

**ST
PAUL'S**
KNIGHTSBRIDGE



The Solemn Eucharist
The Second Sunday after Trinity
14th June 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:
Mustard tree*

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

Glorious things of thee are spoken,
Sion, 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 while such a river
Ever flows their thirst t'assuage?
Grace, which like the Lord, the Giver,
Never fails from age to age.

Saviour, if of Sion'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: from Thomas Olivers' (1725-99) hymn based on the Hebrew Yigdal
Tune: 'Abbot's Leigh', Cyril Taylor (1907-91)*

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.**

PRAYERS OF PENITENCE

The Deacon says:

God the Father forgives us in Christ and heals us by the Holy Spirit.

Let us therefore put away all anger and bitterness, all slander and malice,
and confess our sins to God, our Redeemer.

All kneel and keep silent.

**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 remain kneeling as the choir sings:

KYRIE

Kyrie eleison. *Lord, have mercy upon us.*
Christe eleison. *Christ, have mercy upon us.*
Kyrie eleison. *Lord, have mercy upon us.*

Music: plainsong

After the Kyrie, all stand for the intonation of Gloria in excelsis Deo, then all sit.

The choir sings:

GLORIA IN EXCELSIS DEO

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe cum Sancto Spiritu in gloria Dei Patris. Amen.

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God, the Father almighty. O Lord, the only-begotten son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art the most high, in the glory of God the Father. Amen.

Music: Missa Sanctae Margaretae – Gabriel Jackson (b. 1962)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a short period of silence:

Let us pray.

O Lord, who hast taught us
that all our doings without charity are nothing worth:
send thy Holy Spirit
and pour into our hearts that most excellent gift of charity,
the very bond of peace and of all virtues
without which whosoever liveth is counted dead before thee;
grant this for thine only Son Jesus Christ's sake,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

All sit

THE FIRST READING

Ezekiel 17: 22-end

A reading from the book of the prophet Ezekiel.

Thus says the Lord God:

I myself will take a sprig from the lofty top of a cedar;

I will set it out. I will break off a tender one from the topmost of its young twigs; I myself will plant it

on a high and lofty mountain.

On the mountain height of Israel I will plant it, in order that it may produce boughs and bear fruit, and become a noble cedar.

Under it every kind of bird will live; in the shade of its branches will nest winged creatures of every kind.

All the trees of the field shall know that I am the Lord.

I bring low the high tree, I make high the low tree;

I dry up the green tree and make the dry tree flourish.

I the Lord have spoken; I will accomplish it.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

It is a good thing to give thanks unto the Lord :

and to sing praises unto thy Name, O most Highest;

To tell of thy loving-kindness early in the morning :

and of thy truth in the night-season;

Upon an instrument of ten strings, and upon the lute :

upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy works :

and I will rejoice in giving praise for the operations of thy hands.

Such as are planted in the house of the Lord :

shall flourish in the courts of the house of our God.

They also shall bring forth more fruit in their age :

and shall be fat and well-liking.

That they may shew how true the Lord my strength is :

and that there is no unrighteousness in him.

Psalm 92: 1-4, 12-end.

THE SECOND READING

2 Corinthians, 5.6-10, 14-17

A reading from the second letter of Paul to the Corinthians.

So we are always confident; even though we know that while we are at home in the body we are away from the Lord — for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**God of mercy, God of grace,
show the brightness of thy face.
Shine upon us, Saviour, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth's remotest end.**

**Let the people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Saviour King;
at thy feet their tribute pay,
and thy holy will obey.**

**Let the people praise thee, Lord;
earth shall then her fruits afford;
God to man his blessing give,
man to God devoted live;
all below, and all above,
one in joy, and light, and love.**

Words: H.F. Lyte (1793-1847)

Music: 'Heathlands' by Henry Smart (1813-79)

All remain standing.

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

All turn to face the Deacon. The Deacon says:

The Lord be with you

And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Mark.

Glory be to thee, O Lord.

Jesus also said, 'The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.'

He also said, 'With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.'

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

Mark 4.26-34

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Andrew Sloane

Associate Vicar

Silence is kept.

THE CREED

All stand with the Celebrant, who says:

Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

All remain standing.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer Lord, graciously hear us.

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
**accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.
Amen.**

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

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

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

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

THE COLLECTION HYMN

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am, Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O Lamb of God, I come!

Words: Charlotte Elliott (1789-1871)

Music: 'Saffron Walden' by Arthur Henry brown (1830-1926)

The choir sings:

THE OFFERTORY ANTHEM

Exultate Deo

Giovani Pierluigi da Palestrina (1525-1594)

Exsultate Deo adjutori nostro ; jubilate Deo Jacob.
Sumite psalmum, et date tympanum ; psalterium jucundum
cum cithara. Buccinate in neomenia tuba, in insigni die
solemnitatis vestræ.

*Take the psalm, bring hither the tabret : the merry harp with the
lute. Blow up the trumpet in the new-moon : even in the time
appointed, and upon our solemn feast-day.*

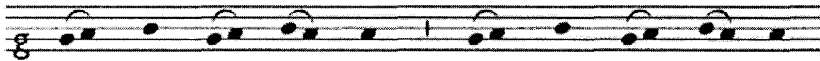
Words: from Psalm 81

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

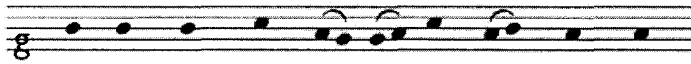
All respond:



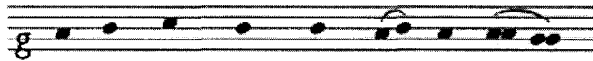
The Lord be with you *R.* and with thy spi-rit.



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



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



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

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

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.
*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be
to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Music: Missa Sanctae Margaretae – Gabriel Jackson (b. 1962)

The prayer continues:

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

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

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

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

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

Let us proclaim the mystery of faith.

Christ has died;

Christ is risen;

Christ will come again.

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

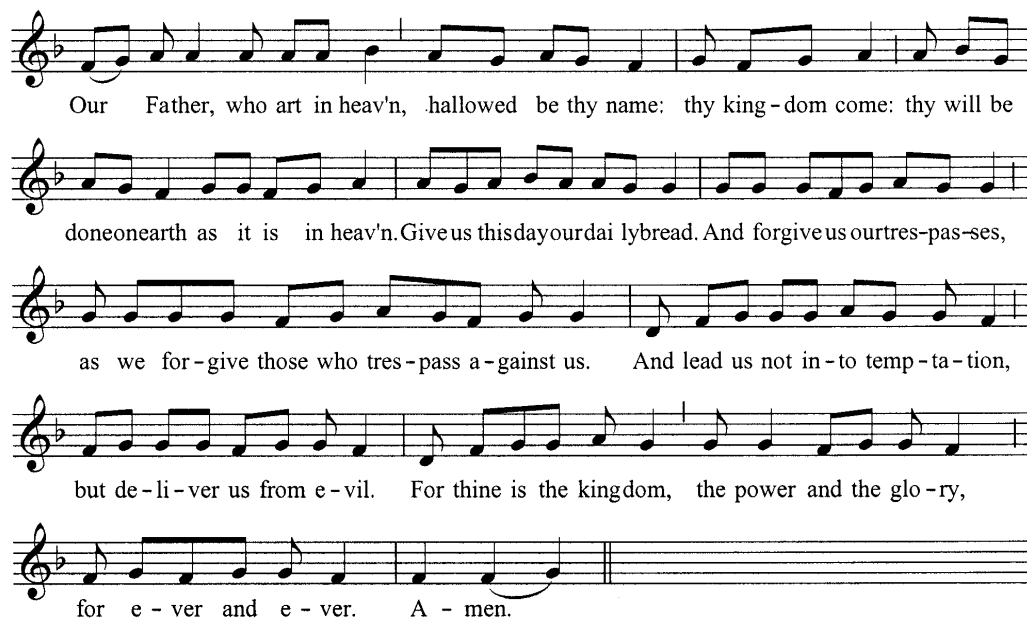
by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father almighty, world without end. **Amen.**

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou 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, Donna nobis pacem.

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

Music: Missa Sanctae Margaretae – Gabriel Jackson (b. 1962)

COMMUNION ANTHEM

Pater Noster

Igor Stravinsky (1882-1971)

Pater noster, qui es in caelis,
sanctificetur nomen tuum;
Adveniat regnum tuum.
Fiat voluntas tua sicut in caelo et in terra.
Panem nostrum quotidianum da nobis hodie,
Et dimitte nobis debita nostra,
sicut et nos dimittimus debitoribus nostris.
Et ne nos inducas in tentationem;
sed libera nos a malo.
Amen.

Our Father...(see text above)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O loving Father,
we thank thee for feeding us at the supper of thy Son:
sustain us with thy Spirit
that we, serving thee here on earth,
may come at last to the fullness of thy joy in heaven
and be partakers of thine eternal banquet
with 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

**All for Jesus - all for Jesus,
this our song shall ever be;
for we have no hope, nor Saviour,
if we have not hope in thee.**

**All for Jesus - thou wilt give us
strength to serve thee, hour by hour,
none can move us from thy presence,
while we trust thy love and power.**

**All for Jesus - at thine altar
thou wilt give us sweet content;
there, dear Lord, we shall receive thee
in the solemn sacrament.**

**All for Jesus - thou hast loved us;
all for Jesus - thou hast died;
all for Jesus - thou art with us;
all for Jesus crucified.**

**All for Jesus - all for Jesus -
this the Church's song must be;
till, at last, her sons are gathered
one in love and one in thee.**

*Words: W.J. Sparrow-Simpson (1859-1952)
Music: 'All for Jesus' by John Stainer (1840-1909)*

THE BLESSING & THE DISMISSAL

All stand.

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.

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Prélude et Danse Fuguée
Gaston Litaize (1909-1991)

Ezekiel 17:22-24

In a metaphor of God planting a tree on a high mountain this poetic prophecy again expressed the view of God as Lord of Israel's history. The metaphor referred to Israel's return from exile in Babylon to rebuild their capital city, Jerusalem, in the latter part of the 6th century BCE.

The poet Ogden Nash once wrote, "How odd of God to choose the Jews." Yet the biblical narrative assures us that God chose Israel to be a light among the nations that the whole world might learn God's way to live in neighbourly peace. This divine purpose lies behind Ezekiel's metaphor of a small sprig of a lofty cedar tree planted on a high mountain to grow and give shade for the birds to nest in.

In vs. 24, speaking for God, the prophet depicted as trees that either flourish or fail to declare how God uses the rise and fall of nations and empires to bring about the end to which history moves.

2 Corinthians 5:6-17

In this excerpt Paul confidently celebrated faith in the love of Christ that had motivated and sustained him through years of difficult ministry to the Gentiles. He fervently proclaimed that anyone who believed and followed Christ had become a new creation. This gave him a whole new perspective on life in this world and life eternal from a spiritual point of view. Paul had a very troubled relationship with the Corinthians, but he constantly strove to bring them to a new life of faith. The early part of this passage (vss. 6-10) deals with the subject of our unavoidable mortality which he had begun to discuss in the previous chapter, 4:7 – 5:5. Facing death was nothing new for him. Many times he had been threatened with imminent demise, yet he had never been afraid of it. Early in his life as a Pharisee and much more so after his conversion, he had devoutly believed in resurrection and life beyond death. This faith gave him the confidence to say what for any other person might be regarded as death wish (vs.8). His one desire was to serve Christ as long as he had breath, knowing full well that judgment awaited him as it did for every other human being. Beyond that too lay the glorious experience of the eternal presence of God and Jesus Christ. The expression "the fear of the Lord" occurs many times in the Old Testament. In many respects it was the familiar way of describing the religious tradition of post-exilic Judaism. Its central meaning can be understood best as *mysterium tremendum*. Much more than reverent piety, it meant a sense of supreme awe in the presence of Yawheh. It was the essence of wisdom in approaching everyday life and the ethical motivation for an absolute moral monotheism determining the behaviour of every believer. Even the Messiah would sense the spirit of the fear of the Lord (Isa. 11:2). Paul shared this classical theological and psychological point of view. At the same time, his approach to life and to his mission had been filtered through his conversion experience. He had come to see that above all else the life, death and resurrection of Jesus conveyed the love of God for sinful, selfish humanity. "He died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them." Nothing else mattered. This became the fundamental motivation for his ministry to the Gentiles and his continual conflict with both Peter and James about that mission. Verse 16 contains a profound retrospective of his conversion experience. He certainly had seen Jesus "from a human point of view." The apostolic claim that Jesus was the Messiah/Christ had so threatened Paul's rabbinical ambitions that he had become a violent persecutor of the Christian community in Jerusalem. He had obtained permission

from the high priest to extend his campaign against those messianic heretics to Damascus. Whatever that experience may have been in modern psychological terms, his meeting with the risen Christ on the Damascus Road had totally transformed his life. He became, as vs. 17 avers, “a new creation.” Perhaps the most significant element of this compact passage is the simple word “anyone” in vs. 17. Paul did not regard the conversion experience as exclusive to himself. It was for everyone who believed that Jesus had indeed risen from the dead. It was the power of the Spirit of God available to Jew and Gentile alike.

Mark 4:26-34

Because we do not think in spiritual terms, Jesus’ parables of the kingdom of heaven often seem to defy interpretation for modern readers. In these two brief vignettes drawn from the rural life of Galilee, Jesus spoke about the way faith can provide those who believed in and followed him a full and abundant life. As a young carpenter of Nazareth Jesus would have met and chatted with innumerable peasant farmers of Galilee. Seedtime and harvest would have been natural topics of conversation then as they are today among farm folk. In that region, especially in the Plain of Esdraelon nearby, there was abundant good soil for raising abundant grain crops. Because of the mountains of Lebanon to the north, rainfall was plentiful. He might well have turned his own hand to the sickle to aid his neighbours at harvest time. This set of parables reflects that rural scene with sharp realism. The time between seedtime and harvest also come through almost as clearly in the words of vs. 27. It takes approximately ninety days for the farmer to sleep and rise before a field crop can ripen to maturity. Much can happen in the interim to prevent a fruitful harvest. That requires both faith and patience from the farmer. The second parable is less illustrative of rural Galilee. Once cultivated for the oil of its very small seeds, the mustard plant (*brassica nigra*) is now a common weed. It does exceed most other weeds in height, projecting above the level of the grain it contaminates. With large leaves, bright yellow flowers and small seeds in pods, it can be easily distinguished from crop surrounding it. However, it is not as large as a small tree or shrub and certainly could not hold up even a small bird’s nest. At most, a tiny bird might settle on its branches for a few seconds rest. It is even possible that the parable drew on a well-known image found in Daniel 4:10-12 and 20-22. So Jesus must have been exaggerating to make his point. But why the hyperbole? To emphasize the significance of faith. “The kingdom of heaven” is no earthly nation with exact geographic location on this planet or elsewhere in the vast universe. It is spiritual in nature and can only be accessed by those who are spiritual. It is located wherever God’s love reigns. In these parables Jesus was saying that only those with a deep, abiding and patient faith in him and his way will find themselves citizens of that new sacred, spiritual world that is already coming into being.

Missa Sanctae Margaretae – Gabriel Jackson

Gabriel Jackson is a contemporary composer. Starting out as a chorister at Canterbury Cathedral under Alan Wickes, he went on to study composition at the Royal College of Music. His choral music is his most acclaimed, and the most often performed. Recent compositions include a piece for saxophone ensemble, and a four movement choral symphony composed for the BBC Singers.

Exsultate Deo - Palestrina

Palestrina was an Italian composer, seen by many as the pinnacle of Renaissance polyphony. The art of great polyphony could be seen as a perfect coupling of the vertical dimension of the music - harmony, i.e. the chords created by all the parts singing together at a particular point, with the horizontal dimension - the melodic lines, the rhythms in each of the parts individually. As far as the perfection of this art goes, Palestrina, along with JS Bach, seem to be in a class of their own.

This motet for five voices was composed in 1584. It utilises a simple motif on the word 'Exult' - an upward leap which is then imitated throughout the parts. This 'word painting' continues throughout the piece, and later a rising triadic motif is used to illustrate the words 'Blow the trumpet in Zion'.

Pater Noster - Stravinsky

Igor Stravinsky was one of the most important composers of the 20th century. Born in Russia, he was a French citizen by the time of his death. His style of composition went through two, radical changes. He began composing, in the country of his birth, in a distinctly Russian style which, while owing much to the music of his Russian predecessors, was highly original. This style produced three hugely successful ballets - *The Firebird* (1910), *Petrushka* (1911), and the groundbreaking *The Rite of Spring* (1913). This style later gave way to his neoclassical phase, in which he paid tribute to many of his predecessors such as Beethoven and Tchaikovsky. His final phases (beginning in the mid 20th century), explored serialist ideas - the music from this period, while clinging on to much of the highly original rhythmic ideas of the composer's earlier works, utilises highly simplistic melodic ideas, repeated over and over. Stravinsky composed this 'Pater Noster' in 1926, following his return to the Russian Orthodox Church. Its great simplicity makes this a highly beautiful and moving piece.

Prélude et Danse Fuguée - Gaston Litaize

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

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

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC: *Stephen Farr*

ASSISTANT DIRECTOR OF MUSIC: *Jeremy Cole*

ORGAN SCHOLAR: *Luke Navin*

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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LONDON

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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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