

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist Second Sunday of Epiphany

18th January 2015 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 image:
Prince Rupert of the Palatinate
as the youthful Old Testament prophet Samuel with his instructor Eli.
Gerrit Dou (1613-75)*

Order of Service

The Introductory Rite

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

THE ENTRANCE HYMN

Bright the vision that delighted
once the sight of Judah's seer;
sweet the countless tongues united
to entrance the prophet's ear.

Round the Lord in glory seated
cherubim and seraphim
filled his temple, and repeated
each to each the alternate hymn:

"Lord, thy glory fills the heaven;
earth is with its fullness stored;
unto thee be glory given,
Holy, Holy, Holy, Lord."

Heaven is still with glory ringing,
earth takes up the angels' cry,
"Holy, Holy, Holy," singing,
"Lord of Hosts, the Lord most high."

With his seraph train before him,
with his holy Church below,
thus unite we to adore him,
bid we thus our anthem flow:

"Lord, thy glory fills the heaven;
earth is with its fullness stored;
unto thee be glory given,
Holy, Holy, Holy, Lord."

Words: Richard Mant (1776-1848)

Music: 'Redhead No. 46', Richard Redhead (1820-1901)

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.

All stand for the intonation of Gloria in excelsis Deo, then 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: Mass for five voices – William Byrd (c.1540-1623)

All stand when the sacred ministers stand.

THE COLLECT

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

Almighty God,
who in Christ makest all things new:
transform the poverty of our nature by the riches of thy grace,
and in the renewal of our lives
make known thy heavenly glory;
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.

All sit.

The Liturgy of the Word

THE FIRST READING

The First Book of Samuel 3: 1-10

A reading from the First Book of Samuel.

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, 'Samuel! Samuel!' and he said, 'Here I am!' and ran to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call; lie down again.' So he went and lay down. The Lord called again, 'Samuel!' Samuel got up and went to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call, my son; lie down again.' Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, 'Here I am, for you called me.' Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, 'Go, lie down; and if he calls you, you shall say, "Speak, Lord, for your servant is listening."' So Samuel went and lay down in his place. Now the Lord came and stood there, calling as before, 'Samuel! Samuel!' And Samuel said, 'Speak, for your servant is listening.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

O Lord, thou hast searched me out, and known me :
thou knowest my down-sitting, and mine up-rising,
thou understandest my thoughts long before.
Thou art about my path, and about my bed : and spiest out
all my ways.
For lo, there is not a word in my tongue :
but thou, O Lord, knowest it altogether.
Thou hast fashioned me behind and before :
and laid thine hand upon me.
Such knowledge is too wonderful and excellent for me :
I cannot attain unto it.
For my reins are thine : thou hast covered me in my
mother's womb.
I will give thanks unto thee, for I am fearfully and
wonderfully made : marvellous are thy works, and that
my soul knoweth right well.
My bones are not hid from thee : though I be made
secretly, and fashioned beneath in the earth.
Thine eyes did see my substance, yet being imperfect : and
in thy book were all my members written;
Which day by day were fashioned : when as yet there was
none of them.
How dear are thy counsels unto me, O God : O how great
is the sum of them!
If I tell them, they are more in number than the sand :
when I wake up I am present with thee.

Psalm 139: 1-5, 12-18

THE SECOND READING

The Book of the Revelation 5: 1-10

A reading from the Book of Revelation.

Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals; and I saw a mighty angel proclaiming with a loud voice, 'Who is worthy to open the scroll and break its seals?' And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.'

Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He went and took the scroll from the right hand of the one who was seated on the throne. When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. They sing a new song: 'You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation; you have made them to be a kingdom and priests serving our God, and they will reign on earth.'

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Be thou my vision, O Lord of my heart,
be all else but naught to me, save that thou art;
be thou my best thought in the day and the night,
both waking and sleeping, thy presence my light.**

**Be thou my wisdom, be thou my true word,
be thou ever with me, and I with thee Lord;
be thou my great Father, and I thy true son;
be thou in me dwelling, and I with thee one.**

**High King of heaven, thou heaven's bright sun,
O grant me its joys after victory is won;
great Heart of my own heart, whatever befall,
still be thou my vision, O Ruler of all.**

Words: Irish c. 8th C, tr. Mary Byrne (1880-1931)

versified by Eleanor Hull (1860-1935)

Music: 'Slane', trad. Irish

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

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.

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

John 1: 43-end

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Alan Gyle

Vicar

Silence is kept.

THE CREED

All stand:

Let us make affirmation of our faith.

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

All remain standing.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer Lord, graciously hear us.

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
**accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.**
Amen.

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

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

**Come down, O love divine,
seek thou this soul of mine,
and visit it with thine own ardour glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.**

**O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illuming.**

**Let holy charity
mine outward vesture be,
and lowliness become mine inner clothing;
true lowliness of heart,
which takes the humbler part,
and o'er its own shortcomings weeps with loathing.**

**And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till Love create a place
wherein the Holy Spirit makes a dwelling.**

*Words: Bianco da Siena, d. 1434, tr. R. F. Littledale (1833-90)
Music: 'Down Ampney', R. Vaughan Williams (1872-1958)*

All sit.

The choir sings:

THE OFFERTORY MOTET

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.

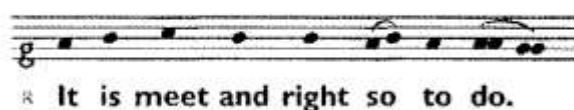
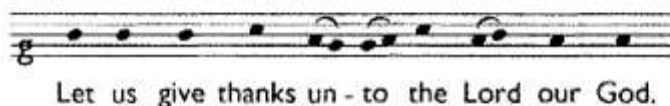
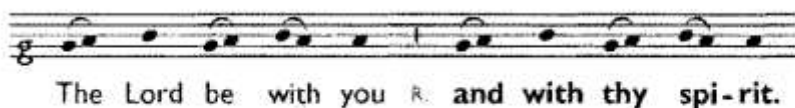
Let us continue our wonted note with Hosanna:
Blessed be He that cometh in the Name of the
Lord; with Alleluia, we triumph in victory,
the serpent's head is bruised, Christ's kingdom
exalted, and heaven laid open to sinners
["believers" in some lower parts!].
Amen.

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:*



It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word; through him thou hast created all things
from the beginning, and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin, giving him
to be born of a woman, to die upon the cross, and to rise again for us.
Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high, and sending forth through him
thy holy and life-giving Spirit.
And now we give thee thanks because, in the incarnation of the Word,
a new light has dawned upon the world, that all the nations may be
brought out of darkness to see the radiance of thy glory.
Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising
thee and saying:

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.

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

Music: Mass for five voices – William Byrd (c.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.

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.

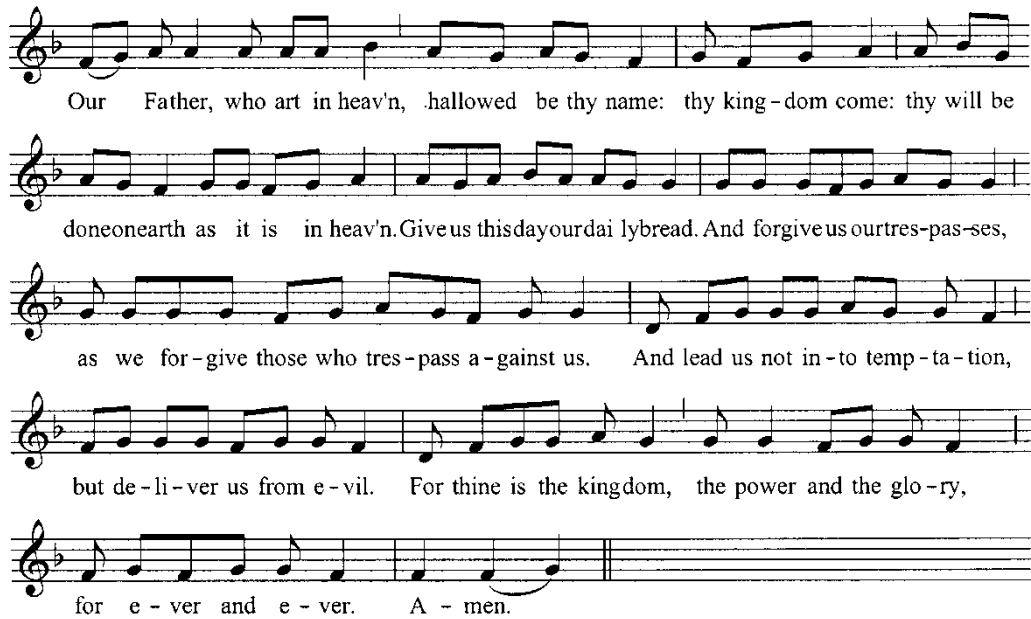
Amen.

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

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: Mass for five voices – William Byrd (c.1540-1623)

COMMUNION ANTHEM

Cibavit eos

William Byrd (c.1540-1623)

Cibavit eos ex adipe frumenti, alleluia.
Et de petra melle saturavit eos, alleluia.
Exultate Deo adiutori nostro,
Iubilare Deo Iacob.

He fed them from the fulness of the wheat, alleluia.
And sated them with honey from the rock, alleluia.
Rejoice in God our helper,
sing for joy to the God of Jacob.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

God of glory, as thou dost nourish us with thy Word who is the bread of life: fill us with thy Holy Spirit that through us the light of thy glory may shine in all the world; 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

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

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

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

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

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

THE BLESSING & THE DISMISSAL

All stand.

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 now and 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

Kyrie, Gott heiliger Geist, BWV 671

Johann Sebastian Bach (1685-1750)

1 Samuel 3:1-10

Hannah, Samuel's mother, barren for many years, has given her son to the service of the Lord in thanksgiving for his gift of a child. He serves Eli in the temple at Shiloh. (Jerusalem is not yet an Israelite city.) For many years (during the period of the judges), revelations from God ("word", "visions", v. 1) were rare. The "lamp of God" (v. 3) burned throughout the night (per Exodus 27:21), near the Ark, so it was not yet morning. Perhaps Samuel lay near the lamp to tend it. God calls Samuel, as he had Moses, Gideon and Samson. Samuel thinks it is Eli who is calling him (vv. 5, 6); he does not recognize God's voice because he had not come into direct contact with him (v. 7a); it is Eli who realizes that God is calling the boy (v. 8c). Samuel then acknowledges God's call.

Revelation 5. 1-10

The Book of Revelation should be read as a narrative that relies on coded imagery for its meaning. The context of the vision is Heaven, the presence of God and his saints: the sacrificial lamb is Jesus Christ, who has completed his work of salvation for human kind. The scroll and the breaking of the seals indicate the access to God that Christ has won for the redeemed. The 'new song' praises Christ and tells of the community that he has formed by his self-giving. This new people, the Church, is a universal body 'a kingdom of priests' that is spiritually potent in the service of God.

John 1: 43-end

On the previous day, Andrew and Peter, both disciples of John the Baptist, have become Jesus' disciples. The Baptist has said to them: "Look, here is the Lamb of God!" (v. 36) They have asked Jesus: "Where are you staying?" (v. 38, where do you dwell?); he has answered "Come and see" (v. 39): a command that means, in this gospel, come and believe. It was Andrew who found Peter. Philip finds Nathanael (probably Bartholomew of the other gospels), and tells him that the three have found the one to whom the Old Testament points, i.e. Jesus, the Messiah (v. 45). Nathanael's response (v. 46) is probably a local proverb: the people of Nazareth were despised. Philip says "Come and see", as Jesus did to Andrew and Peter. An "Israelite" (v. 47) invoked the law and the prophets; Nathanael is a "truly an Israelite" because, unlike other Jews, he accepts Christ. Jacob, the father of the nation, practised deceit before meeting God, but in Nathanael "there is no deceit". In v. 49, Nathanael acknowledges Christ for who he is – in Jewish terms, because of the minor miracle of Jesus observing him under a fig tree on a previous occasion, before they met. Jesus tells him that he will see a much greater miracle: like the one Jacob saw in his dream at Bethel (Genesis 28:10-17), but with the Son of Man, Jesus, being the vehicle of communication. In today's psalm, God knows our doings; here Jesus knows Nathanael.

Byrd – Cibavit eos

William Byrd is one of the most definitive composers of English Renaissance music, and one of the staple composers of the sacred choral repertoire. Born into a musical family, much of Byrd's career was spent as master of the Chapel Royal. It was in this post that he composed the majority of his sacred music. Byrd's Catholic sympathies and possible conversion in around 1580 is said to be apparent in his choosing to set texts which reflect persecution of the chosen people - the Catholics under Elizabeth I.

Composed for the feast of Corpus Christi, Byrd's bright, jubilant setting of the text launches straight into rich antiphony, and maintains the celebratory mood throughout.

Byrd – Mass for Five voices

Byrd wrote perhaps his three most famous Mass settings - the Masses for three, four, and five voices - at the end of the 16th century. As Catholic Mass settings in England post-reformation, their publication and performance was shrouded in secrecy for fear of prosecution - few scores were produced, and even the publisher's name was kept secret (he was identified only by his initials). Byrd's intention was to provide music for persecuted to celebrate the Mass.

The first of the three to be composed was the Mass for four voices which, for all its beauty (and popularity) is seen by many to be flawed in certain places, and in all it probably shows the least developed Byrd of the three works - as one would expect. The Mass for three voices came next, and builds on the solid foundations of the first Mass, although sometimes the polyphony is limited by the small number of parts. In many ways then, the final Mass - the Mass for five voices - is a perfection of the Mass form for Byrd. It is beautifully formed and balanced, with stunningly intricate polyphony throughout.

Gibbons – See, see, the word is incarnate

Orlando gibbons composed two types of anthems - full anthems (to be sung by full choir all the way through), and verse anthems (to be sung by soloists with full choir 'choruses'). Of the composer's many verse anthems, this is among the grandest in scale. It sets a text by Godfrey Goodman, at the time the Dean of Rochester, and chronicles the life of Jesus - his birth, ministry, entry into Jerusalem, passion, resurrection, ascension and redemption of mankind.

Kyrie, Gott heiliger Geist, BWV 671 – Johann Sebastian Bach

Bach produced three settings of the Kyrie for manuals and pedals in his Clavier-Übung III, of which this is the third. They are written in the 'Stile Antico', which means their style looks back to the late Renaissance style of composers such as Palestrina. Hence they are all three in strict counterpoint throughout. Towards the end of this setting, a two note motif is heard falling through the music, creating some fairly shocking chromaticism by baroque standards... As if crying out 'Have mercy, O Lord.'

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

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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 and Assistant Director of Music. 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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