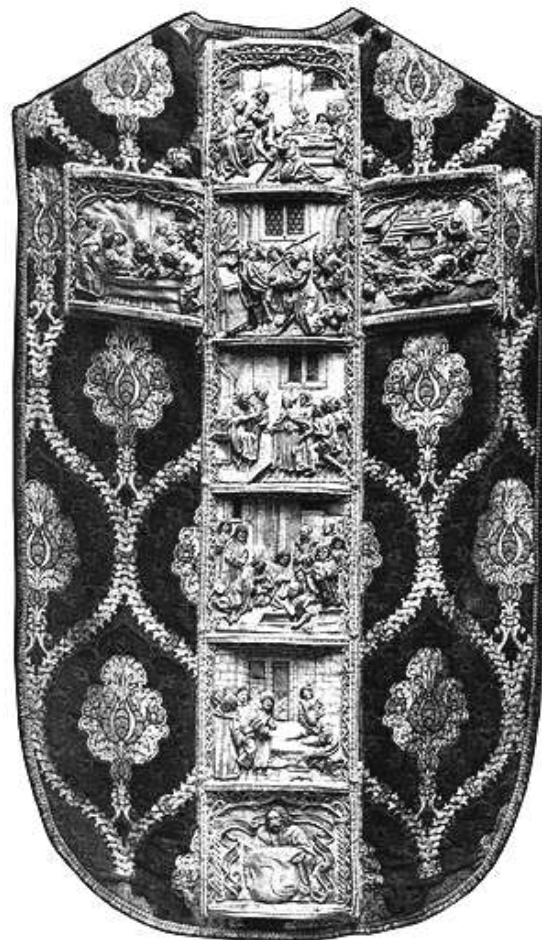




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist &
Sacrament of Baptism
The Exaltation of the Holy Cross

14th September 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:
The Kmita Chasuble (c. 1500)
Wawal Cathedral, Krakow*

Order of Service

The Introductory Rite

AT THIS MASS WE WELCOME ALICE BURGOYNE, WHO IS TO BE BAPTISED, AND HER PARENTS, ANASTASIA AND JAMES. PLEASE PRAY FOR HER, FOR HER GODPARENTS AND FOR ALL THE NEWLY BAPTISED.

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:

ENTRANCE HYMN

*Lift high the cross,
the love of Christ proclaim
till all the world adore
his sacred Name.*

**Come, let us, follow where our Captain trod,
our King victorious, Christ the Son of God. R**

**O Lord, once lifted on the glorious tree,
as thou hast promised, draw us unto thee. R**

**Let every race and every language tell
of him who saves our souls from death and hell. R**

**From farthest regions let their homage bring,
and on his Cross adore their Saviour King. R**

**Set up thy throne, that earth's despair may cease
beneath the shadow of its healing peace. R**

**For thy blest Cross which doth for all atone
creation's praises rise before thy throne. R**

*Words: G. W. Kitchin (1827-1912) and M. R. Newbolt (1874-1956)
Music: 'Crucifer', S. H. Nicholson (1875-1947)*

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.**

After the intonation of the Gloria we take our lead from the celebrant, and may sit until its end:

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 Assumpta est Maria— Giovanni Pierluigi da Palestrina (c.1525-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:
Let us pray.

Almighty God,
who in the passion of thy blessed Son
hast made an instrument of painful death
to be for us the means of life and peace:
grant us so to glory in the cross of Christ
that we may gladly suffer for his sake;
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

All sit.

The Liturgy of the Word

THE FIRST READING

The Book of Numbers 21: 4-9

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.' Then the Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, 'We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us.' So Moses prayed for the people. And the Lord said to Moses, 'Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.' So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

At the end:

This is the word of the Lord.

Thanks be to God.

THE GRADUAL HYMN

When I survey the wondrous Cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

Forbid it, Lord, that I should boast,
save in the cross of Christ, my God:
all the vain things that charm me most,
I sacrifice them to his blood.

See, from his head, his hands, his feet,
sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?

His dying crimson like a robe,
spread o'er his body on the Tree;
then am I dead to all the globe,
and all the globe is dead to me.

Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Words: Isaac Watts (1674-1748)

Music: 'Rockingham', adapted by Edward Miller (1735-1807)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I give you a new commandment, says the Lord:
love one another as I have loved you.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

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

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

Glory be to thee, O Lord.

“No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

John 3: 13-17

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*

The Liturgy of Baptism

THE PRESENTATION OF THE CANDIDATE

The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.

In baptism the Lord is adding to our number those whom he is calling.

People of God, will you welcome this child and uphold her in her new life in Christ?

With the help of God, we will.

The Celebrant then says to the parents and godparents:

Parents and godparents, the Church receives this child with joy. Today we are trusting God for her growth in faith. Will you pray for her, draw her by your example into the community of faith and walk with her in the way of Christ?

With the help of God, we will.

In baptism this child begins her journey in faith.

You speak for her today. Will you care for her, and help her to take her place within the life and worship of Christ's Church?

With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized
must affirm their allegiance to Christ
and their rejection of all that is evil.
It is your duty to bring up this child to fight against evil
and to follow Christ.

Therefore I ask these questions:

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?

I repent of my sins.

Do you renounce evil?

I renounce evil.

THE SIGNING WITH THE CROSS

Christ claims you for his own. Receive the sign of his cross.
Do not be ashamed to confess the faith of Christ crucified.
Fight valiantly as a disciple of Christ
against sin, the world and the devil,
and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory,
and lead you in the light and obedience of Christ. **Amen.**

The Servers and Sacred Ministers, parents and godparents move to the font.

THE PRAYER OVER THE WATER

The Celebrant stands before the water of baptism and says:

Praise God who made heaven and earth,
who keeps his promise for ever.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

We thank thee, almighty God, for the gift of water to sustain, refresh and cleanse all life. Over water the Holy Spirit moved in the beginning of creation. Through water thou didst lead the children of Israel from slavery in Egypt to freedom in the promised land. In water thy Son, Jesus, received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us from the death of sin to newness of life.

We thank thee, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore, in joyful obedience to thy Son, we baptize into his fellowship this child who is brought to him in faith. Now sanctify this water that, by the power of thy Holy Spirit, she may be cleansed from sin and born again.

Renewed in thy image, may she walk by the light of faith and continue for ever in the risen life of Jesus Christ, our Lord; to whom with thee and the Holy Spirit be all honour and glory, now and for ever. **Amen.**

THE PROFESSION OF FAITH

The Celebrant addresses the congregation, saying:

Brothers and sisters,
I ask you to profess the Faith of the Church.

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?

I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?

I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?
I believe and trust in him.

This is the Faith of the Church.
This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.

THE BAPTISM

The Celebrant baptizes the child, saying:

ALICE, I baptize thee in the name of the Father, and of the Son, and of
the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The Celebrant anoints the child with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.
Amen.

THE GIVING OF A LIGHTED CANDLE

Receive this light. This is to show that you have passed from darkness
to light. **Shine as a light in the world to the glory of God the Father.**

*The Servers and Sacred Ministers return to the platform. The congregation is
blessed with the Baptismal water. All return to their places.*

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

THE PEACE

All stand. The Celebrant says:

Once we were far off,
but now in union with Christ Jesus
we have been brought near
through the shedding of Christ's blood,
for he is our peace.

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 is censed.

THE COLLECTION HYMN

**All my hope on God is founded;
he doth still my trust renew,
me through change and chance he guideth,
only good and only true.
God unknown,
he alone
calls my heart to be his own.**

**Pride of man and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tower and temple fall to dust.
But God's power,
hour by hour,
is my temple and my tower.**

**Daily doth the almighty Giver
bounteous gifts on us bestow;
his desire our soul delighteth,
pleasure leads us where we go.
Love doth stand
at his hand;
joy doth wait on his command.**

**Still from man to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his Son.
Christ doth call
one and all:
ye who follow shall not fall.**

*Words: Robert Bridges (1844-1930)
based on the German of Joachim Neander (1650-1680)
Music: 'Michael' by Herbert Howells (1892-1983)*

All sit.

The choir sings:

THE OFFERTORY ANTHEM

'Crucifixus'

Antonio Lotti (1667-1740)

Crucifixus etiam pro nobis sub Pontio Pilato:
Passus, et sepultus est.

*He was crucified also for us under Pontius Pilate:
He suffered and was buried.*

*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 for our sins he was lifted high upon the cross,
that he might draw the whole world to himself;
and, by his suffering and death,
became the source of eternal salvation
for all who put their trust in him.

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.

Music: Missa Assumpta est Maria– Giovanni Pierluigi da Palestrina (c.1525-1594)

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.

The choir sings:

AGNUS DEI

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 Assumpta est Maria– Giovanni Pierluigi da Palestrina (c.1525-1594)

THE COMMUNION ANTHEM

'Ave verum'

Peter Phillips (1561-1628)

Ave, verum corpus natum

ex Maria Virgine:

vere passum, immolatum

in cruce pro homine:

cuius latus perforatum

unda fluxit sanguine:

esto nobis praegustatum,

in mortis examine.

O dulcis, O pie, O Jesu, Fili Mariae.

Miserere mei. Amen.

Hail true Body, born of the Virgin Mary

that truly suffered, sacrificed on the cross for man;

You whose pierced side flowed with a wave of blood,

let us foretaste of you in the trial of our death.

*O sweet! O merciful! O Jesus son of Mary, have mercy
upon me.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O faithful God,
whose Son bore our sins in his body on the tree
and gave us this sacrament to show forth his death until he comes:
give us grace to glory in the cross of our Lord Jesus Christ,
for he is our salvation,
our life and our hope,
who reigneth as Lord, 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

**We sing the praise of him who died,
of him who died upon the cross;
the sinner's hope let men deride;
for this we count the world but loss.**

**Inscribed upon the cross we see
in shining letters, God is love:
he bears our sins upon the tree:
he brings us mercy from above.**

**The cross: it takes our guilt away,
it holds the fainting spirit up;
it cheers with hope the gloomy day,
and sweetens every bitter cup.**

**It makes the coward spirit brave,
and nerves the feeble arm for fight;
it takes its terror from the grave,
and gilds the bed of death with light.**

**The balm of life, the cure of woe,
the measure and the pledge of love,
the sinner's refuge here below,
the angel's theme in heaven above.**

Words: Thomas Kelly (1769-1854)

Music: 'Bow Brickhill', Sydney H. Nicholson (1875-1947)

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ the good shepherd,
who laid down his life for the sheep,
draw you and all who hear his voice,
to be one flock within one fold;
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

Fantasia and Fugue in G minor, BWV 542

Johann Sebastian Bach (1685 –1750)

Numbers 21:4b-9

Numbers begins with the first census of Israel, and is named for it. After several chapters containing laws, the narrative section begins in Chapter 9. It follows the people of Israel from near the southern tip of the Sinai peninsula to Moab, east of Palestine, over a period of 38 years. Numbers is not a history in the modern sense but rather a record of how God acted in history: as an indicator of how he would act again on behalf of his people.

The people of Israel are now in the desert in the Sinai peninsula, probably near its northeastern edge (southwest of the Dead Sea.) During their journey from Egypt to Palestine, the Bible tells us of eight rebellions: six of the people against their leaders and God, and two of their leaders against God. In today's reading, the people rebel against Moses and God.

The people are "impatient" (v. 4) or short-tempered because Moses has refused to engage Edom in battle and, (after being attacked) Israel, with God's help, has won a military victory over the local Canaanites. In criticizing "this miserable food" (v. 5), i.e. manna, they are resenting what God gives them freely. So God sends "poisonous" (v. 6, or fiery) "serpents" – fiery possibly because the bites become inflamed before the victims die. The people do repent, and ask Moses to intercede for them ("pray to the LORD", v. 7). God replies that he will heal through a symbol, a bronze snake on a pole. Those who believe in God will be healed. The rebellion stories tell of a lack of trust in God – which led to all those of the generation that left Egypt (including Moses) dying before Israel entered the Promised Land – a punishment for lack of faith, and an example for later generations.

These stories also tell, very frankly, of the issues of human leadership: its qualifications, manifestations and limitations. Moses really has to struggle to be an effective leader. The bronze serpent was preserved and worshipped until, because it had become a symbol of worship separate from the worship of God, it was smashed to bits during the reign of King Hezekiah, in the late 700s BC (see 2 Kings 18:4).

Psalm 22

Psalms is a collection of collections. The psalms were written over many centuries, stretching from the days of Solomon's temple (about 950 BC) to after the Exile (about 350 BC.) Psalms are of five types: hymns of praise, laments, thanksgiving psalms, royal psalms, and wisdom psalms. Within the book, there are five "books"; there is a doxology ("Blessed be ... Amen and Amen") at the end of each book.

We hear only part of this sung this morning. However, it may be helpful to reflect on the whole psalm. Jesus quoted the opening words of this psalm on the cross. In his suffering, the psalmist feels deserted by God, despite his cries for help day and night (v. 2). Even so, he convinced that God is "holy" (v. 3). His forebears trusted in God (as he does), and God helped them (v. 4), so may God help him now (v. 5). His misery is aggravated by those who mock him; they see

his suffering as a sign of God's ineffectiveness: they jeer and grimace ("make mouths", v. 7) at him. But he is convinced that God has been with him since his infancy (vv. 9-10); only God can help him now. His detractors behave like savage animals, seeking to devour him (vv. 12-13). (Bulls from "Bashan" were particularly strong.) His suffering (vv. 14-15) may be physical and mortal: his dry "mouth" may be due to fever; it leaves him weak. His detractors are so sure he will die that they have already auctioned off his clothes (v. 18). May God help him soon (v. 19). When God restores him, he will spread the word of God in the community and will praise him in the "congregation" (v. 22), the Temple. God will rescue him, and all "nations" (v. 27), and those who have died (v. 29). "Future generations" (v. 30) too will be told of God's saving deeds, and will proclaim them.

Philippians 2: 5-11

Paul wrote to the church at Philippi, a prosperous Roman colony in northern Greece, from prison. We do not know whether this imprisonment was in Ephesus or in Rome. It appears that he was held under house arrest. It is possible that the epistle is actually made up of three letters. It contains many personal references, exhorts members of the Philippian church to live the Christian life and to good ethical conduct, introduces Timothy and Epaphroditus as his representatives, and warns against legalists and libertines. Lastly, he thanks the Philippian community for their material support.

In vv. 1-4, Paul has urged the Christians at Philippi, through "encouragement in Christ", and moved by God's love for them, to "be of the same mind[set], having the same love, being in full accord ...". They are to "regard others as better than ... [themselves]", freely adopting a lowly, unassertive stance before others, replacing self-interest with concern for others.

Vv. 5-11 are an early Christian hymn to which Paul has added v. 8b. He exhorts his readers to be of the same mindset as Jesus – one that is appropriate for them, given their existence "in Christ" (v. 5). Christ was "in the form of God" (v. 6): he was already like God; he had a God-like way of being, e.g. he was not subject to death. He shared in God's very nature. Even so, he did not "regard" being like God "as something to be exploited", i.e. to be grasped and held on to for his own purposes. Rather, he "emptied himself" (v. 7), made himself powerless and ineffective – as a slave is powerless, without rights. He took on the likeness of a human being, with all which that entails (except sin), including "death" (v. 8). As a man, he lowered ("humbled") himself, and throughout his life in the world, was fully human and totally obedient to God, even to dying. (Paul now adds: even to the most debasing way of dying, crucifixion – reserved for slaves and the worst criminals.)

God actively responded to this total denial of self, his complete living and dying for others, by placing him above all other godly people ("highly exalted him", v. 9), and bestowing on him the name, title and authority of "Lord" (v. 11) over the whole universe ("heaven", v. 10, "earth", "under the earth"). God has given him authority which, in the Old Testament, he reserved for himself. (Isaiah 45:22-25, in the Revised English Bible, says: "From every corner of the earth turn to me and be saved; for I am God ... to me every knee shall bow ... to me every tongue shall swear, saying 'In the Lord alone are victory and might ...

all Israel's descendants will be victorious and will glory in the Lord"); everyone shall worship him; confessing that "Jesus Christ is Lord" (v. 11) is equivalent to proclaiming the victory and might of God. The ultimate goal is the "glory of God the Father", the reclamation of God's sovereignty, his power over, and presence in, the universe.

John 3:13-17

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 intersperses stories about Jesus with teaching material. In the preceding verses, he has told us about Nicodemus, a powerful and wealthy man, and "a teacher of Israel" (v. 10). Nicodemus is eager to understand this man from God, but to be "born from above" (v. 3) of "water and Spirit" (v. 5) is beyond his comprehension. (This is probably a reference to baptism.) Jesus tells him that some things cannot be understood in human, natural, terms. He continues: if you can't comprehend things that happen on earth, how can you possibly understand "heavenly things" (v. 12), super-natural truths.

In v. 13, Jesus says: he who comes down from heaven has gone up again. Moses' bronze serpent preserved from death those who trusted, through this symbol, in God. Note "lifted up" (v. 14): Jesus foreshadows the Crucifixion. In a similar way, whoever believes in Christ will have "eternal life" (v. 15), life in the age to come. Those who willfully refuse to believe will "perish" (v. 16). That's the whole point of Jesus' coming: through him, we have salvation, not condemnation.

NOTES ON THE MUSIC

Palestrina – Missa Assumpta est Maria

Among Palestrina's twenty two settings of the mass, this is among the most popular. This is perhaps attributable to its upbeat nature, but more likely is due to its being published early on in an inexpensive edition, allowing it to be performed and heard more widely, in a time when music was not physically accessible to everyone as it is today. It has also attained widespread use in church services in more recent times (as opposed to purely concert performances) due to its syllabic word setting which, in keeping with a modern, protestant attitude towards sacred music, allows the text to be clearly heard, and not broken up or distorted by melisma, especially where complex polyphony is heard - particularly in this, one of Palestrina's later works.

Lotti – Crucifixus

A native Venetian, Antonio Lotti spent the entirety of his musical life in Venice. From a young age, he ascended the ranks of the St Mark's Basilica - the centre of

sacred music in Venice, beginning as assistant to the second organist, and rising to eventually become 'Chapel Master', a position he held until his death.

This eight part 'Crucifixus' (SSAATTBB), twists and turns from one long, sweeping phrase into another, with beautiful, (and often unprepared) dissonances in the form of suspensions and double suspensions. Perfectly crafted part layering establishes this as a truly heavenly piece of music.

Philips – Ave Verum

Born in the mid sixteenth century, Peter Philips was an Catholic, English composer who, for fear or prosecution, fled England at a young age never to return. He made his home in Belgium. Due to his unusual situation, his music has become largely ignored today, despite plenty of the genius of the great William Byrd (one of Philips' early teachers) shining through at various points. This is particularly the case in this work...gentle pleas to the blessed virgin, brought to life through rich 'Byrd-esque' harmonies.

Fantasia and Fugue in G minor, BWV 542 - Bach

This is by far one of Bach's grandest works for the instrument. Nicknamed 'the great', a tremendously dramatic and somewhat abrasive opening to the prelude gives way to some tension-building scalic passages interspersed with grand diminished chords. The fugue is one of Bach's best known. If one were to make a criticism of Bach in his earlier days, it would likely be in the melody department. Bach, therefore, devoted much time to studying the work of Antonio Vivaldi, a composer known, above all, for producing perfectly formed, instantly recognisable melodies. Bach actually produced various organ arrangements of Vivaldi's works. The subject ('main melody') heard at the start, and throughout this fugue, is a testament to what Bach learnt from Vivaldi. The melody is effortless and shapely. Combine this with Bach's unrivalled gift for development through counterpoint, and the true brilliance of this piece becomes clear.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Luke Navin

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.

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

THE BERKELEY

KNIGHTSBRIDGE LONDON

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