



St Paul's Church, Knightsbridge  
The Diocese of London



**The Solemn Eucharist**  
*The Feast of Christ the King*

24<sup>th</sup> 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 the King (detail)  
Swiebodzin, Poland*

# Order of Service

## The Introductory Rite

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*At 11 a.m. a bell is rung. All stand to sing:*

**Crown him with many crowns,  
The Lamb upon his throne;  
Hark! How the heavenly anthem drowns  
All music but its own:  
Awake, my soul, and sing  
Of him who died for thee,  
And hail him as thy matchless King  
Through all eternity.**

**Crown him the Virgin's Son,  
The God incarnate born,  
Whose arm those crimson trophies won  
Which now his brow adorn:  
Fruit of the mystic Rose,  
As of that Rose the stem;  
The Root whence mercy ever flows,  
The Babe of Bethlehem.**

**Crown him the Lord of peace,  
Whose power a sceptre sways  
From pole to pole, that wars may cease,  
Absorbed in prayer and praise:  
His reign shall know no end,  
And round his piercèd feet  
Fair flowers of Paradise extend  
Their fragrance ever sweet.**

**Crown him the Lord of years,  
The Potentate of time,  
Creator of the rolling spheres,  
Ineffably sublime.  
Glassed in a sea of light,  
Where everlasting waves  
Reflect his throne – the Infinite!  
Who lives – and loves – and saves.**

*Text: Matthew Bridges (1800-94)*

*Tune: 'Diademata' by George Elvey (1816-93)*

## 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.**

## PRAYERS OF PENITENCE

*The Deacon says:*

Jesus says, 'Repent, for the kingdom of heaven is close at hand.'  
So let us turn away from sin and turn to Christ,  
confessing our sins in penitence and faith.

*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

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.*

*Mass Collegium Regale – Herbert Howells (1892-1983)*

*All stand when the Sacred Ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silence:*

Let us pray.

Eternal Father, whose Son Jesus Christ ascended to the throne of heaven  
that he might rule over all things as Lord and King:  
keep the Church in the unity of the Spirit  
and in the bond of peace,  
and bring the whole created order to worship at his feet;  
who liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Amen.**

*All sit*

**THE FIRST READING**

*The book of the prophet Jeremiah 23: 1-6*

A reading from the prophecy of Jeremiah.

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord. The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*The choir sings:*

**THE PSALMODY**

*Psalms 46*

God is our hope and strength : a very present help in trouble.

Therefore will we not fear, though the earth be moved :  
and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell :  
and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God :  
the holy place of the tabernacle of the most Highest.

God is in the midst of her, therefore shall she not be removed :  
God shall help her, and that right early.

The heathen make much ado, and the kingdoms are moved :  
but God hath shewed his voice, and the earth shall melt away.

The Lord of hosts is with us : the God of Jacob is our refuge.

O come hither, and behold the works of the Lord :  
what destruction he hath brought upon the earth.

He maketh wars to cease in all the world :  
he breaketh the bow, and knappeth the spear in sunder, and burneth the  
chariots in the fire.

Be still then, and know that I am God :  
I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us : the God of Jacob is our refuge.

## THE SECOND READING

*The letter to the Colossians 1: 11-20*

A reading from the letter to the Colossians.

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*



## THE GRADUAL HYMN (433)

O worship the King  
All glorious above;  
O gratefully sing  
His power and his love:  
Our Shield and Defender,  
The Ancient of days,  
Pavilioned in splendour,  
And girded with praise.

O tell of his might,  
O sing of his grace,  
Whose robe is the light,  
Whose canopy space.  
His chariots of wrath  
The deep thunder-clouds form,  
And dark is his path  
On the wings of the storm.

O measureless Might,  
Ineffable Love,  
While angels delight  
To hymn thee above,  
Thy humbler creation,  
Though feeble their lays,  
With true adoration  
Shall sing to thy praise.

*Text: Robert Grant (1779-1838)  
Tune: 'Hanover', melody by William Croft (1678-1727)  
in 'A Supplement to the New Version' 1708*

*All remain standing.*

## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

Blessed is the king who comes in the name of the Lord.

Peace on earth and glory in the highest heaven.

**Alleluia, alleluia, alleluia.**

## THE GOSPEL READING

*Luke 23: 33-43*

*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 they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, 'Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!' There was also an inscription over him, 'This is the King of the Jews.'

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.'

This is the Gospel of the Lord.

**Praise be to thee, O Christ.**

## THE SERMON

The Reverend Prebendary Nick Mercer  
*Vicar General to the London College of Bishops  
and Honorary Assistant Priest*

*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.**

## THE NOTICES

*All stand.*

## THE PEACE

*The Celebrant says:*

To crown all things there must be love,  
to bind all together and complete the whole.  
Let the peace of Christ rule in our hearts.

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**

**Christ triumphant, ever reigning,  
Saviour, Master, King.  
Lord of heav'n, our lives sustaining,  
hear us when we sing:  
Yours the glory and the crown,  
the high renown, th' eternal name.**

**Priestly King, enthroned for ever  
high in heav'n above!  
Sin and death and hell shall never  
stifle hymns of love:  
Yours the glory and the crown,  
the high renown, th' eternal name.**

**So, our hearts and voices raising  
through the ages long,  
ceaselessly upon you gazing,  
this shall be our song:  
Yours the glory and the crown,  
the high renown, th' eternal name.**

*Text: Michael Saward (b.1932)  
Tune: 'Guiting Power' by John Barnard (b.1948).*

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

## OFFERTORY ANTHEM

### 'Great Lord of Lords' *Orlando Gibbons (1583-1625)*

Great Lord of Lords, supreme immortal King,  
O give us grace to sing thy praise,  
which makes earth, air and heav'n to ring.

O word of God from ages unbegun,  
the Father's only Son, with Him in pow'r, in substance,  
with him in pow'r, in substance Thou art One.

O Holy Ghost, whose care doth all embrace,  
Thy watch is o'er our race, Thou source of life,  
Thou spring of peace and grace, Thou source of life,  
Thou spring of peace and grace, source of life,  
Thou spring of peace and grace.

One living Trinity, one unseen light, The earth is Thine,  
Thy light beholds alike the bounds of depth and height,  
the bounds of depth and height.

*"This anthem was made for the King's being in Scotland [1617]."  
This verse anthem was later re-worked to the words 'Great Lord of Lords'  
from this ode specially composed for the marriage of King Charles I in May 1625,  
an event which, sadly, Gibbons did not live much beyond,  
dying on 5th June, aged 42.*

## THE EUCHARISTIC PRAYER

*The Celebrant sings:*

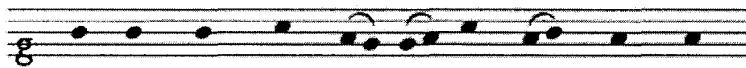
*All respond:*



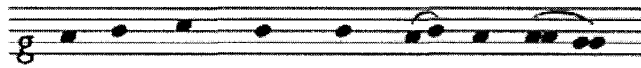
The Lord be with you *R.* and with thy spi-rit.



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



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



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

It is very meet, right and our bounden duty,  
that we should at all times and in all places give thanks unto thee,  
O Lord, holy Father, almighty, everlasting God,  
through Jesus Christ, thine only Son, our Lord.  
For he is thy living Word;  
through him thou hast created all things from the beginning,  
and fashioned us in thine own image.  
Through him thou didst redeem us from the slavery of sin,  
giving him to be born of a woman, to die upon the cross, and to rise again  
for us. Through him thou hast made us a people for thine own  
possession, exalting him to thy right hand on high,  
and sending forth through him thy holy and life-giving Spirit.  
And now we give thee thanks that he is the King of glory,  
who overcomes the sting of death  
and opens the kingdom of heaven to all believers.  
He is seated at thy right hand in glory  
and we believe that he will come to be our judge.  
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.*

*Mass Collegium Regale – Herbert Howells (1892-1983)*

*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.**

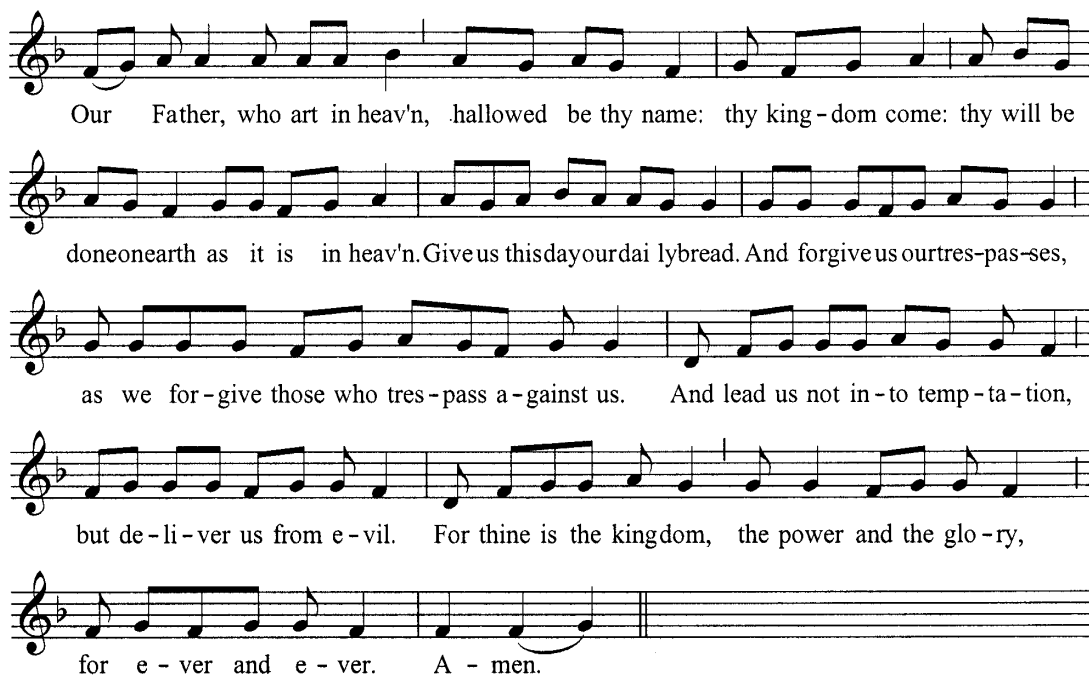
Accept through him, our great high priest, this our sacrifice of thanks and  
praise, and as we eat and drink these holy gifts in the presence of thy  
divine majesty, renew us by thy Holy Spirit, inspire us with thy love, and  
unite us in the body of thy Son, Jesus Christ our Lord,  
by whom, and with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



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

Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, Donna 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 thy peace.*

*Mass Collegium Regale – Herbert Howells (1892-1983)*

## COMMUNION ANTHEM

**'Let all mortal flesh'**

*Edward Bairstow (1874-1946)*

Let all mortal flesh keep silence  
and stand with fear and trembling,  
and lift itself above all earthly thought.

For the King of kings and Lord of lords, Christ our God,  
cometh forth to be our oblation,  
and to be given for Food to the faithful.

Before Him come the choirs of angels  
with every principality and power;  
the Cherubim with many eyes, and wingèd Seraphim,  
who veil their faces as they shout exultingly the hymn:  
Alleluia!

## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.

*All kneel.*

Stir up, we beseech thee, O Lord,  
the wills of thy faithful people;  
that they, plenteously bringing forth the fruit of good works,  
may of thee be plenteously rewarded;  
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.**

*All stand.*

### THE CONCLUDING HYMN (352)

**Alleluia! sing to Jesus!  
His the sceptre, his the throne.  
Alleluia! His the triumph,  
his the victory alone.  
Hark! the songs of peaceful Zion  
thunder like a mighty flood.  
Jesus out of every nation  
hath redeemed us by his blood.**

**Alleluia! not as orphans  
are we left in sorrow now;  
Alleluia! He is near us,  
faith believes, nor questions how;  
Though the cloud from sight received him  
when the forty days were o'er  
shall our hearts forget his promise,  
'I am with you evermore'?**

**Alleluia! bread of heaven,  
here on earth our food and stay!  
Alleluia! here the sinful  
flee to thee from day to day.  
Intercessor, Friend of sinners,  
earth's Redeemer, plead for me.  
Where the songs of all the sinless  
sweep across the crystal sea.**

**Alleluia! King eternal,  
thee the Lord of lords we own;  
Alleluia! born of Mary,  
earth thy footstool,  
heaven thy throne.  
Thou within the veil hast entered,  
robed in flesh, our great High Priest.  
Thou on earth both Priest and Victim  
in the Eucharistic Feast.**

*Text: W. Chatterton Dix (1837-1898)*

*Music: 'Hyfrydol' by Richard Huw Pritchard (1811-1887)*

*All remain standing.*

**The Concluding Rite**

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## **THE BLESSING & THE DISMISSAL**

*The Celebrant says:*

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

Christ our exalted King  
pour upon you his abundant gifts  
and bring you to reign with him in glory;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.  
**Amen.**

*The Deacon says:*

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

*All remain standing as the Servers and Sacred Ministers depart.*

## **ORGAN VOLUNTARY**

*played by Jeremy Cole*

### **Fantasia and Toccata in D minor, op. 57**

*Charles Villiers Stanford (1852 – 1954)*

#### **NOTES ON THE READINGS**

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##### ***Jeremiah 23: 1-6***

From the first chapter we know that Jeremiah was either born or began his ministry in 627 BC. During his life, Babylonia succeeded Assyria as the dominant power in the Middle East. He was a witness to the return to worship of the Lord (instituted by the Judean king Josiah), and then (after Josiah's death in battle in 609), the return of many of the people to paganism. When Babylon captured Jerusalem in 587, Jeremiah emigrated to Egypt. God called him to be a prophet to Judah and surrounding nations, in the midst of these political and religious convulsions. In Chapters 21-22, Jeremiah has made prophecies about four of the five last kings of Judah. Three of these he considers bad, for siding with foreigners. Rather than predicting the fate of the last one, Zedekiah, God now speaks (through Jeremiah) about an ideal future king. God blames Judah's kings ("shepherds") for scattering his "sheep"; they will be punished "for your evil doings" (v. 2). But God will bring the people together again, to perfect safety, and will set good kings ("shepherds", v. 4) over them. Their state will be as God originally intended: in the first creation story, God commanded humans to "be fruitful and multiply" (v. 3). God makes a formal pronouncement ("the days are surely coming", v. 5) when God will "raise up" a godly "Branch" (shoot, descendant) of David's line who will be wise, just and godly, ruling over both "Judah" (v. 6) and "Israel". (Zedekiah is alluded to in a wordplay, the Hebrew for "righteousness" being tzidkenu.) Later prophets, in dark times of unfaithful kings, recalled this ideal rule and promised its realization in the future. This led to expecting a new era, when God would himself rule the faithful.

##### ***Colossians 1.11-20***

Colossae was a city in what is now southwestern Turkey. It had a flourishing wool and textile industry and a significant Jewish population. It seems that most Christians there were Gentile. Although long thought to be written by Paul, today this epistle is considered non-Pauline for a number of reasons. The most

compelling is that it emphasizes what God has already done for his people: Paul tells us what God is going to do in the future (although some argue that Paul shifted his viewpoint in later life.) It gives descriptions of false teachings which were being promulgated in the churches. Some scholars consider this evidence of later authorship. In the ancient world, writing in the name of a respected author was accepted and regarded as an honour. The author has heard of the trust in Christ his readers have because of their hope of eternal life. "This hope ... is bearing fruit and growing ... from the day you ... truly comprehended the grace of God" (his freely given gift of love expressed in Christ, vv. 5-6). So he prays for them that they may experience God's ways to the full, leading the ethical lives God expects, and growing in knowledge of him (v. 10). Faced with deviant teaching, may God make them "strong" (v. 11) and "prepared to endure everything". God (in Christ) has "rescued us" (v. 13) from the power of evil ("darkness") and moved us to Christ's realm, enabling us to share with others in the "inheritance" (v. 12, in being God's children).

Vv. 15-20 is a hymn about Christ ("He"); he is how we see (and access) God ("image"). Angelology was popular at the time; "thrones ..." (v. 16) were orders of angels; each was "created", had its origin "in him", and exists "for him"; any power they have is subordinate to Christ's. The whole of creation, both heavenly and earthly, were created "through him" (v. 16), with his participation. He is the "firstborn" (v. 18), the inheritor from the Father, of created-ness; he governs it and is the cohesive power of the universe (v. 17). He existed "before all things", before the first creative act. Greeks saw the "head" (v. 18) as the body's source of life and growth. Christ is this to the Church, and "head" of it in the modern sense. He is "the beginning", the nucleus of restoration of humanity to union with God, of the new created-ness. In his death ("blood of his cross", v. 20), resurrection, and ascension to the Father, he is the forerunner ("firstborn", v. 18) of our elevation to being with the Father, of our reconciliation with the Father (v. 20). Christians at Colossae tried to find ultimate power and truth in various deities, but in Christ all power and ultimate truth is present (v. 19).

### ***Luke 23: 33-43***

Three gospels in the New Testament offer similar portraits of the life of Jesus; Luke is the third of them. Its author, traditionally Luke the physician who accompanied Paul on some of his missionary journeys, draws on three sources: Mark (via Matthew), a collection of sayings (known as Q for *Quelle*, German for source) and his own source. It is a gospel that emphasizes God's love for the poor, the disadvantaged, minorities, outcasts, sinners and lepers. Women play a more prominent part than in the other gospels. Luke never uses Semitic words; this is one argument for thinking that he wrote primarily for Gentiles.

Jesus has been betrayed, arrested, mocked, beaten, and sentenced to death. He, Simon of Cyrene (carrying the crossbar), two criminals and a few police have walked to Calvary, "the place that is called The Skull" (v. 33). Jesus continues his ministry of giving forgiveness to those who have not heard the Good News (v. 34). The division of his clothing fulfills the prophecy in Psalm 22:18; to be deprived of one's clothing was to lose one's identity. (Biblical examples are prisoners, slaves,

prostitutes and damned people.) The mob contemplates what is happening, but the “leaders” (v. 35) taunt Jesus: they blaspheme against God. In accord with Psalm 69:21, a psalm of the innocently suffering godly one, Jesus is offered “sour wine” (v. 36) - to revive him, and to prolong his ordeal. Ironically, “Messiah of God, his chosen one” (v. 35) and “King of the Jews” (v. 38) are all true. Jesus refuses to subvert God’s plan by saving himself from a horrible death. A placard was placed around the criminal’s neck, bearing an “inscription” (v. 38) stating his crime. One criminal joins with the mob (v. 39) but the other responds positively to Jesus (vv. 40-41). For him there is salvation; Jesus pronounces him free of sin. Only a king can give pardon. (“Paradise”, v. 43, was the Jewish name for the temporary resting place of the godly dead.)

## NOTES ON THE MUSIC

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### **Mass Collegium Regale – Herbert Howells (1892 – 1983)**

Born in Gloucestershire, Howells learnt the organ in Gloucester Cathedral and went on to be a pupil at the Cathedral school – alongside Ivor Novello and Ivor Gurney. In 1912, following suit of Gurney, Howells went to study at the Royal College of Music where he thrived in the 'cosy family' atmosphere of the college. In 1920 he joined the staff of the Royal College of Music where he remained until 1979. Howells' unique contribution to the music of the Anglican Church began in earnest in 1944 when he won a bet (one guinea!) from the Dean of King's College, Cambridge which provided the College choir with a new setting of the Te Deum. Howells' Collegium Regale and the evening services for Gloucester and St. Paul's Cathedrals which followed it in 1946 and 1951 respectively remain the best known and most admired of the many settings of the Anglican liturgy written by Howells for particular choirs and buildings over the next thirty years.

### **Great Lord of Lords – Orlando Gibbons (1583 – 1625)**

Written in 1617 'for the King being in Scotland', Great Lord of Lords is a verse anthem in which a five-part chorus alternates with an alto soloist. The final Amen, sometimes sung on its own, sometimes at the end of the Collects or Evensong, or a final blessing, and is characterised by a scale that ascends through an octave and a tenth. The anthem's original text was of a personal nature and unsuitable for general church use. The words that are sung here were substituted in the nineteenth century at the request of Sir Frederick Gore Ouseley during the famous anti-ritualistic riots.

### **Let all mortal flesh – Edward Bairstow (1874 – 1946)**

Sir Edward Bairstow was an English organist and composer in the Anglican church music tradition. Notorious for his abruptness and bluntness, Bairstow did not always commend himself to others; asked whether he'd be willing to follow the example of his predecessor at York (Thomas Tertius Noble) and go to the United States, he replied that he would 'rather go to the devil'. Contentedly shielded in Yorkshire, where he was a close friend of the equally blunt Dr Moody (organist at Ripon Cathedral), he refused the offer to succeed Frederick Bridge at Westminster Abbey. Let all mortal flesh was published in 1925. It achieves its enigmatic effect at the beginning by using tenor and bass parts in octaves, followed by upper voices only at the words 'and lift itself above all earthly thought'. This high-pitched texture returns as the words 'the Cherubim with many eyes' ring out with a short, arpeggiated ostinato-figure in the bass part. The final dramatic alleluias lead to a restatement of the opening material with a dark choral accompaniment.

### **Fantasia and Toccata in D minor, op. 57 – Charles Villiers Stanford (1852 – 1954)**

Born to a well-off and highly musical family in Dublin, Stanford went to Cambridge University before studying music in Leipzig and Berlin. While still an undergraduate, he was appointed organist of Trinity College, Cambridge, and in 1882 aged twenty-nine, he was one of the founding professors at the Royal College



of Music. As a teacher, Stanford was sceptical about modernism, and based his instruction chiefly on classical principals as demonstrated in the music of Brahms. Among his pupils were Gustav Holst and Ralph Vaughan Williams. Stanford composed a substantial number of concert works, including seven symphonies, but his best-remembered pieces are his choral works for church performance. This Fantasia and Toccata for organ was composed in 1894 and clearly shows the influence and inspiration that German music, particularly Brahms and Mendelssohn, had on Stanford. Following the lyrical ending of the dramatic Fantasia, the pedals announce the theme for the Toccata and there begins an exciting roller-coaster ride in which the music tension builds continuously towards the magnificent conclusion.

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