

**ST
PAUL'S**
KNIGHTSBRIDGE



**The Solemn Eucharist
Eighth Sunday after Trinity**

26th July 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:
5th century mosaic:
Church at Heptapegon/Tabgha, Palestine.*

Order of Service

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter, process to cense the Altar and then take their places. All stand to sing:

ENTRANCE HYMN

**Christ is the King, O friends rejoice!
Brothers and sisters, with one voice
Make all men know he is your choice:
Alleluya, alleluya, alleluya.**

**The first Apostles round them drew
Thousands of faithful men and true,
Sharing a faith for ever new:
Alleluya, alleluya, alleluya.**

**Then magnify the Lord and raise
Anthems of joy and holy praise
For Christ's brave saints of ancient days:
Alleluya, alleluya, alleluya.**

**O Christian women, Christian men,
All the world over, seek again
The Way disciples followed then:
Alleluya, alleluya, alleluya.**

**Christ through all ages is the same;
Place the same hope in his great name,
With the same faith his word proclaim:
Alleluya, alleluya, alleluya.**

**Let Love's unconquerable might
God's people everywhere unite
In service to the Lord of light:
Alleluya, alleluya, alleluya.**

*Words: George Bell (1883-1958)
Melody from Vulpius' Gesanbuch 1609
Harmony by Henry Lee (1887-1962)*

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:

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. A time of silence and recollection is kept.

**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.	<i>Lord, have mery upon us.</i>
Christe eleison.	<i>Christ, have mercy upon us.</i>
Kyrie eleison.	<i>Lord, have mercy upon us.</i>

All stand. After the Gloria has been intoned, all sit – taking their lead from the celebrant. 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.

Cantus Missae in E flat for double choir – Joseph Rheinberger (1839-1901)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

O almighty Lord and everlasting God,
vouchsafe, we beseech thee,
to direct, sanctify and govern both our hearts and bodies
in the ways of thy laws and in the works of thy commandments,
that through thy most mighty protection,
both here and ever,
we may be preserved in body and soul;
through our Lord and Saviour Jesus Christ,
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

2 Kings 4. 42-44

A reading from the second book of Kings.

A man came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, 'Give it to the people and let them eat.' But his servant said, 'How can I set this before a hundred people?' So he repeated, 'Give it to the people and let them eat, for thus says the Lord, "They shall eat and have some left." ' He set it before them, they ate, and had some left, according to the word of the Lord.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

All thy works praise thee, O Lord and thy saints give thanks unto thee.
They shew the glory of thy kingdom and talk of thy power;
That thy power, thy glory, and mightiness of thy kingdom
might be known unto men.
Thy kingdom is an everlasting kingdom
and thy dominion endureth throughout all ages.
The Lord upholdeth all such as fall
and lifteth up all those that are down.
The eyes of all wait upon thee, O Lord
and thou givest them their meat in due season.
Thou openest thine hand and fillest all things living with plenteousness.
The Lord is righteous in all his ways and holy in all his works.
The Lord is nigh unto all them that call upon him
yea, all such as call upon him faithfully.
He will fulfil the desire of them that fear him
he also will hear their cry, and will help them.

Psalm 145. 10-19

THE SECOND READING

Ephesians 3.14-21

A reading from the letter of Paul to the Ephesians.

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.**

**When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me,
Lo! it glows with peace and joy.**

**When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more lustre to the day.**

**Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.**

Words: John Bowring (1792-1872)

Music: Wychbold – Walter Whinfield (1865-1919)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the Bread of Life, says the Lord,
he who comes to me shall never hunger.

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.

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming towards him, Jesus said to Philip, 'Where are we to buy bread for these people to eat?' He said this to test him, for he himself knew what he was going to do. Philip answered him, 'Six months' wages would not buy enough bread for each of them to get a little.' One of his disciples, Andrew, Simon Peter's brother, said to him, 'There is a boy here who has five barley loaves and two fish. But what are they among so many people?' Jesus said, 'Make the people sit down.' Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.' So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, 'This is indeed the prophet who is to come into the world.'

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

When evening came, his disciples went down to the lake, got into a boat, and started across the lake to Capernaum. It was now dark, and Jesus had not yet come to them. The lake became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus

walking on the lake and coming near the boat, and they were terrified. But he said to them, 'It is I; do not be afraid.' Then they wanted to take him into the boat, and immediately the boat reached the land towards which they were going.

John 6. 1-21

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

**Soul of my Saviour sanctify my breast,
Body of Christ, be thou my saving guest,
Blood of my Saviour, bathe me in thy tide,
wash me with waters flowing from thy side.**

**Strength and protection may thy passion be,
O blessèd Jesus, hear and answer me;
deep in thy wounds, Lord, hide and shelter me,
so shall I never, never part from thee.**

**Guard and defend me from the foe malign,
in death's dread moments make me only thine;
call me and bid me come to thee on high
where I may praise thee with thy saints for ay.**

Words: Latin, C.14 Tr. Anon.

Music: Anima Christi – William Maher (1823-77)

THE OFFERTORY ANTHEM

There is an old belief

Sir Charles Hubert Hastings Parry (1848-1918)

There is an old belief,
That on some solemn shore,
Beyond the sphere of grief
Dear friends shall meet once more.
Beyond the sphere of Time and Sin
And Fate's control,
Serene in changeless prime
Of body and of soul.
That creed I fain would keep
That hope I'll ne'er forgo,
Eternal be the sleep,
If not to waken so.

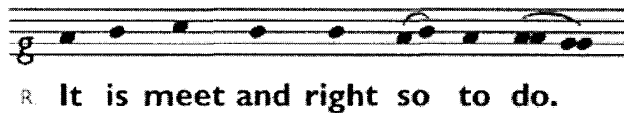
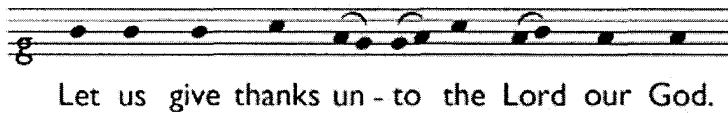
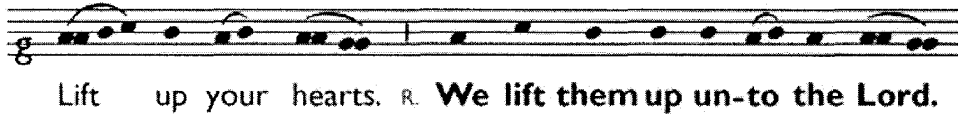
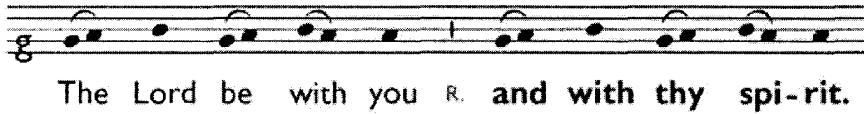
Words: John Gibson Lockhart (1794-1854)

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



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

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.*

Cantus Missae in E flat for double choir – Joseph Rheinberger (1839-1901)

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.

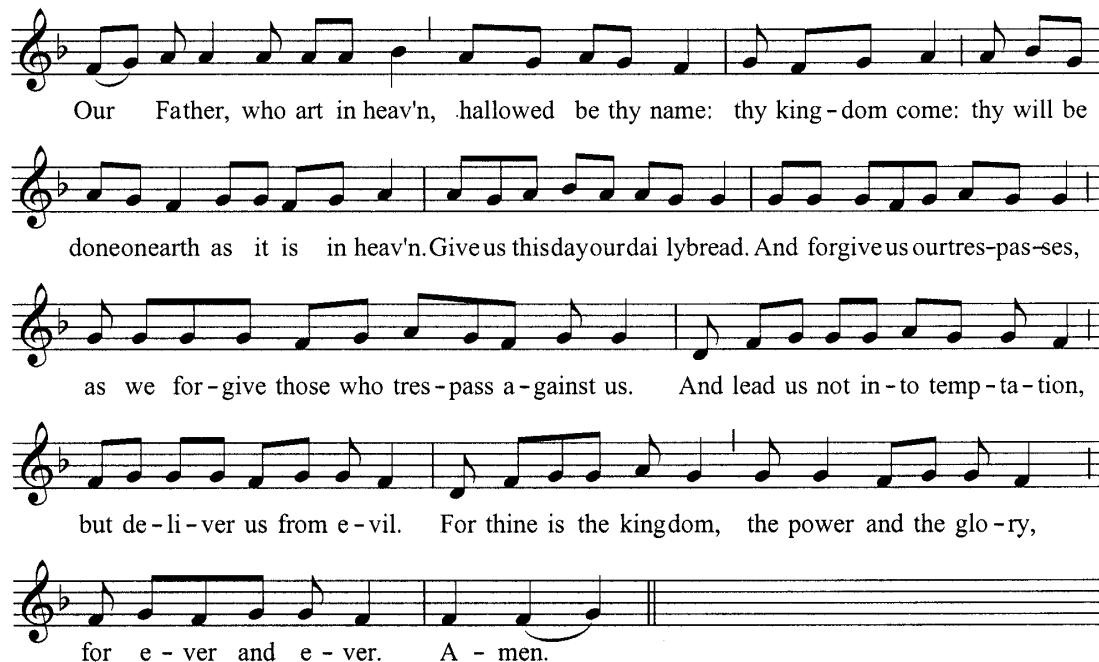
Accept through him, our great high priest, this our sacrifice of thanks and praise, and as we eat and drink these holy gifts in the presence of thy divine majesty, renew us by thy Holy Spirit, inspire us with thy love, and unite us in the body of thy Son, Jesus Christ our Lord, by whom, and with whom,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

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.

Cantus Missae in E flat for double choir – Joseph Rheinberger (1839-1901)

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.

COMMUNION ANTHEM

Justorum animae

Sir Charles Villiers Stanford (1852-1924)

Justorum animae in manu Dei sunt,
et non tanget illos tormentum mortis.
Visi sunt oculis insipientium mori,
illi autem sunt in pace.

*The souls of the just are in the hand of God,
and the torment of death shall not touch them.
In the sight of the unwise they seemed to die;
but they are in peace.*

Words: from the Book of Wisdom 3:1-2a,3b.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Strengthen for service, Lord, the hands that have taken holy things;
may the ears which have heard thy word be deaf to clamour and dispute;
may the tongues which have sung thy praise be free from deceit;
may the eyes which have seen the tokens of thy love shine with the light of
hope; and may the bodies which have been fed with thy body
be refreshed with the fullness of thy life; glory be to thee for ever.

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 Zion
thunder like a mighty flood.
Jesus out of every nation
hath 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'?

Alleluia! bread of heaven,
here on earth our food and stay!
Alleluia! here the sinful
flee to thee from day to day.
Intercessor, Friend of sinners,
earth's Redeemer, plead for me.
Where the songs of all the sinless
sweep across the crystal sea.

Alleluia! King eternal,
thee the Lord of lords we own;
Alleluia! born of Mary,
earth thy footstool,
heaven thy throne.
Thou within the veil hast entered,
robed in flesh, our great High Priest.
Thou on earth both Priest and Victim
in the Eucharistic Feast.

Words: W Chatterton Dix (1837-98)

Music: Hyfrydol – melody by Richard Huw Pritchard (1811-87)

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 Luke Navin

Marche Pontificale from Symphonie No. 1

Louis Vierne (1844 –1937)

NOTES ON THE READINGS

2 Kings 4. 42-44

The OT reading is chosen with any eye on John 6:1-21, the feeding of the 5,000. Note that readings from John 6 appear for five Sundays in a row.

Note also that miracles appear primarily at three points in the Bible--the Exodus from Egypt, the Elijah and Elisha stories, and the ministry of Jesus and the early church. Miracles have a way of saying: something important is happening here! The location of Baal-shalishah is uncertain. It seems to have been a very productive location even during a famine. One of Elisha's servants doubts that twenty loaves of barley is enough to feed 100 people. Elisha, however, trusts the promise of Yahweh and overrules his servant. The miracle vindicates Elisha's trust. The figures are modest in comparison with the feeding of the 5,000.

Ephesians 3:14-21

The author, writing in Paul's name, has told us of Paul's insistence on Gentiles being the equal of Jews in the Church. He has written: "Gentiles have become fellow heirs" (v. 6), members of the same Church as Jews, sharers in Christ's saving activity, as part of God's plan. Because of his (Gentile) readers' "faith in the Lord Jesus and ... [their] love toward all the saints" (1:15) and because they are sharers in the "boundless riches of Christ" (v. 8) and should not "lose heart over ... [his] sufferings" (v. 13), he now prays to the Father (v. 14), kneeling in solemnity, to God the source of life itself, of very existence ("name", v. 15). (In Greek, patria, "family" is a pun on pater, "Father", v. 14.) His prayer includes four petitions: for inward strengthening ("inner being", v. 16) through the Spirit; for the Risen Jesus to be the source of ("rooted", v. 17), and basis for ("grounded"), their outward expression of love; that God may give them the power to understand (as all can) the totality of Christ's love (v. 18 – or of God's saving plan for humans); and to so know Christ's love that they grow into full knowledge of God's ways (v. 19). (Stoic philosophy sought systematized knowledge of all, but for Christians experiential knowledge of God's love is infinitely more than this.) The prayer concludes (vv. 20-21) with a doxology, praise to God, for whom there are no limits to achievement, and whose actions we can in no way limit: may his power, shown in Christ, be shown in the Church, in its life, for all to see.

John 6:1-21

The stories of the feeding of the five thousand and of Jesus walking on the water are familiar to us from the other gospels, but John presents them a little differently. Most obviously, note "Sea of Tiberias" (v. 1): this was the official Roman name for the Sea of Galilee. John is concerned to locate the events precisely geographically and in time ("Passover", v. 4), although "after this" (v. 1, also used elsewhere in the book) is somewhat vague. John tells us about certain signs (of which these stories are two) which he hopes will encourage belief, be a starting point for understanding Jesus, and show Christ for who he is. The crowds are attracted by Jesus' miracles ("signs", v. 2) but faith in him is only skin-deep. Note the links to the story of the Exodus, of Israel's deliverance and of the formation of the first Israel: the "mountain" (vv. 3, 15, Sinai), Jesus' question to Philip and his answer (vv. 6-7, like Moses' question to God and God's answer - when God gives the people meat to eat), and feeding the crowd (vv. 11-13, like the gift of manna in the wilderness.) Philip thinks in material terms, as did Moses (v. 7), but Andrew is more resourceful (vv. 8-9). "Barley loaves" were the food of the poor. V. 11 looks forward to the Last Supper; "given thanks" translates eucharistesas. In v. 14, the people misunderstand who Jesus is; they believe him to be "the prophet". (In Deuteronomy 18:18, God tells Moses that he will raise a prophet like Moses who will speak what God commands. By Jesus' time, people expected a prophet to come to usher in the age to come, the messianic age.) The people want to make him a king, a political Messiah, but Jesus refuses (v. 15). Note "Jesus had not yet come to them" (v. 17): John assumes that his readers already know the story. In v. 20, "It is I" translates the Greek phrase ego eimi – the words which God uses to identify himself to Moses in the Greek translation of Exodus 3:14.

Cantus Missae in Eb Rheinberger

Although born in Liechtenstein, Joseph Rheinberger lived most of his life in Germany, where he forged a career as a successful composer and organist. His family were both musical and highly cultured, and the values of both were distilled in Joseph from a young age (he held a church organist post at the age of eight!) He embraced all musical culture, past and present, and many influences of his predecessors and contemporaries can be heard in his works.

This 'Mass for double choir' is one of his best known choral works. There is certainly something of Monteverdi in the lyrical antiphony of this work, as well as wider influences from Bach and Mendelssohn. The word painting is frequently exquisite, and there is remarkable contrast between movements.

There is an old belief Charles Hubert Hastings Parry

No 4 of Parry's 'Songs or farewell'. The poem by John Gilbert Lockhart seems rather bleak in tone - 'There is an old belief That on some solemn shore, Beyond the sphere of grief, Dear friends shall meet once more.' The connotations of this appear to be that this belief is unfounded or foolish...an 'old belief' seems somewhat distant from the idea of Christian faith. Nevertheless, Parry saw much of merit in the text, as it was sung at his funeral. The set was composed towards the end of Parry's life, and along with works such as 'Crossing the Bar' (the last piece Parry wrote), it seems a clear indication of the thought given by Parry as to what was to come. The music is sublimely beautiful, with some exquisite tonal changes, and a beautifully drawn out ending on the final line of the poem - 'if not to waken so.'

Justorum animae Charles Villiers Stanford

Once described as 'Brahms with an Irish accent', Charles Villiers Stanford began his musical life as a choir boy at St Patrick's Cathedral in Dublin. He studied at Queens' College Cambridge, before being appointed director of music at Trinity College. Whilst there, he took two years of sabbatical to study with Brahms, among others. Later, he went on to direct the Royal College of Music - a role he shared with Hubert Parry. The two had rather a stormy relationship, and clashed over just about everything.

This motet comes from a collection of three motets, composed in 1892, and dedicated to his successor at Trinity College. The piece divides into three sections - the two outer sections reflect the text's calm and contemplative nature, whilst the central section reflects more the emotions of malice and turmoil.

Marche Pontificale from Symphonie No. 1 – Charles-Marie Widor

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.

Widor composed his grand Marche Pontificale based in his memory of the vision of the Papal visit to the church of St Sulpice - on the left bank of Paris, where he was organist. The piece divides into three grand, pompous sections, separated by two inner sections - the first is melodious and meandering, while the second is light and playful. The second leads into the final appearance of the grand theme, and a spectacular ending, drawn out again and again by a harmonic variation of the central concluding theme. This piece really carries all the grandeur and spectacle of a Papal visit!

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.

B E R K E L E Y

LONDON

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