



St Paul's Church, Knightsbridge  
The Diocese of London



**The Solemn Eucharist**

The Fifth Sunday after Trinity  
20<sup>th</sup> July 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 threshing floor  
Illuminated Liturgical Manuscript*

# Order of Service

## The Introductory Rite

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*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:*

### ENTRANCE HYMN

**Praise to the Lord, the almighty, the King of creations;  
O my soul, praise him, for he is thy health and salvation:  
All ye who hear,  
Now to his temple draw near,  
Joining in glad adoration.**

**Praise to the Lord, who o'er all things so wondrously reigneth,  
Shieldeth thee gently from harm, or when fainting sustaineth:  
Hast thou not seen  
How thy heart's wishes have been  
Granted in what he ordaineth?**

**Praise to the Lord, who doth prosper thy work and defend thee;  
Surely his goodness and mercy shall daily attend thee:  
Ponder anew  
What the Almighty can do,  
If to the end he befriend thee.**

**Praise to the Lord! O let all that is in me adore him!  
All that hath life and breath, come now with praises before him!  
Let the Amen  
Sound from his people again:  
Gladly for ay we adore him.**

*Words: Joachim Neander (1650-80) tr. Catherine Winkworth (1827-78),  
Tune: 'Lobe den Herren'*

### 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:*

My brothers and sisters,  
as we prepare to celebrate the presence of Christ  
in word and sacrament,  
let us call to mind and confess our sins

*All kneel and keep silence; at length all say:*

**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.**

## KYRIE

*The choir sings:*

Kyrie eleison, Christe eleison, Kyrie eleison.

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

*As the Kyrie ends, all **stand** for the beginning of the Gloria. (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 Vinum Bonum – Orlande de Lassus (1532 – 1594)*

*All stand when the sacred ministers stand.*

## THE COLLECT

Let us pray.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified:  
hear our prayer which we offer for all thy faithful people,  
that in their vocation and ministry they may serve thee in holiness and truth, to the glory of thy name;  
through our Lord and Saviour Jesus Christ,  
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 Wisdom 12: 13, 16-19

For neither is there any god besides you, whose care is for all people,  
to whom you should prove that you have not judged unjustly;  
For your strength is the source of righteousness,  
and your sovereignty over all causes you to spare all.  
For you show your strength when people doubt the completeness of your  
power,  
and you rebuke any insolence among those who know it.  
Although you are sovereign in strength, you judge with mildness,  
and with great forbearance you govern us;  
for you have power to act whenever you choose.  
Through such works you have taught your people  
that the righteous must be kind,  
and you have filled your children with good hope,  
because you give repentance for sins.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

**THE PSALMODY**

*The Choir sings:*

Teach me thy way, O Lord, and I will walk in thy truth :  
O knit my heart unto thee, that I may fear thy Name.  
I will thank thee, O Lord my God, with all my heart :  
and will praise thy Name for evermore.  
For great is thy mercy toward me :  
and thou hast delivered my soul from the nethermost hell.  
O God, the proud are risen against me :  
and the congregations of naughty men have sought after my soul, and  
have not set thee before their eyes.  
But thou, O Lord God, art full of compassion and mercy :  
long-suffering, plenteous in goodness and truth.  
O turn thee then unto me, and have mercy upon me :  
give thy strength unto thy servant, and help the son of thine handmaid.  
Shew some token upon me for good, that they who hate me may see it, and  
be ashamed : because thou, Lord, hast holpen me, and comforted me.

*from Psalm 86*

## THE SECOND READING

St Paul's Letter to the Romans 8: 12-25

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh— for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

## THE GRADUAL HYMN

**Almighty God, Thy Word is cast  
Like seed into the ground;  
Now let the dew of heaven descend  
And righteous fruits abound.**

**Let not the foe of Christ and man  
This holy seed remove.  
But give it root in every heart  
To bring forth fruits of love.**

**Let not the world's deceitful cares  
The rising plant destroy,  
But let it yield a hundredfold  
The fruits of peace and joy.**

**Oft as the precious seed is sown,  
Thy quickening grace bestow  
That all whose souls the truth receive  
Its saving power may know.**

*Words: John Cawood, (1775-1852)*

*Music: 'St Botolph' (NEH 385) by Gordon Slater (1896-1979)*

*All remain standing.*

### THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

I am the way, the truth, and the life, says the Lord.

No one comes to the Father except through me.

**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.**

Jesus put before them another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles

Comment [SRhE1]: name



to be burned, but gather the wheat into my barn." Then he left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' He answered, 'The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

*Matthew 13: 24-30, 36-43*

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 with the Celebrant, who says:* Let us make affirmation of our faith.

**I believe in one God, the Father almighty,  
maker of heaven and earth,  
and of all things visible and invisible:  
And in one Lord, Jesus Christ,  
the only-begotten Son of God,  
begotten of his Father before all worlds,  
God of God, Light of light,  
very God of very God, begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation  
came down from heaven,  
and was incarnate by the Holy Ghost  
of the Virgin Mary, and was made man,  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried,  
and the third day he rose again  
according to the Scriptures,  
and ascended into heaven,**

**and sitteth on the right hand of the Father.  
And he shall come again with glory  
to judge both the quick and the dead:  
whose kingdom shall have no end.  
And I believe in the Holy Ghost,  
the Lord, the giver of life,  
who proceedeth from the Father and the Son,  
who with the Father and the Son together  
is worshipped and glorified,  
who spake by the prophets.  
And I believe One Holy Catholic and Apostolic Church.  
I acknowledge one Baptism for the remission of sins.  
And I look for the resurrection of the dead,  
and the life of the world to come. Amen.**

*All remain standing.*

### **THE PRAYERS OF INTERCESSION**

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

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

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

*For the departed, these words may be used:*

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

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

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

*All sit.*

### **THE NOTICES**

*All stand.*

## THE PEACE

*The Celebrant says:*

We are all one in Christ Jesus.  
We belong to him through faith,  
heirs of the promise of the Spirit of peace.  
The peace of the Lord be always with you  
**and with thy spirit.**

*The Deacon says:*

Let us offer one another a sign of peace.

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

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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 is censed.*

### THE COLLECTION HYMN

**All people that on earth do dwell,  
Sing to the Lord with cheerful voice.  
Him serve with fear, His praise forth tell;  
Come ye before Him and rejoice.**

**The Lord, ye know, is God indeed;  
Without our aid He did us make;  
We are His folk, He doth us feed,  
And for His sheep He doth us take.**

**O enter then His gates with praise;  
Approach with joy His courts unto;  
Praise, laud, and bless His Name always,  
For it is seemly so to do.**

**For why? the Lord our God is good;  
His mercy is for ever sure;  
His truth at all times firmly stood,  
And shall from age to age endure.**

**To Father, Son and Holy Ghost,  
The God Whom Heaven and earth adore,  
From men and from the angel host  
Be praise and glory evermore. Amen.**

*Words: From Fourscore and Seven Psalms of David  
(Geneva, Switzerland: 1561); attributed to William Kethe.*

*Music: Old 100th, attributed to Louis Bourgeois,  
in Four Score and Seven Psalms of David (Geneva, Switzerland 1551)*

*All sit.*

*The choir sings:*

## **THE OFFERTORY MOTET**

### **Exsultate Deo (Psalm 81)**

***Giovanni Pierluigi da Palestrina (1526 – 1594)***

Exsultate Deo, adjutori nostro:  
jubilate Deo Jacob.  
Sumite psalmum et date tympanum:  
psalterium jucundum cum cithara.  
Buccinate in neomenia tuba:  
insigni die solemnitate vestrae.

*Rejoice in God our helper:  
sing aloud to the God of Jacob.  
Take the psalm and bring hither the timbrel:  
the merry harp with the lute.  
Blow the trumpet in the new moon,  
even on our solemn feast day.*

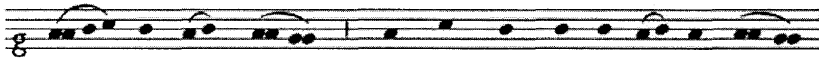
*When the Thurifer approaches, all stand to be censed.  
After being censed, all remain standing for the Eucharistic Prayer.*

## THE EUCHARISTIC PRAYER

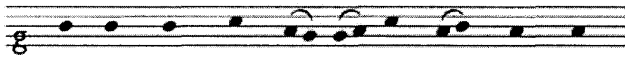
*The Celebrant sings:*      *All respond:*



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.

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.*

*Music: Missa Vinum Bonum – Orlande de Lassus (1532 – 1594)*

*The prayer continues:*

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

Likewise after supper he took the cup;  
and when he had given thanks to thee, he gave it to them, saying:  
Drink ye all of this; for this is my blood of the new covenant,  
which is shed for you and for many for the forgiveness of sins.  
Do this, as oft as ye shall drink it, in remembrance of me.

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

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.

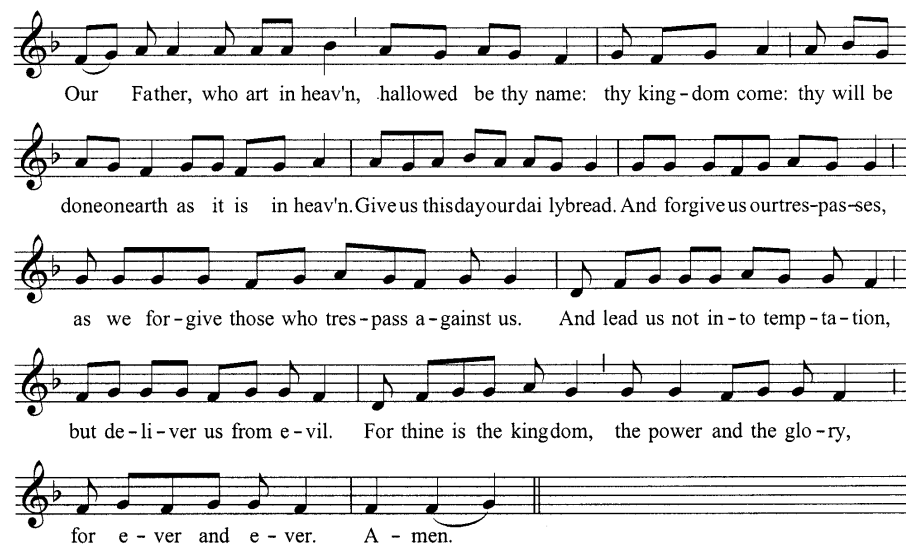
**Amen.**

## 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, 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.*

*Music: Missa Vinum Bonum – Orlande de Lassus (1532 – 1594)*

## COMMUNION ANTHEM

Ave verum  
*Peter Phillips (1560 – 1628)*

Ave, verum corpus natum  
ex Maria Virgine:  
vere passum, immolatum  
in cruce pro homine:  
cuius latus perforatum  
unda fluxit et sanguine:  
esto nobis praegustatum,  
in mortis examine.  
O dulcis, O pie, O Jesu, Fili Mariae.  
Miserere mei. Amen.

*Hail the true body, born  
of the Virgin Mary:  
You who truly suffered and were sacrificed  
on the cross for the sake of man.  
From whose pierced flank  
flowed water and blood:  
Be a foretaste for us  
in the trial of death.  
O sweet, O merciful, O Jesus, Son of Mary.  
Have mercy on me. Amen.*



## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.

*All kneel.*

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance that thy Church may joyfully serve thee in all godly quietness; 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.**

## THE CONCLUDING HYMN

At the Name of Jesus  
every knee shall bow,  
every tongue confess him  
King of glory now;  
'tis the Father's pleasure  
we should call him Lord,  
who from the beginning  
was the mighty Word.

At his voice creation  
sprang at once to sight,  
all the angel faces,  
all the hosts of light,  
Thrones and Dominations,  
stars upon their way,  
all the heavenly orders,  
in their great array.

Humbled for a season,  
to receive a Name  
from the lips of sinners,  
unto whom he came,  
faithfully he bore it  
spotless to the last,  
brought it back victorious,  
when from death he passed;

**Bore it up triumphant,  
with its human light,  
through all ranks of creatures,  
to the central height,  
to the throne of Godhead,  
to the Father's breast;  
filled it with the glory  
of that perfect rest.**

*Words: Caroline M. Noel (1817-1877), 1870*

*Tune: 'Evelyns' W. H. Monk (1823-89)*

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## **The Concluding Rite**

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

*All stand.*

*The Celebrant says:*

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

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

*The Deacon says:*

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

*All remain standing as the Servers and Sacred Ministers depart.*

### **ORGAN VOLUNTARY**

*played by Georgina Sherriff*

**Groß Praeludium in e-Moll**  
*Nicolaus Bruhns (1665 – 1697)*

## NOTES ON THE READINGS

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### *Wisdom 12. 13, 16-19*

The Book of Wisdom, often referred to simply as Wisdom and formerly known as the Book of the Wisdom of Solomon, is one of the deuterocanonical books of the Bible. It is one of the seven Sapiential or wisdom books of the Septuagint Old Testament, which includes Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon (Song of Songs), and Sirach. According to St. Melito in the 2nd century AD, it was considered canonical by Jews and Christians,[1] and a Hebrew translation of the Wisdom of Solomon is mentioned by Nahmanides in the preface to his commentary on the Pentateuch. The Book of Wisdom should not be confused with the Wisdom of Sirach, a work from the 2nd century BC, originally written in Hebrew.

### *Romans 8:12-25*

Romans is the first epistle in the New Testament, although not the first to be written. Paul wrote it to the church at Rome, which included both Jews and Gentiles. His primary theme is the basics of the good news of Christ, salvation for all people. The book was probably written in 57 AD, when Paul was near the end of his third missionary journey around the Eastern Mediterranean. It is unusual in that it was written to a church that Paul had not visited.

Paul has told us how Christian experience is dominated by life in the Spirit rather than by the desires of the flesh, or self-centeredness. Christians are still subject to suffering, to bearing crosses and affliction, but not to eternal condemnation. Not being condemned, we have hope.

Now he says that we are under an obligation (“debtors”) to God: to live in the way of the Spirit. Living this way, we look forward to eternal life (v. 13) at the end of time rather than the finality of physical death. We are “children of God” (v. 14). When baptised, we do not lose freedom (“slavery”, v. 15) but are adopted by him. As his children, we are “heirs” (v. 17) with hope for the future – unlike slaves who fear their master (v. 15). (In the Old Testament, the land of Israel is God's inheritance for his people.) In calling him as Dad or “Father”, we express the close relationship we have with him; our hearts are motivated by the Spirit. (Slaves did not inherit.) Being “with Christ” (v. 17), by sharing in his suffering, we will be able to attain union with him in heaven (“glorified”).

Now Paul relates this to the present situation. His suffering and/or that of his readers is minuscule compared to the splendour (glory”, v. 18) we will enjoy at the end of time. To Paul, everyone and everything created (“creation”, v. 20) has helplessly compounded sin through the ages (“subjected to futility”). All hoped for resolution of the present chaotic state of the world (“bondage to decay”, v. 21), to attaining the “glory” which awaits us. The world, the material “creation” (v. 23), was in expectation, but also in pain (“labour pains”, v. 22) until the arrival of Christ. We Christians have a painful experience too – we do suffer, as we wait for the age to come (the “redemption of our bodies”, v. 23), we who are guided by the Holy Spirit (“have the first fruits”). The hope we have is very real: one doesn't hope for what is visible now, but rather for what one can't see but expects to happen. We wait in patience, and endure.

### *Matthew 13:24-30,36-43*

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.

"The kingdom of heaven may be compared to ..." Jesus continues to tell parables, stories with a deep meaning, to teach the crowd how what we do now will affect what happens to us at the end of time, at the "end of the age" (v. 39). Agricultural stories appeal to his rural listeners. The first parable focussed on where the seed landed. All the seed was good, but only some fell on fertile ground; however, here some of the seed sown there is good (wheat) and some is bad (weeds, tares, or darnel – a weed that looks like wheat.) The "enemy" (whose identity we learn later) sows the bad seed secretly ("while everybody was asleep", v. 25.) Both the good and the bad seed grow together. At harvest time the roots of the weeds have intertwined with those of the wheat (v. 29). The occurrence of gather three times in vv. 28-30 is a clue that Jesus speaks of the community.

Jesus offers two interpretations of the parable to his disciples. In vv. 37-39, he states what each of the figures and events in the story stands for. The kingdom begins now when Jesus ("the Son of Man") sows the seed, drawing people to him, but the Devil seeks to subvert his efforts. The "harvest" is when Christ comes again, at the end of the age. The second interpretation is in vv. 40-43a. At the end of the age, he says, the evil will be separated out, judged and destroyed ("burned up", v. 40). The lots of the "evildoers" (v. 41) will be a miserable one ("gnashing of teeth", v. 42). The "righteous" (v. 43), those who are faithful to God, will be gathered together, rewarded and brought into God's presence. Finally v. 43b: the gospel is open to all who will listen!

## NOTES ON THE MUSIC

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### **Missa Vinum Bonum – 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. His contemporaries did not hesitate to take their inspiration his works, and he himself also seized upon models that he 'borrowed' from some of the most well-known pieces of the time. Common ground here is the this *Missa Vinum Bonum* based, parody-fashion, on Lassus's own drinking song / motet of the same title. It is fascinating to observe the skill with which Lassus reworks his models, this being one of his most thrilling and accomplished 'parody' masses. Here, Lassus adapts a drinking song, the 'good wine' an oblique reference to Christ's miracle at Cana, or the communion wine.

### **Exultate Deo – Giovanni Pierluigi da Palestrina (1526 – 1594)**

A well-known composer of sacred music, Palestrina wrote many masses, madrigals, motets, hymns and litanies. The decade of the 1570s was a difficult period for Palestrina: losing his brother, two sons and his wife in three separate plague outbreaks. It is known that he considered becoming a Priest, but instead re-married to a wealthy widow – finally freeing him of his financial restrictions. In his compositions, one of Palestrina's 'traits' was to write discords on the weak beat rather than the strong beat, allowing the music to sound smoother and more consonant: which now we consider to define late Renaissance music. *Exultate Deo* is a motet written in 1584, employing 5 voices with the text taken from the first three verses of Psalm 80. Throughout this motet, Palestrina infuses his straightforward musical structure with subtle yet clear motivic evocation of the text, with word painting such as an upward leap on the word 'Exult!'. The percussion instruments mentioned in verse two may have suggested this phrase's more syncopated motive, and the third verse opens with a call to 'blow the trumpet in Zion' – Palestrina responding with a triadic motive and a brassy medial sequence of chords.

### **Ave verum – Peter Phillips (1560 – 1628)**

Peter Phillips was an eminent English organist, composer and Catholic Priest, exiled to Flanders. His career began as a boy chorister at St. Paul's Cathedral. He was a virtuoso keyboardist, and transcribed several Italian motets and madrigals by composers such as Lassus and Palestrina for his instruments. Phillips was an extremely prolific composer: hundreds of motets survived, and he also composed both instrumental and consort music. His keyboard pieces are mostly in the English Renaissance style, but his choral works, although retaining occasional English features, are largely in the style of the more conservative, Italian composers. Written for five voices, Phillips' serene and devout *Ave Verum* is typical of the older *prima practica*: almost totally contrapuntal, it stylistically belongs more to the mid-sixteenth century than to 1612 (the year of its publication).

### **Groß Praeludium in e-Moll – Nicolaus Bruhns (1665 – 1697)**

Although his life was short and he wrote very little music that survives, Bruhns is considered important in the development of North German Baroque music for bringing a new virtuosity to compositions. Described as the most impressive example of a North German Prelude ever, this Praeludium has more changes in time signature than any single work before Bach and is composed in a toccata-style with 'free' sections and many abrupt changes. A striking chromatic opening leads into a free passage for the hands over a resting pedal note. This introductory section is followed by a chromatic fugue, several passages for manuals-only, and ends with another fugue using dotted rhythms and dramatic rests. Bruhns was known for playing two or three solo lines on the violin while playing the bass line on the organ pedals (an example of this can be heard in the middle of this Praeludium). The work radiates a high degree of musical logic and decisiveness.

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

##### **DIRECTOR OF MUSIC**

*Stephen Farr*

##### **ASSITANT 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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**THE BERKELEY**

KNIGHTSBRIDGE LONDON





The Parable of the Wheat & Tares  
Lucas Gassel (ca1490 - 1568)

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