



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Baptism of Christ

12th January 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'.

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:
The Baptism of Christ
Paris Bordone (1500-71)*

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN

Songs of thankfulness and praise,
Jesus, Lord, to thee we raise,
Manifested by the star
To the sages from afar;
Branch of royal David's stem
In thy birth at Bethlehem;
Anthems be to thee addressed,
God in man made manifest.

Manifest at Jordan's stream,
Prophet, Priest and King supreme;
And at Cana, wedding guest,
In thy Godhead manifest;
Manifest in power divine,
Changing water into wine;
Anthems be to thee addressed,
God in man made manifest.

Sun and moon shall darkened be,
Stars shall fall, the heavens shall flee;
Christ will then like lightning shine,
All will see his glorious sign;
All will then the trumpet hear,
All will see the Judge appear;
Thou by all wilt be confessed,
God in man made manifest.

Grant us grace to see thee, Lord,
Mirrored in thy holy Word;
May we imitate thee now,
And be pure, as pure art thou;
That we like to thee may be
At thy great Epiphany;
And may praise thee, ever blest,
God in man made manifest.

Christopher Wordsworth (1807-85)

Music: 'St Edmund' Charles Steggall (1826-1905)

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.**

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.

Missa Brevis in F, K192 – Wolfgang Amadeus Mozart (1756 – 1791)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Eternal Father,
who at the baptism of Jesus
didst reveal him to be thy Son,
anointing him with the Holy Spirit:
grant that we, being born again by water and the Spirit,
may be faithful to our calling as thine adopted children;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

The Liturgy of the Word

THE FIRST READING

The prophecy of Isaiah 42: 1-9

A reading from the book of the prophet Isaiah

Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him;
he will bring forth justice to the nations.
He will not cry or lift up his voice,
or make it heard in the street;
a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

Thus says God, the Lord,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:
I am the Lord, I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations, to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
I am the Lord, that is my name;
my glory I give to no other, nor my praise to idols.
See, the former things have come to pass,
and new things I now declare;
before they spring forth, I tell you of them.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**O thou who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.**

**There let it for thy glory burn
With inextinguishable blaze,
And trembling to its source return
In humble prayer and fervent praise.**

**Jesus, confirm my heart's desire
To work, and speak, and think for thee;
Still let me guard the holy fire
And still stir up the gift in me.**

**Ready for all thy perfect will,
My acts of faith and love repeat,
Till death thy endless mercies seal,
And make the sacrifice complete.**

Text: Charles Wesley (1707-88)

Music: 'Hereford', Samuel Wesley (1810-76)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Christ was revealed in flesh, proclaimed among the nations
and believed in throughout the world.

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 Matthew.

Glory be to thee, O Lord.

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, 'I need to be baptized by you, and do you come to me?' But Jesus answered him, 'Let it be so now; for it is proper for us in this way to fulfil all righteousness.' Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'

Matthew 3: 13-end

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Andrew Sloane

Associate Vicar

THE PRESENTATION OF THE CANDIDATES

Paula Kaplan and her sponsor, and William and Cerian Walsh with their daughter Petra and her godparents, stand before the platform facing the celebrant.

The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.
In baptism the Lord is adding to our number those whom he is calling.
People of God, will you welcome these candidates and uphold them in their new life in Christ?

With the help of God, we will.

To Paula, he says:

Paula, do you wish to be baptized?

She replies: I do.

The Celebrant then says to Petra's parents and godparents:

Parents and godparents, the Church receives this child with joy. Today we are trusting God for her growth in faith. Will you pray for her, draw her by your example into the community of faith and walk with her in the way of Christ?

With the help of God, we will.

In baptism this child begins her journey in faith.

You speak for her today. Will you care for her, and help her to take her place within the life and worship of Christ's Church?

With the help of God, we will.

THE DECISION

To Paula and to the parents and the godparents, the Celebrant says:

Those who come for baptism and those who bring children to be baptized must affirm their allegiance to Christ and their rejection of all that is evil.

Therefore I ask these questions:

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?
I repent of my sins.

Do you renounce evil?
I renounce evil.

THE SIGNING WITH THE CROSS

Christ claims you for his own. Receive the sign of his cross.
Do not be ashamed to confess the faith of Christ crucified.
Fight valiantly as a disciple of Christ against sin, the world and the devil,
and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory, and lead you in the light and
obedience of Christ. **Amen.**

*The Servers and Sacred Ministers, candidates, parents and godparents move to
the font.*

THE PRAYER OVER THE WATER

The Celebrant stands before the water of baptism and says:

Praise God who made heaven and earth,
who keeps his promise for ever.
Let us give thanks to the Lord our God.
It is right to give thanks and praise.

We thank thee, almighty God, for the gift of water to sustain, refresh and
cleanse all life. Over water the Holy Spirit moved in the beginning of
creation. Through water thou didst lead the children of Israel from slavery
in Egypt to freedom in the promised land. In water thy Son, Jesus,
received the baptism of John and was anointed by the Holy Spirit as the
Messiah, the Christ, to lead us from the death of sin to newness of life.

We thank thee, Father, for the water of baptism. In it we are buried with
Christ in his death. By it we share in his resurrection. Through it we are
reborn by the Holy Spirit. Therefore, in joyful obedience to thy Son, we
baptize into his fellowship those who are brought to him in faith. Now
sanctify this water that, by the power of thy Holy Spirit, they may be
cleansed from sin and born again.

Renewed in thy image, may they walk by the light of faith and continue
for ever in the risen life of Jesus Christ, our Lord; to whom with thee and
the Holy Spirit be all honour and glory, now and for ever. **Amen.**

THE PROFESSION OF FAITH

Brothers and sisters,
I ask you to profess the Faith of the Church.

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?
I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?
I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?
I believe and trust in him.

This is the Faith of the Church.
This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.

THE BAPTISM

The Celebrant baptizes each candidate, saying:

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

THE ANOINTING WITH CHRISM

The Celebrant anoints each candidate with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.
Amen.

THE GIVING OF A LIGHTED CANDLE

Receive this light. This is to show that you have passed from darkness to light. **Shine as a light in the world to the glory of God the Father.**

The Servers and Sacred Ministers return to the platform. The congregation is blessed with the Baptismal water. All return to their places.

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 BANNS OF MARRIAGE & THE NOTICES

THE PEACE

The Celebrant says:

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

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

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;
Come then and hearken, for he brings
Glad tidings from the King of kings.**

**Then cleansed be every Christian breast,
And furnished for so great a guest!
Yea, let us each our hearts prepare
For Christ to come and enter there.**

**For thou art our salvation, Lord,
Our refuge and our great reward;
Without thy grace our souls must fade,
And wither like a flower decayed.**

**Stretch forth thine hand to heal our sore,
And make us rise, to fall no more;
Once more upon thy people shine,
And fill the world with love divine.**

**All praise, eternal Son, to thee
Whose advent sets thy people free,
Whom, with the Father, we adore,
And Spirit blest, for evermore. Amen.**

Words: Charles Coffin (1676-1749)

Music: 'Winchester New', adapted from a chorale

All sit.

THE OFFERTORY ANTHEM

We wait for thy loving kindness
William McKie (1901–1984)

We wait for thy loving kindness, O God: in the midst of thy temple.
Alleluya.
O God, according to thy Name, so is thy praise unto the world's end.
Thy right hand is full of righteousness: Alleluya.
We wait for thy loving kindness, O God: in the midst of thy temple.
O Lord send us now prosperity. Amen.

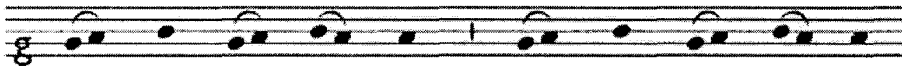
*Text compiled by the Rev'd C.M. Armitage,
sometime Precentor of Westminster*

*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:



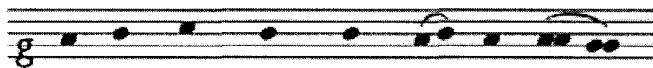
The Lord be with you *R.* and with thy spi-rit.



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, in the incarnation of the Word,
a new light has dawned upon the world,
that all the nations may be brought out of darkness
to see the radiance of thy glory.

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 Brevis in F, K192 – Wolfgang Amadeus Mozart (1756 – 1791)

The prayer continues:

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

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

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

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

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

Let us proclaim the mystery of faith:

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

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

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

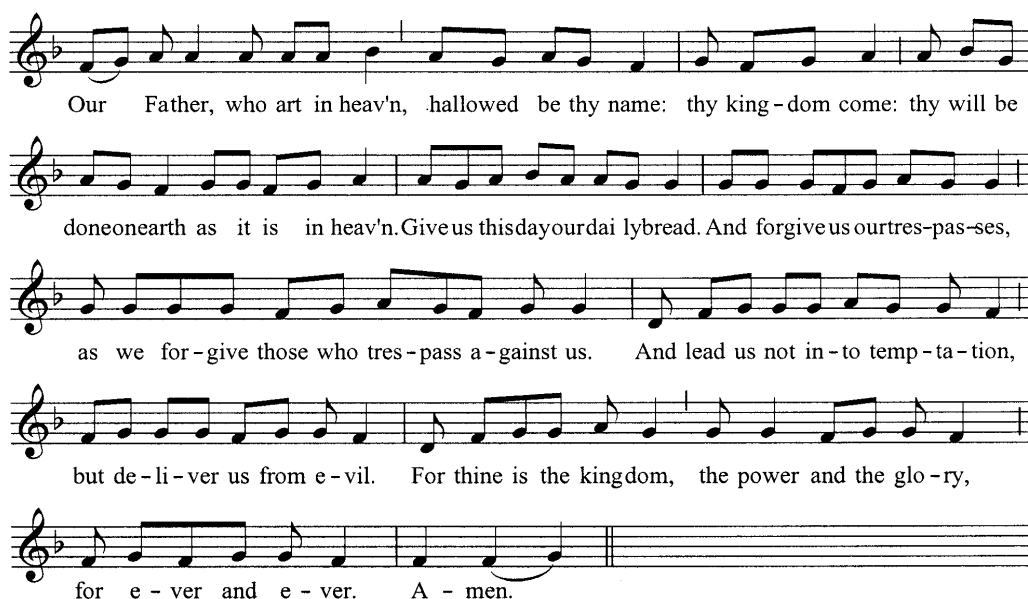
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

AGNUS DEI

The choir sings:

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

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

Missa Brevis in F, K192 – Wolfgang Amadeus Mozart (1756 – 1791)

COMMUNION ANTHEM

Tantum ergo

Déodat de Séverac (1872 – 1921)

Tantum ergo sacramentum
veneremur cernui,
et antiquum documentum
novo cedat ritui;
praestet fides supplementum
sensuum defectui.

Genitori Genitoque
laus et iubilatio,
salus, honor, virtus quoque
sit et benedictio;
procedenti ab utroque
compar sit laudatio. Amen.

*Therefore so great a Sacrament
Let us fall down and worship,
And let the old law
Give way to a new rite,
And let faith stand forward
To make good the defects of sense.*

*To the Father and the Son
Be praise and joy,
Health, honour and virtue
And blessing,
And to him proceeding from both
Be equal praise. Amen.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

O Lord of all time and eternity, who in the baptism of Jesus thy beloved Son didst open the heavens and didst reveal thyself as Father:
by the power of thy Spirit make perfect the heavenly work of our rebirth through the waters of the new creation; 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

**O Jesus, I have promised to serve Thee to the end;
Be Thou forever near me, my Master and my Friend;
I shall not fear the battle if Thou art by my side,
Nor wander from the pathway if Thou wilt be my Guide.**

**O let me hear Thee speaking in accents clear and still,
Above the storms of passion, the murmurs of self will.
O speak to reassure me, to hasten or control;
O speak, and make me listen, Thou Guardian of my soul.**

**O Jesus, Thou hast promised to all who follow Thee
That where Thou art in glory there shall Thy servant be.
And Jesus, I have promised to serve Thee to the end;
O give me grace to follow, my Master and my Friend.**

**O let me see Thy footprints, and in them plant mine own;
My hope to follow duly is in Thy strength alone.
O guide me, call me, draw me, uphold me to the end;
And then in Heaven receive me, my Saviour and my Friend.**

*Words: John Ernest Bode (1816-1874)
Music: 'Wolvercote' by William H. Ferguson (1874-1950)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

May God the Holy Spirit,
who came upon the beloved Son
at his baptism in the river Jordan,
pour out his gifts on you
who have come to the waters of new birth:
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

Postlude in G major

Sir Charles Villiers Stanford (1852-1924)

NOTES ON THE READINGS

Isaiah 42:1-9

In 41:1, God speaks to Israelites scattered around the Mediterranean (“coastlands”, also in 42:4) in courtroom language, calling them together “for judgement”. God has “roused a victor from the east” (41:2, Cyrus) to serve him by conquering nations. God has acted in the past (“first”, 41:4) and will prophesy a coming revelation of himself (“last”). Other nations, and the gods they choose, are powerless, for they seek “courage” in what humans make (41:5-7). God demands: “set forth your case” (41:21): prove that you can foretell the future based on the past (“former things”, 41:22)! They cannot (41:28), but God can.

42:1-4 is one of four Servant Songs, poems about God’s special agent who will fulfill his purpose for the faithful community; though innocent, he will suffer for his people. People of other nations choose their gods, but God will select his “servant”, his “chosen”; he has anointed this person (or Israel) with his “spirit”. When the agent comes, he will be unobtrusive and quiet (42:2, unlike Cyrus), gentle, respectful of others, and patient (v. 3). He will “bring forth justice”, i.e. take legal decisions ratifying and executing God’s will. He will not fail (“faint”, 42:4) nor be discouraged (“crushed”) until he has achieved God’s purposes; he will win over people to God’s ways (“teaching”). He will continue to do what God did in the past (42:5): he, the creator, is the source of life for his people (as he was in Adam); he will give his “spirit” to those who follow him. God called Israel as his people, led and “kept” (42:6, Revised English Bible: “formed”, as he *formed* Adam) them, and swore a pact with them. They are to bring enlightenment to others (“as ... a light to the nations”, 42:6), to set them free. 42:8-9 returns to the courtroom: God’s name is *Yahweh* (“the Lord”); he alone is God. Having seen his integrity in his acts in the past, his people can be sure that the “new things” he announces will indeed happen. He will bring his integrity to all (42:1).

Matthew 3:13-17

John the Baptist has appeared, calling people to repentance, to turning back to God’s ways, to the way of life to which Israel committed herself at Sinai. He tells of the nearness of God’s kingdom, the time of complete fulfilment of God’s promises to humans. A new era, in which God rules, is almost here! John seeks to dissuade Jesus from seeking baptism but (in words that we do not fully understand) Jesus insists: for the present, being baptised by you is to perfectly fulfill the Father’s will. In being baptised, Jesus joins the community now walking in God’s ways. His baptism shows his continuity with God’s will seen in the Old Testament:

- the coming of the “Spirit of God” (v. 16), an Old Testament term, shows he is the Messiah;
- the words spoken by the heavenly “voice” (v. 17) are much like Isaiah 42:1: Jesus is the agent of God who will suffer for others – not the kind of Messiah people expected.
- “Beloved” is not sentiment; rather it indicates God’s will. The “voice” (v. 17) says three things:
 - Jesus really is God’s “Son”;
 - he is chosen for ministry to God’s people, and
 - God approves his coming for baptism and his joining with his people in preparing for the coming crisis.

NOTES ON THE MUSIC

Missa Brevis in F, K192 – Wolfgang Amadeus Mozart (1756 – 1791)

Born into a musical family in Salzburg, Mozart was a child prodigy and was a capable pianist, violinist and composer by the time he was five. What started off as a game with his father (Leopold), Wolfgang learnt piano pieces from memory, and at a very young age, he was composing little pieces – playing them to his father who wrote them down. At the age of 17, Mozart was betrothed as a court musician in Salzburg, but grew impatient so he travelled in search of better work – composing copiously along the way. Mozart composed over 600 works: including many symphonies, concertos, operas, chamber pieces and choral and sacred works. He composed nineteen masses, the third being the *Missa Brevis* in F major. Written when he was a teenager, this mass highlights Mozart's ability to write music for the church that was not significantly different in style to the music of the court or the opera house. This mass is known as the 'Little Credo Mass' because of the repeated interjections of the short 'Credo' theme throughout – a five-note motif which Mozart many years later would use as the main theme of the last movement of his final symphony, the 'Jupiter Symphony'.

We wait for thy loving kindness – William McKie (1901 – 1984)

Sir William Neil McKie was an Australian organist, conductor and composer. He became Organist and Master of the Choristers at Westminster Abbey from 1941 to 1963, and most notably directed the music for the marriage of Princess Elizabeth in 1947, and later her coronation in 1953. After studying in Melbourne, McKie came to England where he gained BMus and MA degrees from the Royal College of Music and from Worcester College, Oxford. His most famous work, the anthem *We wait for thy loving kindness, O God*, was written in 1947 for the marriage of HRH The Princess and Lieutenant Philip Mountbatten. The King instructed that the marriage ceremony should not last more than fifty-five minutes, and that it was to be a simple service, not a state occasion. McKie's response to these wishes is heard in the simplicity of this anthem. The organ gives the notes to the tenor, which appears to mimic Gregorian-chant, followed by the full choir which grows outwards from this single line. This anthem is very broad, with chordal organ accompaniment which sometimes leaves the choir to sing a capella (unaccompanied). Half way through the anthem, the tenor begins again with the Gregorian-chant style line, leading into the choir's final *Amens*.

Tantum ergo – Déodat de Séverac (1872 – 1921)

De Séverac was a French composer who was heavily influenced by the musical tradition of his native Languedoc (southern France). He is known for his vocal and choral music, including settings of verse in Provençal (the historical music of Languedoc), and in Catalan. He later left his home town, to study in Paris with d'Indy. Written in 1920, for four voice parts, this *Tantum ergo* motet reflects the stereotypical, early nineteen-hundreds sacred anthem that are still used in church services today. A contemporary of Debussy, Faure and Ravel, de Séverac ranks perhaps only marginally below this distinguished group. He was, for some time, assessed a second-rate composer largely because of his decision to leave Paris – and its influences – a move seen by many as a step backward, revealing the composer to be a provincial-minded artist lacking sophistication. But his works radiate sophistication and subtlety in their conservative expressive language, and are quite individual in their frequent use of modal writing and folk qualities.

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For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

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