



St Paul's Church, Knightsbridge  
The Diocese of London



The Solemn Eucharist  
*The Baptism of Christ*  
13<sup>th</sup> January 2013 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'.*

*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 Baptism of Christ  
El Greco (1541-1614)*

# 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:*

### THE ENTRANCE HYMN

Songs of thankfulness and praise,  
Jesus, Lord, to thee we raise,  
Manifested by the star  
To the sages from afar;  
Branch of royal David's stem  
In thy birth at Bethlehem;  
Anthems be to thee addressed,  
God in man made manifest.

Manifest at Jordan's stream,  
Prophet, Priest and King supreme;  
And at Cana, wedding guest,  
In thy Godhead manifest;  
Manifest in power divine,  
Changing water into wine;  
Anthems be to thee addressed,  
God in man made manifest.

Sun and moon shall darkened be,  
Stars shall fall, the heavens shall flee;  
Christ will then like lightning shine,  
All will see his glorious sign;  
All will then the trumpet hear,  
All will see the Judge appear;  
Thou by all wilt be confessed,  
God in man made manifest.

Grant us grace to see thee, Lord,  
Mirrored in thy holy Word;  
May we imitate thee now,  
And be pure, as pure art thou;  
That we like to thee may be  
At thy great Epiphany;  
And may praise thee, ever blest,  
God in man made manifest.

*Christopher Wordsworth (1807-85)*

*Music: 'St Edmund' Charles Steggall (1826-1905)*

## THE GREETING

*When all are in their places the Celebrant says:*

✠ In the name of the Father, and of the Son, and of the Holy Spirit.  
**Amen.**

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

## THE PRAYER OF PREPARATION

**Almighty God,  
unto whom all hearts be open,  
all desires known,  
and from whom no secrets are hid:  
cleanse the thoughts of our hearts  
by the inspiration of thy Holy Spirit,  
that we may perfectly love thee,  
and worthily magnify thy holy name;  
through Christ, our Lord.  
Amen.**

## THE PRAYERS OF PENITENCE

*The Deacon says:*

The grace of God has dawned upon the world through our Saviour, Jesus Christ, who came among us to purify a people as his own.  
In his light, let us confess our sins.

*All kneel. Silence is kept. The Deacon then says:*

**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.**

*After the intonation of Gloria in excelsis Deo, all sit.*

## GLORIA IN EXCELSIS DEO

*The choir sings:*

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

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

*Missa Brevis in C K 259 - Wolfgang Amadeus Mozart (1756-91)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silent prayer:*

Let us pray.

*Thereafter, he sings:*

Eternal Father,  
who at the baptism of Jesus  
didst reveal him to be thy Son,  
anointing him with the Holy Spirit:  
grant that we, being born again by water and the Spirit,  
may be faithful to our calling as thine adopted children;  
through Jesus Christ thy Son our Lord,  
who liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

**The Liturgy of the Word**

---

## THE FIRST READING

*Isaiah 43: 1-7*

A reading from the book of the prophet Isaiah.

But now thus says the Lord, he who created you, O Jacob,  
he who formed you, O Israel: Do not fear, for I have redeemed you;  
I have called you by name, you are mine.  
When you pass through the waters, I will be with you;  
and through the rivers, they shall not overwhelm you;  
when you walk through fire you shall not be burned,  
and the flame shall not consume you.  
For I am the Lord your God, the Holy One of Israel, your Saviour.  
I give Egypt as your ransom, Ethiopia and Seba in exchange for you.  
Because you are precious in my sight, and honoured, and I love you,  
I give people in return for you, nations in exchange for your life.  
Do not fear, for I am with you; I will bring your offspring from the east,  
and from the west I will gather you; I will say to the north, 'Give them  
up',  
and to the south, 'Do not withhold; bring my sons from far away  
and my daughters from the end of the earth—  
everyone who is called by my name,  
whom I created for my glory,  
whom I formed and made.'

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

## THE PSALMODY

*The Choir sings:*

Bring unto the Lord, O ye mighty, bring young rams unto the Lord :  
ascribe unto the Lord worship and strength.

Give the Lord the honour due unto his Name :  
worship the Lord with holy worship.

It is the Lord, that commandeth the waters :  
it is the glorious God, that maketh the thunder.

It is the Lord, that ruleth the sea; the voice of the Lord is mighty in  
operation :  
the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar-trees :  
yea, the Lord breaketh the cedars of Libanus.

He maketh them also to skip like a calf :  
Libanus also, and Sirion, like a young unicorn.

The voice of the Lord divideth the flames of fire; the voice of the  
Lord shaketh the wilderness :  
yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and  
discovereth the thick bushes :  
in his temple doth every man speak of his honour.

The Lord sitteth above the water-flood :  
and the Lord remaineth a King for ever.

The Lord shall give strength unto his people :  
the Lord shall give his people the blessing of peace.

*Psalm 29*

## THE SECOND READING

*Acts of the Apostles 8: 14-17*

A reading from the Acts of the Apostles.

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

## THE GRADUAL HYMN

**O thou who camest from above,  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart.**

**There let it for thy glory burn  
With inextinguishable blaze,  
And trembling to its source return  
In humble prayer and fervent praise.**

**Jesus, confirm my heart's desire  
To work, and speak, and think for thee;  
Still let me guard the holy fire  
And still stir up the gift in me.**

**Ready for all thy perfect will,  
My acts of faith and love repeat,  
Till death thy endless mercies seal,  
And make the sacrifice complete.**

*Text: Charles Wesley (1707-88)*

*Music: 'Hereford', Samuel Wesley (1810-76)*

*All remain standing.*



## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

Christ was revealed in flesh, proclaimed among the nations  
and believed in throughout the world.

**Alleluia, alleluia, alleluia.**

*All turn to face the Deacon.*

## THE GOSPEL READING

*Luke 3: 15-17, 21-22*

*The Deacon says:*

The Lord be with you

**And with thy spirit.**

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

**Glory be to thee, O Lord.**

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire."

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

This is the Gospel of the Lord.

**Praise be to thee, O Christ.**

## THE SERMON

*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.**

*All sit.*

## THE NOTICES

*All stand.*

## THE PEACE

*The Celebrant says:*

We are baptized into Christ:  
let us live in the Spirit of Christ.

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

**On Jordan's bank the Baptist's cry  
Announces that the Lord is nigh;  
Come then and hearken, for he brings  
Glad tidings from the King of kings.**

**Then cleansed be every Christian breast,  
And furnished for so great a guest!  
Yea, let us each our hearts prepare  
For Christ to come and enter there.**

**For thou art our salvation, Lord,  
Our refuge and our great reward;  
Without thy grace our souls must fade,  
And wither like a flower decayed.**

**Stretch forth thine hand to heal our sore,  
And make us rise, to fall no more;  
Once more upon thy people shine,  
And fill the world with love divine.**

**All praise, eternal Son, to thee  
Whose advent sets thy people free,  
Whom, with the Father, we adore,  
And Spirit blest, for evermore. Amen.**

*Words: Charles Coffin (1676-1749)*

*Music: 'Winchester New', adapted from a chorale*

*All sit.*

## THE OFFERTORY ANTHEM

### **Cantate Domino** *Claudio Monteverdi (1567-1643)*

Cantate Domino canticum novum,  
cantate et benedicite nomini ejus:  
Quia mirabilia fecit.  
Cantate et exultate et psallite  
in cythara et voce psalmi:  
Quia mirabilia fecit.

*Sing to the Lord a new song,  
sing and give praise to his name:  
for he has done marvelous deeds.  
Sing and exult and praise  
in songs with the harp and the voice:  
for he has done marvelous deeds.*

*Words: Psalm 96:1,2; Psalm 98:1,5*

*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:*

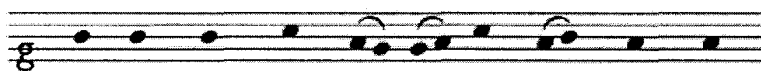
*All respond:*



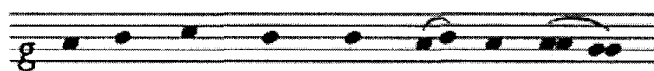
The Lord be with you *R.* and with thy spi-rit.



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.

And now we give thee thanks  
because, in the incarnation of the Word,  
a new light has dawned upon the world,  
that all the nations may be brought out of darkness  
to see the radiance of thy glory.

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.*

*Missa Brevis in C K 259 - Wolfgang Amadeus Mozart (1756-91)*

*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.*

## 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 in C K 259 - Wolfgang Amadeus Mozart (1756-91)*

## COMMUNION ANTHEM

**Ave verum**

***Peter Phillips (1561-1628)***

Ave verum corpus, natum

de Maria Virgine,

vere passum, immolatum

in cruce pro homine,

cuius latus perforatum

fluxit aqua et sanguine:

esto nobis praegustatum

in mortis examine.

O Iesu dulcis, O Iesu pie, O Iesu, fili Mariae.

Miserere mei. Amen.

*Hail, true Body, born  
of the Virgin Mary,  
who having truly suffered, was sacrificed  
on the cross for mankind,  
whose pierced side  
flowed with water and blood:  
May it be for us a foretaste [of the Heavenly banquet]  
in the trial of death.  
O sweet Jesus, O pious Jesus, O Jesus, son of Mary,  
have mercy on me. Amen.*

*Words: 14th century Eucharistic anthem attributed to Pope Innocent VI.*

## **PRAYERS AFTER COMMUNION**

*The Celebrant introduces a period of silent prayer.*

Let us pray.  
*All kneel.*

O Lord of all time and eternity,  
who in the baptism of Jesus thy beloved Son  
didst open the heavens  
and didst reveal thyself as Father:  
by the power of thy Spirit  
make perfect the heavenly work of our rebirth  
through the waters of the new creation;  
through Jesus Christ our Lord.  
**Amen.**

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

*All stand.*

## THE CONCLUDING HYMN

Hail to the Lord's Anointed,  
Great David's greater Son!  
Hail, in the time appointed,  
His reign on earth begun!  
He comes to break oppression,  
To set the captive free,  
To take away transgression,  
And rule in equity.

He shall come down like showers  
Upon the fruitful earth;  
And love, joy, hope, like flowers,  
Spring in his path to birth;  
Before him, on the mountains,  
Shall peace the herald go;  
And righteousness, in fountains,  
From hill to valley flow.

Kings shall fall down before him,  
And gold and incense bring;  
All nations shall adore him,  
His praise all people sing;  
To him shall prayer unceasing  
And daily vows ascend,  
His kingdom still increasing,  
A kingdom without end.

O'er every foe victorious,  
He on his throne shall rest;  
From age to age more glorious,  
All-blessing and all-blest.  
The tide of time shall never  
His covenant remove;  
His name shall stand for ever,  
That name to us is Love.

*Words: James Montgomery (1771-1854)  
Music: Crüger, Johann Crüger (1598-1662)*

*All remain standing.*

## THE BLESSING & THE DISMISSAL

*The Celebrant says:*

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

May God the Holy Spirit,  
who came upon the beloved Son  
at his baptism in the river Jordan,  
pour out his gifts on you  
who have come to the waters of new birth:  
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

**In dir ist Freude, BWV 615**

*Johann Sebastian Bach (1685 – 1750)*

## NOTES ON THE READINGS

---

### Isaiah 43:1-7

Judah has complained that God has deserted them, his people, in the destruction of Jerusalem and in their exile. God has told them, “my servant” (42:19), that they are “blind” and “deaf” to his will and his way. They see but do not observe; their “ears are open” (42:20) but they do not hear. They are a devastated people, a “prey with no one to rescue [them]” (42:22) God asks, through the prophet, “Who among you ... will attend and listen for the time to come?” (42:23). Now God tells them (“Jacob”, 43:1), whom he has created, not to fear for the future: he has and will rescue, save, them. In all times, the Israelites are his, his people (“called you by name”). Even when in grave danger (“waters ... rivers ... fire”, v. 2), “I will be with you”. (Thunderstorms were considered evil, and the “waters”, the seas, to be inhabited by demonic monsters.) Because the Israelites are so “precious in my sight” (v. 4), God will “exchange” them for other nations: Israel will be freed (at least spiritually) while Egypt, Ethiopia and Seba (in Yemen) will become Persian vassal states. Vv. 5-6 prophesy that Jews, God’s people, will gather from the whole known world. So completely will God’s children share divine life that they will be addressed by God’s name (“called by my name”, v. 7). When God’s people observe and listen, they will contribute to his “glory”. While here God calls his family “sons” (v. 6) and “daughters” (those to whom he imparts life), it is only after Jesus comes that we are told to respond with “Abba” and “Father” (Luke 11:2 and Romans 8:15).

### Acts 8:14-17

Philip was one of the seven chosen by the Church to ensure that widows received basic rations: see 6:1-6. When persecution has started in Jerusalem, he has travelled to Samaria to preach the good news there: the first known evangelism outside Jewish areas. The crowds there “listened eagerly” (v. 6) to what Philip told them, “hearing and seeing the signs that he did”. Even Simon the well-known magician told them that Philip spoke and acted through God’s power. Those who believed, including Simon, were baptised (vv. 12-13). Now the apostles send Peter and John to Samaria. Usually in Acts, converts receive the Holy Spirit at baptism (see 2:38 and 19:5-6) or before it (see 10:44), but here they receive it some time after being baptised, and only when the two apostles, representatives of the mother church, come. In vv. 18-24, Simon gets it wrong: he offers the apostles money if they will give him the power to impart the Spirit to people. Peter reprimands him: the Holy Spirit is “God’s gift” (v. 20); it cannot be bought.

### Luke 3:15-17,21-22

People flock to John the Baptist, responding to his urging to start new, ethical lives – as a way of preparing for Jesus (vv. 3-6). John has condemned those who seek his baptism with no intention of reforming their ways (v. 7). He has warned that being Jewish is no assurance of being part of the renewed Israel. Failure to respond to his call to repentance can lead to condemnation at the end of time. V. 15a, in the Revised English Bible, says: “The people were all agog, wondering about John ...” People expected a “Messiah”, an agent of God who would restore Israel and the triumph of God’s power and authority. John tells them that “one who is ... coming” (v. 16) is so great that he is unworthy even to “untie ... his sandals”, a task done by slaves. Baptism purifies, removes sin. The agents the “one” will use are vastly

superior to the water John uses. Jesus is also more “powerful”, mightier, as leader of the final struggle against evil. (At Pentecost, the Holy Spirit comes with tongues of fire.) V. 17 uses the metaphor of harvesting to tell of Christ’s action as judge at the end of time. The wheat was tossed in the air with a “winnowing fork”: the grain fell to the ground but the chaff was carried by the wind to the edge of the “threshing floor”. God will “gather” the godly but will condemn the ungodly (to burn in hell). Jesus is baptised (v. 21) to show his solidarity with John’s proclamation of part of God’s plan for saving all who come to him. Jesus begins and ends (22:46) his ministry with a prayer. In vv. 21c-22, God shows himself to believers: an event beyond human language. The Holy Spirit, always with Jesus, is seen descending on Jesus, marking a milestone in Jesus’ career. People really see the event (“in bodily form”). The Holy Spirit seems “like a dove” – a bird symbolizing the hopes of humans for love, life and union with God – hopes now realized in Jesus. The voice calls on Jesus as God’s “Son” and servant (“well pleased”, v. 22). Jesus is God’s “Beloved”, the one whom he chooses as his agent.

## NOTES ON THE MUSIC

---

### **Missa Brevis in C, K.259 – Wolfgang Amadeus Mozart (1756 – 1791)**

Born into a musical family in Salzburg, Mozart was a child prodigy and was a capable pianist, violinist and composer by the time he was five. What started off as a game with his father (Leopold), Wolfgang learnt piano pieces from memory, and at a very young age he was composing little pieces – playing them to his father who wrote them down. When he was seventeen, Mozart was employed as a court musician in Salzburg, but quickly grew impatient so he travelled in search of better work – composing abundantly along the way. He composed over 600 works: including many symphonies, concertos, operas, chamber pieces and choral and sacred works. His nineteen masses tend towards a bright and joyful C major, so as the instrumentation of trumpets and drums would make a jubilant noise in the vast acoustic like that of the Stephansdom in Vienna. His masses also include many tender arias. Written in 1776, Mozart’s **Missa Brevis in C, K.259** (known as the ‘Organ Mass’) is distinguished from the other ‘solemn masses’ by the organ solo in its Benedictus movement. Unlike other Mozart masses, this mass does not include aria-like passages; instead all solos are composed within the ensemble sections.

### **Cantate Domino – Claudio Monteverdi (1567 – 1643)**

The son of an amateur surgeon, Claudio Monteverdi was an Italian composer, gambist (string instrument) and singer. His compositions, often regarded as revolutionary, marked the transition from the Renaissance style of music to that of the Baroque period. Monteverdi wrote one of the earliest operas, *L’Orfeo*, an innovative work that is still regularly performed. In 1632 after spending many years working as a musician in churches and in the Basilica in Rome, he became a Priest. Monteverdi’s **Cantate Domino** is one of four polyphonic (contrapuntal) motets that he composed at a time when the melodious style was ‘in fashion’; looking back at the music Monteverdi was first cultured in. It begins with a serious

of choral homophonic (chordal) declamations, made immensely sonorous by the bass booming 'Sing unto the Lord a new song'. He then transforms the texture from slow chordal missives into agitated polyphonic passages on the spur of a single word. Monteverdi must have been delighted to return to the old style of composition, with even more confidence and skill than when he left it.

### **Ave Verum – Peter Phillips (1560 – 1628)**

Peter Phillips was an eminent English organist, composer and Catholic Priest, exiled to Flanders. His career began as a boy chorister at St. Paul's Cathedral. He was a virtuoso keyboardist, and transcribed several Italian motets and madrigals by composers such as Lassus and Palestrina for his instruments. Phillips was an extremely prolific composer: hundreds of motets survived, and he also composed both instrumental and consort music. His keyboard pieces are mostly in the English Renaissance style, but his choral works, although retaining occasional English features, are largely in the style of the more conservative, Italian composers. Written for five voices, Phillips' serene and devout **Ave Verum** is typical of the older *prima prattica*: almost totally contrapuntal, it stylistically belongs more to the mid-sixteenth century than to 1612 (the year of its publication).

### **In dir ist Freude, BWV 615 – Johann Sebastian Bach (1685 – 1750)**

**In dir ist Freude** is a short organ chorale prelude from The 'Orgelbuchlein' (Little Organ Book) – a collection of 46 chorale preludes. Each chorale takes a known Lutheran chorale and adds a motivic accompaniment. They are arranged according to the church calendar: with chorales for Advent, Christmas, the New Year, the Feast of the Purification, Lent, Easter and Pentecost. **In dir ist Freude** (In you is Joy) is a chorale written for New Year's Day, with a bell-like motif in the pedal-part emphasising the idea of bells ringing for the New Year.

**THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE**

**DIRECTOR OF MUSIC**

*Stephen Farr*

**ASSISTANT DIRECTOR OF MUSIC**

*Christian Wilson*

**ORGAN SCHOLAR**

*Georgina Sherriff*

*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.*

*St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.*

**THE BERKELEY**

KNIGHTSBRIDGE LONDON

Parts of this service are © the Archbishops' Council 2001.  
The hymns are reproduced with permission under CCLE Licence No. 666560  
The service is compiled and printed at St Paul's Church, Knightsbridge.  
For further information about the life of St Paul's, please contact:  
The Parish Office, 32A Wilton Place, London SW1X 8SH  
020 7201 9999

As part of our commitment to sustaining God's creation,  
this service paper is printed on paper from sustainable forests,  
and any waste paper will be recycled.



[www.stpaulsknightsbridge.org](http://www.stpaulsknightsbridge.org)