

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist Sixth Sunday after Trinity

12th July 2012
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 Feast of Herod: Salome's Dance
Fra' Filippo Lippi
(1406–1469)*

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

**Light's abode, celestial Salem,
vision dear whence peace doth spring,
brighter than the heart can fancy,
mansion of the highest King;
O, how glorious are the praises
which of thee the prophets sing!**

**There for ever and for ever
alleluya is outpoured;
for unending, for unbroken
is the feast-day of the Lord;
all is pure and all is holy
that within thy walls is stored.**

**O how glorious and resplendent,
fragile body, shalt thou be,
when endued with so much beauty,
full of health, and strong, and free,
full of vigour, full of pleasure
that shall last eternally!**

**Now with gladness, now with courage,
bear the burden on thee laid,
that hereafter these thy labors
may with endless gifts be paid,
and in everlasting glory
thou with bright be arrayed.**

**Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever Three and ever One,
consubstantial, co-eternal,
while unending ages run. Amen.**

*Words: Latin 15th Century tr. JM Neale (1818-66)
Music: Regent Square, Henry Smart (1818-79)*

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.

Missa Ave Regina - Tomás Luis de Victoria (1548-1611)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

O God, who hast prepared for them that love thee
such good things as pass our understanding:
pour into our hearts such love toward thee
that we, loving thee in all things and above all things,
may obtain thy promises
which exceed all that we can desire;
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

Amos 7. 7-15

A reading from the book of the prophet Amos.

This is what he showed me: the Lord was standing beside a wall built with a plumb-line, with a plumb-line in his hand. And the Lord said to me, 'Amos, what do you see?' And I said, 'A plumb-line.' Then the Lord said, 'See, I am setting a plumb-line in the midst of my people Israel; I will never again pass them by; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.'

Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, 'Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words. For thus Amos has said, "Jeroboam shall die by the sword, and Israel must go into exile away from his land."'

And Amaziah said to Amos, 'O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom.' Then Amos answered Amaziah, 'I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, "Go, prophesy to my people Israel."

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

I will hearken what the Lord God will say concerning me for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him that glory may dwell in our land.

Mercy and truth are met together righteousness and peace have kissed each other.

Truth shall flourish out of the earth and righteousness hath looked down from heaven.

Yea, the Lord shall shew loving-kindness and our land shall give her increase.

Righteousness shall go before him and he shall direct his going in the way.

Psalm 85. 8-13

THE SECOND READING

Ephesians 1. 3-14

A reading from the letter of Paul to the Ephesians.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance towards redemption as God's own people, to the praise of his glory.

At the end:

This is the word of the Lord.

Thanks be to God.

THE GRADUAL HYMN

**The King of love my Shepherd is,
Whose goodness faileth never,
I nothing lack if I am His
And He is mine for ever.**

**Where streams of living water flow
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth.**

**Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.**

In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And O what transport of delight
From Thy pure chalice floweth!

And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house for ever.

Words: H.W. Baker (1821-77)
Music: Dominus Regit Me, J.B. Dykes (1823-76)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

My sheep hear my voice, says the Lord.
I know them, and they follow 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.

King Herod heard of all that Jesus was doing, for Jesus' name had become known. Some were saying, 'John the baptizer has been raised from the dead; and for this reason these powers are at work in him.' But others said, 'It is Elijah.' And others said, 'It is a prophet, like one of the prophets of old.' But when Herod heard of it, he said, 'John, whom I beheaded, has been raised.'

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. For John had been telling Herod, 'It is not lawful for you to have your brother's wife.' And Herodias had a grudge against

him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, 'Ask me for whatever you wish, and I will give it.' And he solemnly swore to her, 'Whatever you ask me, I will give you, even half of my kingdom.' She went out and said to her mother, 'What should I ask for?' She replied, 'The head of John the baptizer.' Immediately she rushed back to the king and requested, 'I want you to give me at once the head of John the Baptist on a platter.' The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body, and laid it in a tomb.

Mark 6.14-29

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON

The Reverend Andrew Sloane
Associate 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 BANNES OF MARRIAGE AND 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 Liturgy of the Sacrament

THE OFFERTORY

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

THE COLLECTION HYMN

**Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.**

**Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come.**

**Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea all I need, in Thee to find,
O Lamb of God, I come.**

**Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.**

**Just as I am, Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come.**

**Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O Lamb of God, I come.**

Words: Charlotte Elliott (1789-1871)

Music: Saffron Walden, Arthur Henry Brown (1830-1926)

The choir sings:

THE OFFERTORY ANTHEM

When David heard

Thomas Weelkes (1576-1623)

When David heard that Absalom was slain
He went up into his chamber over the gate and wept,
and thus he said: my son, my son, O Absalom my son, would God I had
died for thee!

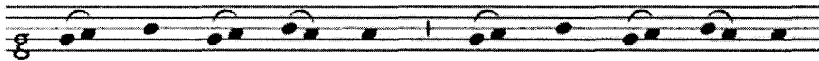
Words: 1 Samuel 18

*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.

Missa Ave Regina - Tomás Luis de Victoria (1548-1611)

The prayer continues:

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

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

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

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

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

Let us proclaim the mystery of faith.

Christ has died;

Christ is risen;

Christ will come again.

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

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

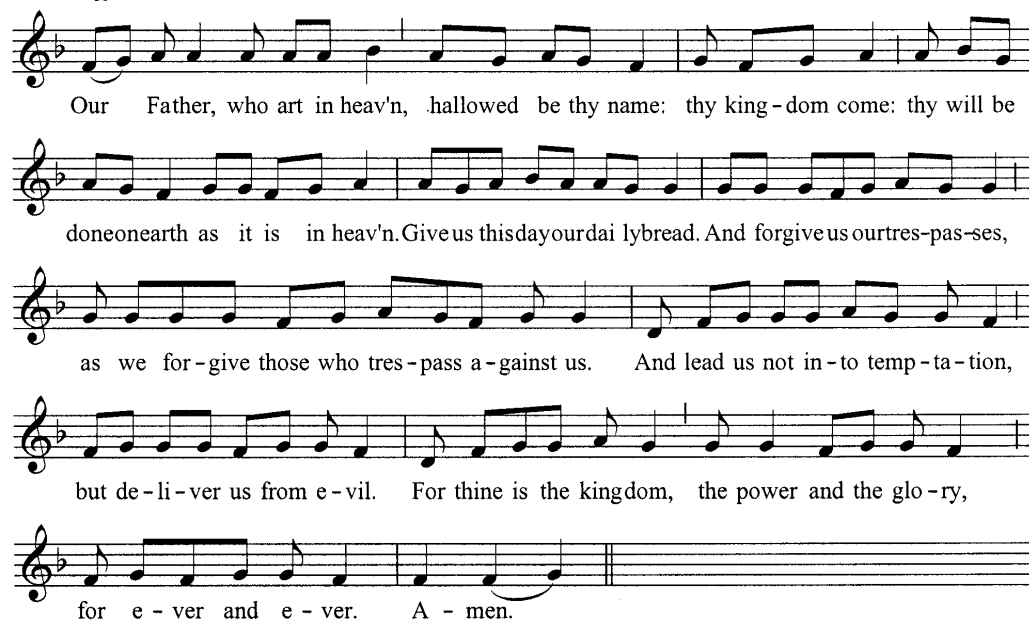
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

The choir sings:

AGNUS DEI

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, 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.*

Missa Ave Regina - Tomás Luis de Victoria (1548-1611)

COMMUNION ANTHEM

Ego sum panis vivus
Giovanni Pierluigi da Palestrina (1525-1594)

Ego sum panis vivus, qui de cælo descendi.
Si quis manducaverit ex hoc pane, vivet in æternum:
et panis quem ego dabo, caro mea est pro mundi vita.
Alleluia.

*I am the living bread which came down from heaven:
if any man eat of this bread, he shall live for ever:
and the bread that I will give is my flesh,
which I will give for the life of the world.*

Words: Eucharistic Song for the feast of Corpus Christi

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

O God of our pilgrimage,
who hast led us to the living water:
refresh and sustain us
as we go forward on our journey,
in the name of 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.

All stand.

THE CONCLUDING HYMN

Guide me, O thou great Redeemer,
pilgrim through this barren land;
I am weak, but thou art mighty,
hold me with thy powerful hand;
bread of heaven, bread of heaven
feed me now and evermore;
feed me now and evermore.

Open now the crystal fountain
whence the healing stream doth flow;
let the fiery cloudy pillar
lead me all my journey through:
strong deliverer, strong deliverer;
be thou still my strength and shield;
be thou still my strength and shield.

When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction
land me safe on Canaan's side:
songs and praises, songs and praises,
I will ever give to thee;
I will ever give to thee.

Words: Welsh, William Williams (1717-91)
Music: 'Cwm Rhondda', John Hughes (1873-1932)

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

May God,
who in Christ gives us a spring of water
welling up to eternal life,
perfect in you the image 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.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Luke Navin

Fugue on the Magnificat, BWV 733

J S Bach (1685-1750)

Amos 7:7-17

The reign of King Jeroboam II (786-746 BC) was a time of prosperity for Israel, the northern kingdom. Social and religious corruption were rife; many worshipped materialism and other gods. Amos was both a breeder of cattle and/or sheep ("herdsman", v. 14; "flock", v. 15) and a fruit farmer ("dresser of sycamore trees", v. 14). Born in Tekoa, in the hill country in northern Judah (sheep country), he likely also owned land in the Jordan valley, where sycamores flourished. (Palestinian sycamores bear fruit, much like figs, which has to be dressed (punctured) to make it edible.) God has called him to leave behind his prosperity, to warn the north about impending doom, a result of their waywardness. In vv. 1-6, God shows him two visions of planned devastation: of locusts devouring the crops, and of fire consuming the whole of creation. ("Jacob", v. 2, is Israel, the first "mowings", v. 1, a tax.) In both cases, Amos intercedes with God on behalf of the people, pointing out that Israel is weak and helpless (spiritually). God listens and cancels his plans. But now vv. 7-9: when Israel is tested like a "wall" with a "plumb line", she doesn't measure up. Amos raises no plea against divine judgement. God will no longer ignore the people's errancy ("never again pass them by", v. 8). He will destroy both the "high places" (v. 9, mountain-top altars where early Israel, and pagans, worshipped) and "sanctuaries" dedicated to him. He, via the Assyrians, will end Jeroboam's line "with the sword". "Bethel" (v. 10) was the principal northern shrine to God, and "Amaziah" was the royal priest there. To the king, he accuses Amos of treason, for upsetting civil order. He quotes Amos out of context (v. 11) and banishes Amos to Judah (vv. 12-13). Amos replies that he is not a professional prophet, paid to say what the king wishes to hear, but one called by God (v. 15). Because Amaziah has contradicted God's orders (v. 16), Israel will be invaded (v. 17): there will be rape, slaughter of innocents and plunder; Amaziah (as a priest, keen on remaining ritually clean), will be exiled to idolatrous Assyria ("an unclean land").

Ephesians 1:3-14

Our reading begins immediately after Paul's greeting to his readers. "Blessed be ..." echoes Jewish and early Christian prayers. God has brought us, by way of Christ, "every spiritual blessing in the heavenly places", blessings in our hearts which are unseen and eternal, which bring together the physical world and God, "just as" (v. 4, or because) (before time) he planned for Christ to come to us, for Christ's followers (us) to be holy, set apart for him, living "in love", for his followers (the church) to be made members of his family ("for adoption as his children", v. 5), and to be able to appreciate and reflect the Father's splendid gifts to us ("to the praise ...", v. 6). God gave this to us freely; it was his will and his "pleasure" (v. 5). (After Jesus' baptism, a voice from heaven says "You are my Son, the Beloved; with you, I am well pleased.", Mark 1:11) It is through Christ's death that we are set free, rescued

("redemption", v. 7) and forgiven our deviations from God's ways ("trespasses"). Being now "holy and blameless" (v. 4), we have intellectual knowledge of God ("wisdom", v. 8) and are able to apply it ("insight"); so we can know and participate in his plan for creation – which he disclosed in the Christ-event (Christ's life, death and resurrection.) This plan, which will come to fruition when God's eternal purposes are completed, is to unite ("gather", v. 10) all creation ("heaven" and "earth") in Christ. In Christ, we Christians have been adopted by God ("inheritance", v. 11), per his plan, so that we, forerunners ("the first", v. 12) of many to "set our hope on Christ", may live to praise God's manifest power ("glory"). In Christ, the recipients of this letter, having heard the gospel and believed in him, were baptised ("marked with the seal of the ... Holy Spirit", v. 13), incorporated into the Church. The inner sanctifying presence of the Spirit is a guarantee ("pledge", v. 14) that God will carry his promise to completion.

Mark 6:14-29

Jesus' disciples have gone out, preached repentance, cast out demons, and cured many sick people but, while the crowds mill round him, the authorities are beginning to reject him. Some people think he is John the Baptist (now dead) working "powers", miracles. "But others" (v. 15) see Jesus' actions as signs of the end of the era: that he is "Elijah" (who was taken up to heaven, 2 Kings 2:11, and was expected to return at Judgement Day, Malachi 4:5), or a prophetic figure, or a prophet like Moses (promised in Sinai) – but not that he is the Messiah, also expected at that time. Herod's reaction is: Not John back again! (v. 16) Mark inserts a flashback to the story of John the Baptist to tell what discipleship may cost; vv. 16-29 anticipate Jesus' fate, and that of some disciples. Herod Antipas, Tetrarch of Galilee, has had John arrested (v. 17) because he had denounced Herod for marrying his brother's wife (illegal per Leviticus 18:16; 20:21). Even so, because he found John fascinating ("liked to listen to him", v. 20) and recognized his worthiness, he did not wish him dead. But Herodias "wanted to kill him" (v. 19). The story of her victory is a horrifying tale. V. 29 foreshadows Jesus' burial in 15:45-46, but there his disciples desert him.

NOTES ON THE MUSIC

Missa Ave Regina – Victoria

Thomas Luis de Victoria is often regarded as the most expressive of the Renaissance composers, particularly in contrast to his Italian counterpart, Palestrina. Victoria's music is generally seen as possessing a distinctly Spanish sound, which perhaps lends the music to have perceived greater expression in contrast to the more familiar (less nuanced) Italian sound. How Victoria achieves expression is interesting. Whilst later music would employ harmonic chromaticism to achieve this, this was not really a concept exploited in Victoria's time. What sounds like chromaticism to the modern ear was more frequently the consequence of observing inflexible rules governing how parts were to be written. These would lead to things such as an F natural in the tenor clashing with an F sharp in the alto - whilst apparently chromatic to the modern ear, the purpose of this would not generally be to achieve expression. In this parody Mass, Victoria often creates expression through texture. In composing for double choir, Victoria enables much contrasting of texture. This may be, for example, the texture thinning as the text talks of Christ's burial, before adding voices back in to reflect the splendour of the resurrection.

When David heard – Weelkes

Thomas Weelkes was an English renaissance composer. He studied music at New College Oxford, where he obtained his degree. He then went on to become organist and master of the choristers at Chichester Cathedral where he and the choir were frequently in trouble for rowdy and generally poor behaviour, likely in part due to Weelkes's descending into alcoholism, for which he was temporarily dismissed by the Bishop before being reinstated. Here Weelkes sets a text from Samuel in which King David laments over the death of his dead son - Absalom. It is possible that this deeply personal motet was composed to mark the death of King Henry - heir to the Throne in 1612.

Ego sum panis vivus - Palestrina

Palestrina was an Italian composer, seen by many as the pinnacle of renaissance polyphony. The art of great polyphony could be seen as a perfect coupling of the vertical dimension of the music - harmony, i.e. the chords created by all the parts singing together at a particular point, with the horizontal dimension - the melodic lines, the rhythms in each of the parts individually. As far as the perfection of this art goes, Palestrina, along with JS Bach, seem to be in a class of their own.

Like many of his motets, here Palestrina uses much of the expressive text based 'word painting' that would normally be reserved for (secular)

Madrigals. This adds a real depth to the music, as a clear meaning can be deduced from the way the music is written - by examining it in conjunction with the text.

Fugue on the Magnificat, BWV 733 – J S Bach

Bach's 'Fuga sopra il Magnificat' is based on the German chant generally associated with Luther's translation of the Magnificat. That chant is a variation on the 'tonus peregrinus' - a psalm tone associated with the Aeolian mode. Although certainly a magnificent work, its authenticity as a work of JS Bach is sometimes disputed.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC: *Stephen Farr*

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ORGAN SCHOLAR: *Luke Navin*

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LONDON

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