Peace be unto you' - the motif is heard in both the verses and choruses.

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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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