

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist Fifth Sunday after Trinity

Sunday 5th July 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:

Christoph Weigel.

"Jesus sends out the disciples two by two"

from Biblia ectypa :

Bildnussen auss Heiliger Schrifft Alt und Neuen Testaments. 1695.

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 Altar. All stand to sing:

ENTRANCE HYMN

**Thy hand, O God, has guided
thy flock, from age to age;
their wondrous tale is written,
full clear, on every page;
thy people owned thy goodness,
and we their deeds record;
and both of this bear witness;
one Church, one Faith, one Lord.**

**When shadows thick were falling,
and all seemed sunk in night,
thou, Lord, didst send thy servants,
thy chosen sons of light.
On them and on thy people
thy plenteous grace was poured,
and this was still their message,
one Church, one Faith, one Lord.**

**And we, shall we be faithless?
shall hearts fail, hands hang down?
shall we evade the conflict,
and cast away our crown?
Not so: in God's deep counsels
some better thing is stored;
we will maintain, unflinching,
one Church, one Faith, one Lord.**

**Thy mercy will not fail us,
nor leave thy work undone;
with thy right hand to help us,
thy victory shall be won;
and then, by all creation,
thy name shall be adored,
and this shall be their anthem:
one Church, one Faith, one Lord.**

*Words: Edward Hayes Plumptre (1821-91)
Music: Thornbury, Basil Harwood (1859-1949)*

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:

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

All kneel. A time of silence and recollection is kept.

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

The Celebrant says:

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

All remain kneeling as the choir sings:

KYRIE

| | |
|------------------|------------------------------------|
| Kyrie eleison. | <i>Lord, have mery upon us.</i> |
| Christe eleison. | <i>Christ, have mercy upon us.</i> |
| Kyrie eleison. | <i>Lord, have mercy upon us.</i> |

All stand. After the Gloria has been intoned, all sit – taking their lead from the celebrant. 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.

Messe cum júbilo – Maurice Duruflé (1902-1986)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayer which we offer for all thy faithful people,
that in their vocation and ministry
they may serve thee in holiness and truth,
to the glory of thy name;
through our Lord and Saviour Jesus Christ,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

All sit.

THE FIRST READING

The book of the prophet Ezekiel 2. 1-5

A reading from the book of the prophet Ezekiel.

The Lord said to me: O mortal, stand up on your feet, and I will speak with you. And when he spoke to me, a spirit entered into me and set me on my feet; and I heard him speaking to me. He said to me, Mortal, I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day. The descendants are impudent and stubborn. I am sending you to them, and you shall say to them, 'Thus says the Lord God.' Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

Unto thee lift I up mine eyes O thou that dwellest in the heavens.
Behold, even as the eyes of servants look unto the hand of their masters,
and as the eyes of a maiden unto the hand of her mistress
even so our eyes wait upon the Lord Our God,
until he have mercy upon us.
Have mercy upon us, O Lord, have mercy upon us for we are utterly
despised.
Our soul is filled with the scornful reproof of the wealthy
and with the despitefulness of the proud.

Psalm 123

THE SECOND READING

2 Corinthians 12. 2-10.

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

I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On

behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given to me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, 'My grace is sufficient for you, for power is made perfect in weakness.' So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

At the end:

This is the word of the Lord.

Thanks be to God.

THE GRADUAL HYMN

**Blest are the pure in heart,
for they shall see our God;
the secret of the Lord is theirs,
their soul is Christ's abode.**

**The Lord, who left the heavens
our life and peace to bring,
to dwell in lowliness with men,
their Pattern and their King;**

**still to the lowly soul
he doth himself impart
and for his dwelling and his throne
chooseth the pure in heart.**

**Lord, we thy presence seek;
may ours this blessing be;
give us a pure and lowly heart,
a temple meet for thee.**

*Words: John Keble (1792-1866) and others
Music: ' Franconia', W. H. Havergal (1793-1870)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Speak, Lord, for your servant is listening.

You have the words of eternal life.

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.

Jesus left that place and came to his home town, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, 'Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?' And they took offence at him. Then Jesus said to them, 'Prophets are not without honour, except in their home town, and among their own kin, and in their own house.' And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief.

Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He said to them, 'Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.' So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

Mark 6. 1-13

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Nick Mercer

Acting Archdeacon of London and Vicar General to the London College of Bishops

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 make our prayer 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 BANNS OF MARRIAGE AND THE NOTICES

THE PEACE

The Celebrant says:

Christ is our peace.
He has reconciled us to God
in one body by the cross.
We meet in his name and share his peace.

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

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

THE COLLECTION HYMN

**We come as guests invited
when Jesus bids us dine.
His friends on earth united
to share the bread and wine.
The bread of life is broken,
the wine is freely poured
for us, in solemn token
of Christ our dying Lord.**

**We eat and drink, receiving
from Christ the grace we need,
and in our hearts believing
on him by faith we feed;
with wonder and thanksgiving
for love that knows no end,
we find in Jesus living
our ever-present friend.**

**One bread is ours for sharing,
one single fruitful vine,
our fellowship declaring
renewed in bread and wine:
renewed, sustained and given
by token, sign and word,
the pledge and seal of heaven,
the love of Christ our Lord.**

Words: Timothy Dudley-Smith (b. 1926)

Music: 'King's Lynn' English traditional, arr. Ralph Vaughan Williams (1872-1958)

All sit.

The choir sings:

OFFERTORY MOTET

The Call

Ralph Vaughan Williams (1972-1958)

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, My Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joys in love.

*Words: No. 4 from 5 Mystical Songs by George Herbert, from his 1633 collection
The Temple: Sacred Poems and Private Ejaculations, published 1633.*

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

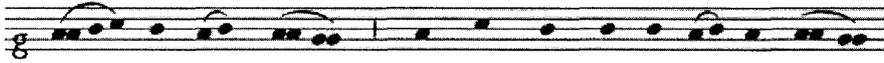
THE EUCHARISTIC PRAYER

The Celebrant sings:

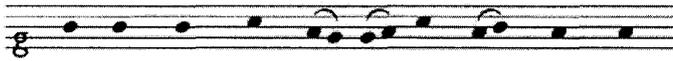
All respond:



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:

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.*

Messe cum júbilo – Maurice Duruflé (1902-1986)

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.

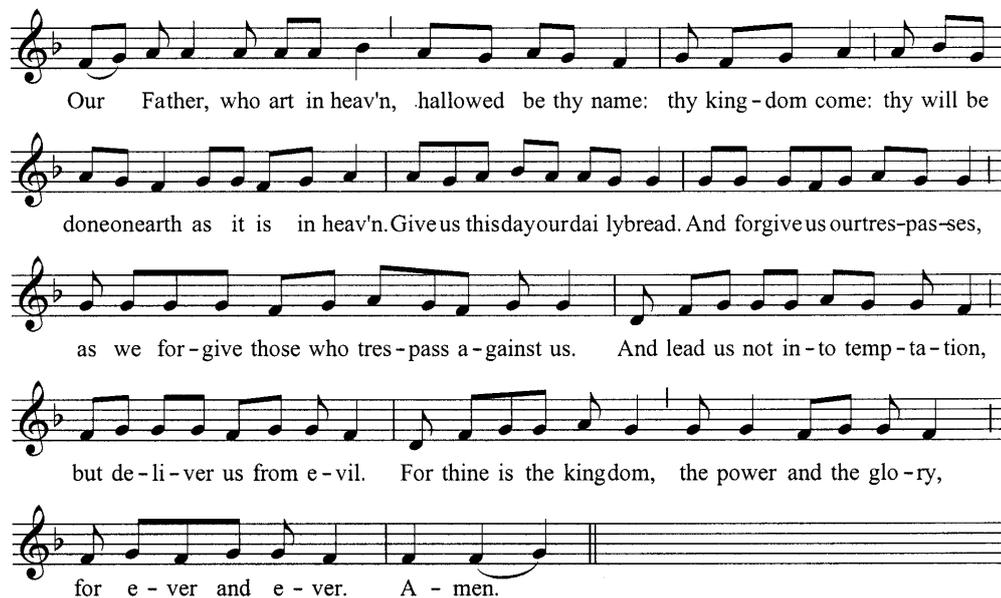
All sing: Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

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

The choir sings:

AGNUS DEI

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

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

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

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

Messe cum júbilo – Maurice Duruflé (1902-1986)

COMMUNION ANTHEM

O sacrum convivium

Tomás Luis de Victoria(1548-1611)

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

*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.*
Alleluia

*Words: Antiphon to the Magnificat at 2nd Vespers of Corpus Christi
Based on 1 Cor. 11:26 & Rom 8:18.
A traditional prayer honouring the Blessed Sacrament.*

PRAYERS AFTER COMMUNION

Let us pray.
All kneel.

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

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

The Concluding Rite

THE CONCLUDING HYMN

**Go forth and tell! O Church of God, awake!
God's saving news to all the nations take:
proclaim Christ Jesus Saviour, Lord and King,
that all the world his worthy praise may sing.**

**Go forth and tell! God's love embraces all;
he will in grace respond to all who call:
give us, O Lord, concern of heart and mind,
a love like yours that cares for humankind.**

**Go forth and tell! The doors are open wide:
share God's good gifts – let no one be denied;
live out your life as Christ, your Lord, shall choose,
your ransomed powers to his sole glory use.**

**Go forth and tell! O Church of God, arise!
Go in the strength which Christ, your Lord, supplies;
go till all nations his great name adore
and serve him, Lord and king, for evermore.**

*Words: J. E. Seddon (1915-1983)
Music: 'Woodlands' by Walter Greatorex (1877-1949)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God, who from the death of sin raised you to new life in Christ,
keep you from falling and set you in the presence of his glory;
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.

ORGAN VOLUNTARY

played by Jeremy Cole

**Fugue sur le thème du Carillon des Heures
de la Cathédrale de Soissons Op. 12 –
Maurice Duruflé (1902-1986)**

All remain standing as the Servers and Sacred Ministers depart.

Ezekiel 2:1-5

This pericope is part of the call narrative of the prophet. Chapter 1 was a fantastic theophany that showed that God was really there, where Ezekiel was, in Babylon. The prophet Ezekiel is usually addressed by God as "mortal" (son of man), emphasizing the gap between himself and God. The name Ezekiel actually appears only in 1:1 and 24:24. Ezekiel is set on his feet since he had fallen on his face in 1:28. Ezekiel is given a very difficult assignment. He was called in 593, seven years before the destruction of Jerusalem, and his message from then until the fall was that Jerusalem had to be destroyed because of its sinfulness, described here as rebellion and transgression. To the people Ezekiel is to deliver a series of divine oracles--Thus says the Lord. Success is not the criterion of faithfulness. Ezekiel is to deliver God's message and the people will at least know that a prophet has been among them. This last line is a variation on a form that appears some 90 times in Ezekiel: They will know that I am the Lord. It appears in three contexts: a. after words of judgment; b. after oracles against the nations; and c. after words of hope. The final goal in all of God's interactions with humanity is the recognition of his lordship.

2 Corinthians 12:2-10

Paul continues to rebut his critics. In 11:21b-33, he has answered them on loyalty to his Jewish heritage, and his achievements and suffering for Christ. They appear to claim superiority to him in another area: visions and revelations. He has said: "If I must boast, I will boast of the things that show my weakness" (11:30) and "It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord" (12:1).

Now in v. 2, in humility, he speaks as though someone else had a vision: "a person in Christ", (but see v. 7, "me"). It really did happen: "fourteen years ago" I had a mystical experience which is undecipherable ("in the body ...", v. 3). (God lives in "the third heaven", v. 2, or "Paradise", v. 4.) What I heard was like what members of Greek cults must not reveal ("things ..."). I really do have grounds for boasting, but I will not explain, lest anyone have too exalted an idea of me (v. 6). A "thorn ... in the flesh" (v. 7) keeps me from "being too elated": a chronic condition, a physical or mental disability, a recurring illness – or opposition of one or more people. ("Satan" was thought responsible for disease as well as sin.) At one time, I repeatedly "appealed to the Lord" (v. 8) but he said: the affliction will not be removed, for the power of God is more apparent when it works through a sufferer (v. 9). "So, I will boast ... of my weaknesses" so that the Holy Spirit, "the power of Christ", may be in me and work through me. So I accept my condition as it is, "for the sake of Christ" (v. 10), for when I feel weak, I am most effectively showing God's power. I have been forced to use the tactics of my critics, i.e. boasting (v. 11). He has shown himself to be a "true apostle" (v. 12).

Mark 6:1-13

Mark has told us of Jesus' success with the crowds. They have listened to the word expressed in parables; they have seen him heal the sick. He has commissioned and instructed the twelve, showing them that he has power over nature, sickness and even death. Now Jesus leaves the "place" where he has healed the woman and Jairus' daughter, and comes to his "hometown" in Galilee, with those who trust in him. His reception in the synagogue is different from that in 1:21-28; they now ask: Who is this guy? How can a mere carpenter be so wise? It doesn't add up: how can he possibly do supernatural deeds? "They took offence at him" (v. 3): the rejection begins. (The

word translated offence also means stumbling block.) Jesus rebuts: Israel has often rejected prophets who came to save her. Because the people of his “hometown” lack faith, he does few miracles there (v. 5). Perhaps as a result of rejection at home, Jesus concentrates on rural areas. He sends out “the twelve” (v. 7) to minister, to extend his proclaiming of God’s Kingdom in word and action; they too will heal, mostly by exorcism (“unclean spirits”). His orders to them (vv. 8-9) are set in first-century Palestine; because of the urgency of the mission and the need to trust in God, they are to subordinate material and physical concerns to the task of preaching, as he does. They are not to waste time seeking better accommodation (v. 10); nor on those who refuse to listen: just move on (v. 11). They are to do what Jesus has begun (v. 12).

NOTES ON THE MUSIC

Messe cum júbilo – Duruflé

Maurice Duruflé was one of the most important composers in France in the 20th century. He was especially skilled in harmony, and Lager taught this subject at the Paris Conservatoire, teaching many of the greats of French music. As a composer, he was highly self-critical of his own compositions, and likely burnt more than half of what he wrote before it saw the light of day. He produced a fair amount of organ and choral music, but far less than many of his contemporaries. His most famous work today is his glorious Requiem Mass.

Here, Duruflé reveals more than ever his taste for simplicity in setting texts. Only the lower two voice parts are used, and they present the text in unison.

The Call – Ralph Vaughan Williams

Ralph Vaughan Williams was one of the most prominent and varied English composers of the 20th Century, composing everything from symphonies, to intimate choral works, to film scores. His style evolved hugely throughout the century, and his best known works were generally composed later in his life. His earlier works (composed at the end of the 19th century) while less well known, are often extremely lovely. For example, the Romance from his Serenade in A minor is an especially lovely orchestral work - it was composed in 1898 and was the composer's first orchestral work.

This piece is part of the collection of '5 Mystical Songs' – settings of poems by George Herbert - which concludes with the splendidly joyous setting of 'Let all the world in every corner sing'. This piece was composed in 1911.

O sacrum convivium - Victoria

Born in 1548 in Avila - better known as the birthplace of St Teresa - Tomás 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.

All throughout this piece, 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.

Fugue sur le thème du Carillon des Heures de la Cathédrale de Soissons Op. 12 – Maurice Duruflé

Duruflé composed this toccata-like piece for his friend, Canon Henri Doyen - organist of the Cathedral Soissons. In the piece, he uses the descending eight-note theme of the Carillon of the Cathedral. The theme is used in many variations - in inversion, augmentation etc... all fused together by Duruflé's wonderful gift for counterpoint and harmonic originality.

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.

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