



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Second Sunday before Advent
17th November 2013 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
Christ preaching in the Temple (detail)
Paolo Veronese (1528-88)*

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN

Love Divine, all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling.
All thy faithful mercies crown.
Jesu, thou art all compassion,
Pure unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.

Come, almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more thy temples leave.
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee, without ceasing,
Glory in thy perfect love.

Finish then thy new creation,
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee,
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise!

Words: Charles Wesley (1707-88)

Tune: 'Blaenwern' by William Rowlands (1860-1937)

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

All kneel.

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

The Celebrant says:

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

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

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

GLORIA IN EXCELSIS DEO

The choir sings:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias
agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis,
Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe. Domine
Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis.
Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad
dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus
Dominus. Tu solus altissimus, Jesu Christe cum Sancto Spiritu in gloria
Dei Patris. Amen.

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God, the Father almighty. O Lord, the only-begotten son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art the most high, in the glory of God the Father. Amen.

Missa Papae Marcelli - Giovanni Pierluigi da Palestrina (c.1525-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

O God,
whose blessed Son was manifested that he might destroy the works of the devil and make us the children of God and heirs of eternal life:
grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure, that when he shall appear again with power and great glory we may be like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Spirit, he liveth and reigneth, one God now and for ever.

Amen.

THE FIRST READING

Malachi 4: 1-2a

A reading from the prophecy of Malachi.

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 98

O sing unto the Lord a new song :
for he hath done marvellous things.

With his own right hand, and with his holy arm :
hath he gotten himself the victory.

The Lord declared his salvation :
his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel :
and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands :
sing, rejoice, and give thanks.

Praise the Lord upon the harp :
sing to the harp with a psalm of thanksgiving.

With trumpets also, and shawms :
O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is :
the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord :
for he is come to judge the earth.

With righteousness shall he judge the world :
and the people with equity.

THE SECOND READING

2 Thessalonians 3: 6-13

A reading from St Paul's second letter to the Thessalonians.

In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us. For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, labouring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat." We hear that some among you are idle. They are not busy; they are busy-bodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat. And as for you, brothers, never tire of doing what is right

At the end:

This is the word of the Lord.
Thanks be to God.

All stand.

THE GRADUAL HYMN (482, t. 434)

Spread, O spread, thou mighty word,
Spread the kingdom of the Lord,
Wheresoe'er his breath has given
Life to beings meant for heaven.

Tell them how the Father's will
Made the world, and makes it still,
How he sent his Son to save,
How Christ conquered o'er the grave.

Tell of our Redeemer's love,
Who for ever doth remove
By his holy sacrifice
All the guilt that on us lies.

Tell them of the Spirit given
Now to guide us on to heaven,
Strong and holy, just and true,
Working both to will and do.

Word of life, most pure and strong,
Lo, for thee the nations long;
Spread, till from its dreary night
All the world awakes to light!

Words: German, Jonathan Bahnmeier (1774-1841), tr. Catherine Winkworth (1827-78)

Tune: 'University College' by H.J. Gauntlett (1805-76)

THE GOSPEL ACCLAMATION

The Cantor sings:



THE GOSPEL READING

Luke 21: 5-19

The Deacon says:

The Lord be with you

And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Luke.

Glory be to thee, O Lord.

When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, Jesus said, 'As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.' They asked him, 'Teacher, when will this be, and what will be the sign that this is about to take place?' And Jesus said, 'Beware that you are not led astray; for many will come in my name and say, "I am he!" and, "The time is near!" Do not go after them. When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.' Then he said to them, 'Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defence in advance; for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. But not a hair of your head will perish. By your endurance you will gain your souls.

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Andrew Sloane

Associate Vicar

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.**

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:

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.

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN (333)

**All my hope on God is founded;
he doth still my trust renew.
Me through change and chance he guideth,
only good and only true.
God unknown,
he alone
calls my heart to be his own.**

**Pride of man and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tower and temple, fall to dust.
But God's power,
hour by hour,
is my temple and my tower.**

**God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light and life attend him,
beauty springeth out of naught.
Evermore
from his store
newborn worlds rise and adore.**

**Still from man to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his son.
Christ doth call
one and all:
ye who follow shall not fall.**

Text: Robert Bridges (1844-1930)

Music: 'Michael'; Herbert Howells (1892-1983)

THE OFFERTORY ANTHEM

'Jubilate Deo' *Orlando di Lassus (1530-1594)*

Jubilate Deo, omnis terra;
servite Domino in lætitia. Intrate in conspectu eius in exultatione,
a quia Dominus ipse est Deus.

*O be joyful in the LORD, all ye lands:
Serve the LORD with gladness, and come before his presence with a song.
For the LORD he is God.*

Words from Psalm 100

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

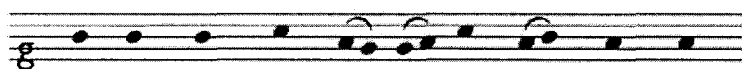
All respond:



The Lord be with you *R.* and with thy spi-rit.



Lift up your hearts. *R.* **We lift them up un-to the Lord.**



Let us give thanks un - to the Lord our God.



R. **It is meet and right so to do.**

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word;
through him thou hast created all things from the beginning,
and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.
Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.
Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising thee
and saying:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.
*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory
be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Missa Papae Marcelli - Giovanni Pierluigi da Palestrina (c.1525-1594)

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.

The celebrant sings:

Let us proclaim the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,

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

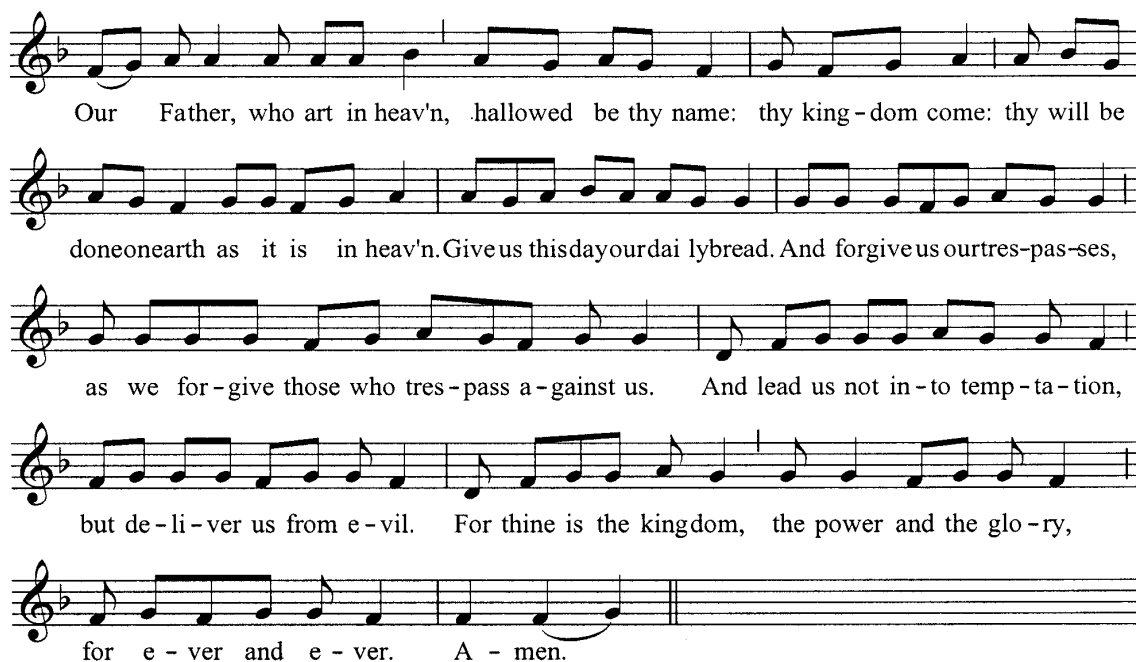
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

**Though we are many, we are one body,
because we all share in one bread.**

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

All who normally do so in their own Church are invited to receive the Sacrament.

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

AGNUS DEI

The choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

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

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

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

Missa Papae Marcelli - Giovanni Pierluigi da Palestrina (c.1525-1594)

COMMUNION ANTHEM

'Selig sind die toten'

Heinrich Schütz (1585-1682)

Selig sind die Toten,
die in dem Herren sterben,
von nun an.

Ja der Geist spricht:
Sie ruhen von ihrer Arbeit
und ihre Werke folgen ihnen nach.

*Blessed are the dead,
that die in the Lord
from now on.*

*Yea, the Spirit speaks:
they rest from their labours
and their works follow them.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Gracious Lord,
who in this holy sacrament dost give substance to our hope:
bring us at the last to that fullness of life for which we long:
through Jesus Christ our Saviour.

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 (381)

Jerusalem the golden,
with milk and honey blest,
beneath thy contemplation
sink heart and voice oppressed:
I know not, oh, I know not,
what joys await us there;
what radiancy of glory,
what bliss beyond compare!

They stand, those halls of Zion,
all jubilant with song,
and bright with many an angel,
and all the martyr throng:
the Prince is ever in them,
the daylight is serene;
the pastures of the blessed
are decked in glorious sheen.

**There is the throne of David;
and there, from care released,
the shout of them that triumph,
the song of them that feast;
and they who with their Leader
have conquered in the fight,
for ever and for ever
are clad in robes of white.**

**Oh, sweet and blessed country,
the home of God's elect!
Oh, sweet and blessed country,
that eager hearts expect!
Jesus, in mercy bring us
to that dear land of rest,
who art, with God the Father,
and the Spirit, ever blest.**

Words: Bernard of Cluny, tr. John Mason Neale (1818-66)

Music: 'Ewing', from St Bede's, Alexander Ewing (1853)

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The God of all grace,
who called you to his eternal glory in Christ Jesus,
establish, strengthen and settle you in the faith;
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
played by Georgina Sherriff

Tocatta in F major, BWV 540

Johann Sebastian Bach (1685 – 1750)

NOTES ON THE READINGS

Malachi 4: 1-2a

We know of no prophet named Malachi, so it is likely that this book is named after a passage well known in later Judaism: 3:1 speaks of "my messenger", *malaki* in Hebrew. The book was written generations after the people returned to Israel and restored the Temple. The prophet addresses his message of judgement to corrupt priests, and gives hope of a future messenger from God. God will then come to judge, purify, and end the era. This messenger, per 4:5, was expected to be Elijah.

2 Thessalonians 3: 6-13

Perhaps this epistle was written to combat the idea that the end of the era has come, something the Thessalonian Christians have learnt either verbally from a false teacher or from a letter purporting to be written by Paul. It says that certain events will occur before Christ comes again - and these have not happened yet, and may be some time in occurring. It promises that those who persecute members of the community will be punished by God at the end of the era. Scholars debate whether Paul wrote this letter. Strangely, the structure of the text is very like that of 1 Thessalonians, which is obviously by Paul, but the key ideas are written in a different style

Luke 21: 5-19

For Luke, Jesus is a prophet who does more than unfold the future. Jesus provides a commentary on the destruction of Jerusalem, something that the hearers of the Gospel probably know has already happened. He then goes on to speak of the approach of the world's redemption, when the Son of Man is seen in a cloud, with power and great glory (Luke 21.27). It is generally agreed that Luke's Gospel was written after 70 AD, the year in which the Romans destroyed the Temple and levelled Jerusalem. It seems very likely that Luke has this destruction of Jerusalem in mind when he uses the phrase "Nation will rise against nation" (Luke 21.10). The reference to "dreadful portents and great signs from heaven" is almost a convention for describing an assault against the Temple. The Jewish historian Josephus uses a similar description, as does the second book of Maccabees when it describes the earlier pillaging of the second Temple in 169 BC. "But before all this occurs," Luke records, in a distinctive phrase (Luke 21.12), there will be a persecution of the Church.

Jesus confronts all destruction, whether on a cosmic, social, or personal scale, and draws it into the orbit of divine redemption. The scale of this work is truly terrific. It demands extreme language, of a kind Jesus has used already, when he said: "I watched Satan fall like lightning from heaven. See, I have given you authority . . . over all the powers of the enemy and nothing will hurt you" (Luke 10.18-19). The prophetic Jesus that Luke presents does more than tell the future: he shapes its redemption. The chill from the language of destruction, evil, and suffering that Jesus uses in this Gospel will confront us in other vivid ways, as we stop to remember those from our own time, our own land, and perhaps our own family and neighbourhood, who have died in the context of war. We shall gather at war memorials, stand in silence, and confront our own need for the hope and vision of peace.

NOTES ON THE MUSIC

Missa Papae Marcelli – Giovanni Pierluigi da Palestrina (1526 – 1594)

Arguably Palestrina's best known work, this **Missa Papae Marcelli** owes its formidable reputation to an oft-repeated legend, according to which Catholic authorities, overwhelmed by the spiritual beauty and dignity of this piece, reversed a proposed ban on

the use of music during religious services. The legend continues, without the *Missa Papae Marcelli*, sacred music would have ceased to exist after the sixteenth century. The true story, however, is somewhat less dramatic. While a total ban on church music was never seriously considered, Catholic authorities were indeed concerned with the growing secularisation and excessive complexity of liturgical music. In 1555, Pope Marcellus II (whom this mass is named after) addressed the Papal choir, urging musicians to strive for simplicity, clarity and intelligibility in their compositions. Palestrina eliminated practically all references to popular song in his sacred music, using instead motivic material extracted from plainchant melodies – the result was music of great unity, clarity and beauty. The mass is exceptionally austere and noble, and darkly coloured through an emphasis on low voices.

Jubilate Deo – Orlande de Lassus (1532 – 1594)

Orlande de Lassus was a Franco-Flemish composer from the late Renaissance era, and along with Palestrina and Victoria, is considered to be one most famous and influential composers of polyphony in Europe in the 16th century. He became a choirboy in Mons, and an often disputed story states that Lassus was kidnapped three times as a child on account of his beautiful singing voice. Lassus remained Catholic during this age of religious dissonance, and the Catholic Counter-Reformation had an impact on Lassus' late works – including liturgical music for the Roman Rite. Lassus' contribution to the central genre of Catholic worship music remains substantial. More of his motets survived than his masses, including this **Jubilate Deo** for four voices.

Selig sind die toten – Heinrich Schütz (1585 – 1672)

Heinrich Schütz was a German organist and composer, and is generally viewed as the most significant German composer before J.S. Bach. After being a choir boy he went on to study law, in Germany, before going to Venice in 1609 – 1612 to study music. He was of great importance in bringing Italian ideas to Germany, and had such a large influence on German composers to follow – most notably J.S. Bach and Brahms – both who are known to have studied Schütz's work. He was one of the last composers to write in a 'modal' style, and his harmonies in music were often a result from contrapuntal alignment, rather than from any planned, vertical, harmonic structure. A lot of Schütz's music has been lost over the years, but **Selig sind die toten**, for six voices, from the 29 motets that form the 'Geistliche Chormusik' survived. In his preface, Schütz stressed the importance of composers being thoroughly familiar with the old 'motet' or polyphonic style before attempting the influential new Italian continuo style that had become 'most popular here in Germany'.

Tocatta in F major, BWV 540 – Johann Sebastian Bach (1685 – 1750)

Most of Bach's organ works date from his Weimar years (1708 – 1717); a period that witnessed a tremendous development in his compositional style, particularly in the realm of the freely composed preludes of toccatas and fugues – those not based on pre-existing chorales. This **Tocatta in F major** (written separately from the Fugue) is a self-contained masterwork. Along with the equally great Fugue, they form what many believe to be Bach's best composition in this genre. The immense piece, at about nine minutes long, holds many dazzling passages for both hands and feet to take the listener through various harmonic areas in this expansive work, which derives its rhythmic drive from a persistent, Italianate figure. Neapolitan sixths, averted cadences and sequences contribute to the tension of a sustained climax in the second half of the toccata.

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