

**ST
PAUL'S**
KNIGHTSBRIDGE



The Solemn Eucharist
The Third Sunday after Trinity
21st June 2015 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:
Jesus stilling the storm
Gustave Doré, 1865.*

Order of Service

The Introductory Rite

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 creation!
O my soul, praise him, for he is thy health and salvation!
All ye who hear,
now to his temple draw near;
praise him in glad adoration.**

**Praise to the Lord, who o'er all things so wondrously reigneth,
shelters thee under his wings, yea, so gently sustaineth!
Hast thou not seen
All that is needful hath been
granted in what he ordaineth?**

**Praise to the Lord, who doth prosper thy work and defend thee;
surely his goodness and mercy here daily attend thee.
Ponder anew
what the Almighty can do,
he who with love doth befriend thee.**

**Praise to the Lord, who, when tempests their warfare are waging,
who, when the elements madly around thee are raging,
biddeth them cease,
turneth their fury to peace,
Whirlwinds and waters assuaging.**

**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), trans. Catherine Winkworth (1827-78)
Music: 'Lobe den Herren', Stralsung Gesangbuch, 1665*

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.**

PRAYERS OF PENITENCE

The Deacon says:

God the Father forgives us in Christ and heals us by the Holy Spirit.

Let us therefore put away all anger and bitterness, all slander and malice,
and confess our sins to God, our Redeemer.

All kneel and keep silent.

**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 remain kneeling as the choir sings:

KYRIE

Kyrie eleison. *Lord, have mery upon us.*
Christe eleison. *Christ, have mercy upon us.*
Kyrie eleison. *Lord, have mercy upon us.*

Music: plainsong

*After the Kyrie, all stand for the intonation of Gloria in excelsis Deo, then all sit.
The choir sings:*

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 Assumpta est Maria – Giovanni Pierluigi da Palestrina (1525-1594)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

Almighty God, who hast broken the tyranny of sin
and hast sent the Spirit of thy Son into our hearts,
whereby we call thee Father:
give us grace to dedicate our freedom to thy service,
that the whole world may be brought
to the glorious liberty of the children of God;
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.**

All sit

THE FIRST READING

The book of Job 38: 1-11

A reading from the book of Job

Then the Lord answered Job out of the whirlwind:

‘Who is this that darkens counsel by words without knowledge?

Gird up your loins like a man,

I will question you, and you shall declare to me.

‘Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

Who determined its measurements—surely you know!

Or who stretched the line upon it?

On what were its bases sunk,

or who laid its cornerstone

when the morning stars sang together

and all the heavenly beings shouted for joy?

‘Or who shut in the sea with doors

when it burst out from the womb?—

when I made the clouds its garment,

and thick darkness its swaddling band,

and prescribed bounds for it,

and set bars and doors,

and said, “Thus far shall you come, and no farther,

and here shall your proud waves be stopped”?

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

They that go down to the sea in ships : and occupy their business
in great waters;

These men see the works of the Lord : and his wonders in the
deep.

For at his word the stormy wind ariseth : which lifteth up the
waves thereof.

They are carried up to the heaven, and down again to the deep :
their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

Psalm 107: 23-32

THE SECOND READING

The second letter of St. Paul to the Corinthians 6: 1-13

A reading from the second letter of St Paul to the Corinthians

As we work together with him, we urge you also not to accept the grace of God in vain. For he says,

'At an acceptable time I have listened to you,
and on a day of salvation I have helped you.'

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

We have spoken frankly to you Corinthians; our heart is wide open to you. There is no restriction in our affections, but only in yours. In return—I speak as to children—open wide your hearts also.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

Eternal Father, strong to save,
whose arm hath bound the restless wave,
who bidd'st the mighty ocean deep
its own appointed limits keep:
O hear us when we cry to thee
for those in peril on the sea.

O Christ, whose voice the waters heard
and hushed their raging at thy word,
who walkedst on the foaming deep,
and calm amid the storm didst sleep:
O hear us when we cry to thee
for those in peril on the sea.

O Holy Spirit, who didst brood
upon the waters dark and rude,
and bid their angry tumult cease,
and give, for wild confusion, peace:
O hear us when we cry to thee
for those in peril on the sea.

O Trinity of love and power,
our brethren shield in danger's hour;
from rock and tempest, fire and foe,
protect them wheresoe'er they go:
thus evermore shall rise to thee
glad hymns of praise from land and sea.

Words: William Whiting (1825-78)
Music: 'Melita', J.B. Dykes (1823-76)

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.

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.

On that day, when evening had come, he said to them, 'Let us go across to the other side.' And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great gale arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, 'Teacher, do you not care that we are perishing?' He woke up and rebuked the wind, and said to the sea, 'Peace! Be still!' Then the wind ceased, and there was a dead calm. He said to them, 'Why are you afraid? Have you still no faith?' And they were filled with great awe and said to one another, 'Who then is this, that even the wind and the sea obey him?'

Mark 4: 35-end

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.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

We are the body of Christ.
In the one spirit we were all baptised into one body.
Let us then pursue all that makes for peace and builds up
our common life.

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

**Put thou thy trust in God,
in duty's path go on;
walk in his strength with faith and hope,
so shall thy work be done.**

**Commit thy ways to him,
thy works into his hands,
and rest on his unchanging word,
who heaven and earth commands.**

**Though years on years roll on,
his cov'nant shall endure;
though clouds and darkness hide his path,
the promised grace is sure.**

**Give to the winds thy fears;
hope, and be undismayed:
God hears thy sighs and counts thy tears;
God shall lift up thy head.**

**Through waves and clouds and storms
his power will clear thy way:
wait thou his time; the darkest night
shall end in brightest day.**

**Leave to his sovereign sway
to choose and to command;
so shalt thou, wondering, own his way,
how wise, how strong his hand.**

Words: Mitre Hymn Book, 1836

Music: 'Narenza', from Leisentritt's Catholicum Hymnologium 1584

The choir sings:

THE OFFERTORY ANTHEM

Benedictus (Short Service)

Orlando Gibbons (1583-1625)

BLESSED be the Lord God of Israel : for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David;

As he spake by the mouth of his holy Prophets : which have been since the world began;

That we should be saved from our enemies : and from the hand of all that hate us.

To perform the mercy promised to our forefathers : and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end.
Amen.

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:

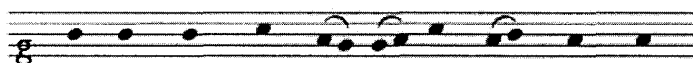
All respond:



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 Assumpta est Maria – Giovanni Pierluigi da Palestrina (1525-1594)

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

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

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

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

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

Let us proclaim the mystery of faith.

Christ has died; Christ is risen; Christ will come again.

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

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

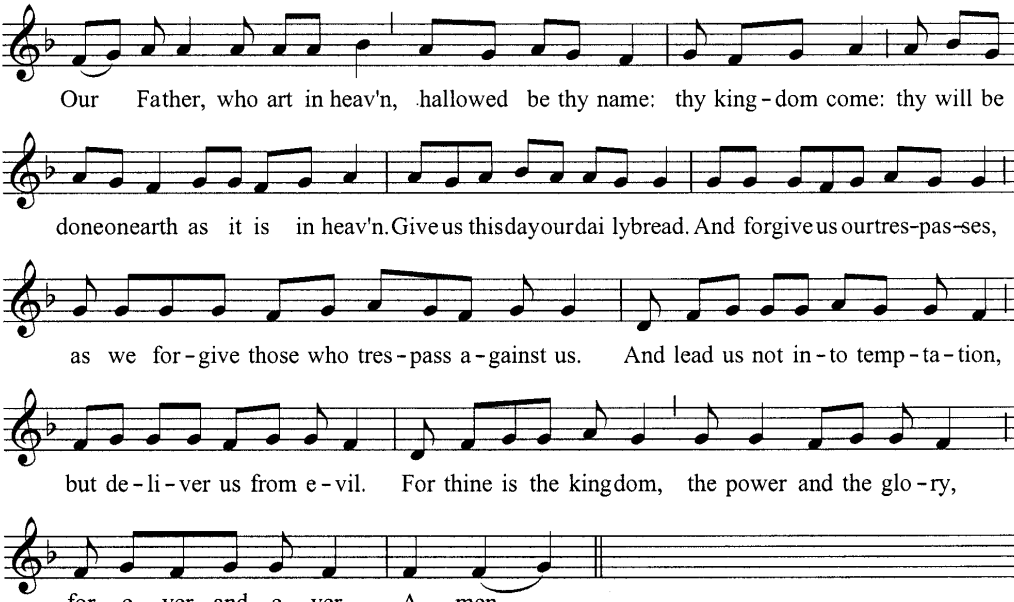
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

All who normally do so in their own Church are invited to receive the Sacrament.

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

The choir sings:

AGNUS DEI

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, Donna nobis pacem.

O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, grant us thy peace.

Music: Missa Assumpta est Maria – Giovanni Pierluigi da Palestrina (1525-1594)

COMMUNION ANTHEM

Ave Verum

William Byrd (1583-1625)

Ave, verum corpus natum de 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.

*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 gentle,
O Jesu, son of Mary, have mercy on me.*

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

O God, whose beauty is beyond our imagining
and whose power we cannot comprehend:
show us thy glory as far as we can grasp it,
and shield us from knowing more than we can bear
until we may look upon thee without fear;
through Jesus Christ our Saviour. **Amen.**

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

All stand.

THE CONCLUDING HYMN

1. Will your an - chor hold in the storms of life, when the
 clouds un - fold their wings of strife? When the strong tides lift, and the
 ca - bles strain, will your an - chor drift, or firm re - main?

Refrain
 We have an an - chor that keeps the soul stead - fast and sure while the bil - lows roll;
 fast - ened to the rock which can - not move, ground - ed firm and deep in the Sa - viour's love!

Will your anchor hold in the storms of life,
When the clouds unfold their wings of strife?
When the strong tides lift and the cables strain,
Will your anchor drift, or firm remain?

*We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love.*

It is safely moored, 'twill the storm withstand,
For 'tis well secured by the Saviour's hand;
And the cables, passed from His heart to mine,
Can defy that blast, thro' strength divine.
Refrain

When our eyes behold through the gath'ring night
The city of gold, our harbour bright,
We shall anchor fast by the heav'nly shore,
With the storms all past forevermore.
Refrain

*Words: Priscilla Owens (1829-99)
Music: James Kirkpatrick (1838-1921)*

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

Komm, Heiliger Geist, BWV 651
J S Bach (1685-1750)

Job 38: 1-11

Job has complained of God's indifference and injustice to him; he has asked why his misfortune happened. He has pleaded that God hear him, answer him. Now God, appearing in a "whirlwind" (as he does elsewhere in the Old Testament) answers him by asking him rhetorical questions. First he asks: who are you to doubt, in your ignorance, the sum total of my plans and works? Stand up like a man; answer the questions I put to you (vv. 2-3). Our reading is only a small part of God's speech. He asks five main questions:

- Were you present at creation?
- Do you know your way around the cosmos?
- Would you know how to operate it?
- Would creation and creatures obey your commands? and
- Are you capable of providing for animals and birds?

Question 1, vv. 4-15, has three parts: earth, sea and light. In vv. 4-7, "earth" is pictured as a building: who were the architect (v. 5a) and the surveyor (v. 5b)? Who laid the foundations ("bases", v. 6a)? "Who laid its cornerstone?" On this festive occasion, the "stars sang" (v. 7) and God's heavenly court rejoiced. Now for Question 4 (vv. 34-38): even if you gave the right orders, would they be carried out? Only God has the "wisdom", the combination of great knowledge and experience, to have the "clouds", etc. obey him. (People believed that a set of pudding bowls covered the earth; here rain is stored in "waterskins", v. 37. V. 38 describes the effects of rain.)

Question 5 is in 38:39-39:30. Nine creatures are described. Can Job care for them and nourish them as the creator does? The last, the war horse, is the most amazing of all.

After God's speech, Job says: "See, I am of small account; what shall I answer you? ... I will not answer" (40:4-5). God's appearance has invalidated the very basis of Job's complaint. He is at last able to articulate what he has been suspecting all along: he and his friends thought they understood the world; now he realizes that they do not. And so his complaint against God evaporates.

2 Corinthians 6:1-13

As Paul and his coworkers, Timothy and Apollos, (servants) work together with God (the Holy Spirit), they urge the Christians at Corinth to "accept the grace of God" productively, i.e. "not ... in vain". Based on Isaiah 49:8 ("have", v. 2, is prophetic), Paul tells them that now is the time when God gives grace, his love to us: now we are being restored to union with God. The servants are aiding "in every way" (v. 4) they can. They have shown themselves true agents of God in enduring physical and mental pressures ("afflictions", vv. 4, 5a) and "hardships" (listed in v. 5b) – unlike Paul's critics – by the fruits of the Spirit (vv. 6, 7a and Galatians 5:22-23), using the whole offensive ("right hand", v. 7) and defensive ("the left") armament which God provides, whether honoured or discredited (by their critics, who even call them "impostors", v. 8, i.e. not true to God.) Seen as insignificant (as bad teachers), they are valued by true Christians, "dying" (v. 9) to self-centeredness but alive in following Christ; "sorrowful" (v. 10) that the Corinthian Christians feel hurt that he refused their aid (he did not need it), yet "rejoicing" that they are faithful; living in poverty, yet "making many rich" spiritually and "possessing everything" that matters.

They have laid everything (their innermost thoughts) on the table to the Church (v. 11). He loves without limits all at Corinth – even his opponents who do not love him. May his critics grow up (“children”, v. 13) and imitate his love.

Mark 4:35-41

Jesus has told the good news of the Kingdom to the crowds, in a way they could understand, but he has gone further with those close to him: “he explained everything in private to his disciples” (vv. 33-34).

After teaching from a boat, with the crowds along the shore, he now suggests to the disciples that they “go across to the other side” (v. 35), to the eastern shore of the Sea of Galilee. A flotilla of boats follow, but they scatter before the storm. (He is “just as he was”, v. 36, in the same posture as earlier, in the boat.) Squalls (“windstorm”, v. 37) are common on the Sea of Galilee, for the hills around it are high. Jesus is “in the stern”, v. 38, on the helmsman’s seat, well above the waves. He is “asleep”: he has complete confidence in God. The disciples see him as “teacher”; they do not yet know him fully. Jesus is awoken and rebukes (v. 39) the wind – as though it is a demon (see 1:25). To ancients, the sea symbolized the powers of chaos and evil. Jesus commands it to be still: only God can control nature. He castigates the disciples (v. 40): either they lack faith in God (do not follow Jesus’ example of trust in him) or in him (as a worker of wonders). Their question in v. 41 is an implicit confession of Jesus’ divinity: the sea obeys him as it does God in the Old Testament (Genesis 1:2). Jesus’ power extends even to power over natural disasters, then thought to be the work of the devil.

NOTES ON THE MUSIC

Missa Assumpta est Maria – Palestrina

Among Palestrina’s twenty two settings of the mass, this is among the most popular. This is perhaps attributable to its upbeat nature, but more likely is due to its being published early on in an inexpensive edition, allowing it to be performed and heard more widely, in a time when music was not physically accessible to everyone as it is today. It has also attained widespread use in church services in more recent times (as opposed to purely concert performances) due to its syllabic word setting which, in keeping with a modern, protestant attitude towards sacred music, allows the text to be clearly heard, and not broken up or distorted by melisma, especially where complex polyphony is heard - particularly in this, one of Palestrina’s later works.

Benedictus (Short Service) – Gibbons

Orlando Gibbons was an English organist and composer in the 16th and early 17th century. He held positions at both the Chapel Royal and Westminster Abbey. In post-reformation England, every effort was made to separate the country's newfound Protestant faith from its old Catholicism. One way in which this was done was to place emphasis on services such as Matins and Evensong over the Mass. This was reflected in the music that was composed. The Canticles of the Benedictus, the Magnificat, and the Nunc Dimitis take pride of place, and so Gibbons, in his 'Short service' produced polyphonic settings of all three.

Ave verum – Byrd

This is considered by many to be one of Byrd's finest works. It was published in 1605 and, like many of his Latin works, was likely composed for use in many of the secret Catholic Masses held all over the country - Latin texts were banned in Church of England liturgy at the time. Byrd only managed to get away with his highly Catholic compositions thanks to his wonderful musical skill, and frequent compositions dedicated to the Queen!

Komm, Heiliger Geist, BWV 651 – J S Bach

'Come Holy Ghost, God and Lord' is a Lutheran Hymn tune for Pentecost with words composed by Martin Luther. It has become the definitive Lutheran hymn for the festival of Pentecost. The chorale has served as inspiration for numerous composers over the years, and Bach himself used the tune in multiply works, including choral preludes, cantatas, and a motet. This choral prelude is one of 'The Great Eighteen' - a collection of chorale preludes assembled by Bach during his final ten years (from 1740-1750), based on works composed earlier in his life. It is thought by many to be his finest writing for the organ.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC: *Stephen Farr*

ASSISTANT DIRECTOR OF MUSIC: *Jeremy Cole*

ORGAN SCHOLAR: *Luke Navin*

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.

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

B E R K E L E Y
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LONDON

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