



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist on
Trinity Sunday
26th May 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:
Retabla of the Trinity
E. Boyd, USA, c 1932*

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 (146)

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee.
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

**Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and evermore shalt be.**

**Holy, holy, holy! Though the darkness hide thee,
though the sinful human eye thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.**

**Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy Name in earth and sky and
sea;
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

*Words: Reginald Heber (1783-1826)
Music: 'Nicaea', J. B. Dykes (1823-76)*

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:

God the Father forgives us in Christ and heals us by the Holy Spirit. Let us therefore put away all anger and bitterness, all slander and malice, and confess our sins to God, our Redeemer.

All kneel.

**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.**

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

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.

Music: Missa Vinum Bonum - Orlande de Lassus (1530-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty and everlasting God,
who hast given unto us thy servants grace, by the confession of a true faith,
to acknowledge the glory of the eternal Trinity
and, in the power of the divine majesty, to worship the Unity:

we beseech thee that thou wouldest keep us steadfast in this faith
and evermore defend us from all adversities;
who livest and reignest, one God, now and for ever.
Amen.

The Liturgy of the Word

THE FIRST READING

The book of Proverbs 8:1-4, 22-31

A reading from the book of Proverbs.

Does not wisdom call,
and does not understanding raise her voice?
On the heights, beside the way,
at the crossroads she takes her stand;
beside the gates in front of the town,
at the entrance of the portals she cries out:
"To you, O people, I call,
and my cry is to all that live.

The Lord created me at the beginning of his work,
the first of his acts of long ago.
Ages ago I was set up,
at the first, before the beginning of the earth.
When there were no depths I was brought forth,
when there were no springs abounding with water.
Before the mountains had been shaped,
before the hills, I was brought forth—
when he had not yet made earth and fields,
or the world's first bits of soil.
When he established the heavens, I was there,
when he drew a circle on the face of the deep,
when he made firm the skies above,
when he established the fountains of the deep,
when he assigned to the sea its limit,
so that the waters might not transgress his command,
when he marked out the foundations of the earth,
then I was beside him, like a master worker;
and I was daily his delight,
rejoicing before him always,
rejoicing in his inhabited world
and delighting in the human race.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

O Lord our Governor, how excellent is thy Name in all the world :
thou that has set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength,
because of thine enemies :
that thou mightest still the enemy, and the avenger.

For I will consider thy heavens, even the works of thy fingers :
the moon and the stars, which thou hast ordained.

What is man, that thou art mindful of him :
and the son of man, that thou visitest him?

Thou madest him lower than the angels :
to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands :
and thou hast put all things in subjection under his feet;

All sheep and oxen : yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea :
and whatsoever walketh through the paths of the seas.

O Lord our Governor : how excellent is thy Name in all the world!

Psalm 8

THE SECOND READING

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

A reading from Paul's Letter to the Romans.

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.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (t. 396)

**Most ancient of all mysteries,
before thy throne we lie;
have mercy now, most merciful,
most holy Trinity.**

**When heaven and earth were yet unmade,
when time was yet unknown,
thou in thy bliss and majesty
didst live and love alone.**

**Thou wast not born; there was no fount
from which thy being flowed;
there is no end which thou canst reach:
but thou art simply God.**

**Most ancient of all mysteries,
low at thy throne we lie;
have mercy now, most merciful,
most holy Trinity.**

*Words: Frederick William Faber (1814-63)
Music: 'Dundee', from Scottish Psalter 1615.*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit,
One God, who was, and who is, and who is to come, the Almighty.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

John 16: 12-15.

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.

Jesus said to his disciples, 'I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

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 PROFESSION OF FAITH

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:

Peace to you from God, our heavenly Father.
Peace from his Son, Jesus Christ, who is our peace.
Peace from the Holy Spirit, the life-giver.

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 Liturgy of the Sacrament

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 (466)

**Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and, where the Gospel day
sheds not its glorious ray,
let there be light!**

**Thou who didst come to bring
on thy redeeming wing
healing and sight,
heal to the sick in mind,
sight to the inly blind,
O now to all mankind,
let there be light!**

**Spirit of truth and love,
life-giving holy Dove,
speed forth thy flight!
Move on the waters' face
bearing the gifts of grace,
and, in earth's darkest place,
let there be light!**

**Holy and blessed Three,
glorious Trinity,
Wisdom, Love, Might;
boundless as ocean's tide,
rolling in fullest pride,
through the world far and wide,
let there be light!**

*Words: John Marriott (1780-1825)
Music: 'Moscow', adapted by F. Giardini (1716-96)*

THE OFFERTORY ANTHEM

'Lord, grant us grace'
Orlando Gibbons (1583-1625)

Lord, grant grace, we humbly beseech thee,
that we, with thy Angels and Saints,
may sing to thee continually
Holy, holy, holy, Lord God of hosts.

Glory, honour and power be unto thee,
O God the Creator, O Lord Jesu the Redeemer,
O Holy Spirit the Comforter.

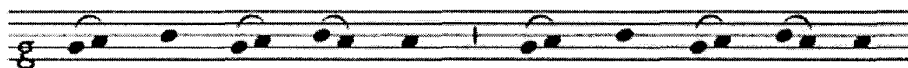
And let everything that has breath,
praise and magnify the same Lord almighty.
Amen.

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

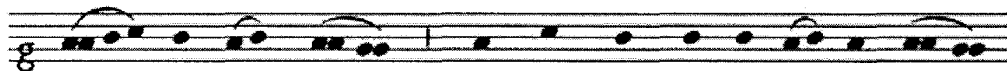
THE EUCHARISTIC PRAYER

The Celebrant sings:

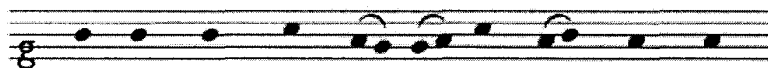
All respond:



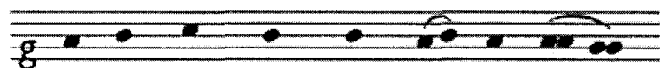
The Lord be with you *R.* and with thy spi-rit.



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 thou hast revealed the glory of thine
eternal fellowship of love with thy Son and with the Holy Spirit, three
persons equal in majesty, undivided in splendour, yet one God, ever to be
worshipped and adored.

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

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,

Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

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

Music: Missa Vinum Bonum - Orlande de Lassus (1530-1594)

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.

Music: Missa Vinum Bonum - Orlande de Lassus (1530-1594)

COMMUNION ANTHEM

'Libera nos, salva nos'

John Sheppard (c. 1515- 1558)

Libera nos, salva nos, justifica nos, O beata Trinitas.

Free us, save us, defend us, O blessed Trinity.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Almighty and eternal God,

who hast revealed thyself as Father, Son and Holy Spirit,
and dost ever live and reign in the perfect unity of love:

hold us firm in this faith,

that we may know thee in all thy ways

and evermore rejoice in thy eternal glory;

who art three Persons yet one God,

now and for ever. **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

How shall I sing that Majesty
which angels do admire?
Let dust in dust and silence lie;
sing, sing, ye heavenly choir.
Thousands of thousands stand around
thy throne, O God most high;
ten thousand times ten thousand sound
thy praise; but who am I?

Thy brightness unto them appears,
whilst I thy footsteps trace;
a sound of God comes to my ears,
but they behold thy face.
They sing because thou art their Sun;
Lord, send a beam on me;
for where heaven is but once begun
there alleluias be.

Enlighten with faith's light my heart,
in flame it with love's fire;
then shall I sing and bear a part
with that celestial choir.
I shall, I fear, be dark and cold,
with all my fire and light;
yet when thou dost accept their gold,
Lord, treasure up my mite.

How great a being, Lord, is thine,
which doth all beings keep!
Thy knowledge is the only line
to sound so vast a deep.
Thou art a sea without a shore,
a sun without a sphere;
thy time is now and evermore,
thy place is everywhere.

*Words: John Mason (c. 1645- 94)
Music: 'Coe Fen', Ken Naylor (1931-91)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Holy Trinity make you strong in faith and love,
defend you on every side, and guide you in truth and peace;
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 Georgina Sherriff

Fugue in G major, BWV 541

Johann Sebastian Bach (1685 – 1750)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

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

Proverbs 8: 1-4, 22-31

A proverb is a pithy statement expressing some truth in a striking way which is easy to remember. Most of this book is instructions given by a scholar (or father) to a student (or son) on how to lead a moral life, with proper respect for God. Life involves choices; it is important that one be informed, trained and persuaded to make the right ones. The objective of life is attainment of wisdom, i.e. integrity in God's eyes. Wisdom brings rewards: 22:4 says: "The reward of humility and fear of the Lord is riches and honour and life". 9:10 says "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is insight." Put another way, 1:7 says "The fear of the LORD is instruction in wisdom, and humility goes before honour." The opposite of being wise is being a fool; "fools despise wisdom and instruction." It is difficult to date Proverbs. Sayings and poems appear to have been formed into an anthology after the Exile (in the 400s BC), but some of the sayings probably date back to Solomon's time. Solomon was known for his wisdom. Some of the sayings are known in other ancient Near East cultures; they have been acculturated to the Jewish tradition.

Wisdom, "understanding" is personified as a woman in this seven-stanza poem. Vv. 1-5 are the first stanza, and vv. 22-31 are the fifth and sixth. She "cries out" (v. 3) to all people everywhere ("all that live", v. 4). Her message is primarily to young people. She speaks "utter truth" (v. 7) – she is absolutely reliable. She is completely opposed to anything dishonest or insincere. Her message possesses integrity and makes sense, to those who understand (v. 9). Her "instruction" (v. 10) is superior to all material goods. She offers "good advice" (v. 14) and "sound wisdom" with "insight" and "strength". She guides those who rule justly (vv. 15-16). She reciprocates the love offered to her; she is found by those who "seek me diligently" (v. 17). While walking with great integrity, she brings material prosperity to all who listen to her (vv. 20-21).

Vv. 22-31 tell of her relationship to creation. God "created" (i.e. generated) her as "the first of his acts" – before he created, i.e. before "the beginning of the earth" (v. 23), before he created the "depths" (v. 24), etc. She was "brought forth": the Hebrew word presents an image of birth, as in begot or formed. Vv. 24-26 use Canaanite mythological motifs ("depths", "springs", shaping of "mountains") to say that wisdom existed before creation began. Again, v. 27 tells us that she pre-existed the world: she was present at creation, as a witness. She came to know God's secrets in creating the heavens and the earth (e.g. in limiting the extent of the sea, v. 29.) She was "beside him" (v. 30) at that time. (Later authors, those of Sirach and Wisdom, show that she had an active role in creation.) Either she was "like a master worker", a craftsperson, in creative acts, or the Hebrew can mean little child: a notion which fits well with "brought forth" (vv. 24, 25) and with the rest of v. 30. She was God's "delight" and she delighted in his creation of humankind; she rejoiced both in God and in those created. When later trans-culturated into the Greek world, Wisdom becomes logos, the pre-existent divine Word: "In the beginning was the Word, and the Word was with God, and the Word was God"; he "became flesh and lived among us" (John 1:1, 14).

Romans 5: 1-5

Romans is the first epistle in the New Testament, although not the first to be written. Paul wrote it to the church at Rome, which included both Jews and Gentiles. His primary theme is the basics of the good news of Christ, salvation for all people. The book was probably written in 57 AD, when Paul was near the end of his third missionary journey around the Eastern Mediterranean. It is unusual in that it was written to a church that Paul had not visited.

Paul has written that union with God (justification) comes through faith. "Peace", a Jewish concept, expresses all the benefits of a right relationship with God – namely a partnership of reconciliation, eternal well-being and wholeness of life. "Grace" (v. 2) is God's free and unmerited offer of mercy and love towards all people. Earlier (in 3:23), Paul has noted that "all have sinned and fall short of the glory of God", i.e. of what God intended for humans when he created us. Even so, through God's grace, we "boast in our hope of sharing" (v. 2) in this glory, this gift of complete oneness with him in eternal life. Christ is our entry point to God's grace. This justification has a second effect: even in times of trial ("sufferings", v. 3, perhaps when beset with doubt that Christ loves us) it lead us to openness to God's plans for us ("hope", v. 4), for "suffering produces endurance" (v. 3, including patience under fire), which in turn "produces character" (v. 4, proven-ness under testing). This process makes us better able to be open to God. Our hope, unlike that we have in fellow humans, is assured ("does not disappoint", v. 5), for God has given us his Holy Spirit, who is present in us, and who continually brings God's love to us..

John 16: 12-15

John's is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do, to a degree), but rather "...these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." John includes what he calls signs, stories of miracles, to help in this process.

After the Last Supper, Jesus continues to tell the disciples about the mission they are to undertake. The "Spirit of truth" (15:26) is the Holy Spirit; he will be sent to the disciples, the Church, by Christ "from the Father". Jesus' statement "yet none of you asks me, 'where are you going?'" (v. 5) seems strange because the disciples have asked the question earlier (13:36, 14:5). Perhaps he is saying: overwhelmed with "sorrow" (v. 6), you are missing the main point: the coming of the Spirit. By leaving them, Jesus is able to send the Spirit, "the Advocate" (v. 7). One thing the Spirit will do is to show "the world" (v. 8, unbelievers, possibly Jews) that they are wrong on three counts:

- their idea of sin is incorrect (v. 9);
- the righteous (the Jewish authorities) who condemned Jesus were wrong: he is God's agent (v. 10); and
- he has defeated sin (v. 11).
- An example: healing on the Sabbath is not sinful.

Now v. 12-15: the disciples have much more to learn from Jesus, but they are not yet ready to comprehend it. The Spirit will expand on what Jesus has told them. In guiding them, the Spirit will speak what comes to him from God (as Jesus has spoken what the Father has told him). The Spirit will "declare" (v. 13) about events "to come", not only prophecy about the end-times but also guidance in the way of Christ, after Jesus' death and resurrection. The Spirit will elucidate for them that

Jesus fulfils God's plans; he will reveal the essential nature of God, and show Christ's power ("glorify", v. 14). Whether the word comes from the Father, the Son, or the Holy Spirit, it is the same.

NOTES ON THE MUSIC

Credo Mass – Wolfgang Amadeus Mozart (1756 – 1791)

Composed in Salzburg in November 1776, Mozart's **Credo Mass** takes its name from an unusually long setting of the Credo section – which reiterates the word *Credo* no less than eighteen times. The survival of a number of alternative sketches for the Credo suggests that for some unknown reason Mozart was treating that section of the Ordinary with particular attention. The length of the mass as a whole also poses questions, since it is more extensive than other of his Salzburg masses of this period, required by a proclamation of the Archbishop to conform to the *missa brevis* (short mass) type. Such matters were clearly plaguing Mozart's mind at the time – in a letter to the famous theorist Padre Martini dated 4th September 1776, he explains: 'Our church music is very different to that of Italy, since a mass with the whole Kyrie, Gloria, Credo, the Epistle sonata (the short instrumental piece interposed before the reading of the Epistle), the Offertory or Motet, the Sanctus and the Agnus Die must not last longer than three quarters of an hour. So you see that a special study is required for this type of composition.'

Lord, grant grace – Orlando Gibbons (1583 – 1626)

Gibbons stands in an honoured and prosperous line of English church composers; a contemporary of Tomkins, he was preceded by Byrd and Morley's generation, and his successors were John Blow and Purcell. Like his contemporaries, Gibbons wrote the church full Services, several verse-anthems, and a number of so-called 'full-anthems'. This genre replaced the Latin motet as an independent sacred composition for choir alone. Gibbons' verse anthem **Lord, grant grace** serves as an example of apt polyphonic writing for five voices. The musical rhythms correspond with both the verbal phrases, accented as they would be spoken, and the verbal concepts. The majority of this verse anthem is based on counterpoint, but it is not until the last verse where the texture switches to homophony (chordal texture).

Libera nos – John Sheppard (c. 1515 – 1560)

John Sheppard was one of the most important English composers of his generation, yet very little is known about his life. Some of his Anglican music survives with indications of being written during the reign of King Edward, and around 1553 he joined the choir of the Chapel Royal; a prestigious post that he held until his death. By 1557, the composer was well enough respected in the English court to present Queen Mary with a roll of songs on New Years' Day, and it was around this time that he composed the motet **Libera nos**. Sheppard is here writing in the older polyphonic, pre-reformation style, before musical and visual beauty in the service of faith became highly suspect for a couple of generations of our national life. During an epidemic in late 1558, he made a will that mentions his second wife, his child, and his step-daughter – all of whom survived. He was to be given a new royal livery for the

funeral of Queen Mary and the coronation of Elizabeth I, but he apparently died in the meantime. His will went so far as to request burial in Westminster Abbey; another testament to the esteem in which he was held at the time.

Fugue in G major, BWV 541 – Johann Sebastian Bach (1685 – 1750)

This work was probably written during Bach's time working in Weimar – most likely in 1712, but sometime after 1740, Bach revised the piece. Bach's 'obsession' with repeated notes and chords in this work seem to be an attribute of his 'Weimar' style. Repeated notes are a noticeable feature not only of this **Fugue in G major**, but also of the Prelude, and this degree of repetition is somewhat unusual in works of the time – found in little organ music and almost no harpsichord works. The fugue subject is built principally of repeated notes with little melodic contour. This great, majestic fugue is a dense, motivically intense piece that is more a study in compositional rigour and harmonic adventurousness than in the display of tuneful material.

TEXTS

Lord, grant grace – Orlando Gibbons

Lord, grant grace, we humbly beseech thee,
that we, with thy Angels and Saints,
may sing to thee continually
Holy, holy, holy, Lord God of hosts.

Glory, honour and power be unto thee,
O God the Creator, O Lord Jesu the Redeemer,
O Holy Spirit the Comforter.

And let everything that has breath,
praise and magnify the same Lord almighty.
Amen.

Libera nos – John Sheppard

Libera nos, salva nos, justifica nos, O beata Trinitas.

Free us, save us, defend us, O blessed Trinity

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