

**ST  
PAUL'S**  
KNIGHTSBRIDGE



**The Solemn Eucharist**  
**The Tenth Sunday after Trinity**  
9<sup>th</sup> August 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  
'Still Life with Bread and Fruit'  
Giorgio Morandi  
1919*

# 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 Altar. All stand to sing:*

### THE 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 (d. 1594)  
Music: Old 100<sup>th</sup>, from the 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.**

## 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 Celebrant says:*

My brothers and sisters,  
as we prepare to celebrate the presence of Christ  
in word and sacrament,  
let us call to mind and confess our sins.

*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.**

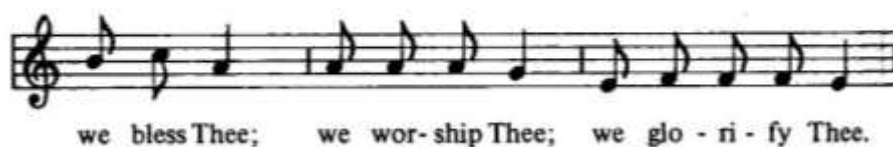
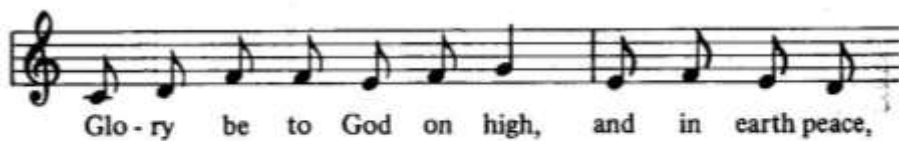
Lord have mercy,  
**Lord have mercy,**

Christ have mercy,  
**Christ have mercy,**

Lord have mercy.  
**Lord have mercy,**

*All stand:*

### GLORIA IN EXCELSIS DEO





We give thanks to Thee for thy great glo - ry,



O Lord God, hea - ven - ly King,



God the Fa - ther al - migh - ty.



O Lord the on - ly be - got - ten Son, Je - sus Christ,



O Lord God, Lamb of God, Son of the Fa - ther,



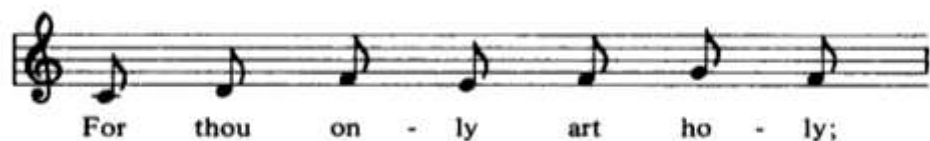
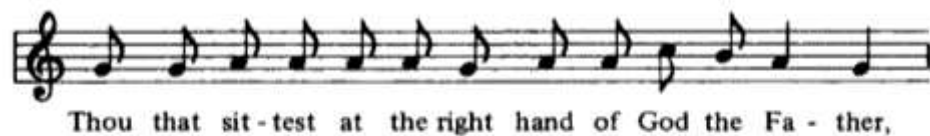
that ta - kest a - way the sins of the world,



have mer - cy up - on us.



Thou that ta - kest a - way the sins of the world,



*All remain standing.*

## THE COLLECT

Let us pray.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; 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 FIRST READING**

*1 Kings 19.4-8*

A reading from the first book of Kings.

But Elijah went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: 'It is enough; now, O Lord, take away my life, for I am no better than my ancestors.' Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, 'Get up and eat.' He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, 'Get up and eat, otherwise the journey will be too much for you.' He got up, and ate and drank; then he went in the strength of that food for forty days and forty nights to Horeb the mount of God.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

**THE PSALMODY**

*Psalm 34: 1-8*

I will always give thanks unto the Lord  
his praise shall ever be in my mouth.  
My soul shall make her boast in the Lord  
the humble shall hear thereof, and be glad.  
O praise the Lord with me  
and let us magnify his Name together.  
I sought the Lord, and he heard me  
yea, he delivered me out of all my fear.  
They had an eye unto him, and were lightened  
and their faces were not ashamed.  
Lo, the poor crieth, and the Lord heareth him  
yea, and saveth him out of all his troubles.  
The angel of the Lord tarrieth round about them that  
fear him and delivereth them.  
O taste, and see, how gracious the Lord is  
blessed is the man that trusteth in him.



## THE SECOND READING

*Ephesians 4. 25- 5. 2*

A reading from the letter of Paul to the Ephesians.

So then, putting away falsehood, let all of us speak the truth to our neighbours, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labour and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

## THE GRADUAL HYMN

**Ye servants of the Lord,  
each in his office wait,  
observant of his heavenly word,  
and watchful at his gate.**

**Let all your lamps be bright,  
and trim the golden flame:  
gird up your loins, as in his sight,  
for awful is his Name.**

**Watch; 'tis your Lord's command,  
and while we speak, he's near;  
mark the first signal of his hand,  
and ready all appear.**

**O happy servant he,  
in such a posture found!  
He shall his Lord with rapture see,  
and be with honour crowned.**

**Christ shall the banquet spread  
with his own royal hand,  
and raise that favoured servant's head  
amid the angelic band.**

*Words: Philip Doddridge (1702-51)*

*Music: Narenza, William Henry Havergal (1793-1870)*

## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

We do not live by bread alone,  
but by every word that comes from the mouth of God.

**Alleluia, alleluia, alleluia.**

## THE GOSPEL READING

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 said, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. Then the Jews began to complain about him because he said, 'I am the bread that came down from heaven.' They were saying, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, "I have come down from heaven"?' Jesus answered them, 'Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, "And they shall all be taught by God."

Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'

*John 6. 35, 41-51*

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.**

## 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:*

We are the body of Christ.

In the one Spirit we were all baptized into one body.

Let us then pursue all that makes for peace  
and builds up our common life.

The peace of the Lord be always with you.

**and with thy spirit.**

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

**Jerusalem the golden,  
with milk and honey blest,  
beneath thy contemplation  
sink heart and voice oppressed:  
I know not, oh, I know not,  
what joys await us there;  
what radiancy of glory,  
what bliss beyond compare!**

**They stand, those halls of Zion,  
all jubilant with song,  
and bright with many an angel,  
and all the martyr throng:  
the Prince is ever in them,  
the daylight is serene;  
the pastures of the blessed  
are decked in glorious sheen.**

**Oh, sweet and blessed country,  
the home of God's elect!  
Oh, sweet and blessed country,  
that eager hearts expect!  
Jesus, in mercy bring us  
to that dear land of rest,  
who art, with God the Father,  
and the Spirit, ever blest.**

*Words: Bernard of Cluny, tr. John Mason Neale (1818-66)*

*Music: Ewing, from a tune by Alexander Ewing, 1853.*

## THE OFFERTORY ANTHEM

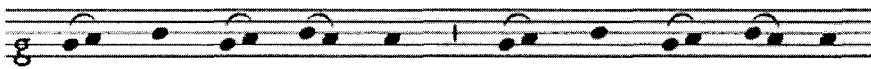
*When the Thurifer approaches, all stand to be censed.  
After being censed, all remain standing for the Eucharistic Prayer.*

If with all your hearts you truly seek me (from 'Elijah')  
*Felix Mendelssohn (1809-1847)*

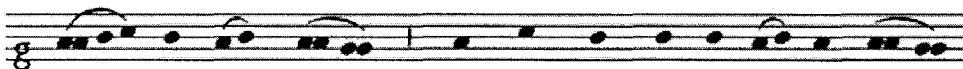
## THE EUCHARISTIC PRAYER

*The Celebrant sings:*

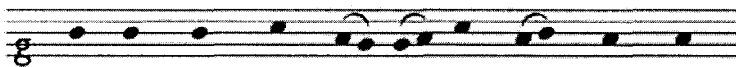
*All respond:*



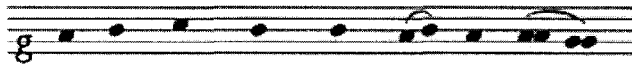
The Lord be with you *R.* and with thy spi-rit.



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



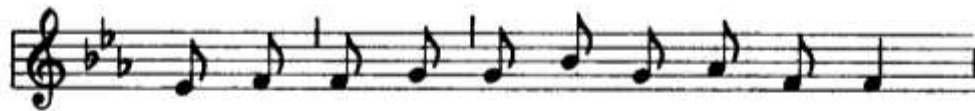
Let us give thanks un - to the Lord our God.



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

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

*All sing:*



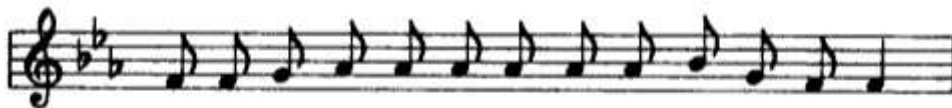
Ho - ly, ho - ly, ho - ly Lord God of Hosts,



hea - ven and earth are full of thy glo - ry.



Glo - ry be to Thee O Lord most high.



Bles-sed is he that co-meth in the name of the Lord.



Ho - san - na in the high - est.

*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.

*The celebrant sings:*

Let us proclaim the mystery of faith:

*The people respond:*

**Christ has died:**

**Christ is risen:**

**Christ will come again.**

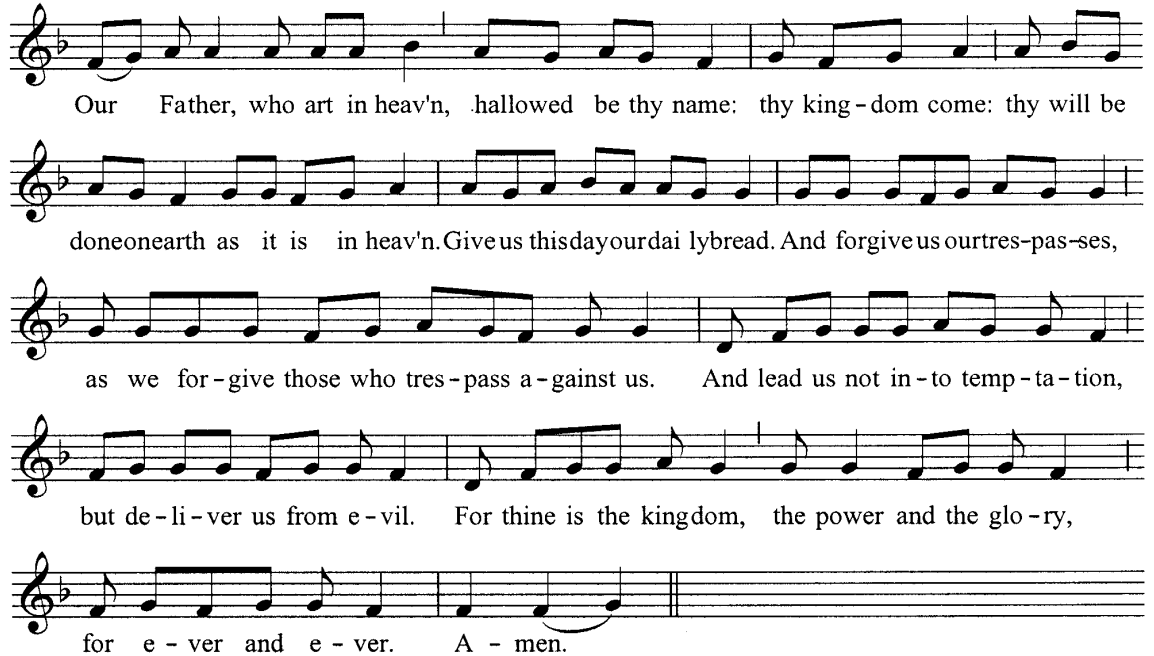
Accept through him, our great high priest,  
this our sacrifice of thanks and praise,  
and as we eat and drink these holy gifts  
in the presence of thy divine majesty,  
renew us by thy Holy Spirit, inspire us with thy love,  
and unite us in the body of thy Son, Jesus Christ our Lord,  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be unto thee,  
O Father almighty, world without end. **Amen.**

## THE LORD'S PRAYER

*All kneel. The Celebrant sings:*

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

*All sing:*



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

## THE FRACTION

*The Celebrant breaks the consecrated bread, saying:*

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

**Though we are many, we are one body,  
because we all share in one bread.**

## AGNUS DEI

*All sing:*



O Lamb of God, that ta - kest a - way  
the sins of the world, have mer - cy up - on us.  
O Lamb of God, that ta - kest a - way  
the sins of the world, have mer - cy up - on us.  
O Lamb of God, that ta - kest a - way the  
sins of the world, grant us thy peace.

*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 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.**

## COMMUNION ANTHEM

### **Panis angelicus**

*César Franck (1822-1890)*

## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.

God of our pilgrimage,  
who hast willed that the gate of mercy  
should stand open for those who trust in thee:  
look upon us with thy favour  
that we, following in the path of thy will,  
may never wander from the way of life;  
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

Glorious things of thee are spoken,  
Zion, city of our God;  
he whose word cannot be broken  
formed thee for his own abode;  
on the Rock of Ages founded,  
what can shake thy sure repose?  
With salvation's walls surrounded,  
thou may'st smile at all thy foes.

See! the streams of living waters,  
springing from eternal love,  
well supply thy sons and daughters  
and all fear of want remove.  
Who can faint, when such a river  
ever flows their thirst to assuage?  
Grace which, like the Lord, the Giver,  
never fails from age to age.

Saviour, if of Zion's city,  
I through grace a member am,  
let the world deride or pity,  
I will glory in thy Name.  
Fading is the worldling's pleasure,  
all his boasted pomp and show;  
solid joys and lasting treasure  
none but Zion's children know.

*Words: John Newton (1725-1807)*  
*Music: Abbot's Leigh, Cyril Taylor (1907-1991)*

*All remain standing.*

THE BLESSING & THE DISMISSAL

*The Celebrant says:*

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

Christ, who has nourished us with himself the living bread,  
make you one in praise and love,  
and raise you up at the last day;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

**Amen**

Go in the peace of Christ.  
**Thanks be to God.**

*All remain standing as the Servers and Sacred Ministers depart.*

ORGAN VOLUNTARY

**Praeludium in e minor**  
*Nicolaus Bruhns (1665-1697)*

**1 Kings 19. 4-8**

Understanding the text from Kings for this week's Feast is served first by placing it in its wider contexts. Specifically, these five verses are lodged within the much larger story (as it now stands from the perspective of its last editor) of how the Lord's chosen people managed to forfeit the benefits of their covenant with the God who had chosen them, and as a result land in bitter exile. Within that larger saga, fascinating and often colourful episodes that address the question of what roles the Lord's prophets played in this divine-human drama abound. These verses present one of those episodes. Elijah's calling and the providential interventions that have sustained him in it (See 1 Kings 17-18) have, by early chapter 19, run him thoroughly foul of the Omride dynasty and its current infamous representatives, Ahab and Jezebel. With this life and death conflict as their frame, these five verses then draw an exquisite portrait of Elijah – who has been faithful in his commission from Yahweh and triumphant in his encounter with the evil of nationalized Baalism – not relishing his faithfulness and the Lord's victory, but utterly despairing. In successive verses Elijah is painted as increasingly forlorn: First, his servant falls away. Then the prophet alone moves beyond even the border town of Beer-sheba and takes a day's full journey into the wilderness, somewhat reminiscent of Hagar the Egyptian's lonely wandering in that same dramatic landscape. In the wilderness he comes upon a sole broom tree. There, like Jonah, he asks that his life (nephesh) be taken from him. Unlike Jonah, he cites as his reason the searing conviction that he is a failure in a long line of failures. Exhausted, physically and in spirit, he finally collapses into sleep beneath the only tree (the only shade) he has managed to find. Many commentaries point out that his flight reverses in some respects Israel's journey to the Promised Land. It is at this juncture, at the point of honestly confessed despair and exhausted sleep, that the narrative takes a turn. A messenger arrives. The term used to denote "messenger" here is identical (mal'ACH) to the one used in v. 4 to describe the messenger who delivered Jezebel's threat. But, the message in this case is quite the opposite. It is not an announcement of imminent death, but a call to life and renewed purpose. This heaven-sent messenger bears food, drink, and a refreshing of Elijah's commission quite beyond what the prophet could naturally do: "Get up and eat, otherwise the journey will too much for you." Elijah obeys, rests again, and even enjoys seconds. Rising from such rest and feast, he is then able "in the strength of that food" to go "forty days and forty nights" (Recall the forty-year wilderness wanderings of the Hebrew tribes) until he comes, as once had his ancestors so very long before him, "to Horeb, the mountain of God."

**Ephesians 4:25-5:2**

The author seems to be addressing new converts: "You were taught to put away your former way of life, your old self ... to be renewed ... and to clothe yourselves with the new self, created according to the likeness of God ..." (4:22-24). He now says what conduct is expected of them, as "members of one another" (4:25), of one body, the Church. Do not harbour anger, for prolonged anger gives the devil a point-of-entry (4:26-27). If you lived by stealing (4:28), go beyond restitution: actively care for the poor. Speak to others in a way that emphasizes their goodness, and builds the community (4:29). An offence against a fellow member of the Church is an offense against the Spirit, who is working with him or her: do not cause the Spirit to be grieved, distressed (4:30). Cast aside all vices which are disruptive to the life of the Christian community; rather love "one another" (4:32), expressing generously the same forgiving that Christ first showed you. In the way you forgive and are loving, do it as God does ("be imitators", 5:1): Christ loves us even to

giving up himself to death for us. Old Testament priests made “offering and sacrifice to God” (5:2); now Christ is priest/mediator. We share in that priesthood, his sacrifice of love.

**John 6:35,41-51**

Jesus has miraculously fed a large crowd, “about five thousand in all” (v. 10). But the crowd has misunderstood the food he offers; they have seen it as “bread from heaven” (v. 31) like the manna God gave their ancestors in the wilderness. Now Jesus says that he is both the “bread of life” (v. 35) and the water of life (as “hungry” and “thirsty” show). His is sustenance for all time, and beyond, for those who come to him and believe in him. He says, “I am the bread that came down from heaven” (v. 41): that a human claims to be divine offends strict Jewish monotheism and is the cause of complaint, murmuring among the people. (Manna was God’s response to the murmuring of their ancestors in the wilderness.) They ask (v. 42): how can one who has human parents have come from heaven? Rather than answer the question, Jesus tells them (v. 44): only those whom God draws, calls, can believe in (“come to”) him; those who are called (and respond) will be raised, brought into full union with God, at the end of time. If you had heard and learnt the prophetic books of the scriptures, you would believe in me (v. 45). The way people are “taught by God” is through me, for I have “seen the Father” (v. 46). One who believes has “eternal life” (v. 47) beyond the end of the era. “Manna” (v. 49) was from heaven, but the bread I offer is more: it is “living” (v. 51): this is what “never be hungry ... [nor] thirsty” (v. 35) means. It (or I) offer life “forever” (v. 51). The bread of the Eucharist is “my flesh”.

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The service is compiled and printed at St Paul’s Church, Knightsbridge.

For further information about the life of St Paul’s, please contact:

The Parish Office, 32A Wilton Place, London SW1X 8SH

020 7201 9999

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