



St Paul's Church,
The Diocese of London

Knightsbridge



**The Act of Remembrance
& Solemn Requiem on
Remembrance Sunday
14th November 2010 at 10.55 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.

giftaid it



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 Elizabeth Cross

Order of Service

The Act of Remembrance

A bell is rung to signal the start of the service. All stand as the Sacred Ministers enter in silence.

Once on the platform the Celebrant says:

✠In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you:
and with thy spirit.

On this day, with men and women across the nation, we remember with gratitude the sacrifice of those who gave their lives in two world wars, and those who, in conflicts since, have died upholding the cause of freedom in the face of evil and oppression. At this Solemn Requiem we commend them to God and ask that they may rest in peace.

“They shall grow not old as we that are left grow old; age shall not weary them, nor the years condemn. At the going down of the sun and in the morning we will remember them.”

All respond: We will remember them.

THE LAST POST

TWO MINUTES SILENCE

The silence is ended as the Choir sings:

FOR THE FALLEN

They shall grow not old as we that are left grow old;
age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
we will remember them.

*Words by Laurence Binyon (1869-1943)
Music by Douglas Guest (1916-1996)*

THE REVEILLE

THE NATIONAL ANTHEM

God save our gracious Queen,
Long live our noble Queen,
God save The Queen!

**Send her victorious,
Happy and glorious,
Long to reign over us,
God save The Queen!**

INTROIT & KYRIE

All remain standing.

The Choir sings:

Requiem aeternam dona eis Domine: et lux perpetua luceat eis. Te decet
hymnus, Deus in Sion: et tibi reddetur votum in Jerusalem. Exaudi
orationem meam, ad te omnis caro veniet.

*Eternal rest grant to them, O Lord and let perpetual light shine upon them. You,
O Lord, are praised in Sion; to you shall the vow be performed in Jerusalem. Hear
my prayer. To you shall all flesh come.*

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Music: Requiem, Gabriel Fauré (1845–1924)

THE COLLECT

The Celebrant sings:

Let us pray.

Everlasting God, our maker and redeemer,
grant us, with all the faithful departed,
the sure benefits of thy Son's saving passion
and glorious resurrection,
that, in the last day,
when thou dost gather up all things in Christ,
we may with them enjoy the fullness of thy promises;
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

Malachi 4: 1-2a

A reading from the prophecy of Malachi.

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings

At the end:
This is the word of the Lord.
Thanks be to God.

The choir sings:

THE PSALMODY

Psalm 98

O sing unto the Lord a new song :
for he hath done marvellous things.

With his own right hand, and with his holy arm :
hath he gotten himself the victory.

The Lord declared his salvation :
his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel :
and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands :
sing, rejoice, and give thanks.

Praise the Lord upon the harp :
sing to the harp with a psalm of thanksgiving.

With trumpets also, and shawms :
O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is :
the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before
the Lord :
for he is come to judge the earth.

With righteousness shall he judge the world :

and the people with equity.

THE SECOND READING

2 Thessalonians 3: 6-13

A reading from St Paul's second letter to the Thessalonians.

In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us. For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, labouring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat." We hear that some among you are idle. They are not busy; they are busy-bodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat. And as for you, brothers, never tire of doing what is right

At the end:
This is the word of the Lord.
Thanks be to God.

All stand.

THE GRADUAL HYMN (114)

**Now is eternal life,
If risen with Christ we stand,
In him to life reborn,
and holden in his hand;
no more we fear death's ancient dread,
in Christ arisen from the dead.**

**For God, the living God,
stooped down to man's estate;
by death destroying death,
Christ opened wide life's gate:
he lives, who died; he reigns on high;
who lives in him shall never die**

**Unfathomed love divine,
reign thou within my heart;
from thee nor depth nor height,**

**nor life nor death can part;
our life is hid with God in thee,
now and through all eternity.**

Words: G. W. Briggs (1875-1959)
Music: 'Christchurch' Charles Steggles (1826-1905)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Blessed are those who die in the Lord; for they rest from their labour.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

Luke 21: 5-19

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, Jesus said, 'As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.' They asked him, 'Teacher, when will this be, and what will be the sign that this is about to take place?' And Jesus said, 'Beware that you are not led astray; for many will come in my name and say, "I am he!" and, "The time is near!" Do not go after them. When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.' Then he said to them, 'Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defence in advance; for I will give you words and a wisdom that none of

your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. But not a hair of your head will perish. By your endurance you will gain your souls.

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

THE SERMON
Fr Alan Gyle
Vicar

Silence is kept.

THE CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

All remain standing.

THE PRAYERS OF INTERCESSION

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

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

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

For the departed, these words may be used:

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

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

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

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

Jesus says: 'Peace I leave with you; my peace I give to you.
I do not give to you as the world gives.
Do not let your hearts be troubled, and do not let them be afraid.'

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

**Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
O hear us when we cry to thee
For those in peril on the sea.**

**O Saviour, whose almighty word
The winds and waves submissive heard,
Who walkedst on the foaming deep,
And calm amid its rage didst sleep:
O hear us when we cry to thee
For those in peril on the sea.**

**O sacred Spirit, who didst brood
Upon the chaos dark and rude,
Who bad'st its angry tumult cease,
And gavest light and life and peace:
O hear us when we cry to thee
For those in peril on the sea.**

**O Trinity of love and power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them whereso'er they go:
And ever let there rise to thee
Glad hymns of praise from land and sea.**

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

The Choir sings:

THE OFFERTORY ANTHEM

**Greater Love Hath No Man
*John Ireland (1879-1962)***

Many waters cannot quench love,
neither can the floods drown it. Love is strong as death.
Greater love hath no man than this,
that a man lay down his life for his friends.
Who his own self bare our sins in his own body on the tree,
That we, being dead to sins, should live unto righteousness.
Ye are washed, ye are sanctified,
ye are justified in the name of the Lord Jesus.
Ye are a chosen generation, a royal priesthood, a holy nation;
That ye should show forth the praises of him
who hath call'd you out of darkness into his marvellous light.
I beseech you brethren, by the mercies of God,
that you present your bodies, a living sacrifice, holy,
acceptable unto to God, which is your reasonable service.

*Words: from Canticles 8, St John 15, 1 Peter 2,
1 Corinthians 6; Romans 12*

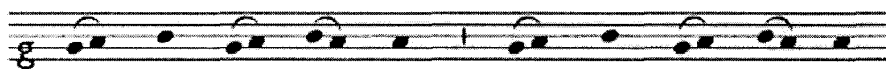
All sit.

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



The Lord be with you *R.* and with thy spi-rit.



Lift up your hearts. *R.* **We lift them up un-to the Lord.**



Let us give thanks un - to the Lord our God.



R. **It is meet and right so to do.**

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word;
through him thou hast created all things from the beginning,
and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman, to die upon the cross, and to rise again
for us. Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.

And now we give thee thanks
because through him thou hast given us
the hope of a glorious resurrection;
so that, although death comes to us all,
yet we rejoice in the promise of eternal life;
for to thy faithful people life is changed, not taken away;
and when our mortal flesh is laid aside
an everlasting dwelling place is made ready for us in heaven.

Therefore with angels and archangels,
and with all the company of heaven,
we laud and magnify thy glorious name,
evermore praising thee and saying:

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory.
Glory be to thee, O Lord most high. Blessed is he that cometh in the name of the
Lord. Hosanna in the highest.*

Music: Requiem, Gabriel Fauré (1845–1924)

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.

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.

A soloist sings:

PIE JESU

Pie Jesu Domine,
dona eis requiem.
Dona eis, Domine,
sempiternam requiem.

*Blessed Lord Jesus,
grant them rest.
Grant to them, Lord,
eternal rest.*

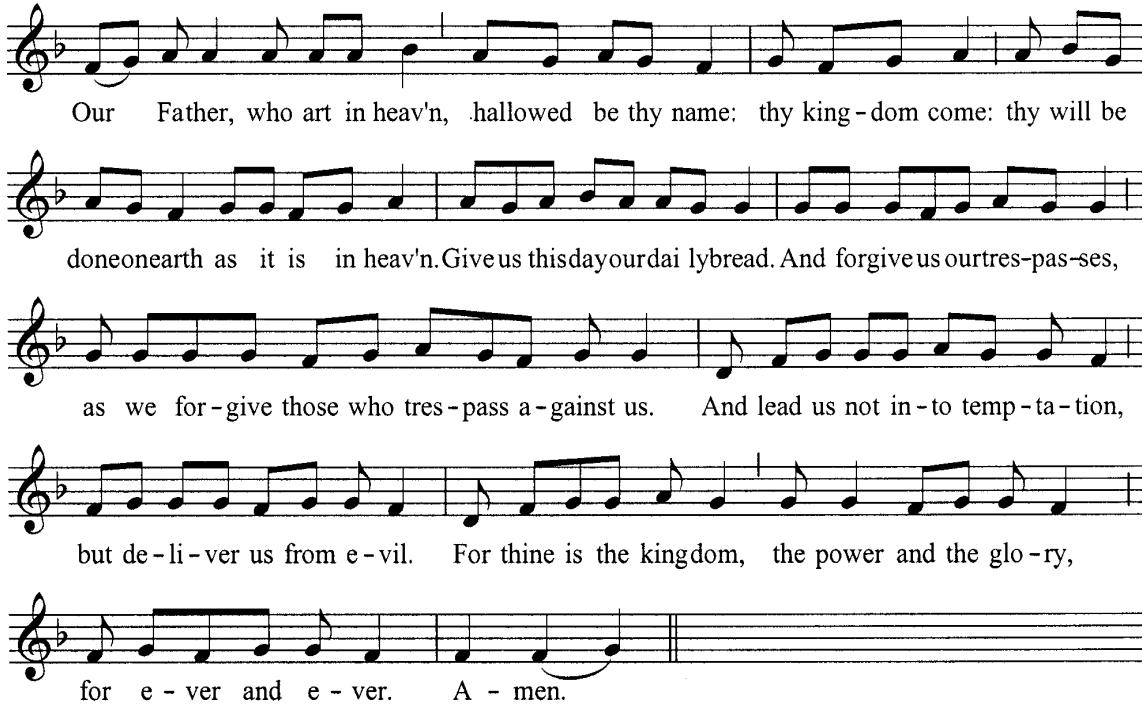
Music: Requiem, Gabriel Fauré (1845–1924)

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, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

O Lamb of God, that takest away the sins of the world, grant them rest.

O Lamb of God, that takest away the sins of the world, grant them rest.

O Lamb of God, that takest away the sins of the world, grant them rest eternal.

Music: Requiem, Gabriel Fauré (1845–1924)

COMMUNION ANTHEM

Holy is the true light

William Henry Harris (1883-1973)

Holy is the True Light,
and passing wonderful,
lending radiance to them
that endured in the heat of the conflict,
from Christ they inherit a home of unfading
splendour, wherein they rejoice with gladness
evermore. Alleluia!

Words: from the Salisbury Diurnal, adapted by G.H. Palmer

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

God of love,
may the death and resurrection of Christ
which we have celebrated in this Eucharist,
bring us, with all the faithful departed,
into the peace of thy heavenly kingdom.
We ask this in the name of Jesus Christ,
our rock and our salvation,
to whom be glory for time and for eternity.

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 BLESSING

The Celebrant says:

The Lord be with you
and with thy spirit.

God give you his comfort and his peace,
his light and his joy, in this world and the next;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

IN PARADISUM

In paradisum deducant angeli: in tuo adventu suscipiant te martyres, et
perducant te in civitatem sanctam Jerusalem. Chorus angelorum te
susciptat, et cum Lazaro quondam paupere aeternam habeas requiem.

*Into paradise may the angels lead you: May your arrival be greeted by the
martyrs, and may they lead you into the holy city, Jerusalem. Choirs of angels
sing to you, and with Lazarus, once a poor man, may you have eternal rest.*

Music: Requiem, Gabriel Fauré (1845–1924)

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

Prelude and Fugue in B minor (BWV 544)

Johann Sebastian Bach (1685-1750)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

NOTES ON THE READINGS

Malachi 4: 1-2a

We know of no prophet named Malachi, so it is likely that this book is named after a passage well known in later Judaism: 3:1 speaks of "my messenger", *malaki* in Hebrew. The book was written generations after the people returned to Israel and restored the Temple. The prophet addresses his message of judgement to corrupt priests, and gives hope of a future messenger from God. God will then come to judge, purify, and end the era. This messenger, per 4:5, was expected to be Elijah.

2 Thessalonians 3: 6-13

Perhaps this epistle was written to combat the idea that the end of the era has come, something the Thessalonian Christians have learnt either verbally from a false teacher or from a letter purporting to be written by Paul. It says that certain events will occur before Christ comes again - and these have not happened yet, and may be some time in occurring. It promises that those who persecute members of the community will be punished by God at the end of the era. Scholars debate whether Paul wrote this letter. Strangely, the structure of the text is very like that of 1 Thessalonians, which is obviously by Paul, but the key ideas are written in a different style

Luke 21: 5-19

For Luke, Jesus is a prophet who does more than unfold the future. Jesus provides a commentary on the destruction of Jerusalem, something that the hearers of the Gospel probably know has already happened. He then goes on to speak of the approach of the world's redemption, when the Son of Man is seen in a cloud, with power and great glory (Luke 21.27). It is generally agreed that Luke's Gospel was written after 70 AD, the year in which the Romans destroyed the Temple and levelled Jerusalem. It seems very likely that Luke has this destruction of Jerusalem in mind when he uses the phrase "Nation will rise against nation" (Luke 21.10). The reference to "dreadful portents and great signs from heaven" is almost a convention for describing an assault against the Temple. The Jewish historian Josephus uses a similar description, as does the second book of Maccabees when it describes the earlier pillaging of the second Temple in 169 BC. "But before all this occurs," Luke records, in a distinctive phrase (Luke 21.12), there will be a persecution of the Church.

Jesus confronts all destruction, whether on a cosmic, social, or personal scale, and draws it into the orbit of divine redemption. The scale of this work is truly terrific. It demands extreme language, of a kind Jesus has used already, when he said: "I watched Satan fall like lightning from heaven. See, I have given you authority . . . over all the powers of the enemy and nothing will hurt you" (Luke 10.18-19). The prophetic Jesus that Luke presents does more than tell the future: he shapes its redemption. The chill from the language of destruction, evil, and suffering that Jesus uses in this Gospel will confront us in other vivid ways, as we stop to remember those from our own time, our own land, and perhaps our own family and neighbourhood, who have died in the context of war. We shall gather at war memorials, stand in silence, and confront our own need for the hope and vision of peace.

NOTES ON THE MUSIC

Requiem Mass – Gabriel Fauré (1845–1924)

Fauré's Requiem is a standard piece in the choral repertoire, often alternating at this time of the year with Duruflé's. It is a setting of the funeral rites rather than the full Requiem Mass of tradition and was first performed on 16 January 1888 in the Church of the Madeleine in Paris. Fauré was not a particularly religious person but grief at the loss of his parents may have influenced the composition, described as a 'lullaby of death'. Nevertheless, the composer was vague, if not casual, about the circumstances of its birth. "My requiem was composed just so... as a joke, if I may

express myself thus! ... for the funeral of some or other parishioner. I cannot tell you any more!" At the time, his compositions were still struggling to gain acceptance. Some stability came when, after his education at the Ecole Niedermeyer and a period as a church organist, he was appointed to a teaching position at the Paris Conservatoire. He became its Director in 1905 after Theodore Dubois scandalously refused the Prix de Rome to Ravel, one of Fauré's pupils. However his career there was shortened when he began to lose his hearing and when he retired in 1920 he was all but deaf.

For the Fallen – Douglas Guest (1916-96)

Guest's exquisite setting of Laurence Binyon's words was composed for the annual remembrance service at Westminster Abbey in 1971. The words are from a long poem written by Binyon in September 1914, in special memory of the fallen of the British Expeditionary Force, already incurring high casualty rates on the developing Western Front. This passage from an otherwise forgotten poem has become almost as familiar as Scripture.

Greater Love Hath No Man – John Ireland (1879-1962)

John Ireland wrote this motet in 1911 while working as an organist at St Luke's Chelsea. He was probably more a composer of secular music than of sacred music, as he did not write any large scale choral music at all but rather focused his time and energy on writing orchestral and chamber music. Above all, his understanding for piano writing was paramount, as shown in the piano concerto, piano trios and quartets and the various sonatas for string and wind instruments all of which have important piano accompaniments. For a brief time Ireland combined his organist post with being Professor of Composition at the Royal College of Music (1923-1926), but in 1926 he concentrated solely on his academic post. There he had a strong influence on several composers of a younger generation, including Alan Bush and Benjamin Britten. Ireland's feel for the text is evident in the way the words are always supported by and illustrated vividly in the harmonic and melodic writing ('...neither can the floods drown it'; '...out of darkness into His marvellous light', for example).

Holy is the true light – William Henry Harris (1883-1973)

Harris was born in Fulham, London and died in Petersfield. He was a chorister of Holy Trinity, Tulse Hill, before taking up at the age of fourteen a "flexible" position as Assistant Organist at St David's Cathedral in Wales. Two years later he won a scholarship to the Royal College of Music where he was later to become Professor of Organ and Harmony. In 1911 he took up the position of Assistant Organist at Lichfield Cathedral, and after posts at New College and Christ Church, Oxford, he moved to St. George's Chapel, Windsor in 1933. Harris is best remembered for his Anglican church music, though his main achievements were as a choir-trainer. As well as anthems like *Faire is the heaven* (1925) and *Bring us, O Lord God* (1959), both for unaccompanied double choir, his very accessible Communion Service in F was frequently sung in a great many Anglican parish churches up until the 1970s. The canticles in A and A minor are still sung at Evensong in a number of Anglican cathedrals. He also composed cantatas and organ pieces, as well as the hymn tune Alberta (often used for the words *Lead, Kindly Light*), and various Anglican psalm chants. The short anthem we hear this morning is less substantial than *Faire is the heaven* or *Bring us, O Lord God*, but it possesses the same dramatic and evocative qualities and demonstrates the composer's musical sensitivity to these fine words.

Prelude and Fugue in B minor – Johann Sebastian Bach (1685-1750)

The Prelude and Fugue in B Minor, BWV 544, is one of the five grand organ prelude and fugues that Bach composed during the Leipzig years. Although the structure of both the Prelude and the Fugue continue to show Vivaldian traits (in the use of ritornello and episode sections, for instance), one sees the new influence of vocal idioms in the pliant, expressive, primarily conjunct melodic materials and a tightening of structural elements. We hear this morning only the Prelude, with

those characteristically Vivaldian ritornello and episode sections, but the latter intensely contrapuntal. In the Fugue, the lengthy middle section, for manual alone, is followed by a return to the main subject, now accompanied by a new and powerful descending countersubject.

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The service is compiled and printed at St Paul's Church, Knightsbridge.
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