

**ST  
PAUL'S**  
KNIGHTSBRIDGE



**The Solemn Eucharist  
and Sacrament of Baptism**  
The Feast of Pentecost  
Sunday 24th May 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:  
Pentecost: El Greco*

# 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:*

### ENTRANCE HYMN

**Sing to him in whom creation  
Found its shape and origin;  
Spirit, moving on the waters,  
Troubled by the God within;  
Source of breath to all things breathing,  
Life in whom all lives begin.**

**Sing to God, the close companion  
Of our inmost thoughts and ways;  
Who, in showing us his wonders,  
Is himself the power to gaze;  
And his will, to those who listen,  
By a still small voice conveys.**

**Tell of how th' ascended Jesus  
Armed a people for his own;  
How a hundred men and women  
Turned the known world upside down,  
To its dark and furthest corners  
By the Wind of Whitsun blown.**

**Pray we then, O Lord the Spirit,  
On our lives descend in might;  
Let thy flame break out within us,  
Fire our hearts and clear our sight,  
Till, white-hot in thy possession,  
We, too, set the world alight.**

*Text: Michael Hewlett (1916-2000)  
Music: 'Neander', melody set to Unser Herrscher by Joachim Neander (1650-80)*

## 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.**

Alleluia! Christ is risen.  
**He is risen indeed. Alleluia!**

## 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 Gloria has been intoned, all sit, taking their lead from the celebrant. The choir sings:*

## 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 Dum complerentur: Tomás Luis de Victoria (1548 - 1611)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silence:*

Let us pray.

*Thereafter, he sings:*

O God, who as at this time  
didst teach the hearts of thy faithful people  
by sending to them the light of thy Holy Spirit:  
grant us by the same Spirit to have a right judgement in all things and  
evermore to rejoice in his holy comfort;  
through the merits of Christ Jesus, our Saviour,  
who liveth and reigneth with thee, in the unity of the same Spirit,  
one God, now and for ever.

**Amen.**

*All sit.*

---

## The Liturgy of the Word

### THE FIRST READING

*The Acts of the Apostles 2: 1-21*

A reading from the Acts of the Apostles.

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." All were amazed and

perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.'

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

## THE GRADUAL HYMN

**Holy Spirit, come, confirm us  
In the truth that Christ makes known;  
We have faith and understanding  
Through your helping gifts alone.**

**Holy Spirit, come, console us,  
Come as Advocate to plead,  
Loving Spirit from the Father,  
Grant in Christ the help we need.**

**Holy Spirit, come, renew us,  
Come yourself to make us live;  
Holy through your loving presence,  
Holy through the gifts you give.**

**Holy Spirit, come, possess us,  
You the Love of Three in One,  
Holy Spirit of the Father,  
Holy Spirit of the Son.**

*Words: Brian Foley (b. 1919)*

*Tune: 'All for Jesus', John Stainer (1840-1901)*

*All remain standing.*

## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

Come, Holy Spirit, fill the hearts of your faithful people  
and kindle in them the fire of your love.

**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.**

Jesus spoke to his disciples, 'When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning. I have said these things to you so that when their hour comes you may remember that I told you about them. "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts.

Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned. "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

*John 15:26 -27, 16:4b-15*

*At the end:*

This is the Gospel of the Lord.

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

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

**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:*

Annabel Wallis, 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

*The Celebrant says:*

God has made us one in Christ.  
He has set his seal upon us and, as a pledge of what is to come,  
has given the Spirit to dwell in our hearts. Alleluia!

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

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**

**Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what thou dost love,  
And do what thou wouldst do.**

**Breathe on me, Breath of God,  
Until my heart is pure:  
Until with thee I have one will  
To do and to endure.**

**Breathe on me, Breath of God,  
Till I am wholly thine,  
Until this earthly part of me  
Glows with thy fire divine.**

**Breathe on me, Breath of God,  
So shall I never die,  
But live with thee the perfect life  
Of thine eternity**

*Words: Edwin Hatch (1835-89)*

*Music: 'Carlisle', Charles Lockhart (1745-1815)*

*All sit.*

*The choir sings:*

**OFFERTORY ANTHEM**

**Loquebantur variis linguis**

*Thomas Tallis (c.1505-1585)*

Loquebantur variis linguis Apostoli magnalia Dei,  
prout Spiritus Sanctus dabat eloqui illis, alleluia.  
Repleti sunt omnes Spiritu Sancto, et coeperunt loqui.

*The Apostles spoke in many languages of the great works of God,  
as the Holy Spirit gave them the gift of speech, alleluia.  
They were all filled with the Holy Spirit and began to speak.*

*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:*



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.**

*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 that, after he had ascended far above all heavens, and was seated at the right hand of thy majesty, he sent forth upon the universal Church thy holy and life-giving Spirit; that through his glorious power the joy of the everlasting Gospel might go forth into all the world.

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

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,

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

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.*

*Blessed is he that cometh in the name of the Lord.*

*Hosanna in the highest.*

*Music: Missa Dum complerentur: Tomás Luis de Victoria (1548 - 1611)*

*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.

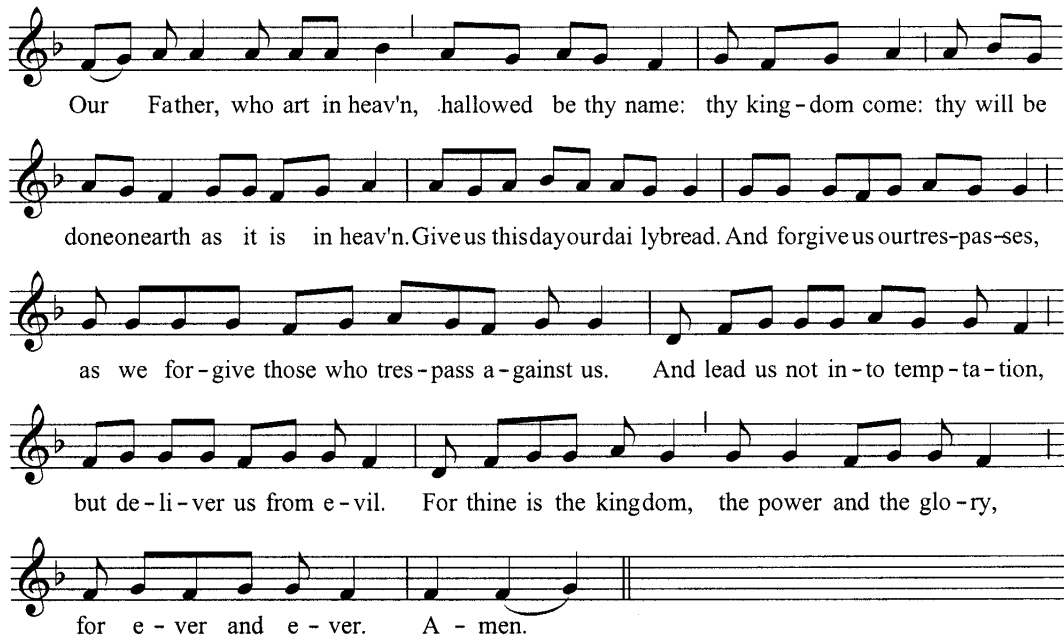
**Amen.**

## 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-against 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.*

*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, dona nobis pacem.

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

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

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

*Music: Missa Dum complerentur: Tomás Luis de Victoria (1548 - 1611)*

## COMMUNION ANTHEM

*Non vos relinquam*  
*William Byrd (1540-1623)*

Non vos relinquam orphanos. Alleluia.  
Vado, et venio ad vos. Alleluia.  
Et gaudebit, cor vestrum. Alleluia.

*I will not leave you comfortless. Alleluia.*  
*I go, and I will come to you. Alleluia.*  
*And your heart shall rejoice. Alleluia.*

## PRAYERS AFTER COMMUNION

Let us pray.

*All kneel.*

O faithful God, who didst fulfil the promise of Easter by sending to us thy Holy Spirit and opening to every race and nation the way of eternal life: open our lips by the same Spirit, that every tongue may tell of thy glory; 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

O thou who camest from above  
the fire celestial to impart,  
kindle a flame of sacred love  
on the mean altar of my heart.

There let it for thy glory burn  
with inextinguishable blaze,  
and trembling to its source return  
in humble prayer and fervent praise.

Jesus, confirm my heart's desire  
to work and speak and think for thee;  
still let me guard the holy fire  
and still stir up the gift in me.

Ready for all thy perfect will,  
my acts of faith and love repeat,  
till death thy endless mercies seal,  
and make my sacrifice complete.

*Words: Charles Wesley (1810-76)*

*Music: 'Hereford', Samuel Sebastian Wesley (1707-88)*

*All remain standing.*

THE BLESSING & THE DISMISSAL

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

Christ, our ascended King,  
pour upon you the abundance of his gifts  
and bring you to reign with him in glory;  
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 sings:*

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

**ORGAN VOLUNTARY**  
*played by Jeremy Cole*  
**Choral varié sur le thème du 'Veni Creator', Op 4**  
*Maurice Duruflé (1902-1986)*

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

## NOTES ON THE READINGS

---

### **Acts 2:1-21**

The day of Pentecost has come; it is now fifty days since Easter. The way Luke puts it shows that Pentecost is a milestone in the story of salvation: recall Luke 2:6, “the time came for her to deliver her child ...” and Luke 9:51, “When the days drew near for him to be taken up ...” These too are milestones, and the language is similar. Other translations have had

been fulfilled for “came” – the coming of the Holy Spirit is fulfilment.

Look at the manner in which the Holy Spirit comes: the sound is “like the rush of a violent wind” (v. 2); and then, “divided tongues, as of fire” (v. 3). Luke attempts to describe the event in human terms, but it is never possible to explain a divine mystery: all we can do is say what it is like. The coming of the Holy Spirit is the gift inaugurating the final stage of the salvation story (or history, chronology); this era leads up to the end of time. His arrival is in fulfilment of Christ’s promise, recorded in 1:8. Acts is about mission, about speaking, proclaiming, the good news to people everywhere, in languages (and language) they can understand; Luke tells us that the Holy Spirit is the driving force behind this work, e.g. in the story of the Ethiopian Eunuch, we read “the Spirit said to Philip ...” (8:29). They spoke “in other languages, as the Spirit gave them ability” (v. 4). Divided into nations in antiquity, now all humanity is one; now God is in our midst. The Spirit is the launching pad for this mission. The list in vv. 9-10 includes Jews from the whole of the known world. The mission to Gentiles will begin later.

“God’s deeds of power” (v. 11), of which all spoke, are explained by Peter in vv. 14-36, based on a quotation from the book of Joel (vv. 17-18): as the end of the era in which we are living approaches, many people will prophesy, and many will “see” things beyond what we call concrete reality. And this will happen because God pours out the Holy Spirit. Prophecy here is probably enthusiastically sharing the faith, “speaking about God’s deeds of power” (v. 11). The “portents” (v. 19, events that foreshadow the end of the era) are expressed in terms of primitive science but we need to realize that things will happen which make no sense to our rational minds, things we cannot explain.

### **Romans 8:22-27**

Paul has written that living the Christian life involves suffering, but that this is minuscule compared to the certain hope of future glory. In his view, all people and all of nature (“creation”, v. 19) await the resolution of the present “bondage to decay” (v. 21), to continual sinful acts; we await the “revealing of the children of God” (v. 19). All of nature awaits rebirth, like a mother-to-be, sharing in stress, anxiety and pain. We Christians also experience this, as we await full union with God (“adoption”, v. 23), although we already have the first benefits of the Holy Spirit. (The “first fruits” of the harvest, offered to God, portended the full harvest; “our bodies” are our selves.) For, he says, Christ, in freeing us from sin, in saving us, gave us this hope (v. 24). We do not know (see) the full extent of what God will give us – and we must wait patiently (v. 25). In vv. 26-27, Paul gives an example of how the Spirit helps us: we are limited in our knowledge of how to pray, but the Spirit ensures the efficacy of our prayers. The Spirit, in helping us, does so in accord with God’s plan, so God knows both our very beings and the Spirit.

### **John 15: 26-27: 16: 7-15**

After the Last Supper, Jesus continues to tell the disciples about the mission they are to undertake. The “Advocate” is the Holy Spirit; he is the “spirit of truth” (15:26, 16:13), and will be sent to the disciples, the Church, by Christ “from the Father”. The Church too is to witness, to work with the Holy Spirit, by living the life that Christ made possible, continuing Christ’s work in the world (15:27). Why does Jesus say: “yet none of you asks

me ..."? (16:5) They have asked the question earlier (13:36, 14:5). Perhaps he is saying: preoccupied with "sorrow" (16:6), you are missing the main point: the coming of the Spirit. Then 16:7: by leaving them, Jesus is able to send the Spirit. One thing the Spirit will do is to show "the world" (16:8, possibly Jews) that they are wrong on three counts: their idea of sin is incorrect (16:9); the righteous who condemned Jesus are wrong: he is God's agent (16:10); and he has defeated sin (16:11).

For example, to heal on the Sabbath is not sinful.

Then 16:12-13: the Spirit will tell them things Jesus has not. In his guidance, he will speak what comes to him from God (as Jesus has spoken what the Father has told him.) The Spirit will prophesy about events "to come". The Spirit will reveal the essential nature of God, and show Christ's essential nature and power ("glorify", 16:14). Whether the word comes from the Father, the Son, or the Spirit it is the same.

## NOTES ON THE MUSIC

---

### **Missa Dum Complerentur – Victoria**

Thomas Luis de Victoria is often regarded as the most expressive of the Renaissance composers, particularly in contrast to his Italian counterpart, Palestrina. Victoria's music is generally seen as possessing a distinctly Spanish sound, which perhaps lends the music to have perceived greater expression in contrast to the more familiar (less nuanced) Italian sound. How Victoria achieves expression is interesting. Whilst later music would employ harmonic chromaticism to achieve this, this was not really a concept exploited in Victoria's time. What sounds like chromaticism to the modern ear was more frequently the consequence of observing inflexible rules governing how parts were to be written. These would lead to things such as an F natural in the tenor clashing with an F sharp in the alto - whilst apparently chromatic to the modern ear, the purpose of this would not generally be to achieve expression.

This six voice Mass sets the expressive motet of the same title.

### **Loquebantur variis linguis – Tallis**

Thomas Tallis was one of the great English Renaissance composers. Spending the entirety of his compositional career in the company of Kings and Queens, Tallis's style changed in accordance with the wishes of the reigning Monarch throughout a time of religious turmoil in the country. It was likely only due to his adaptability and the great respect adorning him as a composer that he was able to remain an unreformed Roman Catholic. Tallis was said to be especially adored by Queen Elizabeth I.

Unusually, in this motet for Pentecost, Tallis puts the cantus firmus in the tenor, allowing the other parts to weave a complex web of polyphony around it.

### **Non vos relinquam - Byrd**

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 Catholic people.)

Here, Byrd's music perfectly reflects the heartfelt text - 'I will not leave you comfortless, I will come to you'. Long, lyrical lines move between the parts with an effortless simplicity, typical of Byrd's masterful writing.





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

**DIRECTOR OF MUSIC:** *Stephen Farr*

**ASSISTANT DIRECTOR OF MUSIC:** *Jeremy Cole*

**ORGAN SCHOLAR:** *Luke Navin*

*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.*

**B E R K E L E Y**  
—  
LONDON

Parts of this service are © the Archbishops' Council 2001.  
The hymns are reproduced with permission under CCLE Licence No. 666560  
The service is compiled and printed at St Paul's Church, Knightsbridge.  
For further information about the life of St Paul's, please contact:  
The Parish Office, 32A Wilton Place, London SW1X 8SH  
020 7201 9999

As part of our commitment to sustaining God's creation,  
this service paper is printed on paper from sustainable forests,  
and any waste paper will be recycled.



[www.stpaulsknightsbridge.org](http://www.stpaulsknightsbridge.org)