

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist Seventh Sunday after Trinity

19th 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:
Christ preaching
Rembrandt (1606-69)*

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

**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: St Columba, an Irish melody*

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.

Missae Octavae – Hans Leo Hassler (1564-1612)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

Lord of all power and might,
who art the author and giver of all good things:
graft in our hearts the love of thy name,
increase in us true religion,
nourish us with all goodness,
and of thy great mercy keep us in the same;
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

Jeremiah 23.1-6

A reading from the book of the prophet Jeremiah.

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore, thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The Lord is our righteousness.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Lord is my shepherd : therefore can I lack nothing.
He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death , I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Psalms 23

THE SECOND READING

Ephesians 2: 11-end

A reading from the letter of Paul to the Ephesians.

So then, remember that at one time you Gentiles by birth, called 'the uncircumcision' by those who are called 'the circumcision' — a physical circumcision made in the flesh by human hands — remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

At the end:

This is the word of the Lord.

Thanks be to God.

THE GRADUAL HYMN

**The Lord's my Shepherd, I'll not want.
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.**

**My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness,
Even for His own Name's sake.**

**Yea, though I walk in death's dark vale,
Yet will I fear no ill;
For Thou art with me; and Thy rod
And staff me comfort still.**

**My table Thou hast furnishèd
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.**

**Goodness and mercy all my life
Shall surely follow me;
And in God's house forevermore
My dwelling place shall be.**

Words: Psalm 23

Music "Crimond" Melody by Jessie Irvine (1836 – 87)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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.

The apostles returned from their mission. They gathered around Jesus, and told him all that they had done and taught. He said to them, 'Come away to a deserted place all by yourselves and rest a while.' For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and

rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the market-places, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

Mark 6.30–34, 53–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 BANNS 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.

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

**Lord of all hopefulness, Lord of all joy,
Whose trust, ever child-like, no cares could destroy,
Be there at our waking, and give us, we pray,
Your bliss in our hearts, Lord, at the break of the day.**

**Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane and the lathe,
Be there at our labours, and give us, we pray,
Your strength in our hearts, Lord, at the noon of the day.**

**Lord of all kindness, Lord of all grace,
Your hands swift to welcome, your arms to embrace,
Be there at our homing, and give us, we pray,
Your love in our hearts, Lord, at the eve of the day.**

**Lord of all gentleness, Lord of all calm,
Whose voice is contentment, whose presence is balm,
Be there at our sleeping, and give us, we pray,
Your peace in our hearts, Lord, at the end of the day.**

Words: Jan Struther (1901-1953)

Music: 'Slane' (Traditional Irish Melody)

The choir sings:

THE OFFERTORY ANTHEM
Praise our Lord, all ye gentiles
William Byrd (c.1540-1623)

Praise our Lord all ye Gentiles,
praise him all ye people,
Because his mercy is confirmed upon us,
and his truth remaineth for ever. 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.

Missa Octava – Hans Leo Hassler (1564-1612)

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.

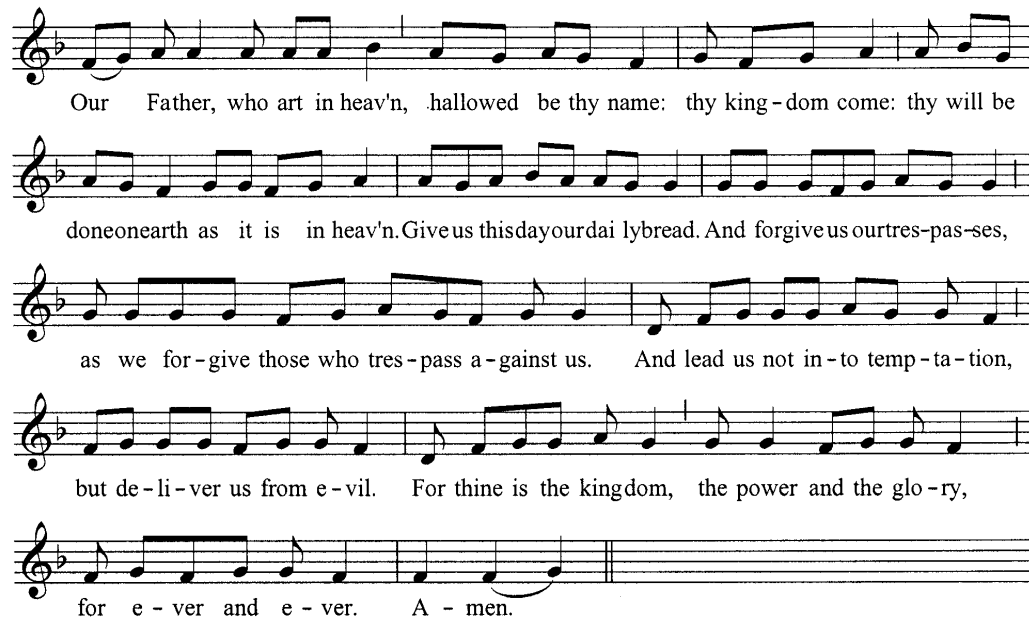
Amen.

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 Octava – Hans Leo Hassler (1564-1612)

COMMUNION ANTHEM

Almighty and everlasting God
Orlando Gibbons (1583-1625)

Almighty and everlasting God,
mercifully look upon our infirmities,
and in all our dangers and necessities
stretch forth thy right hand to help and defend us,
through Christ our Lord. Amen.

Words: Collect for the Third Sunday after Epiphany

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

Lord God, whose Son is the true vine,
the source of life, who ever giveth himself that the world may live:
may we so receive within ourselves
the power of his death and passion
that in his cup of salvation we may partake of his glory
and also be made perfect in his love;
who liveth and reigneth, now and for ever. **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

**Bread of Heav'n on Thee we feed,
For Thy flesh is meat indeed:
Ever may our souls be fed
With this true and living Bread;
Day by day with strength supplied,
Through the life of Him Who died.**

**Vine of Heav'n, Thy blood supplies
This blest cup of sacrifice,
Lord, Thy wounds our healing give,
To Thy cross we look and live:
Jesus, may we ever be
Grafted, rooted, built in Thee.**

Words: Josiah Conder (1789-1855)

Music: Bread of Heaven, Archbishop William Maclagan (1826-1910)

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ the good shepherd,
who laid down his life for the sheep,
draw you and all who hear his voice,
to be one flock within one fold;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Fugue in C major, BWV 564
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 Octava – Hassler

Hans Leo Hassler was a German composer of the late Renaissance / earlier baroque eras. He was sent to Venice early on in his musical development, where he befriended - and was likely greatly influenced by - Giovanni Gabrieli. He was one of the first German composers to adopt the 'polychoral' style. This was a style first used in the Venetian school, in which two choirs singing largely in alternation. It was a technique that offered a sharp contrast to the close, complex polyphony of the mid Renaissance. This Mass is composed very much in this style. There is a division of tonalities within the work - between the keys of C and B flat major.

Praise our Lord, all ye gentiles – Byrd

William Byrd is one of the most definitive composers of English Renaissance music, and one of the staple composers of the sacred choral repertoire. Born into a musical family, much of Byrd's career was spent as master of the Chapel Royal. It was in this post that he composed the majority of his sacred music. Byrd's Catholic sympathies and possible conversion in around 1580 is said to be apparent in his choosing to set texts which reflect persecution of the chosen people - the Catholics under Elizabeth I. This six part anthem is to be found in Byrd's 1611 collection - 'Psalms, songs, and sonnets'. It contains much word painting, from its lively, energetic opening, to softer, more lyrical figures on the words 'because his mercy is confirmed upon us'.

Almighty and everlasting God - Gibbons

Orlando Gibbons was born in Oxford in 1583 into a musical family. He was a chorister at King's College Cambridge, where he later continued his musical studies, gaining a degree from the University. He composed a wealth of choral and instrumental music throughout his forty one years, the last of which were spent as organist of the Chapel Royal. A monument to him can be found in Canterbury cathedral.

His music is characterised by a mastery of counterpoint and writing sympathetic both to the singers and to the text! Sympathy to a text, sometimes known as 'word painting' was an art Gibbons picked up largely from the deeply intense 'seconda pratica' madrigals of Monteverdi. An example of word painting in this work can be seen by comparing the first and second stanzas. The first uses broad sweeping melodies with imitation between the parts to reflect the great expansiveness of God's power - 'Almighty and Everlasting God'. In contrast the second stanza uses much closer and more intense imitation reflecting the words - 'Mercifully Look Upon Our Iniquities'.

Fugue in C major, BWV 564 – J S Bach

This piece was composed by Bach in the 1720s. The fugue is an extremely fun, characterful piece of music from start to finish. The opening melody (the subject), is punctuated by long silences between its melodic sections. Throughout the piece, parts frequently sound in thirds, giving a bright, jubilant sound, which would lend this piece to being something of a grand work - however the 'chopped off', quaver long final chord confirms that this fugue is absolutely intended as a light hearted piece, with a true sense of humour!

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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LONDON

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