

**ST
PAUL'S**
KNIGHTSBRIDGE



**The Solemn Eucharist
First Sunday of Epiphany**

THE BAPTISM OF CHRIST
11th January 2015 at 11 a.m.

elcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.

There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.

During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.

Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

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

ORGAN PRELUDE
Christ, unser Herr, zum Jordan kam - BWV 684
Johann Sebastian Bach (1685 – 1750)

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN

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

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

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

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

Christopher Wordsworth (1807-85)

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

THE GREETING

When all are in their places the Celebrant says:

✠ In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

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

THE PRAYER OF PREPARATION

**Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ, our Lord.
Amen.**

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. The Deacon then says:

**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.**

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 Vinum Bonum – Orlande de Lassus (1530-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

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

THE FIRST READING

Genesis 1: 1-5

A reading from the book Genesis

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

Bring unto the Lord, O ye mighty, bring young rams unto the Lord :
ascribe unto the Lord worship and strength.
Give the Lord the honour due unto his Name :
worship the Lord with holy worship.
It is the Lord, that commandeth the waters :
it is the glorious God, that maketh the thunder.
It is the Lord, that ruleth the sea; the voice of the Lord is mighty in
operation :
the voice of the Lord is a glorious voice.
The voice of the Lord breaketh the cedar-trees :
yea, the Lord breaketh the cedars of Libanus.
He maketh them also to skip like a calf :
Libanus also, and Sirion, like a young unicorn.
The voice of the Lord divideth the flames of fire; the voice of the
Lord shaketh the wilderness :
yea, the Lord shaketh the wilderness of Cades.
The voice of the Lord maketh the hinds to bring forth young, and
discovereth the thick bushes :
in his temple doth every man speak of his honour.
The Lord sitteth above the water-flood :
and the Lord remaineth a King for ever.
The Lord shall give strength unto his people :
the Lord shall give his people the blessing of peace.

Psalm 29

THE SECOND READING

Acts of the Apostles 19: 1-7

A reading from the Acts of the Apostles.

While Apollos was in Corinth, Paul passed through the inland regions and came to Ephesus, where he found some disciples. He said to them, 'Did you receive the Holy Spirit when you became believers?' They replied, 'No, we have not even heard that there is a Holy Spirit.' Then he said, 'Into what then were you baptized?' They answered, 'Into John's baptism.' Paul said, 'John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.' On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied — altogether there were about twelve of them.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

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

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

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

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

Text: Charles Wesley (1707-88)

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

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, 'The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.'

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

Mark 1: 4-11

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
and Honorary Assistant Priest at St Paul's*

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 baptized into Christ:
let us live in the Spirit of Christ.

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN

**On Jordan's bank the Baptist's cry
Announces that the Lord is nigh;
Come then and hearken, for he brings
Glad tidings from the King of kings.**

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

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

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

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

Words: Charles Coffin (1676-1749)

Music: 'Winchester New', adapted from a chorale

All sit.

THE OFFERTORY ANTHEM

Tribus Miraculis *Luca Marenzio (1553-1599)*

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

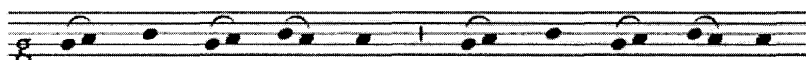
*We observe this holy day, ornamented with three miracles:
Today a star led the Magi to the manger;
Today wine was made from water at the wedding;
Today in the Jordan Christ desired to be baptised by John,
so that He might save us, Alleluia.*

*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:

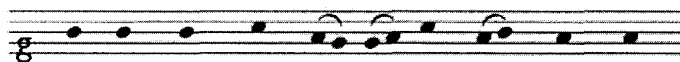
All respond:



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:

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 Vinum Bonum – Orlande de Lassus (1530-1594)

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,

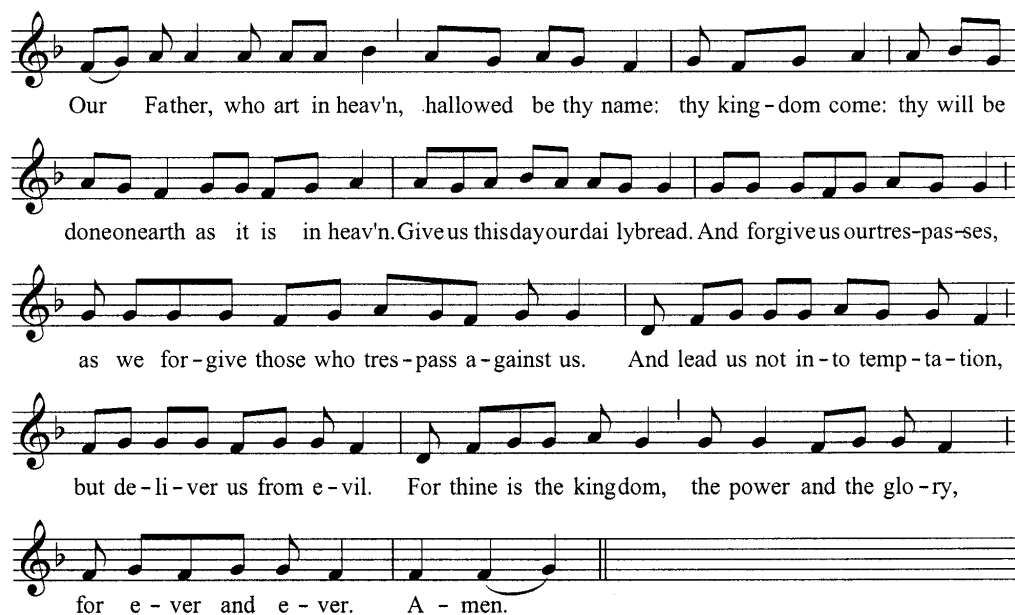
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

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-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 n 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 Vinum Bonum – Orlande de Lassus (1530-1594)

COMMUNION ANTHEM

O sacrum convivium (à 6)
Tomás Luis de Victoria (c.1548-1611)

O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur.

*O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

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

Almighty God, we thank thee for feeding us with the body and blood of thy Son, Jesus Christ. Through him we offer thee our souls and bodies to be a living sacrifice. Send us out in the power of thy Spirit to live and work to thy praise and glory. Amen.

THE CONCLUDING 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.

Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him,
His praise all people sing;
To him shall prayer unceasing
And daily vows ascend,
His kingdom still increasing,
A kingdom without end.

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 (1771-1854)
Music: Crüger, Johann Crüger (1598-1662)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

May God the Holy Spirit,
who came upon the beloved Son
at his baptism in the river Jordan,
pour out his gifts on you
who have come to the waters of new birth:
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Prelude & Fugue in C Major, BWV 545

Johann Sebastian Bach (1685 – 1750)

Genesis 1:1-5

This passage answers the question: how did the world come to be? But, being written long before the dawn of modern science, it is obviously not, and cannot be, scientific in our terms. Even so, it is valuable. We ask: did life arise when elements in the primeval ooze by pure chance formed DNA? Even if our answer is yes, we maintain that, behind all of creation, is a transcendent being (supernatural and involved in earthly affairs) whom we call God. He has total control of creation. Vv. 1-2 were first translated as a sentence in the 200s BC, but in Hebrew these verses are a phrase. A modern translation is: "When God began to create heaven and earth – the earth being formless and void, with darkness over the surface of the deep, a wind of God sweeping [hovering] over the waters – then God said ..." Vv. 1-2 are the when clause, and v. 3 the then. "Heavens and earth" is a way of saying everything. (Hebrew cosmology held that there were multiple heavens, with God living in the highest one.) Non-existence of the earth involved darkness and deep waters. Even at this time, God was in control: his wind, breath, rushing-spirit, ruah, were here. The text is orderly (note "God said ... God saw ... God separated ... God called ...", a pattern repeated through the six days of creation); and so too are God's acts. Vv. 3-5 are the events of the first day. His first priority is to overcome darkness: he creates light. Rather than destroying darkness, he relegates it to night-time: it too becomes part of the good, godly world, and is declared so by God. Naming night and day show God's mastery of them. Jewish feast days begin at sundown, so "evening" is first. This pattern is repeated for five more days. On the seventh day (the Sabbath), God rests. Is this account unscientific? The writer worked with the cosmology of his day to show divine power and purpose, and the unique place of humans. Unlike other ancient Near East peoples, Israel's story of how humankind came to be is peaceful, effortless (all God does is to speak); what is created is good, beautiful. God intended that the world be wholly good.

Psalm 29

This psalm is probably based on one to the Canaanite god Baal, the storm God, who brings the annual thunder-storm, the source of fertility for the land. In Israelite hands, it expresses God's supremacy and universal rule. In vv. 1-2, all other gods are invited to acknowledge the Lord's supremacy and the glory due to him. (Israel was not yet strictly monotheistic.) Vv. 3-9 give us a picture of the storm. The "voice of the Lord" (vv. 3, 4, 5, 7-9) is thunder (repetitious claps). The storm is first seen approaching over the Mediterranean (v. 3); it sweeps in to the land, breaking the tall "cedars" (v. 5), as it advances across southern Lebanon. It vents its power on Mount "Lebanon" (v. 6) and then on Mount "Sirion"; it proceeds on into "the wilderness" (v. 8, the Arabian Desert). ("Flames of fire", v. 7, is lightning.) "Kadesh" (v. 8) is probably Kedar, part of the desert. The Word of God is indeed mighty. In v. 9, "all" the gods do acknowledge God's supremacy; they cry Glory be to the Lord! God rules over all from his throne (v. 10). May the Lord strengthen Israel and give it peace.

Acts 19:1-7

Luke, also the author of Acts, has just told us, in 18:24-25, about Apollos, a Jew from Alexandria, “eloquent ... well-versed in the scriptures [the Old Testament] ... instructed in the Way of the Lord” who “spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John” the Baptist. When Priscilla and Aquila (a couple) heard him speak in the synagogue, they explained the Word of God “more accurately” (18:26) to him. He went to Achaia (in southern Greece) where he showed from scripture that Jesus is the Messiah, the saviour (18:28). Apollos was already on the way to becoming a Christian.

The “disciples” (19:1) of John whom Paul found at Ephesus did not know the scriptures (19:2), for the Spirit is mentioned in the Old Testament. They had been baptised into the belief that when we admit our fault and promise to amend our ways (“repentance”, 19:4), God will forgive us. Paul tells them that the one of whom John spoke, “who was to come after him”, is already here: he is Jesus; in him they should believe – as a natural consequence of following John. They are baptised into the church, and when Paul lays hands on them, are empowered by the Holy Spirit, with particular spiritual gifts (speaking in tongues and prophecy). Apollos and the twelve both come to accept Christ, one through the scriptures and the witness of a couple, the twelve through hearing the good news from Paul and others. We do not know whether Apollos was baptised; he may have been an effective messenger for Christ, perhaps outside the church.

Mark 1:4-11

This gospel begins with the messenger whom God sends ahead of Christ, to prepare the way. John is the forerunner of Jesus. Tradition says that John baptised near Jericho, in an arid region. People came to him in large numbers, repenting (changing their mind sets), “confessing their sins” (v. 5), resolving to sin no more, and (probably) dipping themselves in the River. John dressed like a hermit or prophet (v. 6). In Palestine, some species of “locusts” were eaten. Mark does not tell us why Jesus was baptised by John, but what follows is important. The opening of the heavens symbolizes the start of a new mode of communication between God and humankind. Perhaps “like a dove” (v. 10) is an allusion to the spirit hovering in Genesis 1:2. To Mark, the “voice ... from heaven” (v. 11) confirms the already existing relationship between God and Jesus. (The Greek word translated “Beloved” indicates God’s choice more than his feelings.) Part of Jesus’ message in Galilee (v. 15) is “repent, and believe in the good news.”

Christ, unser Herr, zum Jordan kam, BWV 684 - JS Bach

This is one of twenty one choral preludes contained within Bach's Clavier-Übung III - one of the composer's most significant collections of work for the instrument. It is sometimes referred to as the 'German organ Mass', as the twenty one chorals set various parts of the Lutheran Mass. This prelude sets a Lutheran hymn telling of the baptism of Christ. The music paints a vivid and literal picture - the flowing semiquavers in the left hand echoing the continuous flow of the river Jordan.

Lassus – Missa Vinum Bonum

Orlande de Lassus was born in the Hadsburg Netherlands, in what is modern day Belgium, around the year 1530. Legend has it that he was kidnapped several times as a child by those longing to hear the pure beauty of his singing voice. Having begun work as a composer, he moved to Italy, and to the rich musical scenes of Rome and Milan, where he quickly gained popularity and the support of influential figures, mesmerised by his musical talents, including the then King of France, Charles IX, and Pope Gregory XIII, by whom the composer was knighted. Lassus was likely teacher to both Andrea Gabrieli and Giovanni Gabrieli at various points. The 'Good wine Mass' is a parody Mass on Lassus's eight part motet of the same name. Each movement of the Mass begins with a paraphrase of the opening of the original motet.

Marenzio – Tribus Miraculis

Luca Marenzio was an Italian composer of the late Renaissance period, remarkable in particular for his large output of madrigals - over 500, which held influence across all of Europe, and popularised the concept of the madrigal in England. He worked most of his career in Rome, and directly preceded the Baroque transformation of Italian (and more broadly, all of western) music brought about by Monteverdi, largely through the writing of his own madrigals. Whilst he is most noted for his madrigals, and all the rich word painting that accompanies them, his sacred music is equally remarkable. 'Tribus Miraculis' was composed in 1585 for four voices, and is full of colour and marked contrasts throughout. An example of word painting...in the opening, the motion of the upper two voices can be seen as representing the star leading to the manger.

Victoria - O sacrum convivium a 6

Born in 1548 in Avila - better known as the birthplace of St Teresa, Thomás Luis de Victoria began his career in Rome, where he composed and built up invaluable friendships with those at the forefront of the European musical scene at the time, but moved back to his homeland as soon as he was able, working for a period as Chapelmaster at the Royal Convent in Madrid. Victoria was first and foremost (to his mind) a priest...perhaps it was his extreme religious devotion that allowed his music to become so well attuned to the texts he was setting.

This warm sounding, intimate piece begins in the upper voices and expands outwards until all parts sing in wonderful harmony. All throughout, the music grows through the parts into a cadence, before contracting and building up all over again, with the part entries becoming more intricate as the piece goes on.

Prelude & Fugue in C Major, BWV 545 - JS Bach

This is one of Bach's shorter prelude and fugues, which I think makes it easier than ever to appreciate how the fugue grows out of, and builds on the material of the prelude.

The prelude is light, fleeting, and to an extent, quite playful. The lines are short and largely made up of quick, arpeggiated, semiquaver figures which seem to jump around the keyboard. The fugue rises from the prelude, and builds on the material, transforming it from something quick and playful into something longer, heavier, and grander. The slow, rising, opening subject which can be heard continuously throughout, serves as the means to transform the lighter material into something more majestic and profound.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Luke Navin

The Music & Musicians of St Paul's Knightsbridge

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

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THE BERKELEY

KNIGHTSBRIDGE LONDON

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