



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Second Sunday of Epiphany
19th January 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'.

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
'Ecce Agnus Dei'*

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 (334)

**All people that on earth do dwell,
sing to the Lord with cheerful voice:
him serve with mirth, his praise forth tell,
come ye before him and rejoice.**

**The Lord, ye know, is God indeed;
without our aid he did us make:
we are his folk, he doth us feed,
and for his sheep he doth us take.**

**O enter then his gates with praise,
approach with joy his courts unto;
praise, laud, and bless his Name always,
for it is seemly so to do.**

**For why? the Lord our God is good,
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.**

**To Father, Son, and Holy Ghost,
the God whom heaven and earth adore,
from men and from the angel host
be praise and glory evermore. Amen.**

*Words: William Kethe (d. 1594)
Music: Old 100th, Genevan Psalter 1551*

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.

**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

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.

Mass for Four Voices – William Byrd (1540-1623)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Almighty God,
whose Son revealed in signs and miracles
the wonder of thy saving presence:
renew thy people with thy heavenly grace,
and in all our weakness sustain us by thy mighty power;
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 FIRST READING

Isaiah 49: 1-7

A reading from the prophecy of Isaiah.

Listen to me, O coastlands, pay attention, you peoples from far away! The Lord called me before I was born, while I was in my mother's womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, "You are my servant, Israel, in whom I will be glorified." But I said, "I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the Lord, and my reward with my God." And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honoured in the sight of the Lord, and my God has become my strength— he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, "Kings shall see and stand up, princes, and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you."

At the end:

This is the word of the Lord. **Thanks be to God**

THE PSALMODY

Psalm 40: 1-12

The Choir sings:

I waited patiently for the Lord :
and he inclined unto me, and heard my calling.

He brought me also out of the horrible pit, out of the mire and clay :
and set my feet upon the rock, and ordered my goings.
And he hath put a new song in my mouth :
even a thanksgiving unto our God.

Many shall see it, and fear :
and shall put their trust in the Lord.

Blessed is the man that hath set his hope in the Lord :
and turned not unto the proud, and to such as go about with lies.

O Lord my God, great are the wondrous works which thou hast done,
like as be also thy thoughts which are to us-ward :
and yet there is no man that ordereth them unto thee.

If I should declare them, and speak of them :
they should be more than I am able to express.

Sacrifice, and meat-offering, thou wouldest not :
but mine ears hast thou opened.

Burnt-offerings, and sacrifice for sin, hast thou not required :
then said I, Lo, I come,

In the volume of the book it is written of me, that I should fulfil thy will,
O my God :
I am content to do it; yea, thy law is within my heart.

I have declared thy righteousness in the great congregation :
lo, I will not refrain my lips, O Lord, and that thou knowest.

I have not hid thy righteousness within my heart :
my talk hath been of thy truth, and of thy salvation.

THE SECOND READING

1 Corinthians 1: 1-9

A reading from St Paul's first letter to the Corinthians

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, to the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind – just as the testimony of Christ has been strengthened among you – so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (458)

The Lord my pasture shall prepare
and feed me with a shepherd's care;
his presence shall my wants supply
and guard me with a watchful eye;
my noonday walks he shall attend
and all my midnight hours defend.

When in the sultry glebe I faint
or on the thirsty mountain pant,
to fertile vales and dewy meads
my weary, wandering steps he leads,
where peaceful rivers, soft and slow,
amid the verdant landscape flow.

Though in a bare and rugged way,
through devious lonely wilds, I stray,
thy bounty shall my pains beguile;
the barren wilderness shall smile,
with sudden greens and herbage crowned,
and streams shall murmur all around.

Though in the paths of death I tread,
with gloomy horrors overspread,
my steadfast heart shall fear no ill,
for thou, O Lord, art with me still;
thy friendly crook shall give me aid
and guide me through the dreadful shade.

Words: Joseph Addison (1672-1719)

Music: Surrey, Henry Carey (c1687-1743)

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

John 1: 29-42

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.

John the Baptist saw Jesus coming towards him and declared, 'Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me." I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.' And John testified, 'I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit." And I myself have seen and have testified that this is the Son of God.'

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!' The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' He said to them, 'Come and see.' They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, 'We have found the Messiah' (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, 'You are Simon son of John. You are to be called Cephas' (which is translated Peter).

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

THE SERMON

The Reverend Prebendary Nick Mercer
*Vicar General to the London College of Bishops
and Honorary Assistant Priest*

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:

Our Saviour Christ is the Prince of Peace.
Of the increase of his government and of peace
there shall be no end.

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

**Just as I am, without one plea,
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
O Lamb of God, I come.**

**Just as I am, though tossed about
with many a conflict, many a doubt;
fightings and fears within, without,
O Lamb of God, I come.**

**Just as I am, thou wilt receive;
wilt welcome, pardon, cleanse, relieve,
because thy promise I believe,
O Lamb of God, I come.**

**Just as I am, thy love unknown
has broken every barrier down;
now to be thine, yea, thine alone,
O Lamb of God, I come.**

**Just as I am, of that free love
the breadth, length, depth, and height to prove,
here for a season, then above:
O Lamb of God, I come.**

Text: Charlotte Elliott (1789-1871)

Music: 'Saffron Walden' by Arthur Henry Brown (1830-1926)

THE OFFERTORY ANTHEM

Sing joyfully
William Byrd (1540-1623)

Sing joyfully to God our strength; sing loud unto the God of Jacob!
Take the song, bring forth the timbrel, the pleasant harp, and the viol.
Blow the trumpet in the new moon, even in the time appointed, and at our
feast day.
For this is a statute for Israel, and a law of the God of Jacob.

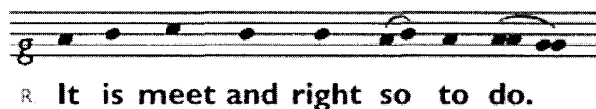
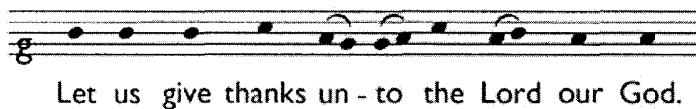
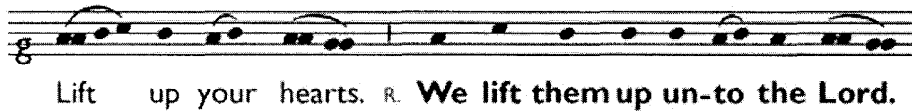
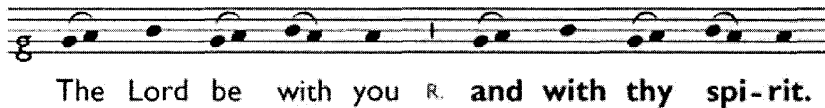
Words from Psalm 81

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



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

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:

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.

Mass for Four Voices – William Byrd (1540-1623)

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.

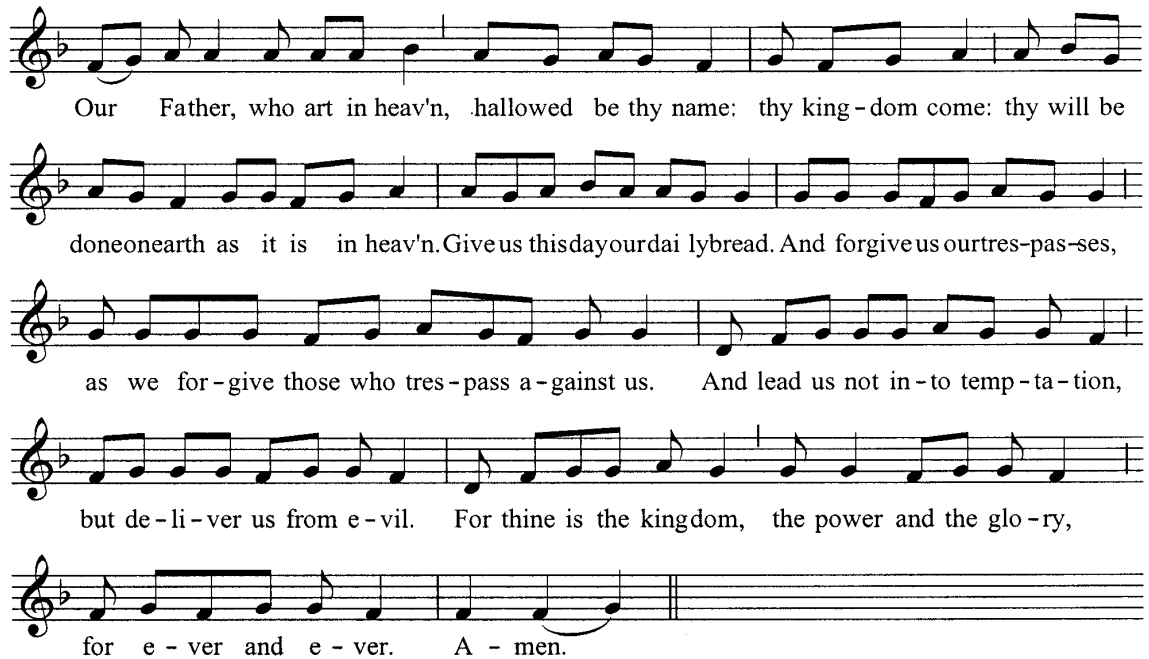
Amen.

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 shouldest 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:

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.

Mass for Four Voices – William Byrd (1540-1623)

COMMUNION ANTHEM

Salvator mundi

Thomas Tallis (1505-1585)

Salvator mundi, salva nos, qui per crucem et
sanguinem redemisti nos, auxiliare nobis, te
deprecamur, Deus noster.

*O Saviour of the world, save us,
who by thy cross and blood hast redeemed us,
help us, we pray thee, O Lord our God.*

Words: Paul Flemming (1609-40)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Almighty God, whose Son our Saviour Jesus Christ is the light of the world: grant that thy people, illumined by thy word and sacraments, may shine with the radiance of his glory, that he may be known, worshipped and obeyed to the ends of the earth, who liveth and reigneth, 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.

THE CONCLUDING HYMN (427)

O praise ye the Lord!
Praise him in the height;
rejoice in his word,
ye angels of light;
ye heavens, adore him
by whom ye were made,
and worship before him,
in brightness arrayed.

O praise ye the Lord!
Praise him upon earth,
in tuneful accord,
ye sons of new birth;
praise him who hath brought you
his grace from above,
praise him who hath taught you
to sing of his love.

O praise ye the Lord!
All things that give sound;
each jubilant chord
reecho around;
loud organs, his glory
forth tell in deep tone,
and sweet harp, the story
of what he hath done.

O praise ye the Lord!
Thanksgiving and song
to him be outpoured
all ages along!
For love in creation,
for heaven restored,
for grace of salvation,
O praise ye the Lord! Amen.

Words: Henry Williams Baker (1821-77)

Music: 'Laudate Dominum', C. H. H. Parry (1848-1918)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ the Son of God perfect in you the image of his glory
and gladden your hearts with the good news of his kingdom;
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 Jeremy Cole

Christ, unser Herr, zum Jordan kam, BWV 684

Johann Sebastian Bach (1685 – 1750)

Isaiah 49: 1-7

Isaiah can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

This is the second Servant Song. The servant speaks to Israelites scattered around the Mediterranean ("coastlands"); he identifies himself as chosen before he was born (like Jeremiah, Paul and John the Baptist) and even named (like Jesus). Further, God made him an effective instrument in proclaiming his message ("sharp sword", v. 2). Perhaps God hid him for protection or in preparation for his mission. V. 3 may tell us who the servant is: "Israel", the community of the faithful, led by the prophet. They will show God's power to others ("glorified"). But the servant retorts (v. 4): despite all our/my efforts, no one listens! Surely I minister on God's behalf and God will "reward" me for it (even if people don't). The servant's "strength" (v. 5) is from God; he is to turn "Jacob" (Israel) back to God. God (not the prophet) will gather "Israel" to him. But his mission is to all peoples, not only wayward Israelites and the faithful ("survivors", v. 6). God continues to speak to the servant, "one deeply despised" (v. 7), hated by many and "the slave of rulers": God's fidelity is his surety that all, even rulers, will hold him in awe.

At the first level, in vv. 8-13 God invites the exiles to return from Babylon; this is the servant's mission ("you", v. 8). They will travel in safety ("not hunger or thirst ...", vv. 10-12) from throughout the known world. God gave them a "covenant" (v. 8) at Sinai; perhaps the servant is the new covenant – God will make a new covenant with his people. But note also "a time of favour" (v. 8) and "a day of salvation": these terms speak of the end times. God saves both now and in the era to come.

1 Corinthians 1: 1-9

Corinth was a major port which also commanded the land route from the Peloponnesus peninsula to central Greece. An industrial and ship-building centre, it was also a centre for the arts. Its inhabitants came from far and wide. In this epistle, Paul answers two letters he has received concerning lack of harmony and internal strife in the Corinthian church, a church he had founded. Paul wrote this letter from Ephesus (now in Turkey), probably in 57 AD.

Paul uses the schema of Greek letters of the time, expanding it to include specifically Christian notions. He is an "apostle", one sent out by Christ to perform a special mission. ("Sosthenes" may be the "official of the synagogue" beaten in Acts 18:17.) The church at Corinth is made up of ordinary people "called to be saints" (v. 2), set apart for God's work in the world, "sanctified" in baptism.

Perhaps Paul reminds them that there are Christians elsewhere too. V. 3 is his greeting: he wishes them “grace” (God’s freely given gift of love) and “peace” (the total state of well-being to which we are admitted through Christ): both come from the Father (as source) and the Son (as means or agent). In later chapters, Paul cautions his readers against misuse of spiritual gifts (v. 7), so in v. 5 he may be damning them with faint praise. He praises their eloquence (“speech”) and understanding (“knowledge”) but not (as in other letters) their faith, hope and love for each other and for Christ. In v. 6, “testimony” is bearing witness: God has strengthened them through their telling of the good news. They are indeed richly blessed (v. 7), but (as mentioned later), they tend to dwell on the excitement of the present rather than looking forward to “the revealing of ... Christ”, his second coming. God will help them prepare for that day, so that they may be among those judged worthy of eternal life (“blameless”, v. 8). “God is faithful” (v. 9): he will not abandon what he has begun. He has called them into “fellowship”, union with other believers which is union with Christ.

John 1: 29-42

John 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. John the Baptist has denied that he is any of the figures expected by Jews to inaugurate a new era: he is neither the Messiah, Elijah, nor the prophet like Moses; rather he prepares people for the coming of the Lord. He has also told some religious authorities that one is already among them who is far more worthy than he.

“The next day” John acclaim Jesus as “Lamb of God”. He is probably thinking of the fourth Servant Song: there the servant is “like a lamb that is led to the slaughter”. John recognizes that Jesus outranks him (“ranks ahead”, v. 30) and “was” (existed) before him. In vv. 31-33 he recalls his experience of Jesus’ baptism, and justifies what he has proclaimed. He says: I didn’t recognize him as Messiah (“know him”), but I now realize that I baptised with water in order that Jesus might be shown to Jews. The coming of the Spirit showed me that Jesus is the one chosen by God. I am convinced that he is, and I have told others (v. 34). (Later on, on the lips of Martha, “Son of God” and “Messiah” are synonymous.)

In vv. 35-42, two of John’s disciples begin to follow Jesus. First, they are curious about Jesus when John tells them who he is. They follow him, recognizing that he is an authority (“Teacher”, v. 38). Jesus invites them to “Come and see” (v. 39), to investigate what he teaches. “Staying” and “remained” are technical terms in this gospel: the two begin to understand the way of life Jesus offers and expects. V. 40 tells us that one of the two is “Andrew”; the other is unnamed. Andrew tells “Simon” (v. 41) the good news and introduces him to Jesus. (The Greek word translated “Anointed” is Christos.) Jesus prophesies that Simon will be nicknamed “Cephas” (v. 42), the Aramaic word for rock. Petros, the Greek word for “Peter”, also means rock.

Mass for four voices – William Byrd (1540 – 1623)

William Byrd was an English composer of the Renaissance period, writing in many of the popular styles and forms of music in England at the time – including English songs and consort music, and sacred and secular works such as masses and psalms. He was a student of Thomas Tallis – both obtaining the prestigious post of Gentleman of the Chapel Royal. Byrd was a devoted catholic and was prosecuted for this throughout his life – though it did not prevent him from contributing impressively to the repertory of Anglican Church music. It is probably that Byrd composed his Latin liturgical music for the use in the domestic chapels maintained, often at considerable personal risk, by recusant Catholic families. Byrd's Mass for four voices is perhaps the most personal as well as the earliest of the set (including the Masses for five, and for three voices), almost certainly written in 1592. It retains techniques from the distant past, such as blurring the boundaries between tenor and alto parts, yet there are moments of intensity, like the 'dona nobis pacem', which Byrd never surpassed in all his later music.

Sing joyfully – William Byrd (1540 – 1623)

Byrd's anthem for six voices, *Sing Joyfully*, proved to be one of the most popular and robust anthems of the Elizabethan age. This jubilant anthem presents four verses of Psalm 81 in flawless counterpoint and near-madrigalian text setting; clothing each incise of text in subtly different vestments. Byrd effectively uses word painting for some passages, including syncopation (off-beat rhythms) in the second verse which calls for the music or timbrels, and when the text commands the blowing of trumpets, Byrd writes a brilliant series of chordal fanfares that bounce between antiphonal groups of voices. For the very last fragment of text, pronouncing God's 'law' for the celebration of festivals, Byrd crafts the most extended counterpoint; prolong and prolonging against the final cadential approach.

Salvator mundi – Thomas Tallis (1505 – 1585)

Thomas Tallis is regarded as one of England's greatest early composers, and his honoured for his original voice in English musicianship. In 1543 Tallis was sent to Court as Gentleman of the Chapel Royal, where he composed and performed for Henry VIII, Edward VI, Queen Mary and Queen Elizabeth I. Throughout his service to successive monarchs as organist and composer, Tallis avoided the religious controversies that rages around him, though, like William Byrd (who he taught), he stayed an 'unreformed Roman Catholic'. Tallis was capable of switching the style of his compositions to suit the different monarchs' vastly different demands. The text of Tallis' *Salvator mundi* serves as a Matins antiphon for the Feast of the Exaltation of the Cross, and its text pleads to He who saved the World by that Cross to help and save those who sing. The first part of the text appears twice, to two complete points of imitation downward through all five voices, while the second (which mentions the cross) falls quite appropriately on a more agitated, syncopated motive. Only the final phrase of the text does not seem intended from everlasting for its music here, yet it still fits: 'We beseech thee' is sung again and again on the most tortured and chromatic imitative melody of the entire piece.

Christ, unser Herr, zum Jordan kam, BWV 684 – Johann Sebastian Bach (1685 – 1750)

As organist at Weimar, one of Bach's duties was to provide a harmonic underpinning for the singing of Lutheran chorale tunes chosen for each day. Bach wrote out many of these harmonisations, in part as instruction for younger composers. An origin of this practice, Bach's conception of the organ chorale as demonstrated in the chorale preludes dates from 1713/14, about the time he became familiar with Vivaldi's concertos. Bach's Chorale Prelude on Christ, unser Herr, zum Jordan kam (Christ, our Lord came to the Jordan) has a continuous wave of semiquavers throughout, suggestive of the Jordan's gently flowing waters, with the cantus firmus (chorale tune) appearing in the pedal-part a few bars in.

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