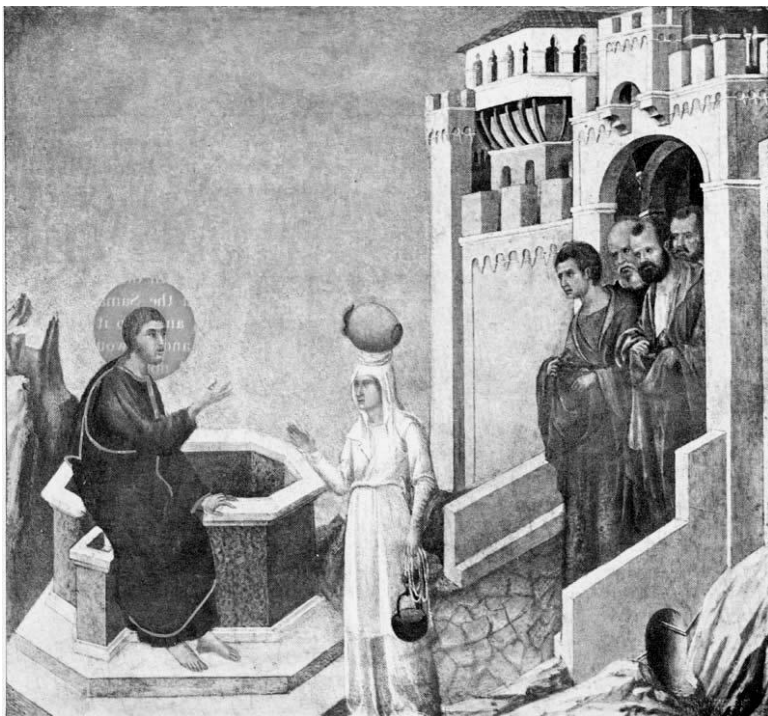




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
of the Third Sunday of Lent

27 March 2011 at 11 a.m.

Comment [SRhE1]: date of service

Welcome to St Paul's Knightsbridge. 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'.

giftaid it

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:

*The woman of Samaria at the well
Duccio di Buoninsegna (1282-1339)*

ORDER OF SERVICE

The Introductory Rite

At 11 o'clock, a bell is rung. All stand.

The Servers and Sacred Ministers enter from the west doors.

The Choir sings:

Kyrie eleison. Christe eleison. Kyrie eleison.
Lord, have mercy. Christ, have mercy. Lord, have mercy.

Music: Missa Brevis, Giovanni Pierluigi da Palestrina (1525-1594)

THE GREETING & THE ACT OF PENITENCE

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.

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you all
and with thy spirit.

Brothers and sisters in Christ: during this holy season of Lent, the Church invites us, by prayer, penitence and self-possession, to grow in holiness and to be reminded of the infinite love and mercy of God. We, who are created in his image, have marred the divinity that is within us, and yet in Christ we are assured of eternal life and are made one with him.

Let us now keep silence, calling to mind our sins and giving thanks for the infinite mercy of God.

All kneel.

Silence is kept.

Water is presented to the Celebrant, who blesses it, saying:

Almighty God,
your gift of water brings life and freshness to the earth,
and your water in baptism gives to us the gift of salvation.
Bless this water and grant that it may be for us
a sign of the living spring of life
which you alone renew within us
to wash away our sin
and fill us with your Spirit.
Amen.

The Celebrant sprinkles the congregation with water.

The Choir sings:

Thou shalt purge me, O Lord, with hyssop, and I shall be clean;
thou shalt wash me and I shall be whiter than snow.

Have mercy upon me, O God, after thy great goodness.

Glory be to the Father, and to the Son, and to the Holy Ghost,
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

*'Asperges me'; Psalm 51. 1 & 8
Music: plainsong; Mode vii*

The Celebrant then pronounces the absolution, saying:

May the Father of all mercies
cleanse us from our sins,
and restore us in his image
to the praise and glory of his name,
through Jesus Christ, our Lord.
Amen.

All stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty God,

whose most dear Son went not up to joy but first he suffered pain,
and entered not into glory before he was crucified:

mercifully grant that we, walking in the way of the cross,
may find it none other than the way of life and peace;

through Jesus Christ your Son our Lord,

who is alive and reigns with you,

in the unity of the Holy Spirit,

one God, now and for ever.

Amen.

All sit.

The Liturgy of the Word

THE FIRST READING

The book of the Exodus 17: 1-7

Comment [SRhE2]: reference

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarrelled with Moses, and said, 'Give us water to drink.' Moses said to them, 'Why do you quarrel with me? Why do you test the Lord?' But the people thirsted there for water; and the people complained against Moses and said, 'Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?' So Moses cried out to the Lord, 'What shall I do with this people? They are almost ready to stone me.' The Lord said to Moses, 'Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.' Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because

the Israelites quarrelled and tested the Lord, saying, 'Is the Lord among us or not?'

This is the word of the Lord.

Thanks be to God.

The psalmody

The Choir sings:

O come, let us sing unto the Lord :

let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving :

and shew ourselves glad in him with psalms.

3 For the Lord is a great God :

and a great King above all gods.

4 In his hand are all the corners of the earth :

and the strength of the hills is his also.

5 The sea is his, and he made it :

and his hands prepared the dry land.

6 O come, let us worship and fall down :

and kneel before the Lord our Maker.

7 For he is the Lord our God :

and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts :

as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me :

proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said :

It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath :

that they should not enter into my rest.

Psalm 95

THE SECOND READING

The letter of Paul to the Romans 5: 1-11

Comment [SRhE3]: reference

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**I heard the voice of Jesus say,
"Come unto me and rest;
lay down, thou weary one, lay down
thy head upon my breast."
I came to Jesus as I was,
weary, worn, and sad;
I found in him a resting place,
and he has made me glad.**

I heard the voice of Jesus say,
"Behold, I freely give
the living water; thirsty one,
stoop down and drink, and live."
I came to Jesus, and I drank
of that life-giving stream;
my thirst was quenched, my soul revived,
and now I live in him.

I heard the voice of Jesus say,
"I am this dark world's light;
look unto me, thy morn shall rise,
and all thy day be bright."
I looked to Jesus, and I found
in him my Star, my Sun;
and in that light of life I'll walk
till traveling days are done.

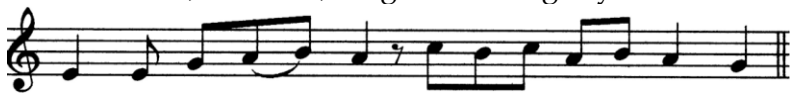
Words: Horatius Bonar (1808-89)
Music: 'Kingsfold', adapted from an English folk song
by Ralph Vaughan Williams (1872-1958)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:

Praise to thee, O Christ, king of eternal glory.



Praise to thee, O Christ, king of eternal glory.

Man does not live on bread alone,
but on every word that comes from the mouth of God.

Praise to thee, O Christ, king of eternal glory.

All turn to face the Deacon.

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.

Comment [SRhE4]: name

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world."

John 4: 5-42

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON
Fr 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.**

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 and keep silence.

To the words, *Lord, in thy mercy*, we respond, **hear our prayer.**

Rest eternal grant unto them, O Lord.

And let light perpetual shine upon them.

May they rest in peace.

And rise in glory.

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

All sit.

THE NOTICES

The Liturgy of the Sacrament

THE PEACE

The Celebrant introduces the Peace.

Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

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

Let us offer one another a sign of peace.

All exchange the Peace by shaking hands 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, the sanctuary party
and the Choir are censed.*

THE COLLECTION HYMN

**Father of heaven, whose love profound
a ransom for our souls hath found,
before thy throne we sinners bend;
to us thy pardoning love extend.**

**Almighty Son, Incarnate Word,
our Prophet, Priest, Redeemer, Lord,
before thy throne we sinners bend;
to us thy saving grace extend.**

**Eternal Spirit, by whose breath
the soul is raised from sin and death,
Before thy throne we sinners bend;
to us thy quickening power extend.**

**Thrice holy ! Father, Spirit, Son,
mysterious Godhead, Three in One,
before thy throne we sinners bend;
grace, pardon, life to us extend.**

*Words: Edward Cooper (1770-1833)
Music: 'Rievaulx', J. B. Dykes (1823-76)*

All sit. When the Thurifer approaches through the gates, all stand to be censed.

THE OFFERTORY ANTHEM

Taedet animam meam

Tomas Luis de Victoria (1548-1611)

Taedet animam meam vitae meam dimittam adversum me eloquium meum. Loquar in amaritudine animae meae. Dicam Deo, noli me condemnare.

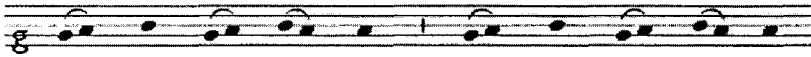
My soul is wear of my life; I shall leave my words to speak against me, and speak in the bitterness in my soul. I will say to God: Do not condemn me.

After being censed, remain standing for the Eucharistic Prayer.

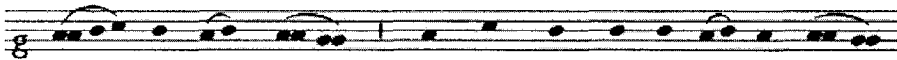
THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



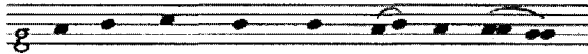
The Lord be with you *R.* and with thy spi-rit.



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.

And now we give thee thanks
because thou dost give us the spirit of discipline,
that we may triumph over evil and grow in grace,
as we prepare to celebrate the paschal mystery
with mind and heart renewed.

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

The Choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua,
Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Holy, holy, holy, Lord God of hosts,
heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.
Blessed is he that cometh in the name of the Lord. Hosanna in the highest.*

The prayer continues:

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

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:
Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

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

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

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

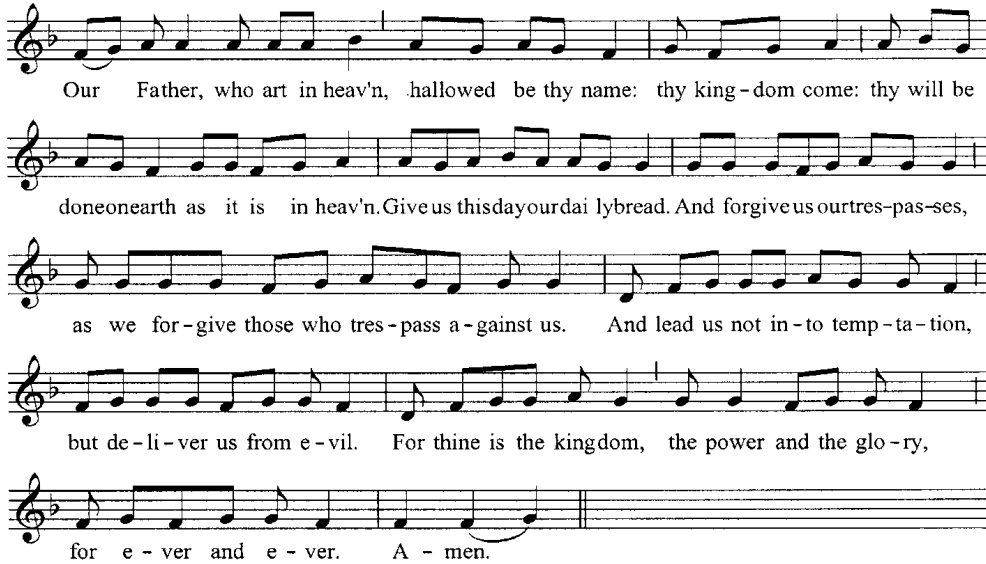
*All sing, boldly: **Amen.***

All kneel. A short period of silence is kept.

THE LORD'S PRAYER

The Celebrant sings:

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



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 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 Communion, followed by the people, beginning with those seated at the front of the Nave. Please leave space in the Chancel for the Choir to be able to see the Director of Music.

All who normally do so in their own Church are invited to receive the Sacraments.

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.

AGNUS DEI

The Choir sings:

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

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

Missa Brevis, Giovanni Pierluigi da Palestrina (1525-1594)

THE COMMUNION ANTHEM

Panis angelicus

João Lourenço Rebelo (1610 – 1665)

<i>Panis angelicus</i>	<i>The angelic bread</i>
<i>fit panis hominum;</i>	<i>becomes the bread of men;</i>
<i>Dat panis coelicus</i>	<i>The heavenly bread</i>
<i>figuris terminum:</i>	<i>ends all prefigurations:</i>
<i>O res mirabilis!</i>	<i>What wonder!</i>
<i>Manducat Dominum</i>	<i>The Lord is eaten</i>
<i>Pauper, servus et humilis.</i>	<i>by a poor and humble servant.</i>
<i>Te trina Deitas</i>	<i>Triune God,</i>
<i>unaque poscimus:</i>	<i>We beg of you:</i>
<i>Sic nos tu visita,</i>	<i>visit us,</i>
<i>sicut te colimus;</i>	<i>just as we worship you.</i>
<i>Per tuas semitas</i>	<i>By your ways,</i>
<i>duc nos quo tendimus,</i>	<i>lead us where we are heading,</i>
<i>Ad lucem quam inhabitas.</i>	<i>to the light in which you dwell.</i>
<i>Amen.</i>	<i>Amen.</i>

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer:

Let us pray.

Merciful Lord,
grant your people grace to withstand the temptations
of the world, the flesh and the devil,
and with pure hearts and minds to follow you, the only God;
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.**

THE CONCLUDING HYMN

**Jesu, the very thought of thee
with sweetness fills my breast;
but sweeter far thy face to see,
and in thy presence rest.**

**Nor voice can sing, nor heart can frame,
nor can the memory find,
a sweeter sound than thy blest Name,
O Saviour of mankind.**

**O hope of every contrite heart,
O joy of all the meek,
to those who fall, how kind thou art:
how good to those who seek!**

**But what to those who find? Ah, this
nor tongue nor pen can show;
the love of Jesus, what it is,
none but his loved ones know.**

**Jesu, our only joy be thou,
as thou our prize wilt be;
Jesu, be all our glory now,
and through eternity.**

*Words: Latin, 12th C, tr. Edward Caswall (1814-78)
Music: 'St Botolph', Gordon Slater (1896-1979)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ give you grace to grow in holiness
to deny yourselves, take up your cross and follow him;
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.

THE ORGAN VOLUNTARY

played by Christian Wilson

'Band of Angels'

David Matthews (b.1943)

NOTES ON THE READINGS

Exodus 17:1-7

The Israelites travel “by stages” towards the Promised Land. As God showed his power during their slavery, winning their freedom by inflicting ten plagues on the Egyptians, he now tests the Israelites’ faith in him, as provider and ruler, ten times. If they trust in him, he will save them. This reading is about one of the tests, but who tests whom? (vv. 2, 7). Earlier, at Marah, the people had water but it was bitter; here, at “Rephidim” (v. 1, an oasis in the Negev or Sinai) there is no water at all; the well has run dry. The Israelites are serious: the Hebrew translated “quarrelled” (v. 2) is a legal term. They bring a case against Moses, but to him, their charge is against God: they doubt that he can feed them, be their god, in this hostile desert environment. As in other tests, God simply grants the people’s request, without rebuking them. He orders Moses to take representatives of the people, “some of the elders” (v. 5) to the “rock at Horeb” (v. 6). The elders see his show of power. The parallel with Egypt continues: the “staff” (v. 5) is the same one Moses used to poison the Nile. (“Massah and Meribah”, v. 7, come from words for test and quarrel.) In giving manna, bread from heaven, earlier, and now water (from an earthly rock), God shows his mastery over creation.

Psalm 95

This psalm is known as the Venite, the Latin for “come”. Vv. 1-7a are an invitation to worship God. In early Israelite times, God was seen as the supreme deity, “above all [other] gods” (v. 3). He is master and ruler of the universe, for he is creator (vv. 3-5). (“Great King” was a title of emperors in the ancient Near East.) Worship him, for he is saviour, creator, ruler and protector! But worship without obedience is worthless, so “listen to his voice” (v. 7). Failure to adhere to God’s ways will have dire consequences, as it did for the Israelites during their “forty years” (v. 10) in the “wilderness” (v. 8): the Promised Land was God’s “rest” (v. 11, his permanent earthly dwelling place), but none of the “generation” (v. 10) that left Egypt entered it. Lifespans were shorter in those days.

Romans 5:1-11

Paul has already demonstrated that “we are justified by faith”. He says that there are three consequences of being justified (found worthy in God’s court):

- “peace with God”, a state of harmony with him,
- “hope” (v. 2) of sharing his power and eternal life, and
- being reconciled with him.

It is through Christ that we have “access to this grace”, this blessed state of harmony. We also bask in the glory (“boast”) of “our sufferings” (v. 3, and not our accomplishments). Through a progression from them to patient “endurance” under spiritual duress, to maturity in the faith (“character”, v. 4) we come to hope. This is hope of a certainty (“does not disappoint”, v. 5) for God’s love enters our very beings “through the Holy Spirit” (which is also God’s gift.) “For while we were still weak” (v. 6, i.e. before we knew Christ), at the appropriate time in God’s plan, “Christ died for the ungodly”. It would be rare enough for anyone to die for a pious (“righteous”, v. 7) person, and perhaps a bit more likely for a particularly “good person”, but Christ sacrificed his life for us when we were neither: we were unredeemed sinners then! This proves God’s love for us. So even more certainly, having been made worthy through his death (“blood”, v. 9), will we evade adverse judgement (“wrath”) at the end of time. Then we were against God (“enemies”, v.

10), then we were restored to favour with God by Christ's death. Even more certainly will we be given eternal life ("saved") by the risen Christ ("by his life"). We even bask in God's glory through Christ, being now reconciled (v. 11).

John 4:5-42

Jesus enters Samaria en route from Judea to Galilee. Exhausted by the heat, Jesus rests; his disciples go for food (v. 8). Rabbis did not speak to strange women in public and Jews considered Samaritans ritually unclean, so the woman is surprised by Jesus' request (v. 9). Jesus answers her: if you knew that God gives to those who ask ("the gift of God", v. 10) and that I am his agent, you would be the one asking for a drink, "and he would have given you living water". She misunderstands, thinking that he asks for bubbly spring water. (A legend about Jacob: for him water rose to the top of this well and overflowed.) Are you counting on such a miracle, for "you have no bucket" (v. 11). This water was good enough for Jacob, so are you greater than him? Jesus contrasts the well water with "water gushing up to eternal life" (v. 14). (In John, living water is the vehicle of the gift of the Spirit in baptism.) While she still doesn't understand, she at least now asks (v. 15). Vv. 16-18 are difficult, but they do show that Jesus has insight, so he must be "a prophet" (v. 19), and can therefore resolve a religious dispute: the common ancestors of the two peoples worshipped on Mount Gerizim ("this mountain", v. 20) but Jews claim that the only proper worship site is Jerusalem. Jesus replies (v. 21): "the hour" of God's intervention in the world "is coming"; then cultic sites will be irrelevant. Samaritans, by accepting only part of the Bible, denied themselves access to the part of God's end-time plans given through the prophets ("what you do not know", v. 22); "Jews" are at least on the right track. The time is both "coming, and ... now here" (v. 23) to worship God spiritually, discerning "truth", the reality revealed in Jesus. God is "spirit" (v. 24, life-giving power). She decides to wait to understand until the "Messiah" (v. 25) comes, but Jesus tells her: "I am he" (v. 26). In her haste to tell others about this amazing man, she leaves her "water jar" (v. 28) behind. Come, she says, judge for yourselves! Jesus tells his disciples that the food that sustains his life is obeying the Father and completion of his task (v. 34). There is no time for delay (v. 35a) for God's harvest, "gathering fruit for eternal life" (v. 36, conversion to Christ) is ready now. Others have already begun to sow, have preached the good news. Meanwhile, after hearing the woman's witness, many hear for themselves and come to belief in Christ. Jesus is "truly the Saviour of the world" (v. 42).

NOTES ON THE MUSIC

Missa brevis - Giovanni Pierluigi da Palestrina (1525 - 1594)

Giovanni Pierluigi da Palestrina was a composer whose output for the Roman Catholic Church is nothing short of immense. He composed well over 100 settings of the mass, many of which were published during his own life-time, no short achievement, in six volumes. A further six were published posthumously. He spent his entire working life in the employ of the Catholic Church in various establishments, including that of the Papal Basilica di Santa Maria Maggiore, a church of substantial proportions; legend has it that the site was chosen by the

Blessed Virgin Mary through a miracle of snow falling on the hill where the church stands, the title feast is celebrated annually as Our Lady of Snows. This was the church where Palestrina had been received as a chorister in his childhood. However, he finally got that prized position at St Peter's, in what is now the Vatican City, in 1571 where he spent the rest of his life.

The Missa Brevis is a setting of the mass in what is known as free style, which is where the material is entirely original. It is in these types of his settings that one is able to most clearly see the genius of Palestrina. There is a richness and unity in this composition which comes about by the use of repeated musical motives and all the five movements are written in the same key. The Kyrie, this writer believes, is particularly fine; it begins with a sevenfold opening all being sung in imitation, the Christes have a contrasting motive whilst the movement closes with a musical idea similar to the opening, therefore all being tied up together.

Taedet Animam Meam - Tomás Luis de Victoria (1548-1611)

Born in Spain, Victoria, also often referred to as Vittoria, was surely Spain's greatest musical figure of the Renaissance. He started his training as a chorister at the Cathedral in Avila, but when his voice broke he was packed off to Rome where it is quite likely that he was tutored by Palestrina. He was appointed to the position of organist at St Maria di Monserrato in 1569, but left in 1574 to take Holy Orders and become a priest.

Philip II of Spain, long knowing of Victoria's abilities and indeed fame, honoured the composer's wish to return to his homeland. He was, therefore, appointed as Chaplain to the king's sister, Empress Maria. He lived and worked at the Convent of Las Descalzas Reales for 24 years. Many of these were spent as the empress's chaplain, but after her death he became organist of the convent, a post he was well paid for. He managed to return to Rome for the funeral of his friend Palestrina in 1594 and he died in 1611 at Descalzas Reales where he was buried, although there seems to be some confusion as to where his grave is!

Taedet Animam Meam comes at the end of Victoria's Requiem Mass. It is a largely homophonic composition, making use of a vertical chordal texture. The text is that from the Book of Job, chapter 10, 'My soul is weary of my life'. The composer makes great use of harmonic structure and interest, typically 'Renaissance', it is a masterpiece of matching words to music.

Panis Angelicus - João Lourenço Rebelo (1610 – 1665)

João Lourenço Rebelo was born in Caminha, north-west Portugal, in 1610. At the tender age of fourteen he entered the service of the Duke of Braganza as a servant. He later became the music teacher of the Duke's son, who ascended to the title upon the death of his father. By this time, Rebelo had nurtured his own music and was beginning to make a name for himself. He eventually became the Master of the Ducal Chapel at Vila Viçosa. In 1640 the 8th Duke became King John IV of Portugal and had Rebelo transferred to the royal chapel where he continued to teach and compose. Such was the composer's popularity with the king, he was made a fidalgo, or 'nobleman' and was later elevated even further to that of a commander of the

Ordem Militar de Cristo or Order of Christ. This new position was rather lucrative and afforded Rebelo some financial independence. His music was quite widely published during his life and he enjoyed considerable success. He died in 1661. Amongst his considerable sacred musical output is his mass for 39 voices, composed in honour of the 39th birthday of the king. In his setting of the hymn Panis Angelicus Rebelo creates a sumptuous work in using seven voices which truly deserves its place as an example of music from the 'golden age of Portuguese music'

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

The Music & Musicians of St Paul's Knightsbridge

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 (Christian Wilson). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

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KNIGHTSBRIDGE LONDON

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