



St Paul's Church, Knightsbridge  
The Diocese of London



**The Solemn Eucharist**  
**The Presentation of Christ in the Temple**  
*Candlemas*

2<sup>nd</sup> February 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:  
From an antiphony created for the Cathedral of Imola  
Master of Bagnacavallo  
Italian (Imola)  
Tempera and ink on parchment*

# Order of Service

## The Introductory Rite

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*At 11 o'clock a bell is rung; all stand and face the West End. As the candles are lit, the Choir sings:*

Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, to be a light to lighten the Gentiles and to be the glory of thy people Israel.

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.

*Music: Thomas Weelkes (1576–1623)  
Text: 'Nunc Dimittis'; Luke 2. 29-32*

*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.**

Dear friends in Christ, forty days ago we celebrated with joy the feast of our Lord's nativity. Today we recall the day on which he was presented in the Temple, when he was offered to the Father and shown to his people. As a sign of his coming among us, his mother was purified, as we now come to him for cleansing. In their old age Simeon and Anna recognized him as their Lord, as we today sing of his glory. In this Eucharist, we celebrate both the joy of his coming and his searching judgement, looking back to the day of his birth and forward to the coming day of his passion.

## THE BLESSING OF CANDLES

*All hold up their candles for blessing. The Celebrant introduces a period of silent prayer with the words 'Let us pray', thereafter saying:*

Lord God, the springing source of everlasting light, bless ✠ these candles and pour into the hearts of thy faithful people the brilliance of thine eternal splendour, that we, who by these kindled flames light up this temple to thy glory, may have the darkness of our souls dispelled, and so be counted worthy to stand before thee in that eternal temple where thou livest and reignest, one God, now and for ever.

**Amen.**

## THE ENTRANCE HYMN

**Hail to the Lord's anointed,  
great David's greater son!  
Hail, in the time appointed,  
his reign on earth begun!  
He comes to break oppression,  
to set the captive free;  
to take away transgression,  
and rule in equity.**

**He shall come down like showers  
upon the fruitful earth;  
and love, joy, hope, like flowers,  
spring in his path to birth;  
before him, on the mountains,  
shall peace the herald go;  
and righteousness, in fountains,  
from hill to valley flow.**

**O'er every foe victorious,  
he on his throne shall rest;  
from age to age more glorious,  
all-blessing and all-blest:  
the tide of time shall never  
his covenant remove;  
his name shall stand for ever;  
that name to us is Love.**

*Words: James Montgomery; based on Psalm 72  
Music: 'Crüger' from a chorale by J. Crüger (1598-1662)*

*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.*

*Music: Missa Bel amfiltrit altera –Orlando di Lasso (1532-1594)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silence:  
Let us pray.*

Almighty and ever-living God,  
we humbly beseech thy majesty,  
that, as thy only-begotten Son  
was this day presented in the Temple in substance of our flesh,  
so we may be presented unto thee with pure and clean hearts  
by thy Son, Jesus Christ, our Lord,  
who liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God, now and for ever  
**Amen.**

*All sit.*

**THE FIRST READING**

The book of the prophet Malachi 3: 1-5

*A reading from the book of the prophet Malachi*

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years. Then I will draw near to you for judgement; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow, and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

**THE PSALMODY**

*The Choir sings:*

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : even the Lord of hosts, he is the King of glory.

*Psalm 24: 7-end.*

## THE SECOND READING

The Letter to the Hebrews 2: 14-18

*A reading from the Letter to the Hebrews.*

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

## THE GRADUAL HYMN

**Come, thou long-expected Jesus,  
born to set thy people free;  
from our fears and sins release us;  
let us find our rest in thee.**

**Israel's strength and consolation,  
hope of all the earth thou art;  
dear desire of every nation,  
joy of every longing heart.**

**Born thy people to deliver;  
born a child and yet a king;  
born to reign in us for ever;  
now thy gracious kingdom bring.**

**By thy own eternal spirit,  
rule in all our hearts alone;  
by thy all-sufficient merit,  
raise us to thy glorious throne.**

*Text: Charles Wesley (1707-1788)*

*Music: John Stainer (1840-1901)*

*All remain standing.*

## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

This child is the light to enlighten the nations,  
and the glory of thy people Israel.

**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 Luke.

**Glory be to thee, O Lord.**

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every firstborn male shall be designated as holy to the Lord'), and they offered a sacrifice according to what is stated in the law of the Lord, 'a pair of turtledoves or two young pigeons.'

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, 'Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.' And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, 'This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.'

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years



after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

*Luke 2: 22-40*

This is the Gospel of the Lord.  
**Praise be to thee, O Christ.**

**THE SERMON**  
The Reverend Alan Gyle  
*Vicar*

*Silence is kept.*

**THE CREED**

*All stand.* 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:*

In the tender mercy of our God  
the dayspring from on high has broken upon us,  
to give light to those who dwell in darkness  
and in the shadow of death.

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.*

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## The Liturgy of the Sacrament

### THE OFFERTORY

*The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving.*

*Please use the Gift Aid envelopes provided, remembering to fill in all the details.*

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

### THE COLLECTION HYMN

**Christ, whose glory fills the skies,  
Christ the true, the only light,  
sun of righteousness, arise!  
triumph o'er the shades of night:  
dayspring from on high, be near;  
daystar, in my heart appear.**

**Dark and cheerless is the morn  
unaccompanied by thee;  
joyless is the day's return,  
till thy mercy's beams I see,  
till they inward light impart,  
glad my eyes, and warm my heart.**

**Visit then this soul of mine!  
Pierce the gloom of sin and grief!  
Fill me, radiancy divine;  
scatter all my unbelief;  
more and more thyself display,  
shining to the perfect day.**

*Text: Charles Wesley (1707-1788)*

*Music: 'Ratisborn' from Johann Gottlieb Werner (1777-1822), Choralbuch*

*The choir sings:*

## **THE OFFERTORY ANTHEM**

**Maria wallt zum Heilgtum  
Johannes Eccard (1553–1611)**

*When to the Temple Mary went,  
And brought the Holy Child,  
Him did the aged Simeon see,  
As it had been reveal'd.  
He took up Jesus in his arms  
And, blessing God, he said:  
In peace I now depart,  
My Saviour having seen,  
The Hope of Israel,  
the Light of Men.  
Help now, Thy servants,  
gracious Lord,  
That we may ever be,  
As once the faithful Simeon was,  
Rejoicing but in Thee:  
And when we must from Earth  
departure take,  
May gently fall asleep,  
And with Thee wake.*

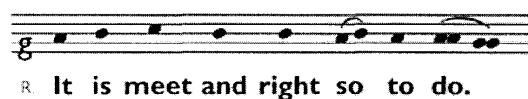
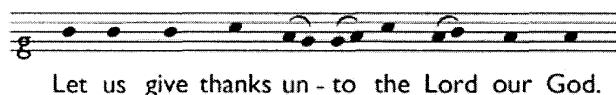
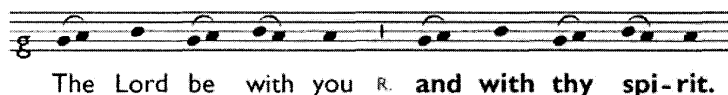
*Words: from the 17<sup>th</sup> century German, tr. John Troutbeck (1832-1899)*

*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:*



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, by appearing in the Temple, he  
comes near to us in judgement; the Word made flesh searches the hearts of  
all thy people and brings to light the brightness of thy splendour.

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

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,  
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee,  
O Lord most high. Blessed is he that cometh in the name of the Lord. Hosanna in the  
highest.*

*Music: Missa Bel amfiltrit altera –Orlando di Lasso (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.

Let us proclaim the mystery of faith.

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

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

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

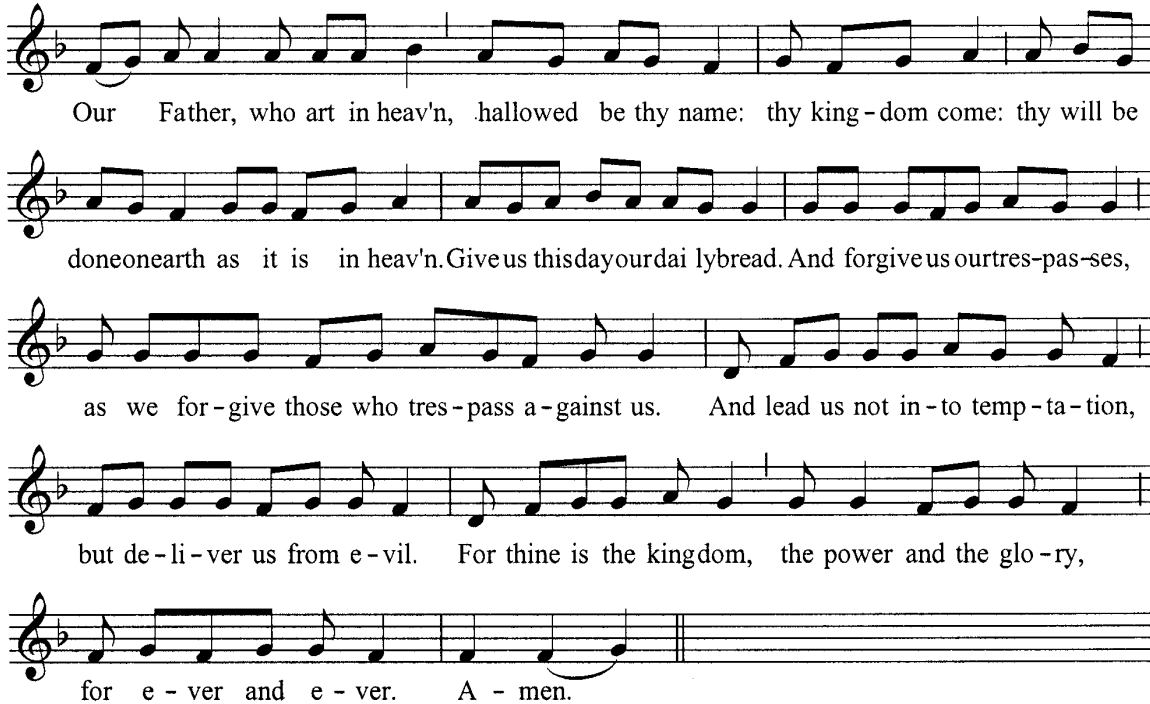
**Amen.**

## THE LORD'S PRAYER

*All kneel. The Celebrant sings:*

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

*All sing:*



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

## THE FRACTION

*The Celebrant breaks the consecrated bread, saying:*

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

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

## THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

*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.*

*Music: Missa Bel amfiltrit altera –Orlando di Lasso (1532-1594)*

## **COMMUNION ANTHEM**

**Senex puerum portabat**  
*William Byrd (1539 – 1623)*

Senex puerum portabat:  
puer autem senem regebat:  
quem virgo peperit,  
et post partum virgo permansit:  
ipsum quem genuit, adoravit.

*An ancient held up an Infant,  
but the Infant upheld the ancient.  
A Child he was that a Virgin bore,  
and kept her as Virgin evermore.  
The one whom she brought forth, she did adore.*

*Words: Antiphon to the Magnificat at First Vespers  
for the Purification of the Blessed Virgin Mary.*



## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.

*All kneel.*

Lord, who didst fulfil the hope of Simeon and Anna  
that they might live to greet the coming of the Messiah:  
grant that we, who have received these inexpressible gifts,  
may be prepared to meet Christ Jesus  
when he shall come to bring us to eternal life;  
for he 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.**

*All stand.*

## THE CONCLUDING HYMN

**Love divine, all loves excelling,  
joy of heaven, to earth come down,  
fix in us thy humble dwelling,  
all thy faithful mercies crown.  
Jesus, thou art all compassion,  
pure, unbounded love thou art;  
visit us with thy salvation,  
enter every trembling heart.**

**Come, almighty to deliver,  
let us all thy life receive;  
suddenly return, and never,  
nevermore thy temples leave.  
Thee we would be always blessing,  
serve thee as thy hosts above,  
pray, and praise thee without ceasing,  
glory in thy perfect love.**

**Finish then thy new creation;  
pure and spotless let us be;  
let us see thy great salvation  
perfectly restored in thee:  
changed from glory into glory,  
till in heaven we take our place,  
till we cast our crowns before thee,  
lost in wonder, love, and praise.**

*Words: Charles Wesley, 1707-1788*

*Music: Love Divine, John Stainer (1840-1901)*

*All remain standing.*

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## **The Concluding Rite**

### **THE BLESSING & THE DISMISSAL**

*The Celebrant says:*

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

Christ, the Son of God, born of Mary,  
fill you with his grace to trust his promises and obey his will;  
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, Assistant Director of Music*

Fuga sopra il Magnificat: Meine Seele erhebet den Herren, BWV 733

*J.S. Bach (1685 – 1750) (Johann Ludwig Krebs, 1713 – 1780)*

## NOTES ON THE READINGS

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### **Malachi 3:1-4**

Cyrus, King of Persia, has permitted the people of Israel to return to Palestine. The Temple, gutted in 586 BC, has been restored, but Israel is still a Persian province. People expected that their fidelity to God would be rewarded by (material) prosperity, but life has continued to be hard, so after several decades, they have lapsed into waywardness. It is the ungodly who prosper. In the old days, the king was God's agent, but now (there being no king), the priests have assumed this role. In previous chapters, the prophet has condemned the priests for despising God, corrupting worship and misleading the people.

A "messenger" (v. 1) or angel, God's agent, will come to prepare a way for him. God, long expected, will come to "his temple", to the priests. God's "covenant" with Israel was summed up in the priests. His arrival will be sudden, unannounced. V. 2 implies that when God comes, he will judge the people. (The accused stands to hear judgement.) A refiner used the heat of a fire to separate ore into pure metal and slag; a fuller cared for newly shorn wool or woven garments by cleaning them, purifying them, with lye. The messenger will "purify ... and refine", (v. 3) the priests ("the descendants of Levi") until they hold him in proper respect. Their offerings, on behalf of the people, will then again be "pleasing to the Lord" (v. 4). God will judge adversely those who deviate from proper moral behaviour and from his ways (v. 5). 4:5 tells us that the messenger is Elijah; hence the popular belief in Jesus' day that Elijah would return.

### **Psalm 24:7-10**

This psalm is based on a Canaanite myth which tells of the divine conquest of the unruly forces of chaos. It has transformed into a hymn of praise to God, the victorious creator, followed by a liturgy on entering the Temple. In question-and-answer form, it was probably sung antiphonally, as the Ark was borne to the Temple. Vv. 1-2 acknowledge God as creator. V. 3 asks: who will be admitted to the Temple? Vv. 4-6 give the answer: those who are pure, do not worship false gods, and do not harm others with false oaths. They will be blessed by God, with prosperity. In vv. 7-10, the pilgrims identify God in terms traditionally associated with the Ark: he is "King of glory", the "Lord of hosts" (v. 10), the war hero of Israel (v. 8b). The "doors" (v. 7) are those between the outer court and the sanctuary of the Temple, the "heads" (v. 9) their lintels. Perhaps a priest asks: "Who is this king of the glory?" (v. 10) from within, and the people answer from the court. God dwells in the sanctuary.

### **Hebrews 2:14-18**

Hebrews couches the good news in Jewish terms: it sees Jesus as the great high priest. V. 10 says something like It was appropriate that God, the creator, should - in bringing us to share in his glory - make Jesus (the forerunner of our salvation), a priest, but (unlike other priests) a priest who suffers. Why? V. 11 says: because Jesus

and we have the same Father. God reveals himself in the Church. There is a close affinity between Jesus and his followers.

In v. 14, “flesh” refers to human nature, considered in its weakness and infidelity. The writer sees the devil as having the power of death – perhaps a reminder of the link between sin and death portrayed in the story of the Garden of Eden. Jesus, through his redemptive act, frees us from the fear of death – death is no longer separation from God. Because of Jesus’ death and resurrection, the nature of death has changed: it has become the way out of the domain of sin. The “descendants of Abraham” (v. 16) are those who believe in Christ. Old Testament priests were expected to be “faithful” (v. 17), but Christ, the “high priest” is unique in being “merciful”, compassionate. Before Christ, when one deviated from God’s ways (sinned), God became angry and separated one from him, one offered a sacrifice (thus obtaining purification), and regained a right relationship with God. Christ’s “sacrifice”, death, ends this cycle: he continually takes sins on himself, keeping us in unity with God. Then v. 18: it is because Christ was “tested” in life and when dying that he is able to help those who are tempted to abandon his ways.

### **Luke 2:22-40**

Jesus has been circumcised, marking him as a member of God’s chosen people, Israel, through whom world salvation was to be achieved. After childbirth, it was 40 days before a mother could be purified before a priest in the Temple, so it is at least that long since Jesus’ birth. She was expected to offer a lamb, along with a turtledove or a pigeon; if she were poor (as Mary is), two turtledoves or pigeons sufficed. Exodus required that every firstborn boy be consecrated to God. Jesus’ presentation in the Temple is like Samuel’s. Jesus and his family fulfil the requirements of Mosaic law.

Simeon looks forward to the coming of the Messiah to restore Israel to favour with God (“the consolation of Israel”, v. 25). The Spirit has told him that he will see the Christ before he dies (v. 26). Simeon’s words in vv. 29-32 are known as the *Nunc Dimittis*, from the first words in Latin. He begins by saying that God is setting him free, as a slave is granted liberty. He is now free to die (for the Spirit’s revelation to him is now fulfilled), and Israel is free of bondage. God has saved Israel, as he promised to “all peoples”; his salvation is for Gentiles too. In v. 33, Joseph is Jesus’ legal father. Simeon prophesies in vv. 34-35 through the Spirit (v. 25). Jesus is destined for the death and resurrection (“the falling and the rising”, v. 34) of many; he will meet opposition, and will cause many to think deeply about him. Mary too will need to decide for or against Christ (“own soul”, v. 35). Simeon and Anna together stand before God; to Luke, men and women are equal in God’s eyes. Anna praises God, and tells many the meaning of Jesus, as Simeon has prophesied. Like Samuel, “the favour of God was upon him” (v. 40).

## NOTES ON THE MUSIC

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### **Nunc Dimittis – Thomas Weelkes (1576 – 1623)**

Thomas Weelkes, with his contemporaries Tomkins and Gibbons, led an entire generation of English musicians. All three held prestigious posts as Cathedral organists, all three fed the popular demand for English madrigals, and all three further distinguished themselves in composing for the Anglican Church. The anthems and service music of all three men share a common ethos of enthusiastic and full-bodied polyphony, often using up to eight parts. The music of Weelkes straddles the Elizabethan and Jacobean periods, with most of his sacred music dating from after 1602, the year he was appointed organist of Chichester Cathedral. In keeping with the usual requirements of such a position, Weelkes composed a number of anthems and services for the Anglican liturgy including this Nunc Dimittis which is taken from his 'Short Service'. It is scored for unaccompanied treble, two altos, tenor and bass. Weelkes here employs expressive devices and word painting; a reminder that he was one of the finest English madrigalists.

### **Missa Bell' Amfirit'altera – Orlande de 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. Lassus remained Catholic during this age of religious dissonance, and the Catholic Counter-Reformation had an impact on Lassus' late works – including liturgical music for the Roman Rite. Though fewer of his masses survive than motets, Lassus' contribution to the central genre of Catholic worship music remains substantial. The majority of his masses are so-called 'parodies' of earlier compositions – in which the composer borrows melodies and even sometimes complete passages of music from a pre-existing composition. In a case such as Lassus' joyous eight-voiced Missa Bell' Amfirit'altera, the model may not be found; the grace of his borrowing procedure may be seen nonetheless. Even without music to compare, shadows of the unknown madrigal that must have been Lassus' model play across the surface of every movement of this mass. The procedures of 'parody' mass composition were common enough to be counted in an earlier discourse by Cerone. Even when Lassus seems to vary from these common techniques, his model casts its shadow on the mass.

### **Maria wallt zum Heiligtum – Johannes Eccard (1553 – 1611)**

Johannes Eccard was a German composer and Kapellmeister. He was an early principal conductor at the Berlin court chapel. Eccard's works consist solely of vocal compositions, such as songs, sacred cantatas and chorales for up to nine voices. Their polyphonic (contrapuntal) structure is a marvel of art, and at the same time his works are instinct with a spirit of true religious feeling. Eccard and his works are inseparably connected with the history of the Protestant Reformation. Maria wallt zum Heiligtum (When to the Temple Mary went) is one of a host of motets by foreign composers which were supplied with new words in the nineteenth century. Eccard's music is frequently scored for more than four voices – here the setting is in

six-parts. His music thus sounds rich and sonorous, the inner parts having their own melodic and rhythmic logic. This type of piece is known as a 'chorale-motet' and such works are characteristic of the seventeenth-century Protestant composers.

**Senex puerum portabat – William Byrd (1539 – 1623)**

This four-part Latin anthem *Senex puerum portabat* is found in the second book of 'Gradualia' by Byrd, dating from 1607. Some years ago it became unfashionable to speak of the music of the Tudor composers in terms of 'word painting' (a composer depicting the text in an expressive way). True, composers of earlier periods did not express themselves in the overt way that composers of the nineteenth century did, but there is a subtlety of expression in Byrd's music which even the most hard-headed academics would acknowledge. In this anthem, it can be no surprise to the listener that the word 'portabat' is set with a rising interval, in which the melodic line is held high before moving on towards the cadence. Further evidence of such an expressive approach is to be found at the delicate vocal lines at the word 'adoravit' – truly a composer depicting an adoring mother enjoying her new-born child, the long-awaited Messiah.

**Fuga sopra il Magnificat: Meine Seele erhebet den Herren, BWV 733 – J.S. Bach (1685 – 1750) (Johann Ludwig Krebs, 1713 – 1780)**

Meaning 'My Soul Praise the Lord'), *Fuga sopra il Magnificat: Meine Seele erhebet den Herren* was at one time believed to date from J.S. Bach's first year as organist in the Duke of Sachsen-Weimar's Court. At the time the Bach-Gesellschaft volume containing this work was compiled in 1893, the only manuscript sources known for the 'Magnificat Fugue' dated from no earlier than 1800, and these identified the work as Bach's. Towards the end of the twentieth century, previously unknown manuscripts came to light which established the paternity of the piece for Bach's student, Johann Ludwig Krebs. Krebs' writing is brilliant and quite as masterful as that in many of Bach's greatest works for organ. He presents the stately chorale theme in a somewhat dry fashion in the opening, but soon his subtle contrapuntal voicing enlivens the music and draws in the listener. When he finally makes use of the pedal just past the midpoint of the work, the music suddenly takes on a more epic air, a greater sense of religious grandeur. Throughout the piece, Krebs subtly employs a motif, as well as its inversion, which is derived from the work's countermelody, in the end demonstrating his mastery in development and contrapuntal writing.



**THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE**

**DIRECTOR OF MUSIC**

*Stephen Farr*

**ASSISTANT DIRECTOR OF MUSIC**

*Jeremy Cole*

**ORGAN SCHOLAR**

*Georgina Sherriff*

*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 (Jeremy Cole). 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.*

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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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