



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Epiphany Sunday
5th 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 Three Kings
Joseph Christian Leyendecker (1874-1951)*

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN

**O worship the Lord in the beauty of holiness!
Bow down before him, his glory proclaim;
with gold of obedience, and incense of lowliness,
kneel and adore him: the Lord is his name!**

**Low at his feet lay thy burden of carefulness,
high on his heart he will bear it for thee,
comfort thy sorrows, and answer thy prayerfulness,
guiding thy steps as may best for thee be.**

**Fear not to enter his courts in the slenderness
of the poor wealth thou wouldst reckon as thine;
truth in its beauty, and love in its tenderness,
these are the offerings to lay on his shrine.**

**These, though we bring them in trembling and fearfulness,
he will accept for the name that is dear;
mornings of joy give for evenings of tearfulness,
trust for our trembling and hope for our fear.**

**O worship the Lord in the beauty of holiness!
bow down before him, his glory proclaim;
with gold of obedience, and incense of lowliness,
kneel and adore him: the Lord is his name!**

Words: J.S.B. Monsell (1811-1875)

Music: 'Was Lebet', melody from the Rheinhardt MS (1754)

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.**

THE PRAYERS OF PENITENCE

The Deacon says:

The grace of God has dawned upon the world through our Saviour, Jesus Christ, who came among us to purify a people as his own.
In his light, let us confess our sins.

All kneel. Silence is kept.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name. Amen.**

The Celebrant says:

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ, our Lord.
Amen.

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

All stand. After the intonation of Gloria in excelsis Deo, all sit for the duration of the Gloria, standing at the end for the Collect.

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 Ave Maris Stella – Tomás Luis de Victoria (1548 – 1611)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

O God,
who by the leading of a star
didst manifest thy only-begotten Son to the Gentiles:
mercifully grant that we,
who know thee now by faith,
may after this life have the fruition of thy glorious Godhead;
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 FIRST READING

Isaiah 60: 1-6

A reading from the prophecy of Isaiah

Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.
For darkness shall cover the earth,
and thick darkness the peoples;
but the Lord will arise upon you,
and his glory will appear over you.
Nations shall come to your light,
and kings to the brightness of your dawn.

Lift up your eyes and look around;
they all gather together, they come to you;
your sons shall come from far away,
and your daughters shall be carried on their nurses' arms.
Then you shall see and be radiant;
your heart shall thrill and rejoice,
because the abundance of the sea shall be brought to you,
the wealth of the nations shall come to you.
A multitude of camels shall cover you,
the young camels of Midian and Ephah;
all those from Sheba shall come.
They shall bring gold and frankincense,
and shall proclaim the praise of the Lord.

At the end:

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

THE PSALMODY

The Choir sings:

The kings of Tharsis and of the isles shall give presents :
the kings of Arabia and Saba shall bring gifts.

All kings shall fall down before him :
all nations shall do him service.

For he shall deliver the poor when he crieth :
the needy also, and him that hath no helper.

He shall be favourable to the simple and needy :
and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong :
and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia :
prayer shall be made ever unto him, and daily shall he be praised.

Psalm 72: 10-15

THE SECOND READING

Ephesians 3. 1-12

A reading from the letter of Paul to the Ephesians.

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles— for surely you have already heard of the commission of God's grace that was given to me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow-heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

Of this gospel I have become a servant according to the gift of God's grace that was given to me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

Bethlehem, of noblest cities
none can once with thee compare;
thou alone the Lord from heaven
didst for us incarnate bear.

Fairer than the sun at morning
was the star that told his birth;
to the lands their God announcing,
seen in fleshly form on earth.

By its lambent beauty guided
see the eastern kings appear;
see them bend, their gifts to offer,
gifts of incense, gold and myrrh.

Solemn things of mystic meaning:
incense doth the God disclose,
gold a royal child proclaimeth,
myrrh a future tomb foreshows.

Holy Jesu, in thy brightness
to the Gentile world displayed,
with the Father and the Spirit
endless praise to thee be paid.

*Words: Prudentius (348-410), tr. Edward Caswall (1814-78)
Music: Stuttgart, Christian Friedrich Witt (1660-1716)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



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.

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet: 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'" Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

Matthew 2: 1-12

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

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

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.**

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

Our Saviour Christ is the Prince of Peace.
Of the increase of his government and of peace there shall be no end.

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

As with gladness men of old
did the guiding star behold;
as with joy they hailed its light,
leading onward, beaming bright;
so, most gracious Lord, may we
evermore be led to thee.

As with joyful steps they sped
to that lowly manger-bed;
there to bend the knee before
him whom heaven and earth adore;
so may we with willing feet
ever seek the mercy seat.

As they offered gifts most rare
at that manger rude and bare;
so may we with holy joy,
pure and free from sin's alloy,
all our costliest treasures bring,
Christ! to thee, our heavenly King.

Holy Jesus! every day
keep us in the narrow way;
and, when earthly things are past,
bring our ransomed souls at last
where they need no star to guide,
where no clouds thy glory hide.

**In the heavenly country bright,
need they no created light;
thou its light, its joy, its crown,
thou its sun which goes not down;
there for ever may we sing
alleluias to our King.**

*Words: William Chatterton Dix (1837-98)
Music: Dix, Conrad Kocher (1786-1872) arr. William Henry Monk (1823-89)*

All sit.

The choir sings:

THE OFFERTORY ANTHEM

Omnes de Saba

Jacobus Handl (1550 – 1591)

Omnes de Saba venient, aurum et thus deferentes,
Et laudem Domino annuntiantes. Alleluia.
Reges Tharsis et insulae munera offerent.
Reges Arabum et Saba dona adducent. Alleluia.

*All from Saba shall come, bearing gold and incense,
proclaiming praise unto the Lord. Alleluia
The Kings of Tarshish and the islands will offer gifts.
The Kings of Arabia and Saba shall bring forth their gifts.
Alleluia*

Words: Latin, from Isaiah 60: 6 and Psalm 72: 10

When the Thurifer approaches, all stand to be censed.

After being censed, all remain standing for the Eucharistic Prayer.

THE EUCHARISTIC PRAYER

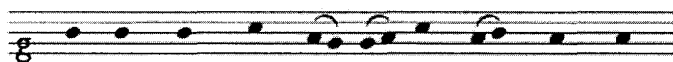
The Celebrant sings: *All respond:*



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 Ave Maris Stella – Tomás Luis de Victoria (1548 – 1611)

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,

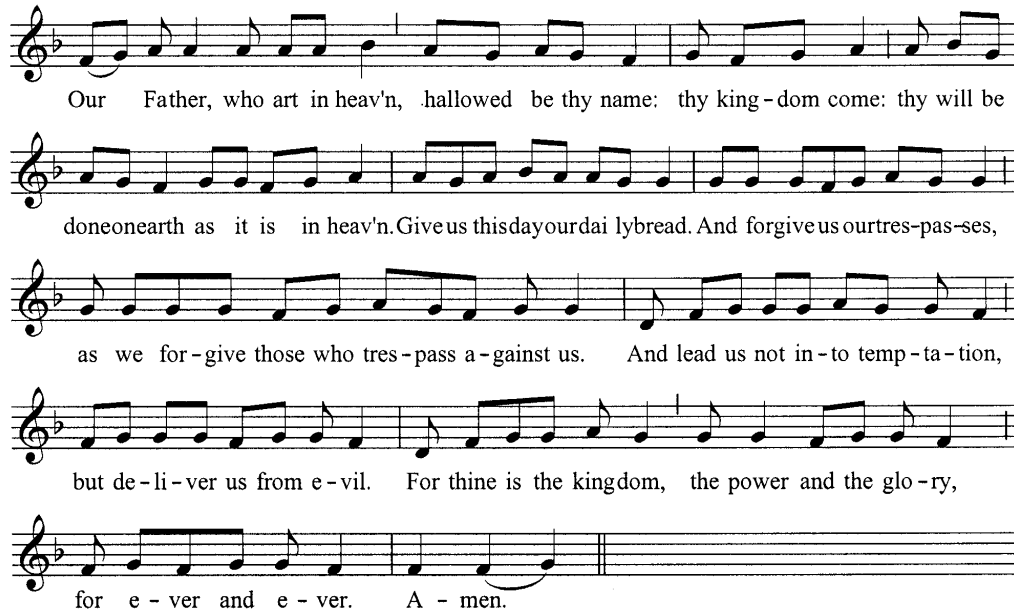
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

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.*

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, 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 Ave Maris Stella – Tomás Luis de Victoria (1548 – 1611)

COMMUNION ANTHEM

Tribus miraculis ornatum

Luca Marenzio (1553 – 1599)

Tribus miraculis ornatum, diem sanctum colimus:
Hodie stella Magos duxit ad praesepe:
Hodie vinum ex aqua factum est ad nuptias:
Hodie in Jordane a Joanne Christus baptizari voluit,
ut salvaret nos, Alleluia.

*We observe this holy day, ornamented with three miracles:
Today a star led the Magi to the manger;
Today wine was made from water at the wedding;
Today in the Jordan Christ desired to be baptised by John,
so that He might save us, Alleluia.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O Lord our God, the bright splendour whom the nations seek:
grant that we, who with the wise men have been drawn by thy light,
may discern the glory of thy presence in thy Son,
the Word made flesh, 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.**

THE CONCLUDING HYMN

The first Nowell the angel did say
Was to certain poor shepherds in fields as they lay;
In fields where they lay tending their sheep,
On a cold winter's night that was so deep.
*Nowell, Nowell, Nowell, Nowell,
Born is the King of Israel.*

They lookèd up and saw a star
Shining in the east, beyond them far;
And to the earth it gave great light,
And so it continued both day and night. *Refrain*

And by the light of that same star
Three Wise Men came from country far;
To seek for a King was their intent,
And to follow the star wheresoever it went. *Refrain*

This star drew nigh to the north-west,
O'er Bethlehem it took its rest;
And there it did both stop and stay,
Right over the place where Jesus lay. *Refrain*

Then entered in those Wise Men three,
Full reverently upon the knee,
And offered there, in His presence,
Their gold and myrrh and frankincense. *Refrain*

Then let us all with one accord
Sing praises to our heavenly Lord;
That hath made Heaven and earth of naught,
And with His blood mankind hath bought. *Refrain*

Words: Traditional
Music: 'The First Nowell', English third mode melody

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ the Son of God perfect in you the image of his glory
and gladden your hearts with the good news of his kingdom;
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

Kyrie, Gott heiliger Geist, BWV671
Johann Sebastian Bach (1685 – 1750)

Isaiah 60:1-6

Darius, King of Persia, has permitted the people of Israel to return to Jerusalem. The prophet tells the people to arise, for joy, prosperity and salvation (“light”) are now in the city; God is with them; they will reflect the presence and power (“glory”) of God. In the Middle East, dawn comes suddenly: dark almost instantly becomes day. Many peoples will live in “darkness” (v. 2, gloom, oppression) but Israel will be different: God will come to them, be present with them and act for them. Many nations will come to pay homage to God. Only some of the exiles returned from Babylon, but soon those who scattered during troubled times (e.g. the conquest of Jerusalem) will return (“gather”, v. 4) and form a community. People from all nations will come to the city to see God’s activity among his people. The returnees will grow in their knowledge of God (“shall see”, v. 5) and will tell others (“be radiant”); they will be joyful because other nations will make them prosperous. The wealth of Arabia will come to them on a “multitude of camels” (v. 6). “Midian and Ephah” were tribes east of the Gulf of Aqaba. “Sheba” may be modern-day Yemen, the source of “gold and frankincense”, gifts the wise men brought to infant Jesus. All those who come will proclaim God’s might. Jerusalem, destroyed by foreigners, will be rebuilt by foreigners (v. 10).

Ephesians 3:1-12

This letter of Paul was written from prison, probably in Rome. Whilst the Bible states that it was written to the church at Ephesus, the some early manuscripts do not contain an addressee in 1:1. This would imply that Ephesians was a circular letter, sent to a number of churches. If so, it introduced a new idea into letter writing: we know of no other circular letters from this period. This book celebrates the life of the church, a unique community established by God through the work of Jesus Christ, who is its head, and also the head of the whole creation.

Paul’s advocacy of Gentiles as full and equal members of the church has led to his imprisonment. In this passage, the author recounts his mission to the Gentiles. He assumes that his readers have heard of how he became a Christian, how God appeared to him (“revelation”, v. 3) as he travelled to Damascus to persecute Christians (Acts 9:1-22). The “few words” about the “mystery” are those in 1:8b-10: Jews and Gentiles are both called to join in Christ’s saving activity, as part of God’s plan, to be completed when God sees fit. Paul’s readers need to determine the truth of this revelation for themselves (v. 4). The Old Testament (“in former generations”, v. 5) mentions the salvation of other nations, but this was not understood; now, from “apostles and prophets” through the Holy Spirit, we do understand (v. 5). The sense of v. 6 is that the Gentiles have become co-heirs, co-members and co-partners: in Greek each word begins with *syn* (as in *synchronous*.) Paul, the “very least of all the saints” (v. 8, for he persecuted Christians), has, in the paradoxical way of Christianity, become the apostle to the Gentiles, to bring us the news of the inexhaustible “riches” of Christ, and to have all understand that, in God’s plan established in the beginning, Gentiles are to form an integral part of the new Israel.

It is through the church, the beneficiary of God's gifts, that God's saving ways ("wisdom", v. 10) are to be made known to evil heavenly beings ("rulers and authorities") who, before Christ's death, controlled humanity. This role of the church is part of God's purpose, carried out in Christ. Faith in Christ gives us the ability to come into God's presence boldly.

Matthew 2:1-12

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and from a sayings source containing sayings of Jesus and known as Q (for *Quelle*, German for source). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience. Matthew, in writing "In the time of King Herod", sets a late date for the birth of Jesus: Herod the Great, puppet king of Judah, died in 4 BC. "Wise men" (Latin: *magi*) were members of a Persian caste of astrologers and interpreters of dreams. (Astrology was widely accepted then.) A star was associated with each person; the way the star rose told the wise men that a king had been born. If the story of the star is intended to be historically significant, the star may have been a supernova or a comet, or a conjunction of planets. Numbers 24:17-24 prophesies that "... a star shall come out of Jacob, a sceptre shall rise out of Israel", and that this ruler will conquer surrounding nations. Herod's fears are aroused because his dynasty may be ended. He consults the religious experts to find out where the magi should look for the Messiah. They answer with Scripture: they loosely blend Micah 5:2 and 2 Samuel 5:2. (Such license was common at the time.) At David's anointing as king, the elders quote God as saying "he shall be shepherd of my people Israel". The maximum age of the children to be killed per Herod's edict (v. 16) tells us the "exact time" (v. 7) that he learnt from the wise men. V. 8 is classical political duplicity. The star guides them to Bethlehem, where they are "overwhelmed with joy" (v. 10). The gifts are extremely generous; "gold" (v. 11) and "frankincense" are mentioned in v. 6 of today's first reading. We read that Gentile wise men visited Jesus. A later church tradition called the wise men kings, based on v. 10 of today's psalm, and still later the Church said that there were three of them. The Western church gave them names.

NOTES ON THE MUSIC

Missa Ave Maris Stella – Tomás Luis de Victoria (1548 – 1611)

Spain's most renowned composer of the 16th Century, Victoria is sometimes known as the 'Spanish Palestrina'. He is the most significant Spanish composer of the Counter-Reformation and is one of the best-regarded composers of sacred music in the late-Renaissance era. Victoria's music reflected his complex character – expressing religion and Spanish mysticism through melodic motifs and joyful inventions. He was a master at crossing over and dividing choirs with multiple parts. Victoria's contrapuntally elaborate Mass on the Marian plainsong hymn Ave Maris Stella is in G minor; the minor key giving the music the hallowedness with

which Victoria is so associated, though this is only one aspect of the composer's otherwise cheerful disposition. Victoria triumphantly asserts the basis of his mass by using the full words of the first verse of Ave Maris Stella in the tenor part of the Sanctus, to a version of the plainsong tune. This work was first published in 1576, and then reprinted in the 1583 book which also contained the 'Missa O quam gloriosum'.

Omnes de saba – Jacobus Handl (1550 – 1591)

The Slovenian composer Jacobus Handl (also known as Jacobus Gallus) is most known for his sacred music, and spent most of his life touring Austria and Bohemia. Handl represented the Counter-Reformation in Bohemia, mixing the polyphonic style of the High Renaissance Franco-Flemish School with the style of the Venetian School. His output was hugely prolific – over 500 works have been attributed to him, some works for twenty-four individual parts. This five-part anthem *Omnes de Saba* is a vibrant motet for Epiphany, with playful musical gestures and figures appearing at various points in the text. At the words *de Saba* venient rhythmic movement is introduced following by a rising quaver figure which moves up through the texture at the words *et laudem Domino*. The Alleluia later introduces a new rising and falling figure.

Tribus miraculis – Luca Marenzio (1553 – 1599)

Marenzio was an Italian composer and singer of the late Renaissance; he was one of the most renowned composers of madrigals and wrote some of the most famous examples of the form in its transition to the early Baroque era. He wrote around five hundred madrigals, ranging from the light-hearted, to the most serious styles, with a particular gift for word-painting and chromaticism. Marenzio's sacred works are less well-known than his madrigals, but their characteristics are the same: exceptional verbal imagery and subtle symbolism. Written for four voices, *Tribus miraculis* dates from 1585, and the musical highlights of this piece are found in the astonishing texture changes: the orate setting of the opening text, describing the 'three miracles' is scored for three voices. This is followed by an appropriate, startling change at the words 'today water was changed into wine', and later there are enthused chromatic alternations at the account of the baptism by 'John in the Jordan'. Marenzio delivers a spectacular, if unusual, sequential Alleluia to complete this vocal masterpiece.

Kyrie, Gott heiliger Geist, BWV671 – Johann Sebastian Bach (1685 – 1750)

As organist at Weimar, one of Bach's duties was to provide a harmonic underpinning for the singing of Lutheran chorale tunes chosen for each day. Bach wrote out many of these harmonisations, in part as instruction for younger composers. An origin of this practice, Bach's conception of the organ chorale as demonstrated in the chorale preludes dates from 1713/14, about the time he became familiar with Vivaldi's concertos. Written for five voices and with the chorale melody in the pedal, Bach's *Kyrie, Gott heiliger Geist* is one of the most impressive chorale preludes from his 'Clavier-Übung', which was published in Leipzig in 1739.

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