

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist The Third Sunday of Advent

Gaudete Sunday

14th December 2014
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'.

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:

*St. John the Baptist with the Scribes and Pharisees
Bartolome Esteban Murillo c.1665*

Order of Service

The Introductory Rite

The Choir, Servers and Sacred Ministers enter from the West doors and process to cense the High Altar. All stand:



Drop down ye heavens from above,
and let the skies pour down righteousness.

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

Be not wroth very sore, O Lord, neither remember iniquity for ever:
thy holy cities are a wilderness; Sion is a wilderness, Jerusalem a
desolation: our holy and our beautiful house, where our fathers
praised thee.

Drop down...

Ye are my witnesses, saith the Lord, and my servant whom I have
chosen: that ye may know me and believe me: I, even I, am the Lord,
and beside me is no Saviour: and there is none that can deliver out of
my hand.

Drop down...

Comfort ye, comfort ye my people; my salvation shall not tarry: I have
blotted out as a thick cloud thy transgressions: fear not, for I will save
thee: for I am the Lord thy God, the holy one of Israel, thy redeemer.

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

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.

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you
and with thy spirit.

THE PRAYERS OF PENITENCE AND KYRIE ELEISON

The Deacon says:

When the Lord comes,
he will bring to light those things now hidden in darkness,
and will disclose the purposes of the heart.
Therefore in the light of Christ let us confess our sins.

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

**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 Choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

Mass for Four Voices – William Byrd (c.1540-1623)

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.

All stand.

THE COLLECT

Let us pray.

O Lord Jesus Christ,
who at thy first coming didst send thy messenger
to prepare thy way before thee:
grant that the ministers and stewards of thy
mysteries may likewise so prepare and make ready
thy way by turning the hearts of the disobedient to
the wisdom of the just, that at thy second coming to
judge the world we may be found an acceptable
people in thy sight; who livest and reignest with the
Father and the Holy Spirit, one God, now and for
ever.
Amen.

The Liturgy of the Word

THE FIRST READING

Isaiah 61: 1-4, 8-end

A reading from the book of the prophet Isaiah

The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favour, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion— to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory.

They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them. Their descendants shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge that they are a people whom the Lord has blessed. I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

When the Lord turned again the captivity of Sion : then were we like unto them that dream.

Then was our mouth filled with laughter : and our tongue with joy.
Then said they among the heathen : The Lord hath done great things for them.

Yea, the Lord hath done great things for us already : whereof we rejoice.

Turn our captivity, O Lord : as the rivers in the south.

They that sow in tears : shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Psalm 126

THE SECOND READING

Thessalonians 5: 16-24

A reading from the first letter of St Paul to the Thessalonians.

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil.

May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**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 Bahnmaier (1774-1841)

Tr. Catherine Winkworth (1827-78)

Music: 'Orientis Partibus' French Medieval Melody in the Beauvais Manuscript

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Prepare the way of the Lord, make his paths straight:
and all flesh shall see the salvation of God.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light.

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,'" as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing.

John 1: 6-8, 19-28

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Nick Mercer
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.**

All remain standing.

THE PRAYERS OF INTERCESSION

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

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

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

For the departed, these words may be used:

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

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

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

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

In the tender mercy of our God,
the dayspring from on high shall break upon us,
to give light to those who dwell in darkness
and in the shadow of death
and to guide our feet into the way of peace.

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

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

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

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

THE COLLECTION HYMN

**On Jordan's bank the Baptist's cry
announces that the Lord is nigh;
awake and hearken, for he brings
glad tidings of the King of kings.**

**Then cleansed be every breast from sin;
make straight the way for God within,
prepare we in our hearts a home
where such a mighty Guest may come.**

**For thou art our salvation, Lord,
our refuge and our great reward;
without thy grace we waste away
like flowers that wither and decay.**

**To heal the sick stretch out thine hand,
and bid the fallen sinner stand;
shine forth and let thy light restore
earth's own true loveliness once more.**

**All praise, eternal Son, to thee,
whose advent doth thy people free;
whom with the Father we adore
and Holy Ghost for evermore.**

*Words: Charles Coffin, 1736;
trans. John Chandler, 1837
Music: Winchester New*

All sit.

The choir sings:

THE OFFERTORY MOTET

Benedictus (*from* The Short Service)
by Orlando Gibbons (1583-1625)

Blessed be the Lord God of Israel : for he hath visited
and redeemed his people;

And hath raised up a mighty salvation for us : in the
house of his servant David;

As he spake by the mouth of his holy Prophets :
which have been since the world began;

That we should be saved from our enemies : and
from the hand of all that hate us.

To perform the mercy promised to our forefathers :
and to remember his holy Covenant;

To perform the oath which he sware to our
forefather Abraham : that he would give us;

That we being delivered out of the hand of our
enemies : might serve him without fear;

In holiness and righteousness before him : all the
days of our life.

And thou, Child, shalt be called the Prophet of the
Highest : for thou shalt go before the face of the Lord
to prepare his ways;

To give knowledge of salvation unto his people : for
the remission of their sins,

Through the tender mercy of our God : whereby the
day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the
shadow of death : and to guide our feet into the way
of peace.

Glory be to the Father, and to the Son : and to the
Holy Ghost; As it was in the beginning, is now, and
ever shall be : world without end. Amen.

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:*



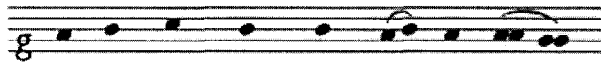
The Lord be with you *R.* and with thy spi-rit.



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 thou didst send him to redeem
us from sin and death and to make us inheritors of everlasting life;
that when he shall come again in power and great triumph to judge
the world, we may with joy behold his appearing, and in confidence
may stand before him.

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

The prayer continues:

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

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

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

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

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

Let us proclaim the mystery of faith.

All sing:

Christ has died.

Christ is risen.

Christ will come again.

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

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

Amen.

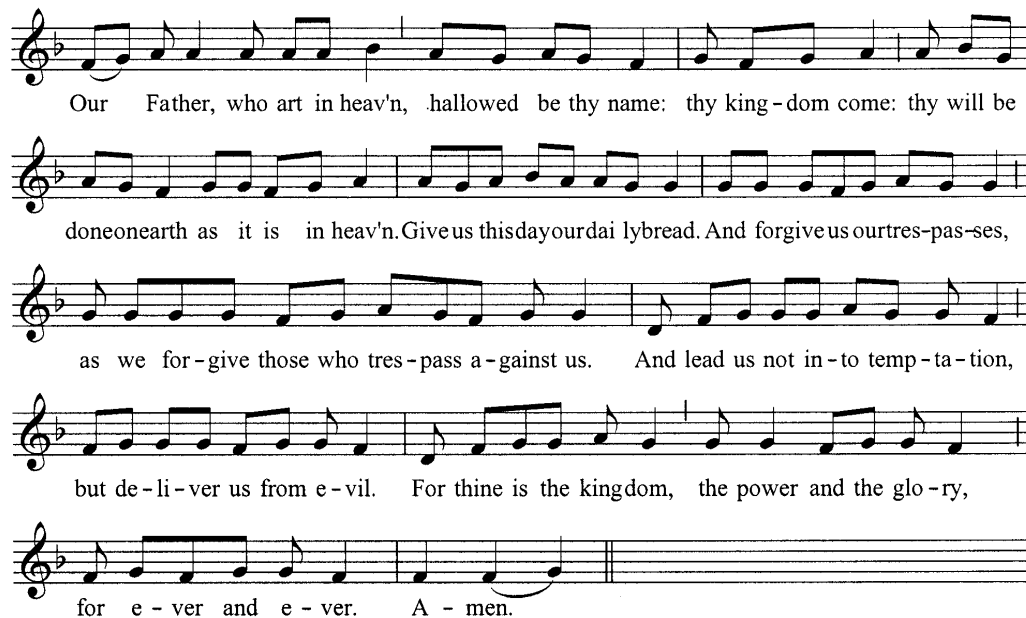
THE LORD'S PRAYER

All kneel.

The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

The choir sings:

AGNUS DEI

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

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

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

Mass for Four Voices – William Byrd (c.1540-1623)

COMMUNION ANTHEM

Im Advent (Op.79 No.5) by Felix Mendelssohn (1809-1847)

Lasset uns frohlocken, es nahet der Heiland, den Gott uns verheißen.
Der Name des Herrn sei gelobet in Ewigkeit. Halleluja!

In Advent

*Let us rejoice! The redeemer is coming, whom the Lord has promised.
The name of the Lord be praised for ever. Halleluja!*

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

We give thee thanks, O Lord, for these thy heavenly gifts;
kindle in us the fire of thy Spirit that when our Saviour, Christ, shall
come again we may shine as lights before his face; who liveth and
reigneth now and for ever. **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

**Tell out, my soul, the greatness of the Lord!
Unnumbered blessings give my spirit voice;
tender to me the promise of his word;
in God my Saviour shall my heart rejoice.**

**Tell out, my soul, the greatness of his Name!
Make known his might, the deeds his arm has done;
his mercy sure, from age to age to same;
his holy Name - the Lord, the Mighty One.**

**Tell out, my soul, the greatness of his might!
Powers and dominions lay their glory by.
Proud hearts and stubborn wills are put to flight,
the hungry fed, the humble lifted high.**

**Tell out, my soul, the glories of his word!
Firm is his promise, and his mercy sure.
Tell out, my soul, the greatness of the Lord
to children's children and for evermore!**

*Words: Timothy Dudley-Smith (b. 1926)
Tune: 'Woodlands', Walter Greatorex (1877-1949)*

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

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

Christ, the Sun of Righteousness, shine upon you, scatter the darkness before your path, and make you ready to meet him when he comes 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 Simom Bland

Fantasia and Fugue in C minor (BWV 537)
Johann Sebastian Bach (1685 –1750)

NOTES ON THE READINGS

Isaiah 61:1-4,8-11

This passage was probably written after the people of Israel returned from Exile. It foretells the total salvation of God's people: bodily, spiritually, individually and socially. The prophet says that God has empowered him to act on God's behalf; God has "anointed" him, commissioned him to preach and to hear the Word of faith, to understand God's word, and to be strengthened in following it. (Vv. 1b-2 are Jesus' text when he preaches the good news in the synagogue in Nazareth: see Luke 4:18-19.) This is a message of rescue for God's people, in all ways. "The year of the Lord's favour" (v. 2) is mentioned in Leviticus 25:10: in a jubilee year, a year dedicated to God, one of liberty, all shall return home to their families. It is a year of rest in which the land produces without being sown. (The word translated as "vengeance" can be rendered as rescue.) In 60:21, God promises the people righteousness, oneness with God. Calling them "oaks of righteousness" here (v. 3) indicates the strength of their bond with him. They will show God's majesty and power ("glory"), as intermediaries ("priests", v. 6) between him and other nations.

Vv. 4-7 tell us that strangers, foreigners, from all nations will contribute to the restoration of righteousness on earth. They will be greatly ("double") blessed, and have eternal joy. The promises to Abraham made in Haran are finally to be fulfilled (v. 9). "They" (probably Israel, but possibly the foreigners too) will be rewarded ("recompense", v. 8); God's agreement with them will last for ever. In vv. 10-11, the prophet speaks as the renewed Jerusalem. All will rejoice because God has provided salvation and has healed their rift with God. Just as seeds grow into plants that can be seen, so God will cause people to be joined with him, to grow in him, and to praise him as an example for "all the nations".

1 Thessalonians 5:16-24

Paul is drawing toward the conclusion of his letter. He has just exhorted the Thessalonian Christians regarding their personal conduct and their relations within the community. Now he turns to spiritual matters. God's plan for them, realized in Christ, is to "rejoice always", to make their lives a continual prayer, a working in unison with God, and to be thankful to God for his freely-given gifts, whatever may happen to them (vv. 16-18).

Do not, he says in v. 19, suppress manifestations of the Holy Spirit as he works through members of the community; do not despise "the words of prophets" (v. 20), i.e. preaching inspired by God, words of consolation and warning spoken by members who receive messages from God, and predictions of future events, but be aware that there are true and false prophets; there are those who authentically speak God's word, but others who do not, who are false, "evil" (v. 22). Take care to discern, in the context of the community, all supposed manifestations of the Spirit ("test everything", v. 21).

Finally, in vv. 23-24, Paul prays that God, who brings peace (shalom) in the community now and promises eternal peace in his kingdom, may bring them into union with him ("sanctify"). Also, may every aspect of each one of them – their relationship to God ("spirit"), their personal vitality ("soul"), and their physical bodies – be found godly, worthy of the kingdom, when Christ comes

again. God, who calls them to the Christian way, in his fidelity will sanctify them and make them worthy of the kingdom.

John 1:6-8,19-28

John is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do, to a degree), but rather "...these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." John includes what he calls signs, stories of miracles, to help in this process.

In the opening verses of the book, the evangelist has told us, that the Word, the logos, (i.e. what God says, God in action, creating, revealing and redeeming) existed before all time. He is the force behind all that exists; he causes physical and spiritual life to be; life, goodness, light, overcomes all evil. Jesus, the "light" (v. 7), took on being human through God, and is a force for goodness, light, godliness, for all people.

Now he tells of John the baptizer, who is sent, commissioned by God, to point to Jesus, to "testify to the light" (v. 7). He is the lamp that illuminates the way, but Christ is the light (v. 8). When the religious authorities ("Jews", v. 19) send emissaries ("priests and Levites") to assess the authenticity of this religious figure, John tells them that he is neither of those whom they are expecting to come to earth: neither "the Messiah" (v. 20) nor the returned "Elijah" (v. 21). (Jews believed that one or both would establish a kingdom on earth free from Roman domination.) Neither is he "the prophet" who was expected (by some) to be instrumental in establishing the Messiah's kingdom. John says simply that he is the one who prepares "the way of the Lord" (v. 23), who announces the Messiah's coming, fulfilling Isaiah 40:3. Representatives of the Pharisees (who enforced traditional Jewish law and practice) ask in v. 25: why are you performing an official rite without official status? (Jews baptized proselytes at the time.) John tells them that the one to whom he points is already on earth (v. 27); he is so great that I am not even worthy to be his slave. Surprisingly, per v. 28, this occurred outside Israel.

NOTES ON THE MUSIC

Byrd - Mass for Four Voices

Byrd wrote perhaps his three most famous Mass settings - the Masses for three, four, and five voices - at the end of the 16th century. As Catholic Mass settings in England post-reformation, their publication and performance was shrouded in secrecy for fear of prosecution - few scores were produced, and even the publisher's name was kept secret (he was identified only by his initials). Byrd's intention was to provide music for persecuted to celebrate the Mass. Whilst not overtly expressive (in keeping with the music of the early to mid Renaissance), there are moments in this Mass of profound expression, such as in the Agnus Dei, where the final passage 'Dona nobis pacem' seems to implore God's aid towards the persecuted Catholic community ('nobis').

Gibbons – Benedictus (Short Service)

Orlando Gibbons was an English organist and composer in the 16th and early 17th century. He held positions at both the Chapel Royal and Westminster Abbey.

In post-reformation England, every effort was made to separate the country's newfound Protestant faith from its old Catholicism. One way in which this was done was to place emphasis on services such as Matins and Evensong over the Mass. This was reflected in the music that was composed. The Canticles of the Benedictus, the Magnificat, and the Nunc Dimitis take pride of place, and so Gibbons, in his 'Short service' produced polyphonic settings of all three.

Mendelssohn – Im Advent

Felix Mendelssohn was one of the preeminent composers of the early romantic era. His music, although largely conservative by the standards of the day, won the admiration of his contemporaries and audiences alike - the music was especially popular in Britain, and he toured here extensively. One of his life's works was the rediscovery and popularisation of the music of JS Bach which, before Mendelssohn's time, was largely unknown. Mendelssohn's own music was ignored for many years - he was Jewish and antisemitism was rife in the years proceeding his death.

Along with five others, this motet forms Mendelssohn's Op. 79 - a collection of six motets published in 1846. Whilst Wagner and other of his contemporaries were pushing boundaries of expression and social convention with their music, Mendelssohn's writing here seems less to look forward, but instead harks back to the Renaissance motets of Victoria and Palestrina.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR – *Luke Navin*

The Music & Musicians of St Paul's Knightsbridge

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Director (Stephen Farr) and Assistant Director of Music (Christian Wilson). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

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

THE BERKELEY

KNIGHTSBRIDGE LONDON

**PLEASE COME TO
THE PARISH CAROL SERVICE
ON WEDNESDAY 17th
DECEMBER 2014 AT 7:00PM**

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