



St Paul's Church, Knightsbridge  
The Diocese of London



The Solemn Eucharist  
*The Second Sunday before Lent*  
23<sup>rd</sup> February 2014 at 11 a.m.

*Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.*



*There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.*



*During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.*



*Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.*

*Cover: 'Sufficient unto the day' – abstract digital image*

# ORDER OF SERVICE

## The Introductory Rite

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*At 11 a.m. a bell is rung. All stand to sing:*

### THE ENTRANCE HYMN (263)

All creatures of our God and King,  
Lift up your voice and with us sing  
*Alleluya, alleluya!*

Thou burning sun with golden beam,  
Thou silver moon with softer gleam:  
*O praise him, O praise him,  
Alleluya, Alleluya, Alleluya!*

Thou rushing wind that art so strong,  
Ye clouds that sail in heaven along,  
*O praise him, Alleluya!*  
Thou rising morn, in praise rejoice,  
Ye lights of evening, find a voice...

Thou flowing water, pure and clear,  
Make music for thy Lord to hear,  
*Alleluya, Alleluya!*  
Thou fire so masterful and bright,  
That givest man both warmth and light...

Let all things their Creator bless,  
And worship him in humbleness,  
*O praise him, Alleluya!*  
Praise, praise the Father, praise the Son,  
And praise the Spirit, three in One...

*Text: St Francis of Assisi (translated by William Draper (1855-1933))  
Tune: 'Lasst uns erfreuen' arr. Ralph Vaughan Williams (1872-1958)*

## 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 so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

Let us confess our sins in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with all.

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

*As the Kyrie ends, all **stand** for the beginning of the Gloria. (After the intonation of Gloria in excelsis Deo, all sit).*

## GLORIA IN EXCELSIS DEO

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

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

*Music: Missa Ego flos campi - Juan Gutierrez de Padilla (1590-1664)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silent prayer:*

Let us pray.

Almighty God, who hast created the heavens and the earth  
and hast made us in thine own image:  
teach us to discern thy hand in all thy works  
and thy likeness in all thy 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**

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## THE FIRST READING

*Genesis 1:1 – 2:3*

*A reading from the book of Genesis*

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, 'Let there be a dome in the midst of the waters, and let it separate the waters from the waters.' So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, 'Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, 'Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.' And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.' So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, the fifth day.

And God said, 'Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.' And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

This is the word of the Lord.

**Thanks be to God**

## THE PSALMODY

*Psalm 136: 1-9, 23-end*

*CONFITEMINI.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords for his mercy endureth for ever.

4 Who only doeth great wonders for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever;

8 The sun to rule the day : for his mercy endureth for ever;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords for his mercy endureth for ever.

## THE SECOND READING

*Romans 8: 18-25*

*A reading from the Letter to the Romans*

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

This is the word of the Lord.

**Thanks be to God.**



*All stand.*

## THE GRADUAL HYMN (397)

**Let us, with a gladsome mind,  
Praise the Lord, for He is kind.  
*For His mercies aye endure,  
Ever faithful, ever sure.***

**Let us blaze His Name abroad,  
For of gods He is the God.  
*For His mercies aye endure,  
Ever faithful, ever sure.***

**He with all commanding might  
Filled the new made world with light.  
*For His mercies aye endure,  
Ever faithful, ever sure.***

**He the golden tressèd sun  
Caused all day his course to run.  
*For His mercies aye endure,  
Ever faithful, ever sure.***

**And the horned moon by night;  
'Mid her spangled sisters bright.  
*For His mercies aye endure,  
Ever faithful, ever sure.***

**All things living He doth feed,  
His full hand supplies their need.  
*For His mercies aye endure,  
Ever faithful, ever sure.***

**Let us, with a gladsome mind,  
Praise the Lord, for He is kind.  
*For His mercies aye endure,  
Ever faithful, ever sure.***

*Text: by John Milton (1608-74), based on Psalm 136  
Tune: 'Monkland', melody by John Antes (1740-1811)*

## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

Speak Lord you servant is listening.

You have the words of eternal life.

**Alleluia, alleluia, alleluia.**

*All turn to face the Deacon.*

## THE GOSPEL READING

*Matthew 6: 25-end*

The Lord be with you

**And with thy spirit.**

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

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

‘Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, “What will we eat?” or “What will we drink?” or “What will we wear?” For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

‘So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.

This is the Gospel of the Lord.

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

**THE SERMON**  
The Reverend Andrew Sloane  
*Associate Vicar*

*Silence is kept.*

**THE CREED**

*All stand with the Celebrant, who says:* Let us make affirmation of our faith.

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

## 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 the body of Christ. By the one Spirit we were all baptised into one body. Let us then pursue all that makes for peace and builds up our common life.

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

*The Deacon says:*

Let us offer one another a sign of peace.

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

**THE OFFERTORY**

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

**THE COLLECTION HYMN (349)**

**Come, let us join our cheerful songs  
With angels round the throne.  
Ten thousand thousand are their tongues,  
But all their joys are one.**

**"Worthy the Lamb that died," they cry,  
"To be exalted thus!"  
"Worthy the Lamb," our hearts reply,  
"For He was slain for us!"**

**Jesus is worthy to receive  
Honour and power divine;  
And blessings more than we can give,  
Be, Lord, forever Thine.**

**Let all creation join in one,  
To bless the sacred Name  
Of Him Who sits upon the throne,  
And to adore the Lamb.**

*Text: Isaac Watts (1674-1748)*

*Tune: 'Nativity' by Henry Lahee (1826-1912)*

## THE OFFERTORY ANTHEM

**See, see the Word is incarnate**  
**Orlando Gibbons(1583-1625)**

See, see the Word is incarnate; God is made man in the womb of a Virgin.  
Shepherds rejoice, wise men adore and angels sing  
"Glory be to God on high: peace on earth, good will towards men."

The law is cancelled,  
Jews and Gentiles converted by the preaching of glad tidings of salvation.  
The blind have sight and cripples have their motion;  
diseases cured, the dead are raised, and miracles are wrought.  
Let us welcome such a guest with Hosanna.

The Paschal Lamb is offered, Christ Jesus made a sacrifice for sin.  
The earth quakes, the sun is darkened, the powers of hell are shaken;  
and lo, he is risen up in victory.  
Sing Alleluia.

See, O see the fresh wounds, the gored blood,  
the prick of thorns, the print of nails.  
And in the sight of multitudes a glorious ascension.

When now he sits on God's right hand  
where all the choir of heaven all jointly sing:  
Glory be to the Lamb that sitteth on the throne.  
Let us continue our wonted note with Hosanna:  
Blessed be He that cometh in the Name of the Lord;  
with Alleluia, we triumph in victory,  
the serpent's head is bruised, Christ's kingdom exalted,  
and heaven laid open to sinners ["believers" in some lower parts!].  
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:*

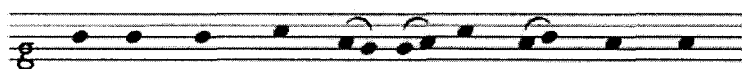
*All respond:*



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.

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 Ego flos campi - Juan Gutierrez de Padilla (1590-1664)*

*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.

*The celebrant sings:*

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.**

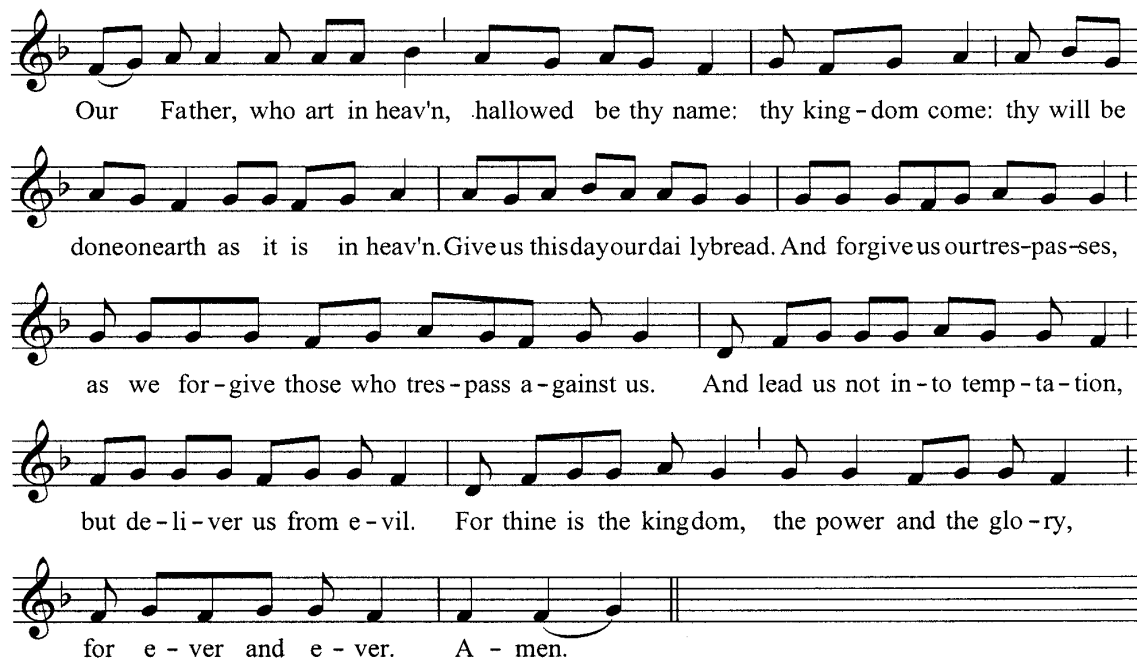


## THE LORD'S PRAYER

*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, Donna nobis pacem.

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

*Music: Missa Ego flos campi - Juan Gutierrez de Padilla(1590-1664)*

## COMMUNION ANTHEM

Jesu dulcis memoria  
Dans vera cordis gaudia:  
Sed super mel et omnia  
Ejus dulcis praesentia.

*Jesus, sweet remembrance,  
Granting the heart its true joys,  
But above honey and all things  
Is His sweet presence.*

Nil canitur suavius,  
Nil auditur jucundius  
Nil cogitatur dulcius  
Quam Jesus Dei filius.

*Nothing more pleasing can be sung,  
Nothing gladder can be heard  
Nothing sweeter can be thought  
Than Jesus, son of God.*

Jesu spes paenitentibus,  
Quam pius es petentibus!  
Quam bonus te quaerentibus!  
Sed quid invenientibus?

*Jesus, hope of the penitent,  
How merciful you are to those who ask,  
How good to those who seek,  
But O, what you are to those who find!*

Nec lingua valet dicere,  
Nec littera exprimere:  
Expertus potest credere,  
Quid sit Jesum diligere.

*Tongue has no power to describe  
Nor writings to express  
But only belief can know by experience  
What it is to love Jesus.*

Sis Jesu nostrum gaudium  
Qui es futurus praemium  
Sit nostra in te gloria  
Per cuncta semper saecula. Amen.

*Be our joy, O Jesus,  
Who will be the prize we win,  
May all our glory be in you, always  
And through all ages. Amen.*

*Words: an eleventh century Latin hymn  
Music: Tomás Luis de Victoria (c.1548-1611)*

## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer. All kneel.*

Let us pray.

O God our creator, by whose gift  
the tree of life was set at the heart of the earthly paradise,  
and the bread of life at the heart of thy Church:  
may we who have been nourished at thy table on earth  
be transformed by the glory of the Saviour's cross  
and enjoy the delights of eternity;  
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 (466)

**Thou, Whose almighty Word  
Chaos and darkness heard,  
And took their flight;  
Hear us, we humbly pray,  
And, where the Gospel's day  
Sheds not its glorious ray,  
Let there be light!**

**Thou, Who didst come to bring  
On Thy redeeming wing  
Healing and sight,  
Health 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 water's face  
Bearing the lamp of grace,**

**And, in earth's darkest place,  
Let there be light!**

**Blessèd and holy 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 from a tune by F. Giardini (1716-96)  
in Madan's 'Collection' 1769*

*All remain standing.*

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## **The Concluding Rite**

### **THE BLESSING & THE DISMISSAL**

*The Celebrant says:*

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

The peace of God which passes all understanding,  
Keep your hearts and minds in the knowledge and love of God  
and of his Son Jesus Christ our Lord;  
and the blessing of God the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

**Amen**

*The Deacon says:*

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

*All remain standing as the Servers and Sacred Ministers depart.*

### **ORGAN VOLUNTARY**

*played by Jeremy Cole*

**Allegro maestoso from Sonata in G, Op. 28**

*By Edward Elgar (1857 – 1934)*

## NOTES ON THE READINGS

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### *Genesis 1 & 2*

This passage says much about God and his relationship to humans. Long ago, people in the Near East asked how the earth came to be. A single creation story (with variants) was known throughout the region; one such, dating from at least 1700 BC, is *Enuma Elish* from Mesopotamia (now Iraq.) It and Genesis 1 have a similar sequence of events, so studying what the authors of the Genesis story added, and what they left out, tells us about our God.

First, “In the beginning when God created ...”: God pre-exists all creation; he existed before all time. The whole visible world came into being as a result of divine activity. At first, there was no order to the earth; it was chaotic; it was empty; “a formless void” (1:2). However here, unlike in *Enuma Elish*, a force is present, a life-giving power: “a wind [or Spirit] from God”. From 1:3 on, the creation story is in the form of a hymn, with a refrain, “God saw that ... [it] was good” (1:4, etc), This ancient story is divided into seven days, or stages of creation. The sequence is like *Enuma Elish*.

On the first day, God creates light, thus overcoming the “darkness” (1:2). In the Semitic mind, God’s ability to give names to light and darkness shows that he controls them. To grasp Day 2 (1:6-10), we need to appreciate that people saw the earth as covered by a huge inverted pudding bowl, the “dome”, above which were the upper waters: snow, hail and rain. The “waters” surrounded the “dry land”, which God again names. On Day 3 (1:11-13), God has vegetation created through his agent, Earth. Other peoples worshipped some kinds of vegetation; in not creating vegetation directly, God reduces the chances of Israel doing the same: they are to worship only God. On the following days, living things (as seen by the ancient mind) are created or made. People then thought plants were unable to transmit life. The Sun and the Moon, created on Day 4 (1:14-19), are inanimate to us, but to ancient people they were beings, moving on fixed tracks on the under-side of the dome. To Israel, they are beings under God’s command. On Day 5 (1:20-23), God creates animals of the sea and air. Even the “great sea monsters” (e.g. Leviathan) were seen as creatures of the one God, and are therefore good. They, the fish and the birds get a special blessing because people thought they did not have the same ability to reproduce as land animals. On Day 6, land animals are created. 1:24 says that God caused the earth to “bring [them] forth”; however, in 1:25, God creates them directly. The creation story was handed down orally for centuries, and a tale varies in the telling. As we often find in Genesis, the author (or editor) is not afraid to include divergent versions.

“Let us” (1:26) is like a royal we; the creation of humans is the climax of the creation story. Human is made (created) in God’s “image” (the Hebrew word implies an exact copy or reproduction); but he is also a “likeness” (resemblance, similarity). He rules over all creatures. Sex is of divine origin. It is because of God’s blessing that we have procreative power. Human is to “subdue” (1:28) the earth and all that is in it. His rule over the animals won’t always be easy. 1:29-30 say that we were initially vegetarian. (God permits Noah to eat meat.) Day 7 is the day of rest, a reminder of the Sabbath. God blesses the seventh day, thus setting it apart. There is no evening of this day: the relationship between God and man continues for ever.

Genesis uses “generations” (2:4) to mark important stages in God’s actions, starting with creation. The text shows him as creator in his total and uncompromised power, the intrinsic order and balance of the created world, and mankind’s importance and his key role in the scheme of creation. God’s creation is also peaceful, unlike the warring factions (gods) of *Enuma Elish*. The focus is on the emergence of a people; the earth serves as an environment for the human community. Genesis 1 works within the science of its time to tell of divine power and purpose, and the unique place of humans.

### *Romans 8: 18-25*

In Romans 8, we hear Paul’s concern for the suffering of creation and his desire for its ultimate freedom from bondage. Paul connects the bondage and freedom of humanity to the bondage and freedom of all creation. With this assertion, Paul makes a distinct turn from his other writings. He no longer describes God’s salvation as solely reserved for humans, but for all of creation. This creation, in verse 21, “eagerly awaits” the activity of the children of God to reveal God’s glory. Paul understands creation to be in decay (v. 22), but waiting with humanity for a new birth. In other

words, both humans and the rest of creation stand in need of God's redemptive work. Humans then are not valued over or against creation, but rather as a part of God's creation. God's salvation is not exclusive to any one part of the created world, but is instead a cosmic redemption for the entire universe.

Paul reminds us that we live inextricably linked to the rest of creation. God values all of creation and works toward its redemption. As Christians, we are God's children, admonished by Paul to care for the world that God so values. The world in which we live appears to have missed Paul's message. We can choose to be the children of God. That is, we can work for God's redemption of the world or we can work against it. As we act with the belief that we have no connection to the Earth, the Earth continues to remind humanity through melting ice caps, contaminated water sources, and rising temperatures that every time we choose to leave a light on unnecessarily, frivolously burn fossil fuels, or fail to recycle, we are working against God's redemption of the cosmos. Every time we choose to live extravagantly rather than moderately, we reduce the resources available for God's children in other parts of the world. We can see it, we can hear it, and we can feel it. How bad does it have to get before we realize that our stewardship of the earth can make all of the difference? Change, in this case the redemption of the earth, begins one person at a time; it always has and always will.

Paul then calls us to a radical rethinking of our relationship, not only with humans around the world, but with the bird, the fox, the tree, the grass, the sun, the moon, and the stars, all of which sit with humanity awaiting God's cosmic redemption. Finally, Paul describes this redemption with hope and great anticipation. Just as the agonizing pangs of a woman's labour (v. 22) occur amidst the hope of new life, so also are we to be expectant even amidst the decay (v. 21) of this world. God's renewing activity is assured! The children of God will reveal it! We are called to make that revelation known!

#### ***Matthew 6: 25-end***

Matthew 6:25-33

This passage is part of the Sermon on the Mount. In v. 24, Jesus speaks of the impossibility of serving two masters: one cannot love both. "You cannot serve God and wealth". (Calvin wrote that an idol is anything that comes between us and God.)

A key word in this passage is "worry" (vv. 25, 27, 31). The Greek word means be preoccupied with or be absorbed by. To be preoccupied with food and appearance is to view life much too narrowly. Birds are an example of a proper attitude towards food (v. 26): they work hard to find it, but they do not store it for possible future shortages. Worry, preoccupation, is futile: people desire a long life, but excess concern for it will not lengthen it (v. 27). Wild "lilies" (v. 28), abundant on Palestinian hillsides but dull brown for much of the year, are only brightly coloured for a few weeks. Even "Solomon" (v. 29), known for his accumulation of wealth, could not compare to their (God-given) beauty. The "grass" (v. 30) ends up being "thrown into the oven" as fuel for cooking. But if God cares for such plants, how much more will he provide for, clothe those who are faithful to him. So do not be preoccupied with your physical needs (v. 31). Such preoccupation is wrong on two counts:

those who do not follow Jesus ("Gentiles", v. 32), not knowing of God's munificence, seek security in possessions; and

God knows the needs of his people, so worrying about them is to suspect him of forgetting or neglecting his people and their needs.

Our prime objective must be to put God first, to seek union with him, and to attain godly integrity ("righteousness", v. 33).

#### **NOTES ON THE MUSIC**

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#### **Missa Ego flos campi – Juan Gutiérrez de Padilla (c. 1590 – 1664)**

Padilla was a Spanish composer in what is modern Mexico; he was born in Málaga, Spain but moved to Puebla, Mexico in 1620 to compose music in the New World. Padilla is one of the more important composers represented in the manuscripts at Puebla, Mexico and the Hackenberry collection in Chicago. He worked at Puebla de Los Angeles, Mexico, which in Baroque times was a

bigger religious centre than Mexico City. He was appointed maestro de capilla of Puebla Cathedral in 1628. The majority of his vast output (over 700 pieces survived) include sacred motets, often for double choir, in the Renaissance style as well as other 'sacred musical poems'. They often include accompaniments for organ or various stringed instruments. He wrote short hymns and big Masses, including this *Missa Ego flos campi*, as well as a Passion and some dramatic funeral music. Many of his works written for double choir demonstrate the text-driven harmonic chordal style that was fashionable in Spain for most of the seventeenth century, yet he adopted a thoroughly polyphonic (contrapuntal) 'old' style for some motets, albeit spiced with harmonic twists and dissonances very much of his own time.

#### **See, the word is incarnate – Orlando Gibbons (1583 – 1625)**

Orlando Gibbons, like many of the most successful musicians, composed well in nearly every genre of music available to him. In composing anthems for worship in the Church of England, Gibbons was a master in both the simpler style of chordal writing, and at the polyphonic intricacies of the recently passed sixteenth century. In addition, he wrote a large number of pieces in the progressive idiom of the verse anthem; it is often in the case of an extended verse anthem such as *See, the word is incarnate* that Gibbons' skill is most evident. The text and conception for this anthem is a dramatic narration of the life of Christ, from birth to resurrection, with Gibbons stringing together a series of contrasting musical events that together embellish the events of the narration. The opening solo sings the part of an angelic herald to Jesus' birth, with the full five-part choir answering with a trumper-like entry for the angelic host's 'Glory to God'. Solo passages also meditate upon His preaching and His miracles, and a low trio using painful suspensions conventionally to represent His sacrifice. The final two solo sections contrast musical suspensions ('see the fresh wound') and florid solo passages ('he sitteth at the right hand'). The full choir concludes the long meditation with the long, jubilant final pages on the theme of Victory.

#### **Jesu dulcis memoria – Tomás Luis de Victoria (1548 – 1611)**

A fetching and affective little hymn setting, *Jesu dulcis memoria*, has been credited to the pen of Victoria for many years, though, it seems, falsely. The attribution was made by a French amateur in the late nineteenth century and attested by Pedrell in the *Victoria Opera Omnia* and several generations of performances. However, stylistic analysis has shown conclusively that as far as Victoria is concerned, it belongs in 'Ye Olde Spuriousity Shoppe'. The hymn celebrates the sweetness of Jesus' presence; in English it is usually rendered 'Jesus the very thought of thee.' Liturgically, it is assigned to the Feast of the Holy Name of Jesus. The music contains small moments of imitation, but remains primarily homophonic (chordal). The most striking feature of the setting is the richness of harmonic palette, which uses twenty-six accidental inflections in a mere twenty-three breves of music, including a rare D sharp. Whoever composed this little piece certainly understood the proto-Baroque pathos of harmonic language.

#### **Allegro maestoso from Sonata in G, Op. 28 – Edward Elgar (1857 – 1934)**

It seems curious that Elgar's output of works for the organ is so small considering that much of his formative musical experience was from the organ loft. The few existing examples do show Elgar to have a firm understanding of the instrument's potential, along with his own individuality and imagination stamped upon them. This *Sonata in G* could be termed an early work, although the composer was almost forty at the time. Typical Elgarian melody is not as obvious as in other works, but it is well-crafted, concise and artistic. In the first movement, *Allegro maestoso*, a bold, confident first subject initially bears a striking resemblance to Handel's 'and He shall reign forever and ever more' from the *Messiah*, but swiftly branches out. The second subject, although nobly, does not possess the typical Elgar character denoted by that word, but seems to bear some influence of early Wagner. A fragment from the first theme emerges near the end and leads to a development section that is brief and subtle. The recapitulation is conventional enough, A powerful statement of the opening bars leads to the coda.

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

**DIRECTOR OF MUSIC**

*Stephen Farr*

**ASSISTANT DIRECTOR OF MUSIC**

*Jeremy Cole*

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

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**THE BERKELEY**

KNIGHTSBRIDGE LONDON

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