

# ST PAUL'S

KNIGHTSBRIDGE



**The Solemn Eucharist and  
Sacrament of Baptism**  
The Seventh Sunday of Easter  
17<sup>th</sup> 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:*

*Baptistery: Butrint Albania, 6th century AD*

# Order of Service

## The Introductory Rite

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*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

**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: George Hugh Bourne (1840-1925)  
Music: 'St. Helen', George Martin (1844-1916)*

## 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!**

*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.*

*Missa Ascendens Christus in altum: Tomas Luis de Victoria (1548-1611)*

*All stand when the sacred ministers stand.*

## THE COLLECT

Let us pray.

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

*All sit.*

**THE FIRST READING**

The Acts of the Apostles 1: 15-17, 21-end.

A reading from the Acts of the Apostles.

In those days Peter stood up among the believers (together the crowd numbered about one hundred twenty persons) and said, "Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus— for he was numbered among us and was allotted his share in this ministry." So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection." So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, "Lord, you know everyone's heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place." And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

**THE GRADUAL HYMN**

**We have a gospel to proclaim,  
good news for men in all the earth,  
the gospel of a Saviour's name:  
we sing his glory, tell his worth.**

**Tell of his reign at God's right hand,  
by all creation glorified:  
he sends his Spirit on his Church,  
to live for him, the Lamb who died.**

**Tell of that glorious Easter morn,  
empty the tomb, for he was free:  
he broke the power of death and hell  
that we might share his victory.**

**Now we rejoice to name him King:  
Jesus is Lord of all the earth.  
This gospel message we proclaim;  
we sing his glory, tell his worth.**

*Words: Edward Burns (b.1938)  
Music: 'Fulda', William Gardiner (fl.1815)*

*All remain standing.*

### THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

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

**Alleluia, alleluia, alleluia.**

### 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.**

Jesus looked up to heaven and prayed: 'Father, I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they

may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

*John 17: 6-19*

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,  
acting Archdeacon of London and Honorary Assistant Priest.*

## **The Liturgy of Baptism**

### **THE PRESENTATION OF THE CANDIDATE**

*Archie is presented to the congregation. The Celebrant addresses the whole congregation, saying:*

Faith is the gift of God to his people.

In baptism the Lord is adding to our number those whom he is calling.

People of God, will you welcome this child and uphold him in his new life in Christ?

**With the help of God, we will.**

*The Celebrant then says to the parents and godparents:*

Parents and godparents, the Church receives this child with joy. Today we are trusting God for his growth in faith. Will you pray for him, draw him by your example into the community of faith and walk with him in the way of Christ?

**With the help of God, we will.**

In baptism this child begins his journey in faith. You speak for him today. Will you care for him, and help him to take his place within the life and worship of Christ's Church?

**With the help of God, we will.**

## THE DECISION

*To the parents and the godparents, the Celebrant says:*

Those who bring these children to be baptized must affirm their allegiance to Christ and their rejection of all that is evil. It is your duty to bring up this child to fight against evil and to follow Christ.

Therefore I ask these questions which you must answer for yourselves and for this child.

Do you turn to Christ?

**I turn to Christ**

Do you repent of your sins?

**I repent of my sins.**

Do you renounce evil?

**I renounce evil.**

## THE SIGNING WITH THE CROSS

Christ claims you for his own. Receive the sign of his cross.

Do not be ashamed to confess the faith of Christ crucified. Fight valiantly as a disciple of Christ against sin, the world and the devil, and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness, restore in you the image of his glory, and lead you in the light and obedience of Christ. **Amen.**

*The Servers and Sacred Ministers, parents and godparents move to the font.*

## THE PRAYER OVER THE WATER

*The Celebrant stands before the water of baptism and says:*

Praise God who made heaven and earth,  
**who keeps his promise for ever.**

Let us give thanks to the Lord our God.

**It is right to give thanks and praise.**

We thank thee, almighty God, for the gift of water to sustain, refresh and cleanse all life. Over water the Holy Spirit moved in the beginning of creation. Through water thou didst lead the children of Israel from slavery in Egypt to freedom in the promised land.



In water thy Son, Jesus, received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us from the death of sin to newness of life. We thank thee, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore, in joyful obedience to thy Son, we baptize into his fellowship this child who is brought to him in faith. Now sanctify this water that, by the power of thy Holy Spirit, he may be cleansed from sin and born again. Renewed in thy image, may he walk by the light of faith and continue for ever in the risen life of Jesus Christ, our Lord; to whom with thee and the Holy Spirit be all honour and glory, now and for ever. **Amen.**

### THE PROFESSION OF FAITH

*The Celebrant addresses the congregation, saying:*

Brothers and sisters,  
I ask you to profess together the Faith of the Church.

Do you believe and trust in God the Father,  
source of all being and life, the one for whom we exist?  
**I believe and trust in him.**

Do you believe and trust in God the Son,  
who took our nature,  
died for us and rose again?  
**I believe and trust in him.**

Do you believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world?  
**I believe and trust in him.**

This is the Faith of the Church.  
**This is our faith.**  
**We believe and trust in one God,**  
**Father, Son and Holy Spirit.**

### THE BAPTISM

*The Celebrant baptizes the child, saying:*

Archie Clement, I baptize thee in the name of the Father,  
and of the Son, and of the Holy Spirit. **Amen.**

## THE ANOINTING WITH CHRISM

*The Celebrant anoints the child with the oil of Chrism, saying:*  
May God, who has received you by baptism into his Church,  
pour upon you the riches of his grace,  
that within the company of Christ's pilgrim people  
you may daily be renewed by his anointing Spirit,  
and come to the inheritance of the saints in glory.  
**Amen.**

## THE GIVING OF A LIGHTED CANDLE

Receive this light. This is to show that you have passed from darkness to light. **Shine as a light in the world to the glory of God the Father.**

*The Servers and Sacred Ministers return to the platform. The congregation is blessed with the Baptismal water. The parents, with the child, return to their places.*

## 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:*

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

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

*The Deacon says:*

Let us offer one another a sign of peace.

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

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## The Liturgy of the Sacrament

### THE OFFERTORY

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

### THE COLLECTION HYMN

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

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

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

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

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

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

*All sit.*

*The choir sings:*

### **THE OFFERTORY ANTHEM**

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

O clap your hands together, all ye people : O sing unto God with the voice of melody. For the Lord is high, and to be feared : he is the great King upon all the earth. He shall subdue the people under us : and the nations under our feet. He shall choose out an heritage for us : even the worship of Jacob, whom he loved. God is gone up with a merry noise : and the Lord with the sound of the trump. O sing praises, sing praises unto our God : O sing praises, sing praises unto our King. For God is the King of all the earth : sing ye praises with understanding. God reigneth over the heathen : God sitteth upon his holy seat. For God, which is very high exalted, doth defend the earth, as it were with a shield.

*Psalm 47*

*When the Thurifer approaches, all stand to be censed.*

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

**On this Sunday we invite those who would like to receive anointing and prayer for healing to make their way to the Chapel after communion, where a priest will be available.**

## THE EUCHARISTIC PRAYER

*The Celebrant sings:*

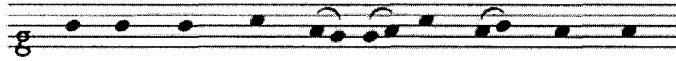
*All respond:*



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



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



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



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

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

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

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

Through him thou hast made us a people for thine own possession, exalting him to thy right hand on high,

and sending forth through him thy holy and life-giving Spirit.

And now we give thee thanks that, after he had ascended far above all heavens, and was seated at the right hand of thy majesty, he sent forth upon the universal Church thy holy and life-giving Spirit; that through his glorious power the joy of the everlasting Gospel might go forth into all the world.

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

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,

Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

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

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

*Missa Ascendens Christus in altum: Tomas Luis de Victoria (1548-1611)*

*The prayer continues:*

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

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

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

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

Let us proclaim the mystery of faith;

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

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.

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

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

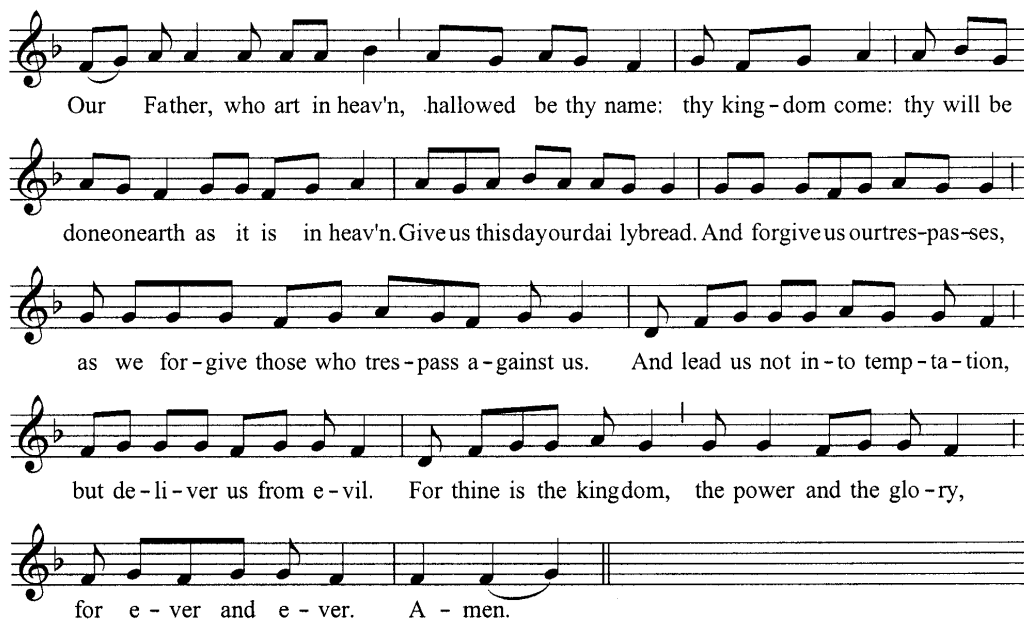
**Amen.**

## THE LORD'S PRAYER

*All kneel. The Celebrant sings:*

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

*All sing:*



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be  
done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses,  
as we for-give those who tres-pass a- gainst us. And lead us not in-to temp-ta-tion,  
but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry,  
for e-ver and e-ver. A-men.

## THE FRACTION

*The Celebrant breaks the consecrated bread, saying:*

We break this bread to share in the body of Christ.

**Though we are many, we are one body,**

**because we all share in one bread.**

## THE GIVING OF HOLY COMMUNION

*By way of invitation to receive the Sacrament the Celebrant says:*

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou shouldst come under my roof,  
but speak the word only and my soul shall be healed.**

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

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

*The choir sings:*

## AGNUS DEI

Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, 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.*

*Missa Ascendens Christus in altum: Tomas Luis de Victoria  
(1548-1611)*

## COMMUNION ANTHEM

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

Ascendens Christus in altum, alleluia.  
Captivam duxit captivitatem, alleluia.  
Dedit dona hominibus, alleluia.  
Ascendit Deus in jubilatione,  
et Dominus in voce tubae, alleluia.  
Dedit dona hominibus, alleluia.

*Christ having gone up, alleluia.  
He took captivity prisoner, alleluia.  
He gave gifts to men, alleluia.  
God rose up in jubilation,  
and the Lord with the sound of the trumpet, alleluia.  
He gave gifts to men, alleluia.*

*Words adapted from Ephesians 4. 7: Psalm 47. 5*

## PRAYERS AFTER COMMUNION

Let us pray.  
*All kneel.*

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



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

*All stand.*

### **THE CONCLUDING HYMN**

**Alleluia! sing to Jesus!  
His the sceptre, his the throne.  
Alleluia! his the triumph,  
His the victory alone.  
Hark! the songs of peaceful Sion  
Thunder like a mighty flood.  
Jesus out of every nation  
Has redeemed us by his blood.**

**Alleluia! not as orphans  
Are we left in sorrow now;  
Alleluia! he is near us,  
Faith believes, nor questions how;  
Though the cloud from sight received him  
When the forty days were o'er  
Shall our hearts forget his promise?  
'I am with you evermore.'**

*Words: W. Chatterton Dix (1837-1898)  
Music: 'Hyfrydol'; Richard Huw Pritchard (1811-1887)*

THE BLESSING & THE DISMISSAL

*All stand.*

*The Celebrant says:*

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

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

*The Deacon 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

Final from Symphonie No. 6

*Charles-Marie Widor (1844 –1937)*

## NOTES ON THE READINGS

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### Acts 1:15-17,21-26

Jesus has risen, and has appeared to the apostles (and to others). He has told the disciples that they “will receive power when the Holy Spirit has come upon you ...” (v. 8). He has returned to the Father. Two of God’s agents (“men in white robes”, v. 10) have told them that Jesus will come again. They now return to Jerusalem, to the “room upstairs” (v. 13). “Together with certain women” (v. 14) and Jesus’ brothers, they are “constantly devoting themselves to prayer”. Our reading is from the first chapters of Acts, the section where the emphasis is on the missionary activity to Jews. “In those days” (v. 15, between the Ascension and Pentecost) Peter preaches to the larger community; (“together” has the connotation of unity.) There will be twelve apostles: per Jewish law, one leader for every ten of the “one hundred and twenty” present. Peter speaks to “friends” (v. 16) or brothers. (In Luke 22:32, Jesus tells Peter to “strengthen your brothers”.) Peter says: specific predictions made in the Old Testament “had to be fulfilled” (v. 16), i.e. what God had inspired the authors of two psalms to write must happen: this is part of God’s plan. God inspired “David” (then considered the author of Psalms) to foretell Judas’ action and fate. Judas was one of “us” (v. 17), the apostles. Vv. 18-19 suggest what happened to Judas’ body after he hanged himself (Matthew 27:5): his decomposing body polluted a field, known thereafter as the “Field of [Judas’] Blood”. Two psalms are quoted in v. 20. The first, Psalm 69:25, states the curse on the enemy of the one who is godly - Judas has been so cursed. The second, Psalm 109:8, with the word “overseer” taken as meaning apostle, says that a new apostle must be chosen. Vv. 21-23 state the qualifications for being an apostle: he must have witnessed the whole earthly life of Jesus, including his resurrection. The apostles meet in prayer, seeking God’s guidance in electing a new member of the twelve. They choose “Matthias” (v. 26), one whom we know only the name. Judas has gone to “his own place” (v. 25), to damnation.

### 1 John 5:9-13

In vv. 6-7, the author has stated that the Holy Spirit witnesses, “testifies”, to both Jesus’ baptism (“the water”) and his very human agony on the cross (“the blood”) – so anyone who does not accept both is not a true follower of Christ. Three things demonstrate that Jesus is Son of God: the Spirit, working in the Church; baptism; and the crucifixion or the Eucharist (the way we celebrate Christ’s death.) Now the author says that the testimony of God the Father, which he made to the Son, is much more significant than any “human testimony” (v. 9). (In John 8:14-19, Jesus says that he testifies and “the Father ... testifies on my behalf”.) One receives this witness through believing (v. 10). Those who willfully disbelieve do the equivalent of calling God “a liar” – for they reject God’s witness that Jesus came as saviour. The testimony is more than a formula; it is living in unison with (“in”) “his Son” (v. 11). Living “in his Son” and having eternal life come together. V. 13 is the start of the conclusion of the epistle, and (as is John 20:31), is the reason that 1 John was written: that the faithful may know that they have eternal life.

## **John 17:6-19**

The Last Supper is over; soon Jesus will be arrested in the Garden of Gethsemane. In meditation, he looks up to heaven; he prays to the Father "glorify your Son so that the Son may glorify you" (v. 1). Jesus waits to be restored to heaven. He has come to earth to provide eternal life to all who believe. Now he prays to the Father for the disciples. He has made the Father known to those who would believe. (To John, the "world", v. 6, is notable for its unbelief and hatred.) The disciples have been faithful to "your word", to truth, to God, to Jesus' teaching. They have come to realize the relationship of the Son to the Father (v. 7); they know Jesus' origin and mission (v. 8). This prayer is on behalf of believers (who are God's), not all people (v. 9). Then v. 10: belonging to God implies belonging to the Son; Jesus' power and authority have been shown to them. V. 11 is written as though Jesus has already risen.

Jesus asks four things of the Father:

that they may be "one", a unity, as he and the Father are;

that they may have "my joy" (v. 13, of eternal life);

protection from the influence of evil; and

to enable them to fulfill his mission in the world (vv. 16-19).

Jesus asks the Father to "protect them in your name" (v. 11), by his authority and as his representatives. The Father has given Jesus this authority. He has protected them, except for one: Judas. In fulfillment of "the scripture" (v. 12), per God's will expressed there, he was "destined to be lost", damned. The disciples have been "hated" (v. 14), as he was, because they are unlike others, but they (unlike him) continue "in the world" (v. 11). May the Father set them apart for service ("sanctify", v. 17), make them intermediaries between the world and God, offering sacrifice as Jesus did in his death.

## **NOTES ON THE MUSIC**

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### **Victoria - Ascendens Christus in altum & Missa Ascendens Christus in altum**

Born in 1548 in Avila - better known as the birthplace of St Teresa - Thomás Luis de Victoria began his career in Rome, where he composed and built up invaluable friendships with those at the forefront of the European musical scene at the time, but moved back to his homeland as soon as he was able, working for a period as Chapelmaster at the Royal Convent in Madrid. Victoria was first and foremost (to his mind) a priest...perhaps it was his extreme religious devotion that allowed his music to become so well attuned to the texts he was setting.

The motet - Ascendens Christus in altum (on which the Mass is based) - is a tremendously joyous work. It is full of triumphant rising phrases and jubilant Alleluia motifs, reflecting Christ's ascension and glorious reception into his Father's Kingdom. This work was published five times throughout the composer's life.

The Mass retains the jubilant character of the motet. Like the motet, the Mass is set for five voices, although many sections use reduced parts, the exception being the Agnus Dei, which is composed for six voices. In general, the Mass sets the text clearly with some ornamentation - but never so much

as to detract from the text, as is ideal in liturgical music. It is notable that Victoria chose always to base Masses on joyful motets, and while almost all of his Masses contain softer moments of quiet contemplation, they are all essentially joyful - this Mass being no exception.

### **Gibbons - O clap your hands**

This is a 'full anthem'. As opposed to the shorter 'verse anthems', which feature full choral sections interwoven with solo sections, here almost all voices sing all of the time. Of all Gibbons' works, this is one of his grandest and most exuberant. The polyphony is beautifully worked out, with canonic sections leaping out of the texture throughout. Captivating vocal exchanges - such as those on the words 'O sing praises' - create a sense of boundless joy and excitement.

### **Charles-Marie Widor - Final from Symphonie No. 6**

Charles Marie Widor was one of the most influential composers of his time. He was largely responsible for restoring the beauty and grandeur which had been so neglected in French music since the revolution - a lack exemplified in the brash circus-like marches of Lefébure-Wély, more fitting for a herd of elephants in the local circus than the clergy of St Sulpice. With Widor's most prolific output of music being for the organ, he was a true master of the instrument. His melodies are lyrical and sympathetic to the instruments and buildings in which they were to be performed. Some notable melodies are those of the second movement of his fifth organ Symphonie, and the fourth movement of his sixth, as well as that of the Agnus Dei from his Mass for two choirs.

As well as such hauntingly beautiful melodies, Widor was much famed for his grand marches and toccatas such as the 'March Ponificale', the ubiquitous 'Widor's Toccata', and this - the Finale from his sixth Symphony for organ. The entire piece is unashamedly joyous and celebratory, and is a fine showcase for some of Widor's finest writing for the instrument.





## 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.*

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LONDON

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