

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist & The Sacrament of Baptism Epiphany Sunday

4th 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'.

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

All remain seated. The choir sings:

INTROIT

A PRAYER OF KING HENRY VI

Henry Ley (1887-1962)

Domine, Jesu Christe, qui me creasti, redemisti, et preordinasti ad hoc quod sum, tu scis quid de me facere vis; fac de me secundum voluntatem tuam cum misericordia. Amen.

Lord Jesus Christ, who created, redeemed, and preordained me to be this that I am, you know what you wish to do with me; do with me in accordance with your will, with mercy. Amen.

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!**

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.

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 brevis in B flat – W.A. Mozart (1756-1791)

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 Liturgy of the Word

THE FIRST READING

read by Rosemary Powell, on her 100th birthday

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.

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:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

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 Alan Gyle

Vicar

Silence is kept.

THE PRESENTATION OF THE CANDIDATE

We welcome Thomas Guy Wetherell Mayes, his parents and his godparents. We also welcome his grandfather, Canon Stephen Mayes, who will baptize him. The Celebrant addresses the whole congregation, saying:

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

With the help of God, we will.

The Celebrant then says to the parents and godparents:

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

With the help of God, we will.

In baptism this child begins his journey in faith.
You speak for him today. Will you care for him, and help him to take his place within the life and worship of Christ's Church?

With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized
must affirm their allegiance to Christ
and their rejection of all that is evil.
It is your duty to bring up this child to fight against evil
and to follow Christ.

Therefore I ask these questions:

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?

I repent of my sins.

Do you renounce evil?

I renounce evil.

THE SIGNING WITH THE CROSS

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

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory,
and lead you in the light and obedience of Christ. **Amen.**
The Servers and Sacred Ministers, parents and godparents move to the font.

THE PRAYER OVER THE WATER

Canon Mayes stands before the water of baptism and says:

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

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

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

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

THE PROFESSION OF FAITH

Canon Mayes addresses the congregation, saying:

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

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

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

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

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

THE BAPTISM

Canon Mayes baptizes the child, saying:

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

THE ANOINTING WITH CHRISM

The child is anointed with the oil of Chrism:

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

THE GIVING OF A LIGHTED CANDLE

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

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

THE PRAYERS OF INTERCESSION

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

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

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

For the departed, these words may be used:

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

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

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

All sit.

THE NOTICES

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

Orlande de Lassus(1532-1594)

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 brevis in B flat – W.A. Mozart (1756-1791)

The prayer continues:

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

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

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

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

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

Let us proclaim the mystery of faith;

Christ has died.

Christ is risen.

Christ will come again.

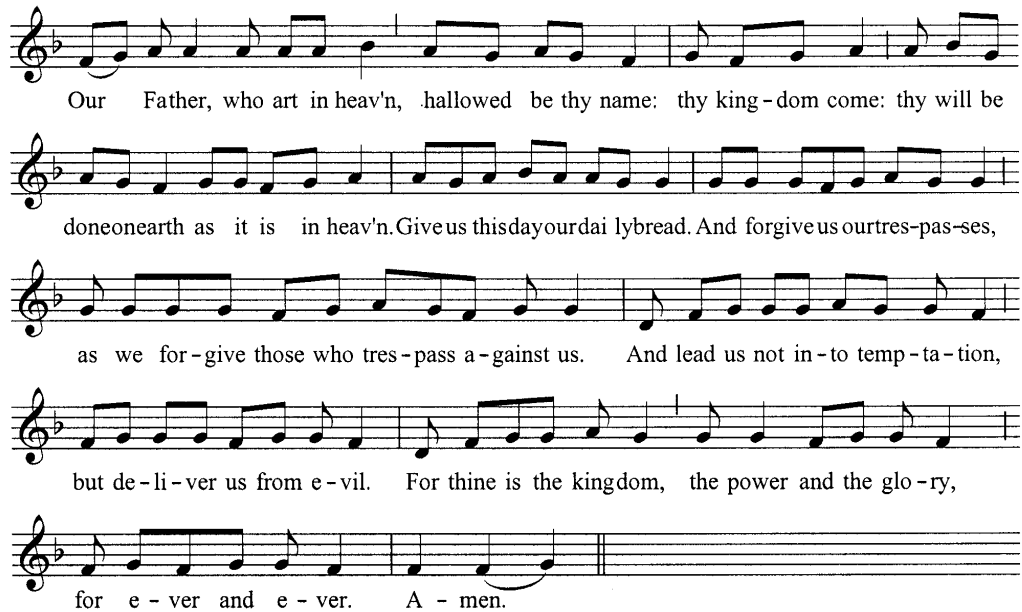
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be
done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses,
as we for-give those who tres-pass a- 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 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 shouldest 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 brevis in B flat – W.A. Mozart (1756-1791)

COMMUNION ANTHEM

Almighty God, which by the Leading of a Star
John Bull (1562 – 1628)

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.

Words: Collect for the Epiphany.

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 looked 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 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

played by Jeremy Cole

Wie schön leuchtet der Morgenstern (BuxWV 223)

Dietrich Buxtehude (c.1638-1707)

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).

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 brevis in B flat – W.A. Mozart (1756-1791)

Mozart composed a wealth of Mass settings - both Missa brevis and Missa solemnis, as well as some 'Missa brevis et solemnis (a combination of the two).

Mozart composed this Missa brevis in Salzburg in 1777 for four part choir and SATB soloists. Mozart in fact wrote a series of Missa brevis Masses during his time in Salzburg, inspired to the form largely by the Masses of Haydn. This Mass is notable for its beauty and lyricism

Omnes de Saba – Orlande de Lassus(1532-1594)

Orlande de Lassus was born in the Habsburg 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. This eight part motet sets the jubilant text from the prophecy of Isaiah, proclaiming the coming of the Kings from the east to Bethlehem - 'They shall come all from Saba, bearing gold and incense, and praising the Lord.'

Almighty God, which by the Leading of a Star - John Bull (1562 – 1628)

John Bull was an English composer noted largely for his output of works for the keyboard - he himself was a virtuoso keyboard player. His musical education began as a chorister at Hereford cathedral, which was then followed by degrees from Oxford university and Gresham college, London. He was rather rebellious and notorious for getting into trouble. His time at Gresham college was plagued by various disobediences, culminating in his fathering a child outside of marriage, which finally led to his expulsion from the college (although he did marry the woman in question shortly after). However his troubles were far from over, as a charge of adultery a few years later, and the wrath of the Archbishop of Canterbury forced Bull to flee the country. He eventually settled in the region of Flanders in Belgium, where he found work as organist of Antwerp cathedral, and where he eventually died in 1628 - he is buried in the cemetery by the cathedral.

This five part anthem appears to have been the most popular amongst a set of verse anthems written by the composer during his time in England. However, much of his choral music was lost when he fled.

Wie Schön leuchtet der Morgenstern, BuxWV 223 – Dieterich Buxtehude (1637 – 1707)

Buxtehude was a German-Danish composer and organist of the Baroque period. His organ works represent a central part of the standard organ repertoire, and his style strongly influenced many composers, including JS Bach. Today, Buxtehude is considered one of the most important German composers of the mid-Baroque. The Chorale Fantasia on *Wie Schön leuchtet der Morgenstern* ('How beautifully shines the morning star') begins with a section in which the first part of the melody is given in long notes first to the pedals, then to the uppermost voice. This is the chorale tune. The melody's subsequent notes are the subject of the misleadingly free-sounding passage which immediately follows. The second 'verse' is a wonderfully exuberant jig fugue in AAB form, whose initial subject is based on the melody's first few notes. Momentum is created by Buxtehude's rhythms, effortlessly sweeping up repetitive phrases. Besides creating a lovely setting for this traditional tune, this chorale prelude is full of variation techniques that generate almost impressionistic imagery from the most simple of materials.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

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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.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

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KNIGHTSBRIDGE LONDON

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