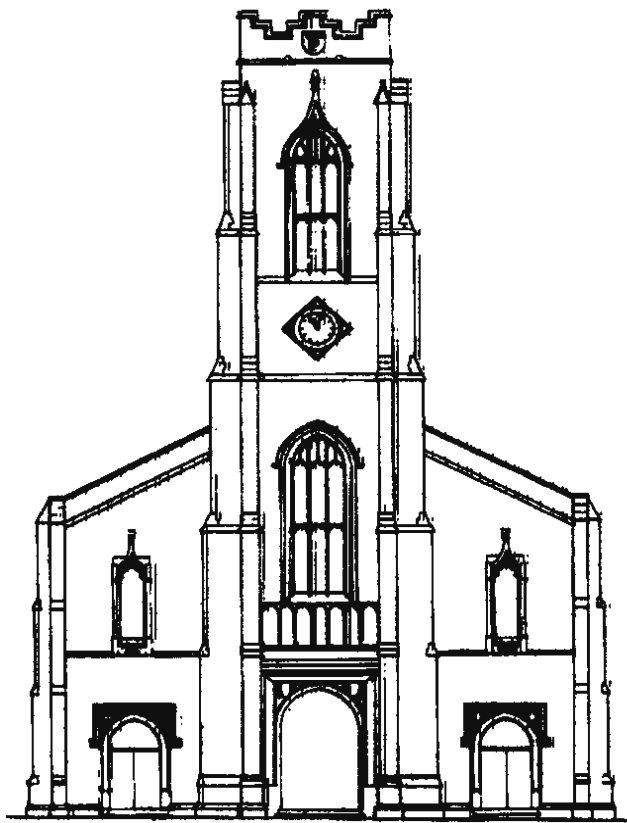




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Dedication Festival
23rd October 2011 at 11 a.m.

Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.

There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.



giftaid it *During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.*



Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

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

**Christ is made the sure foundation,
And the precious corner-stone,
Who, the two walls underlying,
Bound in each, binds both in one,
Holy Sion's help for ever,
And her confidence alone.**

**All that dedicated city,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody,
God the One, in Threefold glory,
Singing Everlastingly.**

**To this temple, where we call thee,
Come, O Lord of hosts, today;
With thy wonted loving-kindness,
Hear thy people as they pray;
And thy fullest benediction
Shed within its walls for ay.**

**Here vouchsafe to all thy servants
Gifts of grace by prayer to gain;
Here to have and hold for ever,
Those good things their prayers obtain,
And hereafter, in thy glory,
With thy blessed ones to reign.**

**Laud and honour to the Father,
Laud and honour to the Son,
Laud and honour to the Spirit,
Ever Three and ever One,
One in love, and One in splendour,
While unending ages run. Amen.**

Latin c. 7th century, tr. J.M.Neale (1818-66)

*Tune: 'Westminster Abbey', adapted from the 'Alleluys'
in Purcell's 'O God, Thou art my God' for Belville in 'The Psalmist' 1843*

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:

As we give thanks for this foundation of this holy House, let us call to mind the times when we have not been steadfast in our witness to Christ, and humbly confess our sins to God.

All kneel and, in silence, call to mind sins and failings.

The Deacon then says:

Remember, Lord, your compassion and love, for they are everlasting.
Lord, have mercy.
Lord, have mercy.

Remember not our past sins and transgressions, but think on us in your goodness, O Lord, according to thy steadfast love.
Christ, have mercy.
Christ, have mercy.

Lord, keep our souls and deliver us; let us not be put to shame,
for we have put our trust in you.

Lord, have mercy.

Lord, have mercy.

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.

After the Gloria has been intoned, all sit, taking their lead from the celebrant.

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 ad imitationem Vinum bonum – Orlande de Lassus (1532 – 1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Almighty God,
to whose glory we celebrate the dedication of this house of prayer:
we praise thee for the many blessings
thou hast given to those who worship thee here:
and we pray that all who seek thee in this place may find thee,
and, being filled with the Holy Spirit,
may become a living temple acceptable to thee;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee, in the unity of the Holy Spirit,
one God, now and for ever
Amen.

All sit.

The Liturgy of the Word

THE FIRST READING

The First Book of the Kings 8: 22-30

Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, 'O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart, the covenant that you kept for your servant my father David as you declared to him; you promised with your mouth and have this day fulfilled with your hand. Therefore, O Lord, God of Israel, keep for your servant my father David that which you promised him, saying, "There shall never fail you a successor before me to sit on the throne of Israel, if only your children look to their way, to walk before me as you have walked before me." Therefore, O God of Israel, let your word be confirmed, which you promised to your servant my father David. 'But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Have regard to your servant's prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day towards this house, the place of which you said, "My name shall be there", that you may heed the prayer that your servant prays towards this place. Hear the plea of your servant and of your people Israel when they pray towards this place; O hear in heaven your dwelling-place; heed and forgive.

At the end:
This is the word of the Lord.
Thanks be to God.

THE PSALMODY

The Choir sings:

I was glad
Charles Hubert Hastings Parry (1848-1918)

I was glad when they said unto me,
we will go into the house of the Lord.
Our feet shall stand in thy gates, O Jerusalem.
Jerusalem is builded as a city,
that is at unity in itself.
O pray for the peace of Jerusalem,
they shall prosper that love thee.
Peace be within thy walls,
and plenteousness within thy palaces.

Words: from Psalm 122

THE SECOND READING

The Letter to the Hebrews 12: 18-24

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, 'If even an animal touches the mountain, it shall be stoned to death.' Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.') But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

At the end:
This is the word of the Lord.
Thanks be to God.

All stand.

THE GRADUAL HYMN

O word of God above,
Who fillest all in all,
Hallow this house with thy sure love,
And bless our festival.

Here at the font is given
The new birth from above,
And here the Spirit's gift from heaven
Confirms the soul in love.

Here Christ to faithful hearts
His body gives for food,
And here the living Lord imparts
The chalice of his blood.

Here guilty souls that pine
May health and healing win,
Forgiveness free and grace divine
Restore the dead in sin.

All glory evermore
To God the Three in One,
The God whom heaven and earth adore
While endless ages run.

*Words: from the Latin of Charles Guiet (1601-64)
Music: 'Franconia', W.H. Havergal (1793-1870)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I shall make my home among them, says the Lord;

I will be their God, they shall be my people.

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 Matthew.

Glory be to thee, O Lord.

Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves. He said to them, 'It is written, "My house shall be called a house of prayer"; but you are making it a den of robbers.' The blind and the lame came to him in the temple, and he cured them. But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, 'Hosanna to the Son of David', they became angry and said to him, 'Do you hear what these are saying?' Jesus said to them, 'Yes; have you never read, "Out of the mouths of infants and nursing babies you have prepared praise for yourself"?'

Matthew 21: 12-16

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Alan Gyle

Silence is kept.

THE CREED

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:

Christ is our peace.
He has reconciled us to God in one body by the Cross.
We meet in his name and share his peace.

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

The Deacon says:

Let us offer one another a sign of peace.

All exchange a sign of peace with those standing close by.

THE OFFERTORY

The gifts of the people are carried to the altar and presented.

A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details.

The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party is censed.

THE COLLECTION HYMN

**In our day of thanksgiving one psalm let us offer
For the saints who before us have found their reward;
When the shadow of death fell upon them, we sorrowed,
But now we rejoice that they rest in the Lord.**

**In the morning of life, and at noon, and at even,
He called them away from our worship below;
But not till his love, at the font and the altar,
Had girt them with grace for the way they should go.**

**These stones that have echoed their praises are holy,
And dear is the ground where their feet have once trod;
Yet here they confessed they were strangers and pilgrims,
And still they were seeking the city of God.**

**Sing praise, then, for all who here sought and here found him,
Whose journey is ended, whose perils are past:
They believed in the Light; and its glory is round them,
Where the clouds of earth's sorrow are lifted at last.**

Words: William Draper (1855-1933)

Music: 'St Catherine's Court' by Richard Strutt (1848-1927)

All sit.

The choir sings:

THE OFFERTORY MOTET

Teach me, O Lord – William Byrd (1540 – 1623)

Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart. Make me to go in the path of thy commandments; for therein is my desire. Incline my heart unto thy testimonies, and not to covetousness. O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way. O stablish thy word in thy servant, that I may fear thee.

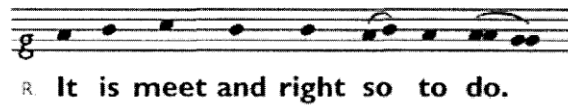
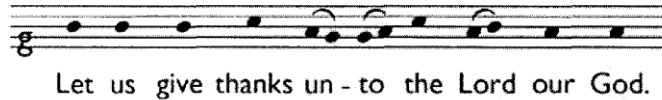
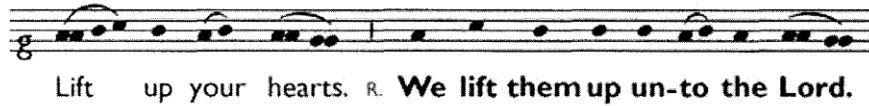
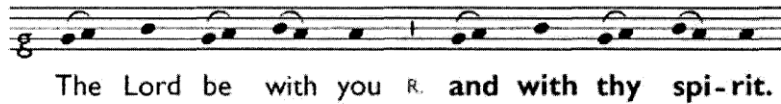
Words: Psalm 119: 33-38

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.

Though the heaven of heavens cannot contain thee, and thy glory is in
all the world, thou dost deign to hallow places for thy worship, and in
them dost pour forth gifts of grace upon thy faithful people.

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

The choir sings:

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

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

Music: Missa ad imitationem Vinum bonum – Orlande de Lassus (1532 – 1594)

The prayer continues:

Accept our praises, heavenly Father,
through thy Son, our Saviour, Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of thy Holy Spirit
these gifts of bread and wine may be unto us his body and his blood;
who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you;
do this in remembrance of me.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:

Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of his kingdom
and with this bread and this cup
we make the memorial of Christ, thy Son, our Lord.

Let us proclaim the mystery of faith:

Christ has died: Christ is risen: Christ will come again.

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end.

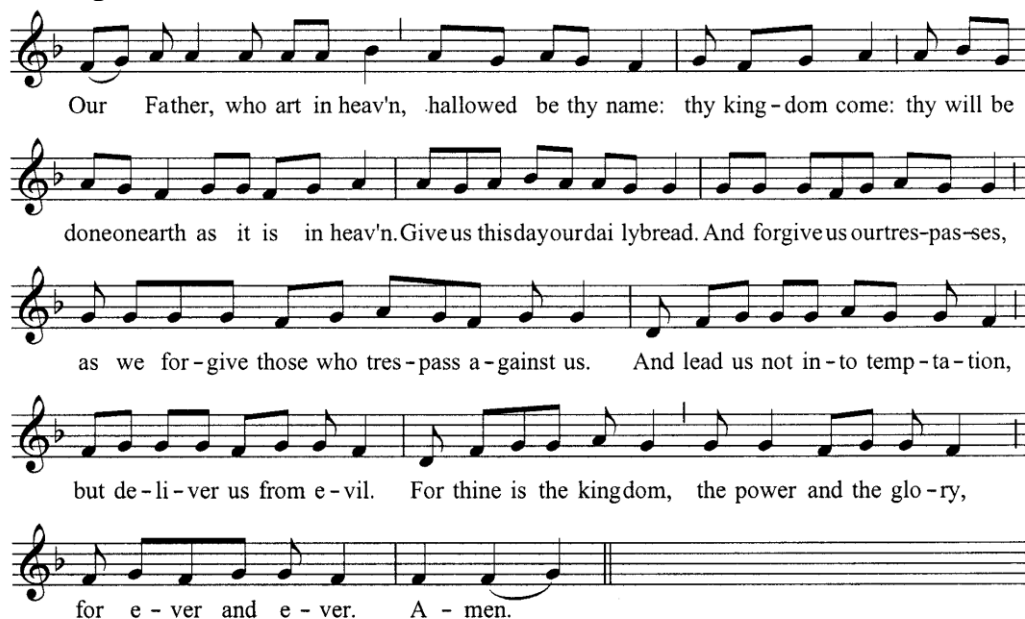
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

Let us pray with confidence as our Saviour has taught us.

All sing:



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be
done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses,
as we for-give those who tres-pass a- gainst us. And lead us not in-to temp-ta-tion,
but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry,
for e-ver and e-ver. A-men.

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

We break this bread to share in the body of Christ.

Though we are many, we are one body,

because we all share in one bread.

THE GIVING OF HOLY COMMUNION

By way of invitation to receive the Sacrament the Celebrant says:

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou shouldst come under my roof,
but speak the word only and my soul shall be healed.**

The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.

All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

The choir sings:

AGNUS DEI

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

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

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

Music: Missa ad imitationem Vinum bonum – Orlande de Lassus (1532 – 1594)

COMMUNION ANTHEM

Ave Verum Corpus

Peter Philips (1560-1628)

Ave verum corpus, natum

de Maria Virgine,

vere passum, immolatum

in cruce pro homine,

cuius latus perforatum

fluxit aqua et sanguine:

esto nobis praegustatum

in mortis examine.

O Iesu dulcis, O Iesu pie, O Iesu, fili Mariae.

Miserere mei. Amen.

Hail, true Body, born

of the Virgin Mary,

who having truly suffered, was sacrificed

on the cross for mankind,

whose pierced side

flowed with water and blood:

May it be for us a foretaste [of the Heavenly banquet]

in the trial of death.

Oh dear Jesus, Oh merciful Jesus, Oh Jesus, son of Mary,

have mercy on me. Amen.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Father in heaven,
whose Church on earth is a sign of thy heavenly peace,
an image of the new and eternal Jerusalem:
grant to us in the days of our pilgrimage
that, fed with the living bread of heaven,
and united in the body of thy Son,
we may be the temple of thy presence,
the place of thy glory on earth,
and a sign of thy peace in the world;
through Jesus Christ our Lord.
Amen.

**Almighty God,
we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Send us out in the power of thy Spirit
to live and work to thy praise and glory.
Amen.**

THE CONCLUDING HYMN

Christ is our corner-stone,
on him alone we build;
with his true saints alone
the courts of heaven are filled:
on his great love
our hopes we place
of present grace
and joys above.

O then with hymns of praise
these hallowed courts shall ring;
our voices we will raise
the Three in One to sing;
and thus proclaim
in joyful song
both loud and long
that glorious Name.

Here may we gain from heaven
the grace which we implore;
and may that grace, once given,
be with us evermore,
until that day
when all the blest
to endless rest
are called away.

Latin c.7th century, tr. John Chandler (1806-76)

tune: 'Harewood' by S. S. Wesley (1810-76)

The Concluding Rite

THE BLESSING & THE DISMISSAL

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.

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

Fantasia of four parts

Orlando Gibbons (1583 –1625)

NOTES ON THE READINGS

I Kings 8

The Temple has been built, as David wished. In his time, the Ark was brought to Jerusalem after he conquered the city; it was placed in the “city of David”, as it was then known, in the “tent of meeting”. The Ark is now moved, in procession, to the Temple, to the Holy of Holies. After the priests leave the Ark there, “a cloud filled the house of the Lord”, a sign of God’s presence. Solomon addresses the people, declaring the continuity between God’s covenant with Israel during the exodus, his promise to David, and the Temple – God’s dwelling place among his people.

Verses 22-53 are Solomon’s prayer of dedication (edited by a later hand, during the exile in Babylon.) Solomon asks God to keep his promise to David: that his lineage will continue forever if his descendants follow God’s ways as David did. The question in v. 27 is rhetorical, for the cloud is evidence of God’s presence. Omni-present as he is, God makes the Temple his earthly home. God’s “name” is symbolic of his presence. Solomon asks that God may always be attentive to prayer in the Temple, and “toward” it (from exile). The King asks God’s attention to his and the people’s “plea”. May God hear them, his chosen people – as he promised to Moses.

Hebrews 10.19-25

The author has told us how much greater is Christ’s sacrifice of himself than the annual sacrifices of the high priest on the Day of Atonement. Now he says that what any priest offered daily in sacrificial ritual for the forgiveness of sins was worthless, unlike Christ’s “single sacrifice” : after Jesus died and rose, he became king. (Kings “sat down”, but priests stood.) Since that time, he has been awaiting the final defeat of his “enemies” . (The author does not say who they are.) For by offering himself on the cross he has “perfected”, completed, the removal of sin from those whom God has “sanctified”, made holy, set apart for his service. (Elsewhere salvation will be completed when Christ comes again.)

The writings of the Old Testament, divinely inspired through the “Holy Spirit”, foretold this: Jeremiah wrote that there will be a new covenant, one in which God’s ways will be written in peoples’ very being, and where God will, in effect, clean off the sin slate. We have a new covenant , a new deal with God. Verses. 19ff tell of the

consequences of the new covenant: since Christ's sacrifice allows us to enter into God's presence boldly, now that there is no longer a barrier ("curtain") between the faithful and God, and since Christ is "a great [high] priest" who has sacrificed for the Church ("house of God"), we have three privileges/duties: we can and must approach God in faith with clear consciences; "hold fast" to our statement of faith (made at baptism), reciprocating God's fidelity to us, and stimulate the expression of "love and good deeds" in others.

These duties must be performed in the context of the liturgical community, especially since "the Day" (Christ's second coming), is approaching.

Matthew 21.12-16

The Gospel has been building toward a confrontation between Jesus and the leaders in Jerusalem. Now Jesus indirectly confronts the most powerful Jerusalem leaders, who to this point have felt less threatened by him than the more populist Pharisees. Such a move can only foreshadow Jesus' death.

Jesus courageously confronts injustice. Because Jesus opposed the buyers as well as the sellers, he probably was not criticizing economic exploitation or high prices. Jesus probably viewed the temple as morally and spiritually impure, as the Qumran sect also believed. Yet Jesus was not simply seeking to renew the temple's holiness. He could have symbolized a mere purifying of the temple by pouring out water; overturning tables signified something more ominous.

Jesus warns that religious symbols cannot protect us from God's judgement. Matthew, wishes to stress judgment against a temple establishment that rejected Jesus. Not so much the brigands in the wilderness as the temple authorities are the real bandits.

God can speak through children. Jesus' deeds were not the only cause for the chief priests' and legal experts' discomfort; Jesus was accepting public praise as the Son of David, and even if the priestly aristocracy was gentler than their opponents' portraits of them suggest, Roman rule left them no choice but to correct him or betray him to the governor. To them he appeared to be simply another misguided charismatic leader.

Jesus, who again defends the receptiveness of children, responds from Scripture (since he now addresses those educated in Scripture): from the lips of children God has ordained praise. And if children praise him, how much more ought the religious leaders to join in!

NOTES ON THE MUSIC

Missa ad imitationem Vinum bonum – Orlande de Lassus (1532 – 1594)

Lassus, like Haydn, has a reputation for allowing his sense of humour to colour his compositions. Various pieces of evidence from his life point to Lassus's colourful character, his sense of humour, his musical talent, his popularity and his fame. Although he tends to be thought of as composer from primarily from Rome, he travelled widely and spent time in Milan, Naples and Munich. Unlike many composers of the time, Lassus evidently knew a fairly comfortable life (owing to his popularity) and he was knighted in 1574 and made a patent of nobility in 1570. Lassus was a friend of Duke Wilhelm V and many letters between them survive, often in a mixture of languages, in half macaronic verse and full of puns and jokes. This sense of humour certainly comes across in the music of Lassus and his output covers many forms, including madrigals, motets, mass settings, French and German chansons and even drinking songs. One of these drinking songs was dressed as an eight part motet and this mass is a parody mass based upon this song ('vinum bonum'). This choice of

material as the basis for a mass setting is daring and must have been a source of amusement to Lassus. The material from this song is reworked into an eight part setting for two choirs of four voices. The two choirs share the text antiphonally to create a continuous sounds, overlapping at the end of phrases and occasionally they join together to emphasise the text (for example at the words 'pleni sunt coeli' in the Sanctus). The two choirs would have been placed apart from each other when performed in St. John Lateran in Rome and the piece is designed to create highlight the changing source of the sound.

Teach me, O Lord – William Byrd (1540 – 1623)

Most of Byrd's English anthems come from his time as Organist of Lincoln Cathedral, between 1563 and 1570. Even at this early stage of his career, one may see a glimpse of Byrd's strong Catholic faith through his suspension from duties in 1569, apparently because of the popish way he contributed to the liturgy in the presence of a strongly Protestant dean. This verse anthem (an anthem in which a solo voice is contrasted with the full choir) comes from this period and features a solo soprano part in alternation with simple full choir statements. In contrast to later motets this piece is a modest scaled expression of the text and relies upon simple gestures for expression and contains no elaborate techniques. The nature and scale of this piece suggests that it may come from the tradition of consort songs which were pieces written for domestic use to be accompanied by viols.

Ave verum corpus – Peter Philips (1560 – 1628)

Peter Philips was a pupil of Byrd and, with the exception of Byrd himself, was the most published composer of his time. Philips' compositional style is interesting because of the many influences which affected him. Like Byrd, Philips was a fervent Roman Catholic and, while fleeing England in 1585, he entered the service of Thomas Paget (as a musician) when they met at the English College at Douai. Through this position, Philips travelled widely through Geneva, Madrid, France and Brussels but most of his life was spent in the Spanish Netherlands. This motet comes from Philips' collection of 69 motets, the 'Cantiones Sacrae' of 1612, which contains motets for the liturgical year. In style this piece is clearly removed from the English school, in terms of how he uses dissonance and through the nature of the part writing. Philips was highly successful as a madrigal composer and this motet for five voices contains touches of madrigal inspired writing, not through daring harmonic features but through gentle instances of word painting, such as the descending writing in all parts to colour the word 'fluxit'. The strong setting of the words 'in mortis examine' sung by the choir in homophony in the middle prepare the way for the understated and more fragmentary ending.

Fantasia of four parts – Orlando Gibbons (1583 – 1625)

Gibbons was renowned for his keyboard playing and was employed as the organist of the Chapel Royal, Westminster Abbey and also as a virginalist to the Royal Privy chamber. Considering his widespread fame as a player, comparatively few keyboard pieces survive and it is believed that this points to his expertise in the art of improvisation. Indeed, many of the works which do survive were inspired by this tradition and are probably notated versions of his improvised creations. The Fantasia in four parts is one of Gibbons' most beautiful keyboard works, characterised not by streams of fast passagework but by elegant points of imitation weaved into a transparent texture of parts entering in turn. The shape of the piece falls into three distinct sections, each with a different character. The first is austere with descending phrases, similar to those which might be found in an anthem with a mournful text. Following this is a more sprightly section where the parts are less independent and the piece ends with a dance like passage with many syncopated rhythms.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR – *Thomas Allery*

The Music & Musicians of St Paul's Knightsbridge

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Director (Stephen Farr) and Assistant Director of Music (Christian Wilson). 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.

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KNIGHTSBRIDGE LONDON

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