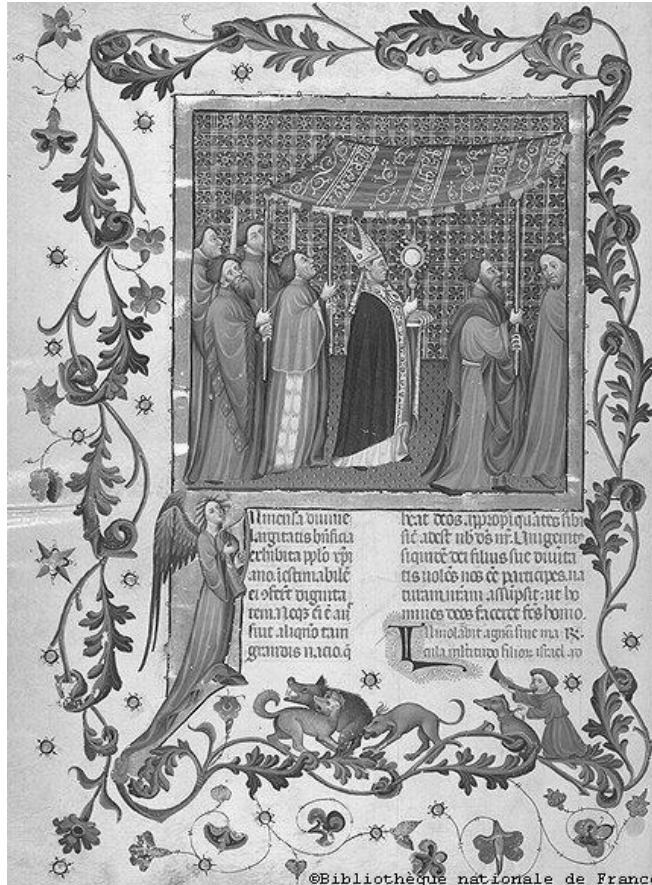




St Paul's Church, Knightsbridge
The Diocese of London



**The Solemn Eucharist
of Corpus Christi
and Solemn Te Deum
on the Sixtieth Anniversary of
The Coronation of H.M. The Queen**

2nd June 2013 at 11.00am

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:
Breviary of Martin of Aragon
Catalonia 15th Century*

Order of Service

The Introductory Rite

At 11.00am a bell is rung. The Servers and Sacred Ministers enter and process to cense the Altar. All stand to sing:

ENTRANCE HYMN

Lord, enthroned in heavenly splendour,
first-begotten from the dead.
Thou alone, our strong defender,
liftest up thy people's head.
Alleluia! Alleluia!
Jesus, true and living bread!

Here our humblest homage pay we,
here in loving reverence bow;
here for faith's discernment pray we,
lest we fail to know thee now.
Alleluia! Alleluia!
Thou art here, we ask not how.

Paschal Lamb, thine offering, finished
once for all when thou was slain,
in its fullness undiminished
shall for evermore remain.
Alleluia! Alleluia!
Cleansing souls from every stain.

Life-imparting heavenly Manna,
stricken Rock with streaming side,
heaven and earth with loud hosanna
worship thee, the Lamb who died.
Alleluia! Alleluia!
Risen, ascended, glorified!

*Words: George Hugh Bourne (1840-1925)
Music: 'St. Helen', George Martin (1844-1916)*

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:

Brothers and sisters in Christ,
as we gather at the Lord's table
we must recall the promises and warnings
given to us in the Scriptures.
Let us therefore examine ourselves and repent of our sins.

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.*

All stand for the intonation of the Gloria, then sit with the Celebrant.

The choir sings:

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.

Missa "Qual Donna" – Orlandus di Lassus (1532-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Lord Jesus Christ,
we thank thee that in this wonderful Sacrament
thou hast given us a memorial of thy Passion:
grant us so to reverence the sacred mysteries of thy Body and Blood that
we may always know within ourselves
and show forth in our lives the fruits of thy redemption;
who livest and reignest with the Father
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

All sit.

THE FIRST READING

The book of Genesis 14: 18-20

King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. He blessed him and said,
'Blessed be Abram by God Most High, maker of heaven and earth;
and blessed be God Most High, who has delivered your enemies into
your hand!'

And Abram gave him one-tenth of everything.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

I believed, and therefore will I speak; but I was sore troubled :
I said in my haste, All men are liars.

What reward shall I give unto the Lord :
for all the benefits that he hath done unto me?

I will receive the cup of salvation :
and call upon the Name of the Lord.

I will pay my vows now in the presence of all His people :
right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant :
I am thy servant, and the son of thine handmaid;
thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving :
and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people :
in the courts of the Lord's house,
even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm 116: 10-end

THE SECOND READING

The first letter of St Paul to the Corinthians 11: 23-26

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

At the end:

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

All stand.

THE GRADUAL HYMN

**Bread of heaven, on thee we feed,
for thy Flesh is meat indeed;
ever may our souls be fed
with this true and living Bread;
day by day with strength supplied
through the life of him who died.**

**Vine of heaven, thy Blood supplies
this blest Cup of sacrifice;
'tis thy wounds our healing give,
to thy cross we look and live:
Thou our life! oh let me be
grafted, rooted, built in thee.**

*Words: Archbishop William Maclagan (1826-1910)
Music: 'Bread of Heaven', Josiah Conder (1789-1855)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

We do not live by bread alone,
but by every word that comes from the mouth of God.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

John 6: 51-58

The Deacon says:

The Lord be with you

And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to John

Glory be to thee, O Lord.

Jesus said to the Jews, 'I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.' The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.'

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Alan Gyle

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.**

All remain standing.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer **Lord, graciously hear us.**

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
**accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.**
Amen.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

Jesus came and said to his disciples:
'Lo, I am with you always, to the close of the age.'

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

**Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for with blessing in his hand
Christ our God to earth descendeth,
our full homage to demand.**

**King of kings, yet born of Mary,
as of old on earth he stood,
Lord of lords, in human vesture,
in the Body and the Blood
he will give to all the faithful
his own self for heavenly food.**

**Rank on rank the host of heaven
spreads its vanguard on the way,
as the Light of Light descendeth
from the realms of endless day,
that the powers of hell may vanish
as the darkness clears away.**

**At his feet the six-winged seraph;
cherubim with sleepless eye,
veil their faces to the Presence,
as with ceaseless voice they cry,
"Alleluia, alleluia!
Alleluia, Lord Most High!"**

*Words: Liturgy of St James, tr. Gerard Moutrie (1829-85)
Music: 'Picardy' French carol, prob. 17th cent., found in Tiersot's Méloides Paris 1887*

The choir sings:

THE OFFERTORY ANTHEM

ANTHEM

O Lord make thy servant, Elizabeth our Queen
William Byrd (1539-1623)

O Lord, make thy servant Elizabeth our Queen to rejoice in thy strength: give her her heart's desire, and deny not the request of her lips; but prevent her with thine everlasting blessing, and give her a long life, even for ever and ever. Amen.

Psalm 21. 1-4 adapted.

*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:

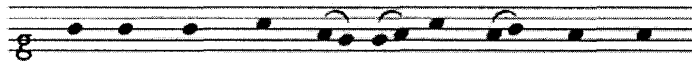
All respond:



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.

And now we give thee thanks because,
having loved his own who were in the world, he loved them to the end;
and on the night before he suffered,
sitting at table with his disciples, he instituted these holy mysteries,
that we, redeemed by his death
and restored to life by his resurrection,
might be partakers of his divine nature.

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.*

Missa "Qual Donna" – Orlandus di Lassus (1532-1594)

The prayer continues:

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

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

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

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

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

Great is the mystery of faith:

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

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

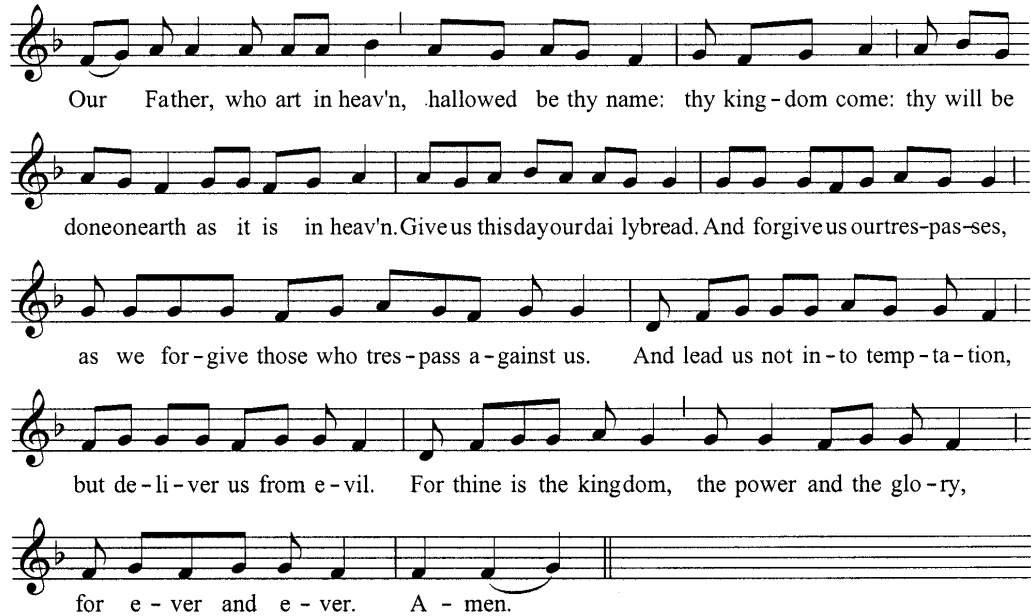
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

Though we are many, we are one body,

because we all share in one bread.

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

The choir sings:

AGNUS DEI

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.

Missa "Qual Donna" – Orlandus di Lassus (1532-1594)

COMMUNION ANTHEM

O sacrum convivium

Tomás Luis de Victoria (1548-1611)

*O sacrum convivium in quo sumitur;
reolitur memoria passionis eius, mens impletur
gratia; et futurae gloriae nobis pignus datur.*

*O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.*

Text: Antiphon to the Magnificat for Corpus Christi (words by Thomas Aquinas)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

All praise be to thee, our God and Father,
for that thou hast fed us with the bread of heaven
and hast quenched our thirst from the true vine:
grant that we, being grafted into Christ,
may grow together in unity
and be partakers of his heavenly feast;
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 Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

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

The Deacon says:

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

THE CONCLUDING HYMN

Sweet Sacrament divine,
hid in thine earthly home;
lo! round thy lowly shrine,
with suppliant hearts we come;
Jesu, to thee our voice we raise
in songs of love and heartfelt praise:
sweet Sacrament divine,
sweet Sacrament divine.

Sweet Sacrament of peace,
dear home of every heart,
where restless yearnings cease,
and sorrows all depart.
there in thine ear all trustfully
we tell our tale of misery:
sweet Sacrament of peace,
sweet Sacrament of peace.

Sweet Sacrament divine,
Earth's light and jubilee,
in thy far depths doth shine
the Godhead's majesty;
sweet light, so shine on us, we pray
that earthly joys may fade away:
sweet Sacrament divine,
sweet Sacrament divine.

Words: Francis Stanfield (1835-1914)

Music: 'Divine Mysteries' by P. Stanfield (1835-1924)

**A Thanksgiving for the Diamond Jubilee
of the Coronation of Her Majesty The Queen**

All remain standing.

The Vicar says:

We praise Almighty God that he has been pleased to set upon the throne of this realm our Sovereign Lady Queen Elizabeth II, and on this sixtieth anniversary of her coronation we pray for her. We ask that under her we may lead a godly and holy life in all happiness, peace and prosperity.

Let us pray.

All remain standing.

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen ELIZABETH; and so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will, and walk in thy way. Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

Words from The Book of Common Prayer

Incense is blessed. All remain standing as the choir leads the praise of God:

TE DEUM LAUDAMUS
Collegium Regale
Herbert Howells (1892-1983)

We praise thee, O God : we acknowledge thee to be the Lord.
All the earth doth worship thee : the Father everlasting.
To thee all Angels cry aloud : the Heavens, and all the Powers therein.
To thee Cherubim and Seraphim : continually do cry,
Holy, Holy, Holy : Lord God of Sabaoth;
Heaven and earth are full of the Majesty, of thy glory.

The glorious company of the Apostles : praise thee.
The goodly fellowship of the Prophets : praise thee.
The noble army of Martyrs : praise thee.
The holy Church throughout all the world :
 doth acknowledge thee;
The Father : of an infinite Majesty;
Thine honourable, true : and only Son;
Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.
When thou tookest upon thee to deliver man :
 thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death :
 thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants :
 whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people :
 and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee;
And we worship thy Name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us :
 as our trust is in thee.
O Lord, in thee have I trusted :
 let me never be confounded.

THE NATIONAL ANTHEM

God save our gracious Queen,
long live our noble Queen,
God save The Queen!
Send her victorious,
happy and glorious,
long to reign over us,
God save The Queen!

Thy choicest gifts in store
on her be pleased to pour,
long may she reign:
may she defend our laws,
and ever give us cause
to sing with heart and voice
God save The Queen!

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

Imperial March

Edward Elgar (1857 –1934)



THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

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

NOTES ON THE READINGS

Genesis 14: 18-20

Melchizedek is spoken of as a king of Salem, supposed to be the place afterwards called Jerusalem, and it is generally thought that he was only a man. The words of the apostle, Hebrews 7:3, state only, that the sacred history has said nothing of his ancestors. The silence of the Scriptures on this, is to raise our thoughts to Him, whose generation cannot be declared. Bread and wine were suitable refreshment for the weary followers of Abram; and it is remarkable that Christ appointed the same as the memorials of his body and blood, which are meat and drink indeed to the soul. Melchizedek blessed Abram from God. He blessed God from Abram. We ought to give thanks for other's mercies as for our own. Jesus Christ, our great High Priest, is the Mediator both of our prayers and praises, and not only offers up ours, but his own for us. Abram gave him the tenth of the spoils, Hebrews 7:4. When we have received some great mercy from God, it is very fit we should express our thankfulness by some special act of pious charity. Jesus Christ, our great Melchizedek, is to have homage done him, and to be humbly acknowledged as our King and Priest; not only the tithe of all, but all we have, must be given up to him.

Psalm 116:1,12-19

The psalmist tells the congregation why he loves God: "he has heard my voice". Because God helped him in his time of "distress and anguish" (v. 3, serious illness), he will "call on him" (v. 2) for the rest of his life. He was near death; he felt life slipping away. ("Sheol", v. 3, was the place of the dead. People believed that it ensnared those gravely ill.) When he called on God for help (v. 4), God "delivered ... [him] from [near] death" (v. 8). (Vv. 5-6 are a lesson for those present: God cares for the "simple", those who are direct, rather than devious, with him.) Even when afflicted, he kept his faith in God (v. 10). He now walks "before the LORD" (v. 9, follows God's ways). How can he pay back God for saving him? (v. 12) He will make a drink-offering in the Temple for his deliverance and "call on the name of the LORD" (v. 13) in thanksgiving, in the presence of the worshipping community (v. 14). God almost always preserves the lives of the faithful (v. 15). He sees his status with God as being like a "child of your serving girl" (v. 16, one in perpetual servitude) but God makes him a free man ("loosed my bonds"). The "house of the LORD" (v. 19) is the Temple.

1 Corinthians 11:23-26

Corinth was a major port which also commanded the land route from the Peloponnesus peninsula to central Greece. An industrial and ship-building centre, it was also a centre for the arts. Its inhabitants came from far and wide. In this epistle, Paul answers two letters he has received concerning lack of harmony and internal strife in the Corinthian church, a church he had founded. Paul wrote this letter from Ephesus (now in Turkey), probably in 57 AD. It seems that the Eucharist was celebrated at Corinth as part of a communal meal, and that there were problems when the church gathered for "the Lord's supper" (v. 20), the supper in honour of Christ. The wealthy were expected to share with the poor, but they did not, so the poor went "hungry" (v. 21). This showed a lack of love, at a love-feast. Paul warns the Corinthians: this meal should celebrate the loving unity of God's people. In this context, he gives us the earliest description of the central acts of the service (vv. 23-25). He has told them what has been handed down to him orally, or that he has heard "from the Lord". "Remembrance" harks back to Exodus 12:14: Passover "shall be a day of remembrance for you". Paul has written of "our paschal [passover] lamb, Christ" (5:7). The cup is "the new covenant" (v. 25) in which all sins are forgiven and all know God personally. It began with Christ's death ("in my blood"). Wine was not drunk daily, hence "Do this, as often as you drink it". In celebrating, we "proclaim" (v. 26) the fact and significance of the crucifixion, and are to continue to do so until Christ comes again. But sharing in the Eucharist when you are not in a loving relationship with Christ and with other members of the community will make you "answerable" (v. 27) for his death: you will be held to be one of those responsible for his crucifixion. So prepare for the Lord's supper by self-examination leading to reconciliation with others (v. 28).

John 6:51-58

In 20:30-31, John tells us the purpose of the book: that we may believe in Jesus as Christ or Messiah. Thus far, Jesus has emphasized belief in him as divine and as living bread. But now he speaks of a

reality. For John, the context is the Church. In v. 51, Jesus says: “the living bread ... that I will give for the life of the world is my flesh”; “whoever eats of this flesh will live forever”. This is how God will save the world: see 3:16-17. Jesus became flesh (1:14), i.e. assumed complete human nature. He offered himself to God in death, thus giving life, available to all. “The Jews” (v. 52, possibly some Jewish Christians) take him literally; that to eat someone’s flesh was a Semitic figure of speech for to slander did not make Jesus’ statement easier to understand!

Then v. 53: the only way to salvation (“life”) is through “eat[ing] the flesh ... and drink[ing] his blood”, i.e. just believing in Christ is insufficient. Sharing in the Eucharist provides “eternal life” (v. 54) and resurrection – to union with God. Why? Because it requires faith, trust, that the flesh and the blood are “true” (v. 55), real – the ultimate reality. It is through sharing in the Eucharist that we are joined to Christ. Note the word “abide” (v. 56): it involves remaining in a relationship. Believers dwell in Christ, and he in them, through participating in the Eucharist. Then v. 58: both the Eucharist (Christ) and manna “came down from heaven”, but while manna nourished for a finite time, sharing in the Eucharist is the key to surviving the judgement at the end of time.

NOTES ON THE MUSIC

O Lord, make thy servant Elizabeth – William Byrd (1540 – 1623)

Using the text from Psalm 21, William Byrd’s six-voice anthem **O Lord, make thy servant Elizabeth** was most likely composed as part of an effort to secure his appointment with the Royal chapel in London, or during the years shortly following his successful appointment of this post in 1570. The direct homage to Queen Elizabeth is far more than just vague rhetorical expression, while the actual music which the text is set is of densely contrapuntal material. The setting is not long, but the listener gets the sense that Byrd is putting a real test on his contrapuntal-writing skills. As expected, the final Amen is set as one long plagal (‘Amen’) cadence; gloriously juxtaposing a sustained tonic pedal in the soprano with extremely melismatic arch-shapes in the other four voices.

Imperial March – Edward Elgar (1857 – 1934)

In the 1890s, Elgar was already making a name for himself in England and was asked for a musical contribution to the upcoming Diamond Jubilee of Queen Victoria. In 1897 he responded with this **Imperial March**. Here, Elgar put something of his own fingerprint on the traditional British ceremonial march. After a restrained, deliberately paced first theme, the striking second theme offers a radical departure. Highly percussive and rhythmic, it borders on what Victorian standards would have deemed excessive and even barbaric. This music, however, is adjoined by a more restrained trio in Elgar’s engaging childlike mode. With the reprise of the opening, the bold second theme is worked into the coda. Elgar introduced just the right amount of daring in the march, still staying within the bounds of dignity; the work met with acclaim and paved the way to future knighthood for its composer.

Missa "Qual Donna" – Orlandus di Lassus (1532 – 1594)

Orlande de Lassus was a Franco-Flemish composer from the late Renaissance era, and is considered to be one of the three most famous and influential composers of polyphony in Europe in the 16th century (the other two being Palestrina and Victoria). 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. His contemporaries did not hesitate to take their inspiration his works, and he himself also seized upon models that he ‘borrowed’ from some of the most well-known pieces of the time, such as the five-voice madrigal by Cipriano de Rore which is the basis for Lassus’ **Missa Qual Dona**. Lassus introduces textural changes during different movements of the mass – unusual

for this era. The Kyrie begins with very light textures, growing heavier and with more complex polyphony and energy as it progresses. The Gloria also begins very lightly, with imitation plainsong, followed by short phrases exchanged between soprano and bass lines that provide a strong and obvious contrast. The Sanctus also relies on contrast; each section opening with suspensions and light textures, then bursting into exuberance with the 'Hosanna', while the Agnus Dei is somewhat mechanical, Lassus still displayed his craftsmanship in it, if not his highest creativity.

O Sacrum convivium – Tomás Luis de Victoria (1548 – 1611)

Victoria, the 'Spanish Palestrina' was an accomplished organist and singer, as well as composer, and held a number of chapel master positions before being appointed 'Maestro di Capella' at the Basilica St. Apollinare Italy, in 1575. In the preceding year, he became an ordained Priest. He is the most significant Spanish composer of the Counter-Reformation and is one of the best-regarded composers of sacred music in the late-Renaissance era. Victoria's music reflected his complex character – expressing religion and Spanish mysticism through melodic motifs and joyful inventions. His 1572 motet **O Sacrum Convivium** is a sonorous, brightly hued setting which emulates the effect of a double choir in many passages – by answering the treble voices with the lower voices in alternation. *O Sacrum Convivium* is a Latin prose text honouring the Blessed Sacrament. It was included in the Latin Catholic liturgy as an antiphon on the feast of Corpus Christi.

Te Deum – Herbert Howells (1892 – 1983)

Howell's 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 and Jubilate – composed a year before the famous commission for the Magnificat and Nunc Dimittis in 1945. Unlike his usually mournful and reflective character, his **Te Deum** and Jubilate present a much more positive manner. The Te Deum opens with broad unison melodies, supported by the organ's almost modal accompaniment. The continuation of the different Christological images and final petitions continue the musical momentum by shifting into new harmonic areas, a capella (unaccompanied) writing, and a return to unison and gentle contrapuntal textures that build to a thunderous statement of faith.

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