



St Paul's Church, Knightsbridge
The Diocese of London



**The Solemn Eucharist
and Sacrament of Baptism**

The Seventeenth Sunday after Trinity
30th September 2012 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.

*Cover image:
Jesus Preaching ("La Tombe")
Jon_Aquino*

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

**Ye servants of God,
your Master proclaim,
and publish abroad
his wonderful Name;
the Name all-victorious
of Jesus extol:
his kingdom is glorious;
he rules over all.**

**God ruleth on high,
almighty to save;
and still he is nigh:
his presence we have.
The great congregation
his triumph shall sing,
ascribing salvation
to Jesus our King.**

**Salvation to God
who sits on the throne!
Let all cry aloud,
and honor the Son.
The praises of Jesus
the angels proclaim,
fall down on their faces,
and worship the Lamb.**

**Then let us adore,
and give him his right:
All glory and power,
all wisdom and might,
all honor and blessing,
with angels above,
and thanks never ceasing
and infinite love.**

Words: Charles Wesley (1707-1788)

Music: Paderborn (Paderborn Gesangbuch, 1765)

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.

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: Trinitatis Messe -W. A. Mozart (1756-1791)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Almighty God,
thou hast made us for thyself
and our hearts are restless till they find their rest in thee:
pour thy love into our hearts and draw us to thyself,
and so bring us at the last to thy heavenly city
where we shall see thee face to face;
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

Numbers 11. 4-6, 10-16, 24-29

A reading from the book of Numbers.

The rabble among them had a strong craving; and the Israelites also wept again, and said, 'If only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at.'

Moses heard the people weeping throughout their families, all at the entrances of their tents.

Then the Lord became very angry, and Moses was displeased.

So Moses said to the Lord, 'Why have you treated your servant so badly? Why have I not found favour in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give birth to them, that you should say to me, "Carry them in your bosom, as a nurse carries a sucking child", to the land that you promised on oath to their ancestors? Where am I to get meat to give to all this people? For they come weeping to me and say, "Give us meat

to eat!" I am not able to carry all this people alone, for they are too heavy for me. If this is the way you are going to treat me, put me to death at once—if I have found favour in your sight—and do not let me see my misery.'

So the Lord said to Moses, 'Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you.'

So Moses went out and told the people the words of the Lord; and he gathered seventy elders of the people, and placed them all around the tent. Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp.

And a young man ran and told Moses, 'Eldad and Medad are prophesying in the camp.' And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, 'My lord Moses, stop them!' But Moses said to him, 'Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!'

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

Jesus shall reign where e'er the sun
doth his successive journeys run;
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.

People and realms of every tongue
dwell on his love with sweetest song;
and infant voices shall proclaim
their early blessings on his Name.

Blessings abound where e'er he reigns:
the prisoner leaps to lose his chains,
the weary find eternal rest,
and all the sons of want are blest.

Let every creature rise and bring
peculiar honours to our King;
angels descend with songs again,
and earth repeat the loud Amen.

Words: Isaac Watts (1674 - 1748)

Music: 'Truro', Psalmodia Evangelica (1789)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Speak, Lord, for your servant is listening.

You have the words of eternal life.

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 Mark.
Glory be to thee, O Lord.

John said to Jesus, 'Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.' But Jesus said, 'Do not stop him; for no one who does a deed of power in my name will be able soon afterwards to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

'If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

'For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.'

Mark 9. 38-end

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON

Fr Alan Gyle
Vicar

Silence is kept.

THE PRESENTATION OF THE CANDIDATE

Thomas, son of Emma and John Greany is presented to the congregation. The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.
In baptism the Lord is adding to our number
those whom he is calling.

People of God, will you welcome this child
and uphold 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 sacrament of baptism is administered Fr Andrew Greany, the candidate's
grandfather.*

THE PRAYER OVER THE WATER

The priest 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 he 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 priest addresses the congregation, saying:

Brothers and sisters,
I ask you to profess together with this child 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 priest baptizes the child, saying:

Thomas Peter Hugh, I baptize thee in the name of the Father, and of
the Son, and of the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The priest 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 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 COLLECTION HYMN

**Stars of the morning, so gloriously bright,
filled with celestial splendor and light,
these that, where night never followeth day,
raise the Trisagion ever and aye.**

**These are thy ministers, these dost thou own,
Lord God of Sabaoth, nearest thy throne;
these are thy messengers, these dost thou send,
Help of the helpless ones! man to defend.**

**These keep the guard amidst Salem's dear bowers,
Thrones, Principalities, Virtues and Powers,
where, with the Living Ones, mystical Four,
Cherubim, Seraphim, bow and adore.**

**"Who like the Lord?" thunders Michael the chief;
Raphael, "the cure of God," comforteth grief;
and, as at Nazareth, prophet of peace,
Gabriel, "the light of God," bringeth release.**

**Then, when the earth was first poised in mid space,
then, when the planets first sped on their race,
then, when were ended the six days' employ,
then all the sons of God shouted for joy.**

**Still let them succour us; still let them fight,
Lord of angelic hosts, battling for right;
Till, where their anthems they ceaselessly pour,
We with the angels may bow and adore.**

*Words: Greek, attributed to Joseph the Hymnographer, ninth century;
trans. John Mason Neale (1818-66)*

Music: Quedlinbur, From an MS. book by Bach's pupil J.C. Kittel (1732-1809)

All sit. The choir sings:

THE OFFERTORY ANTHEM

Christe Jesu, Pastor bone

John Taverner (1490-1545)

O Christe Jesu, pastor bone,
Mediator et patrone,
Mundi nobis in agone,
Confer opem et depone
Vitae sordes et coronae
Celestis da gloriam.

Et Elizabetham nostram
Angliae reginae serva
Et ecclesiam piorum
Tueare custos horum,
Et utrisque concedatur
Eternae vitae premium.

*O Jesus Christ, good shepherd,
Mediator and patron,
To us in the trials of the world
Grant help and remove
Life's baseness, and give us
The joy of a heavenly crown.*

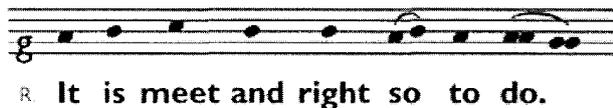
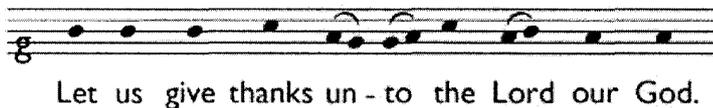
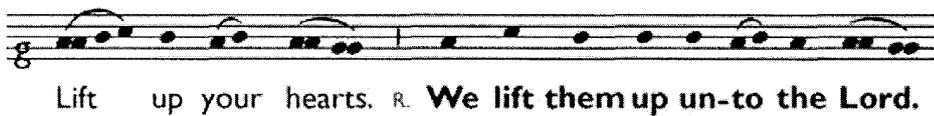
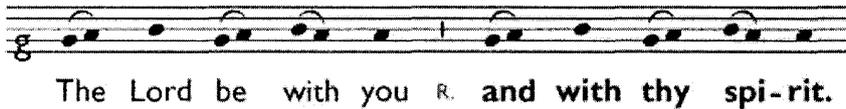
*Save our Elizabeth, Queen of England,
And watch over the Church
O protector of these the devout;
And allow both
The reward of eternal life.*

*Adapted from an antiphon to St. William of York
composed for Cardinal College, Oxford.
Rewritten during the 1580s.*

*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:

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: Trinitatis Messe -W. A. Mozart (1756-1791)

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 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

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: Trinitatis Messe -W. A. Mozart (1756-1791)

COMMUNION ANTHEM

Sicut cervus

Giovanni Pierluigi da Palestrina (1525–1594)

Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

Like as the hart desireth the water-brooks : so longeth my soul after thee, O God.

Psalm 42. 1

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Lord, we pray thee that thy grace
may always precede and follow us,
and make us continually to be given to all good works;
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

**All creatures of our God and King,
lift up your voices, let us sing:
Alleluia, alleluia!
Thou burning sun with golden beams,
thou silver moon that gently gleams,
Refrain:
O praise him, O praise him,
Alleluia, alleluia, alleluia!**

**Thou rushing wind that art so strong,
ye clouds that sail in heaven along,
O praise him, Alleluia!
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,
Alleluia, alleluia!
Thou fire so masterful and bright,
that givest man both warmth and light, (R)**

**And all ye men of tender heart,
forgiving others, take your part,
O sing ye Alleluia!
Ye who long pain and sorrow bear,
praise God and on him cast your care: (R)**

**Let all things their Creator bless,
and worship him in humbleness,
O praise him, Alleluia!
Praise, praise the Father, praise the Son,
and praise the Spirit, Three in One: (R)**

*Words: after Francis of Assisi (1182-1226)
paraphrase of "Canticle of the Sun" by Francis of Assisi.
Music: Lasst uns Erfreuen, R. Vaughan Williams (1872-1958)*

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
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

Choral Song and Fugue

Samuel Sebastian Wesley (1810 – 1876)

NOTES ON THE READINGS

Numbers 11:4-6, 10-16, 24-29

The excerpts from Numbers 11 are part of the murmuring motif in the wilderness period. There is a thin line between bringing one's complaint to God in faith and merely being a theological whiner. The rabble rousers gripe about the boring manna they have to eat and long for the fish, vegetables, fruit, and spices they enjoyed (during their slavery) in Egypt. Manna of course is a lot better than starvation! These complaints call forth anger from the Lord and Moses. Like Jeremiah, Moses complains about his office as leader of Israel during the Exodus period. In v. 12 Moses compares himself to a mother in his role as Israel's leader. Moses finds himself unable to bear this burden. If this is the way the Lord is going to treat Moses, he would just as soon be put to death by the Lord at once. Won't the Lord do that in his mercy? In v. 16, the Lord instructs Moses to delegate! He is to pick seventy elders to assist him in his tasks. The Lord takes some of the spirit that was on Moses and puts it on the elders. For the time being they carried on charismatic activities, that is, they prophesied. Meanwhile two men named Eldad and Medad also got the spirit, even though they had not been chosen to assist Moses, and they also prophesied. Joshua, the eventual successor to Moses, asks Moses to stop these unauthorized people. Moses rebukes him for trying to control the spirit of the Lord. He wishes that all of God's children would become prophets!

Mark 9:38-50

The disciples have argued over who of them is the greatest. Jesus has told them not to seek position or prestige. Now he rebukes them for attempting to stop an exorcist curing in his name. Jesus explains his tolerance (v. 39): such a person will be slow to speak ill of him. God does work through those who are not followers of Jesus. V. 40 generalizes this, in the form of a proverb. The "reward" (v. 41) is entry into the Kingdom and the blessed state of union with God awaiting us there. Those who treat Jesus' followers with kindness will be so rewarded. On the other hand, putting an obstacle ("stumbling block", v. 42) in the way of immature Christians ("little ones"), causing them to sin, will lead to condemnation on Judgement Day. (The "great millstone" was drawn by a donkey in grinding wheat; "the sea" was the place of chaos.) Vv. 43-47 speak of actions by members of the community, the body. Anyone who shakes the faith of others ("causes you to stumble"), however he or she does it, should be cast out, for the sake of the community. Hell was seen as the place of unquenchable fire and "where their worm never dies" (v. 48), per Isaiah 66:24. Discipleship is demanding. In vv. 49-50, "salt" has three meanings: in v. 49, it means purified, as ore is purified to metal in a furnace; before Christ comes again, we will be purified through persecution and suffering;

In v. 50a, "salt" is a seasoning agent; the disciples are the salt of the earth, the agents of spirituality; if we lose our effectiveness in proclaiming God's word, what use are we?

In v. 50b, "salt" is distinctive character: this matters, but so does harmony in the community.

NOTES ON THE MUSIC

Trinitatis Messe, K167 – Wolfgang Amadeus Mozart (1756 – 1791)

Born into a musical family in Salzburg, Mozart was a child prodigy and was a capable pianist, violinist and composer by the time he was five. What started off as a game with his father (Leopold), Wolfgang learnt piano pieces from memory, and at a very young age, he was composing little pieces – playing them to his father who wrote them down. At the age of 17, Mozart was betrothed as a court musician in Salzburg, but grew impatient so he travelled in search of better work – composing copiously along the way. Mozart composed over 600 works: including many symphonies, concertos, operas, chamber pieces and choral and sacred works. He composed nineteen masses, the seventh being the **Trinitatis Messe**, composed in 1773 when he was just 17. This mass, written originally for orchestra and choir, is in C major – seemingly a favourite key for Mozart's masses, as eight others are in this key. The Gloria, Sanctus and Benediction, and Agnus Dei are mainly homophonic (chordal) in the chorus part, with dynamic contrasts throughout to highlight the texture, words and tonality at precise moments. At '*cum Sancto Spiritu*' in the Gloria, the texture changes; with imitation between the upper and lower voices before joining together again for the *Amen*.

Christe Jesu, Pastor bone – John Taverner (1490 – 1545)

John Taverner is the most important English composer from the early sixteenth century. In 1526, Taverner became Organist and Master of the Choristers at Christ Church, Oxford (then known as Cardinal college) – an appointment made by Cardinal Thomas Wolsey just after the college had been founded in 1525. Most of his music is vocal – including masses, motets and Magnificats. Written for five voices, the antiphon **Christe Jesu, Pastor bone** shows off the effectiveness of musical simplicity from the mid-Renaissance period. Cardinal college required that three antiphons should be sung in polyphony (two or more voices) after Compline: one of the Trinity, the second of Saint Mary and the third of St. William. *Christe Jesu Pastor Bone* started off as a text addressed to St. William, and is thought to have been composed purely to fulfil the requirements for post-Compline. In general, this work is quite brief with solid cadences – stronger than those which are found in large-scale works. The simplicity lies in the narrow vocal range, the homophonic texture, the clear projection of the text and the attractive fluency of each part.

Sicut cervus - Giovanni Pierluigi da Palestrina (1525 – 1594)

A well-known composer of sacred music, Palestrina wrote many masses, madrigals, motets, hymns and litanies during his life – mostly spent in and around Rome. Palestrina held many organist positions, but it also known that he considered becoming a Priest: the decade of the 1570s was a difficult period for him, losing his brother, two sons and his wife in three separate plague outbreaks. He looked towards God and Priesthood to help him overcome his grief, but instead he re-married to a wealthy widow – freeing him of his

financial restrictions (as organists and choirmasters weren't well paid). In his compositions, one of Palestrina's 'traits' was to write discords on the weak beat, rather than on the strong beat. This allowed the music to sound smoother and more consonant, which is now what we consider to define late Renaissance music. A distinctive model of this is **Sicut cervus**. Its text taken from psalm 42:2, this brief motet is modest and pure, and it reveals a unique understanding of how music for the church can be written. This motet, written for four different voices, starts off in a fugue-like way: the first entry by the tenor, followed by the alto, soprano, then the bass. Each voice continues independently, imitating the others, yet its contrapuntal features are simple. The final words 'te Deus' (O God) are repeated as each interweaving part winds down, finally coming together for the final cadence.

Choral Song and Fugue – Samuel Sebastian Wesley (1810 – 1876)

Samuel Sebastian Wesley, the grandson of the Methodist leader John Wesley, was born in London and became a chorister at the Chapel Royal. His father, Samuel Wesley (also a composer), gave his son the middle name of Sebastian due to his lifelong admiration for the music of Johann Sebastian Bach. Famous in his lifetime as one of the country's leading organists and choirmasters, Samuel Sebastian Wesley was appointed organist at Hereford Cathedral in 1832, and subsequently became the organist of Exeter Cathedral (1835), Leeds Parish Church (1842), Winchester Cathedral (1849) and Gloucester Cathedral (1865 – 76). **Choral Song and Fugue**, which Wesley wrote while at Exeter Cathedral, is the first from the set 'Three Pieces for Chamber Organ'. The Choral Song comprises of a joyful, chordal tune, and flits between two contrasting ideas: a full-sounding, 'chunky' Chorale, and quieter, more-intricate hands-only passages. The Fugue, though disregarding the majority of textbook 'rules', builds up in the usual way of piling parts on top of each other, and it involves several far-fetched modulations – including the arrival C# major, before finding its way back to the home key of C major.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

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.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

THE BERKELEY

KNIGHTSBRIDGE LONDON

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