

ST PAUL'S

KNIGHTSBRIDGE



Solemn Eucharist and Sacrament of Baptism Ninth Sunday after Trinity

2nd August 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:

*From the Speculum Humanae Salvationis 1324–1500, a block book:
Plate XVI: the Last Supper / Manna in the wilderness:*

Order of Service

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter, process to cense the Altar and then take their places. All stand to sing:

ENTRANCE HYMN

All creatures of our God and King,
Lift up your voice and with us sing
Alleluya, alleluya!
Thou burning sun with golden beam,
Thou silver moon with softer gleam:
*O praise him, O praise him,
Alleluya, Alleluya, Alleluya!*

Thou rushing wind that art so strong,
Ye clouds that sail in heaven along,
O praise him, Alleluya!
Thou rising morn, in praise rejoice,
Ye lights of evening, find a voice: *R.*

Thou flowing water, pure and clear,
Make music for thy Lord to hear,
Alleluya, Alleluya!
Thou fire so masterful and bright,
That givest man both warmth and light: *R.*

Dear mother earth, who day by day
Unfoldest blessings on our way,
Praise him, Alleluya!
The flowers and fruits that in thee grow,
Let them his glory also show: *R.*

Let all things their Creator bless,
And worship him in humbleness,
O praise him, Alleluya!
Praise, praise the Father, praise the Son,
And praise the Spirit, three in One. *R.*

Words: St Francis of Assisi, tr. William Draper (1855-1933)

Music: 'Lasst uns Eefreuen', Ralph Vaughan Williams (1872-1958)

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.

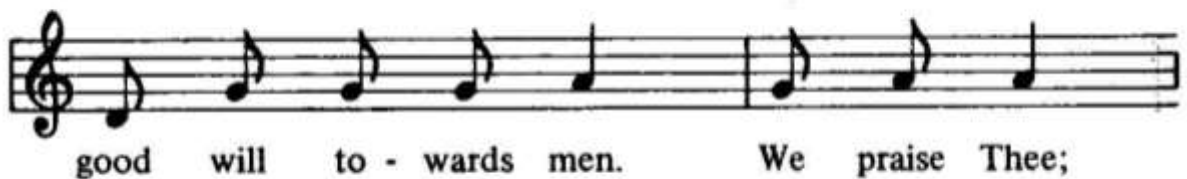
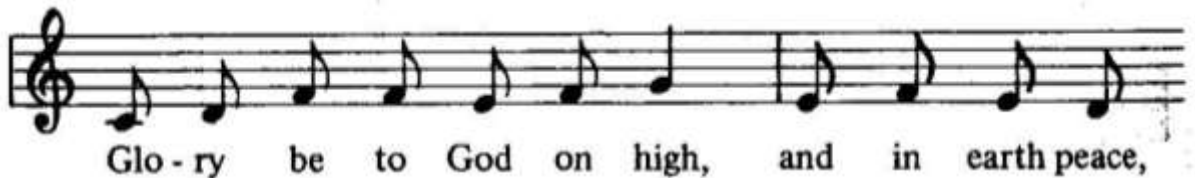
The Lord be with you
and with thy spirit.

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.**

All sing:

GLORIA IN EXCELSIS DEO





We give thanks to Thee for thy great glo - ry,



O Lord God, hea - ven - ly King,



God the Fa - ther al - migh - ty.



O Lord the on - ly be - got - ten Son, Je - sus Christ,



O Lord God, Lamb of God, Son of the Fa - ther,



that ta - kest a - way the sins of the world,



have mer - cy up - on us.



Thou that ta - kest a - way the sins of the world,

re - ceive our prayer.

Thou that sit - test at the right hand of God the Fa - ther,

have mer - cy up - on us.

For thou on - ly art ho - ly;

thou on - ly art the Lord;

thou on - ly, O Christ, with the Ho - ly Ghost,

art the Most High in the glo - ry of

God the Fa - ther. A - men.

All remain standing.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Thereafter, he sings:

Almighty God,
who didst send thy Holy Spirit
to be the life and light of thy Church:
open our hearts to the riches of thy grace,
that we may bring forth the fruit of the Spirit
in love and joy and peace;
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

Exodus 16. 2-4, 9-15

A reading from the book of the Exodus.

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, 'If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.'

Then the Lord said to Moses, 'I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not.

Then Moses said to Aaron, 'Say to the whole congregation of the Israelites, "Draw near to the Lord, for he has heard your complaining." ' And as Aaron spoke to the whole congregation of the Israelites, they looked towards the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, 'I have heard the complaining of the Israelites; say to them, "At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God." '

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, 'What is it?' For they did not know what it was. Moses said to them, 'It is the bread that the Lord has given you to eat.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

Bread of the world in mer-cy bro - ken, Wine of the
soul in mer - cy shed, By whom the words of life were
spo - ken, And in whose death our sins are dead: Look on the
heart by sor-row bro - ken, Look on the tears by sin - ners
shed, And be thy feast to us the to - ken
That by thy grace our souls are fed!

Words: Reginald Heber (1783-1826)

Music: 'Rendez a Dieu', Louis Bourgeois (c1510-61)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the Bread of Life, says the Lord,
he who comes to me shall never hunger.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

The Gospeller 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.

When the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus. When they found him on the other side of the lake, they said to him, 'Rabbi, when did you come here?' Jesus answered them, 'Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.' Then they said to him, 'What must we do to perform the works of God?' Jesus answered them, 'This is the work of God, that you believe in him whom he has sent.' So they said to him, 'What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, "He gave them bread from heaven to eat." ' Then Jesus said to them, 'Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.' They said to him, 'Sir, give us this bread always.'

Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.

John 6: 24-35

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Venerable Nick Mercer

Archdeacon of London and Honorary Assistant Priest

THE PRESENTATION OF THE CANDIDATE

The Celebrant welcomes Jackson Beal, his parents and godparents. He 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 him in his 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 his growth in faith. Will you pray for him, draw him by your example into the community of faith and walk with him in the way of Christ?

With the help of God, we will.

In baptism this child begins his journey in faith.
You speak for him today. Will you care for him, and help him to take his 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, he 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:

Jackson David Edwards, 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:

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

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 are censed.

THE COLLECTION HYMN

**Jesus, thou joy of loving hearts!
Thou Fount of life, thou Light of men!
From the best bliss that earth imparts
we turn unfilled to thee again.**

**We taste thee, O thou living Bread,
and long to feast upon thee still;
we drink of thee, the fountainhead,
and thirst our souls from thee to fill.**

**Our restless spirits yearn for thee,
where'er our changeful lot is cast;
glad, when thy gracious smile we see,
blest, when our faith can hold thee fast.**

**O Jesus, ever with us stay;
make all our moments calm and bright;
chase the dark night of sin away,
shed o'er the world thy holy light.**

Words: Bernard of Clairvaux, 12th C, tr. Ray Palmer (1808-87)

Tune: 'Eisenach', J.H. Schein (1586-1630)

The Cantor sings:

THE OFFERTORY ANTHEM

O quam suavis

Jehan Alain (1911 –1940)

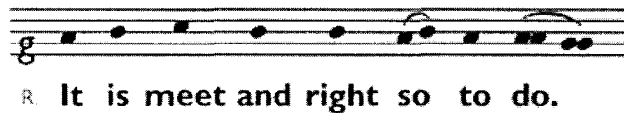
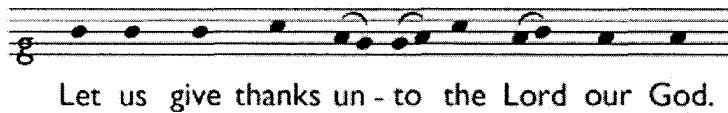
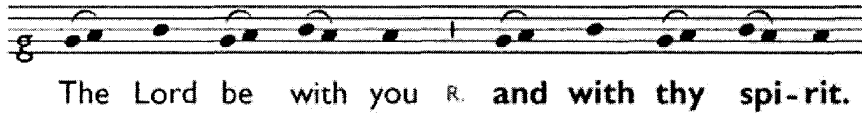
When the Thurifer approaches, all stand to be censed.

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

All sing:



Ho - ly, ho - ly, ho - ly Lord God of Hosts,



hea - ven and earth are full of thy glo - ry.



Glo - ry be to Thee O Lord most high.



Bles-sed is he that co-meth in the name of the Lord.



Ho - san - na in the high - est.

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.**

All sing:

AGNUS DEI

O Lamb of God, that ta - kest a - way
the sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way
the sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the
sins of the world, grant us thy peace.

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.

ANTHEM AFTER COMMUNION

Thou shalt bring them in

George Frederic Handel (1685- 1759)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Holy Father,

who didst gather us around the table of thy Son

that we, with all thy household,

might partake of this holy food:

in that new world wherein the fullness of thy peace is revealed,

gather people of every race and tongue to share in the eternal banquet of
Jesus Christ our Lord.

Amen.

All stand.

THE CONCLUDING HYMN

God of mercy, God of grace,
show the brightness of thy face.
Shine upon us, Savior, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth's remotest end.

Let the people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Savior King;
at thy feet their tribute pay,
and thy holy will obey.

Let the people praise thee, Lord;
earth shall then her fruits afford;
God to man his blessing give,
man to God devoted live;
all below, and all above,
one in joy, and light, and love.

Words: Henry Francis Lyte, 1793-1847

Music: Heathlands, St. John, Lucerna laudoniae

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, who has nourished us with himself the living bread,
make you one in praise and love,
and raise you up at the last day;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

Go in the peace of Christ.
Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

NOTES ON THE READINGS

Exodus 16:2-15

The people of Israel have travelled into the wilderness east of the Nile delta. Finding the water undrinkable, they have complained to Moses. God has made the water potable. He has tested their faith: will they accept him by trusting that he will feed and rule them? If they do, he will protect them from the plagues he inflicted on the Egyptians, rather than judging and destroying them. Now the entire community complain (or grumble) “against Moses and Aaron”: about food. They would prefer to have died in Egypt where they ate plentiful seasoned “bread” (v. 3) rather than now dying of hunger. In complaining to their leaders, the people are, in fact, complaining against God (v. 8), who gives authority to the leaders. In these pre-Sinai (pre-Law) days, God simply grants their request, granting them “bread from heaven” (v. 4), “manna” (v. 31) “in the morning” (v. 7), but he again tests them (v. 4): will they obey him in only collecting food sufficient for one day at a time (except “on the sixth day”, v. 5, the day before the Sabbath)? In vv. 7-8, Moses and Aaron insist that the beef is not with them but with God. Moses, Aaron and the people see God’s presence, his “glory ... in the cloud” (v. 10). Further, he gives them “quails” (v. 13) “in the evening”. V. 14 describes manna. It is a honey-like excretion from certain insects which infest tamarisk trees in this area. When it drops from the leaves it becomes almost solid, but in the heat of the day it melts, so it must be collected in the morning. That sufficient was available to feed all is a miracle, a special intervention by God. V. 15 tells us that the name manna comes from “What is it?”, *man hu* in Hebrew: the Israelites ask what do you call it?. Quail migrate from northern Europe to Africa and back. A shift in the wind during their long flight over water causes them to land exhausted in Sinai, where they are easily caught. In John 6:31, 49 John sees manna as a forerunner of Eucharist, given freely to sustain life. In Exodus, through food and water, the people are transformed, as they grow from adolescence to adulthood – into being God’s people, obedient to him.

John 6:24-35

Jesus' miraculous provision of food to the crowd has recalled, for John, the gift of manna to the people of Israel in the desert. The crowd has taken Jesus for a political messiah who will free them from Roman occupation.

John continues to pursue the question: Who is Jesus? Is he divine?

Jesus and the disciples have escaped the crowds, but only for a while.

Rather than tell them of his walking on water (which they would misunderstand), he does not answer them. He tells them that they are seeking him not because they understand the spiritual meaning of the food, but for another free meal (v. 26). He says: raise your sights above material things, to eternal ones, to what I, "the Son of Man will give you" (v. 27). The Father has shown me to be authentic ("seal"). I will give you nourishment for ever. But they have only grasped that the food is miraculous, a work of God, so they ask: how can we do such miracles? (v. 28) Jesus answers: only one "work of God" (v. 29) is essential: to trust in me.

Again, they misunderstand; they ask: what proof will you give us? (v. 30).

Moses gave us manna from heaven in the wilderness (v. 31); you have only given us earthly food. We expect the Messiah to give us manna again.

In v. 32, Jesus tries to clear up the misunderstandings:

it was God, not Moses who gave you manna;

the Father gives bread now; and

manna met physical needs but "true bread" is more than that.

Then v. 33: Jesus himself is the true bread, the "bread of God": he "comes ... from heaven and gives life ...". They still do not grasp that he is the

bread, Finally, he says: I am the sustenance of life itself, of very existence, for those who trust in me; I will fill their every need.

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For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

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