

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist
Trinity Sunday
31st 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:
Traditional 'diagram' of the Holy Trinity*

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

THE ENTRANCE HYMN (146)

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee.
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

**Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and evermore shalt be.**

**Holy, holy, holy! Though the darkness hide thee,
though the sinful human eye thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.**

**Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy Name in earth and sky and sea;
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

Words: Reginald Heber (1783-1826)

Music: 'Nicaea', J. B. Dykes (1823-76)

THE GREETING

When all are in their places the Celebrant says:

**✠ In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.**

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

THE PRAYER OF PREPARATION

**Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ, our Lord.
Amen.**

THE PRAYERS OF PENITENCE

The Deacon says:

God the Father forgives us in Christ and heals us by the Holy Spirit. Let us therefore put away all anger and bitterness, all slander and malice, and confess our sins to God, our Redeemer.

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name. Amen.**

The Celebrant says:

**Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ, our Lord.
Amen.**

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

*Lord have mercy,
Christ have mercy,
Lord have mercy.*

After the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

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 four voices – William Byrd (d. 1632)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

Almighty and everlasting God,
who hast given unto us thy servants grace, by the confession of a true faith,
to acknowledge the glory of the eternal Trinity
and, in the power of the divine majesty, to worship the Unity:
we beseech thee that thou wouldest keep us steadfast in this faith
and evermore defend us from all adversities;
who livest and reignest, one God, now and for ever. **Amen.**

THE FIRST READING

The book of the prophet Isaiah 6: 1-8

A reading from the book of the prophet Isaiah.

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!' Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!'

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Bring unto the Lord, O ye mighty, bring young rams unto the Lord :
ascribe unto the Lord worship and strength.

Give the Lord the honour due unto his Name : worship the Lord with
holy worship.

It is the Lord, that commandeth the waters : it is the glorious
God, that maketh the thunder.

It is the Lord, that ruleth the sea; the voice of the Lord is
mighty in operation the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar-trees : yea, the Lord
breaketh the cedars of Libanus.

He maketh them also to skip like a calf Libanus also, and Sirion,
like a young unicorn.

The voice of the Lord divideth the flames of fire; the voice of
the Lord shaketh the wilderness : yea, the Lord shaketh the
wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and
discovereth the thick bushes : in his temple doth every man speak of
his honour.

The Lord sitteth above the water-flood : and the Lord remaineth a
King for ever.

The Lord shall give strength unto his people : the Lord shall
give his people the blessing of peace.

Psalm 29

THE SECOND READING
St Paul's Letter to the Romans 8: 12-17

A reading from the letter of Paul to the Romans.

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh— for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Father all loving, thou rulest in majesty,
Judgement is thine, and condemneth our pride;
Stir up our rulers and peoples to penitence,
Sorrow for sins that for vengeance have cried.**

**Blessèd Lord Jesus, thou camest in poverty,
Sharing a stable with beasts at thy birth;
Stir us to work for thy justice and charity,
Truly to care for the poor upon earth.**

**Come, Holy Spirit, create in us holiness,
Lift up our lives to thy standard of right;
Stir every will to new ventures of faithfulness,
Flood the whole Church with thy glorious light.**

**Holiest Trinity, perfect in unity,
Bind in thy love every nation and race:
May we adore thee for time and eternity,
Father, Redeemer and Spirit of grace.**

Words: Patrick Appleford (b. 1924)

Music: 'Was Lebet'; from the Rheinhardt MS (1754)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit,
One God, who was, and who is, and who is to come, the Almighty.

Alleluia, alleluia, alleluia.

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.

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, "You must be born from above." The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' Nicodemus said to him, 'How can these things be?' Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand these things?' 'Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? 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 3:1-17*

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON
The Reverend Alan Gyle
Vicar

Silence is kept

THE PROFESSION OF FAITH

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

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

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:

Peace to you from God, our heavenly Father.
Peace from his Son, Jesus Christ, who is our peace.
Peace from the Holy Spirit, the life-giver.

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 (466)

**Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and, where the Gospel day
sheds not its glorious ray,
let there be light!**

**Thou who didst come to bring
on thy redeeming wing
healing and sight,
heal to the sick in mind,
sight to the inly blind,
O now to all mankind,
let there be light!**

**Spirit of truth and love,
life-giving holy Dove,
speed forth thy flight!
Move on the waters' face
bearing the gifts of grace,
and, in earth's darkest place,
let there be light!**

**Holy and blessèd Three,
glorious Trinity,
Wisdom, Love, Might;
boundless as ocean's tide,
rolling in fullest pride,
through the world far and wide,
let there be light!**

Words: John Marriott (1780-1825)

Music: 'Moscow', adapted by F. Giardini (1716-96)

THE OFFERTORY ANTHEM

'Libera nos, salva nos'
John Sheppard (c. 1515- 1558)

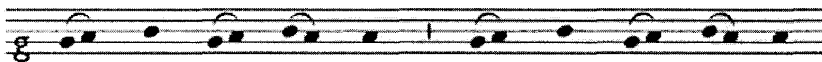
Libera nos, salva nos, justifica nos, O beata Trinitas.
Free us, save us, defend us, O blessed Trinity.

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

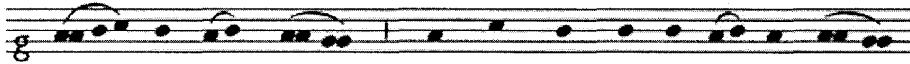
THE EUCHARISTIC PRAYER

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 thou hast revealed the glory of thine
eternal fellowship of love with thy Son and with the Holy Spirit, three
persons equal in majesty, undivided in splendour, yet one God, ever to be
worshipped and adored.

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: Mass for four voices – William Byrd (d. 1632)

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,

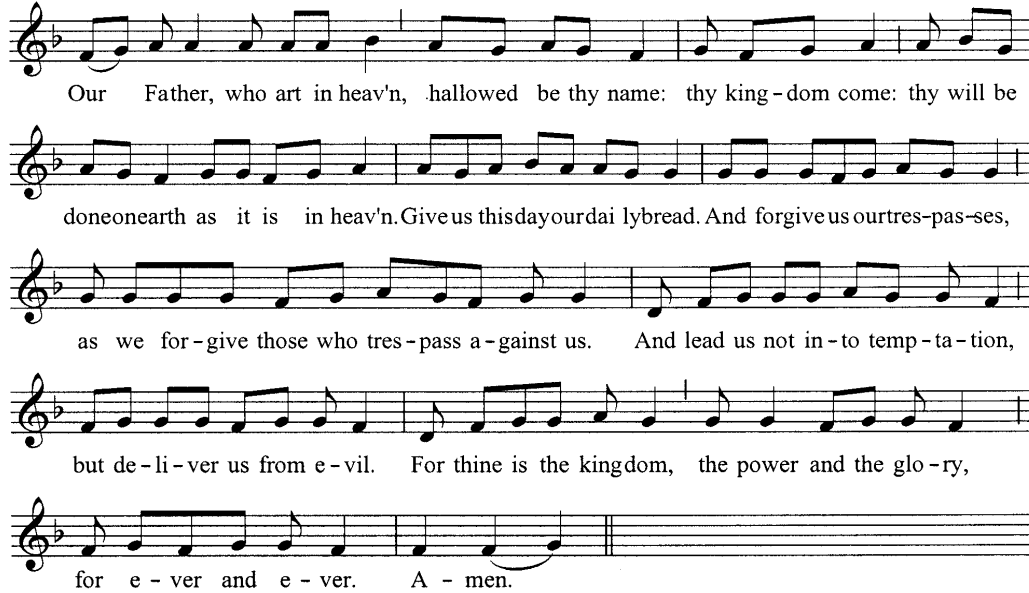
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

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.

AGNUS DEI

The choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, 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 peace.

Music: Mass for four voices – William Byrd (d. 1632)

COMMUNION ANTHEM

'Lord, grant us grace'

Orlando Gibbons (1583-1625)

Lord, grant grace, we humbly beseech thee,
that we, with thy Angels and Saints,
may sing to thee continually
Holy, holy, holy, Lord God of hosts.
Glory, honour and power be unto thee,
O God the Creator, O Lord Jesu the Redeemer,
O Holy Spirit the Comforter.
And let everything that has breath,
praise and magnify the same Lord almighty.
Amen.

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

Almighty and eternal God, who hast revealed thyself as Father, Son and Holy Spirit, and dost ever live and reign in the perfect unity of love: hold us firm in this faith, that we may know thee in all thy ways and evermore rejoice in thy eternal glory; who art three Persons yet one God, 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.

All stand.

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)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Holy Trinity make you strong in faith and love,
defend you on every side, and guide you in truth and peace;
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

Fugue in E flat major, BWV 552

J S Bach (1685-1750)

Isaiah 6:1-8

In this passage, Isaiah gives the grounds for his authority as a prophet. The “year” is 742 BC. Assyria is expanding its borders. (“Uzziah” is called “Azariah” in 2 Kings 14:21). The northern kingdom, Israel, is trying to coerce Judah into a military alliance against the Assyrian threat. Isaiah has a vision of God enthroned, surrounded by courtiers, with “seraphs” (v. 2, griffin-like creatures), hovering above him, guarding him. One pair of wings cover “their faces” in the awesome presence of God, and a second cover their genitals (“feet” is a euphemism) as a sign of commitment to purity; the third is used to fulfil commissions from God. “Holy” (v. 3), repeated three times for emphasis, identifies God as all-holy, sinless, apart from earthly things. God is “LORD of hosts”, the warrior for Israel; he rules over “the whole earth”, all peoples. The setting appears to be the Temple, so the “pivots” (v. 4), which shake due to an earth tremor – a sign of God’s presence, are those on which the heavy Temple gates turned. “Smoke” is also a sign of divine presence, as is the cloud of glory in the desert (Exodus 40:34). Isaiah feels totally inadequate in God’s presence: he feels “unclean” (v. 5), unfit to stand before God, yet he sees God. He also sees the “people” (either Judah or his disciples) as unworthy, but a “seraph” (v. 7), an agent of God, purifies him, rendering him fit and qualified to speak God’s word to his people. God confers with his advisors: “Whom shall I send ... ?” (v. 8), and Isaiah volunteers to be prophet to Judah. In vv. 9-13, God accepts his offer, and tells him that most people will reject God’s message (will not hear it and will fail to understand it), preferring traditional (corrupt) ways. But a small number will accept it. Most will be destroyed; even the remnant will endure difficult times. Within nine years, Assyria had invaded and made Judah a puppet state.

Romans 8:12-17

Paul has told us how Christian experience is dominated by life in the Spirit rather than by the desires of the flesh, or self-centeredness. Christians are still subject to suffering, to bearing crosses and affliction, but not to eternal condemnation. Not being condemned, we have hope. Now he says that we are under an obligation (“debtors”) to God: to live according to the Spirit. Living this way, rejecting self-centeredness, we look forward to eternal life (v. 13) at the end of time rather than to the finality of physical death. Heeding the Spirit, we are “children of God” (v. 14), sons of God; we have a new relationship with God. When baptised, we do not lose freedom (“slavery”, v. 15) but are adopted by him. As his children, we are “heirs” (v. 17) with hope for the future – unlike slaves who “fear” (v. 15) their master. (In the Old Testament, the land of Israel is God’s inheritance for his people.) In seeking his help or proclaiming him as Dad or “Abba! Father!”, we express the close relationship we have with him; our hearts are motivated by the Spirit. (“Abba” is Aramaic for “Father”; slaves did not inherit.) Being “with Christ” (v. 17), by sharing in his suffering, we will be able to attain union with him in heaven (“glorified”).

John 3:1-17

Nicodemus, a prominent Pharisee and teacher, comes to Jesus to ask him questions. He comes secretly (“by night”, v. 2) because a man of his stature could not be seen consulting Jesus. He has understood from Jesus’ miracles (“signs”) that Jesus is “from God”. But Jesus (in v. 3) tells him that he has not yet understood the main point: to “see the kingdom of God”, spiritual rebirth is required. Nicodemus misunderstands: he thinks Jesus is speaking of biological rebirth (v. 5). Being “born from above” (v. 3)

requires being baptised (v. 6). "Flesh" and "spirit" were seen as constituents of life, of which spirit (breath, wind, pneuma) was the life-giving force. Many things can be seen only in their effect; such is birth in the Spirit (v. 8). Still Nicodemus doesn't understand: in order for him to do so, he needs to have faith ("receive our testimony", v. 11). Then, in v. 12, Jesus says: you, Nicodemus, don't comprehend what can be told in analogies ("earthly things", i.e. "wind", v. 8), so how can you possibly believe mysteries?

Vv. 13-17 are a monologue. Only Christ has descended and ascended. The "serpent" (v. 14) is mentioned in Numbers 21:9-11: there the people were bitten by poisonous snakes; some died and others became gravely ill. Instructed by God, Moses mounted ("lifted up") a bronze snake on a pole. Those who looked at this emblem (trusting in God) were healed, lifted up, given life. God in his love provides eternal life to all who believe (v. 16). If you wilfully do not believe, you will perish. There is no third alternative! God's intention is that you believe, rather than be condemned (v. 17).

NOTES ON THE MUSIC

Mass for 4 voices – William Byrd (c. 1539/40 or 1543 – 4 July 1623)

The Mass for Four Voices by William Byrd (c.1540–1623) is one of three settings of the Mass Ordinary which he published in London in the early 1590s. As settings of the Catholic Mass in post-Reformation England the partbooks were highly sensitive documents and might well have resulted in the arrest of anyone caught with them. It is probably for this reason that Byrd chose not to publish the Masses as a set but individually in single bifolia which were easy to conceal. To make them more difficult to trace, the partbooks are undated, with no title-pages or prefatory material, and the printer Thomas East is identified only by the initials TE. The project was almost certainly suggested (and financed) by Byrd's circle of friends among the nobility and gentry in the Elizabethan Catholic community. Together with the two sets of Gradualia (1605, 1607) the Masses represent a grandiose scheme to provide a comprehensive repertory of music for the Catholic liturgy, to be sung at clandestine Mass celebrations in recusant households. These would have included Thorndon Hall and Ingatestone Hall, the two Essex country houses owned by Byrd's main patron in the later stages of his career, Sir John Petre (later Baron Petre of Writtle) who was a close neighbour of Byrd.

Lord, grant grace – Orlando Gibbons (1583 – 1626)

Gibbons stands in an honoured and prosperous line of English church composers; a contemporary of Tomkins, he was preceded by Byrd and Morley's generation, and his successors were John Blow and Purcell. Like his contemporaries, Gibbons wrote the church full Services, several verse-anthems, and a number of so-called 'full-anthems'. This genre replaced the Latin motet as an independent sacred composition for choir alone. Gibbons' verse anthem **Lord, grant grace** serves as an example of apt polyphonic writing for five voices. The musical rhythms correspond with both the verbal phrases, accented as they would be spoken, and the verbal concepts. The majority of this verse anthem is based on counterpoint, but it is not until the last verse where the texture switches to homophony (chordal texture).

Libera nos – John Sheppard (c. 1515 – 1560)

John Sheppard was one of the most important English composers of his generation, yet very little is known about his life. Some of his Anglican music survives with indications of being written during the reign of King Edward, and around 1553 he joined the choir of the Chapel Royal; a prestigious post that he held until his death. By 1557, the composer was well enough respected in the English court to present Queen Mary with a roll of songs on New Years' Day, and it was around this time that he composed the motet **Libera nos**. Sheppard is here writing in the older polyphonic, pre-reformation style, before musical and visual beauty in the service of faith became highly suspect for a couple of generations of our national life. During an epidemic in late 1558, he made a will that mentions his second wife, his child, and his step-daughter – all of whom survived. He was to be given a new royal livery for the funeral of Queen Mary and the coronation of Elizabeth I, but he apparently died in the meantime. His will went so far as to request burial in Westminster Abbey; another testament to the esteem in which he was held at the time.

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