



St Paul's Church, Knightsbridge
The Diocese of London



**The Solemn Eucharist
on the
Third Sunday of Epiphany**

20 January 2013 at 11 a.m.

Welcome to St Paul's Knightsbridge. 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'.

giftaid it
scheme.

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'



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 Wedding at Cana
Andrea Boscoli (1560-1607)*

ORDER OF SERVICE

The Introductory Rite

At 11 o'clock, a bell is rung. All stand to sing:

THE ENTRANCE 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 and fears within, without,
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
has 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.

Text: Charlotte Elliott (1789-1871)

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

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.**

THE PRAYERS OF PENITENCE

The grace of God has dawned upon the world through our Saviour, Jesus Christ, who came among us to purify a people as his own. In his light, let us confess our sins.

All kneel. Silence is kept. The Deacon then says:

**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 stand.

After the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The Choir sings:

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 Dum complerentur
Tomás Luis da Victoria (1548-1611)*

All stand with the Celebrant.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty God,
whose Son revealed in signs and miracles
the wonder of thy saving presence:
renew thy people with thy heavenly grace,
and in all our weakness sustain us by thy mighty power;
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.

The Liturgy of the Word

All sit.

THE FIRST READING

Isaiah 62. 1-5

A reading from the book of the prophet Isaiah.

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.
The nations shall see your vindication,
and all the kings your glory;
and you shall be called by a new name
that the mouth of the Lord will give.
You shall be a crown of beauty in the hand of the Lord,
and a royal diadem in the hand of your God.
You shall no more be termed Forsaken,
and your land shall no more be termed Desolate;
but you shall be called My Delight Is in Her,
and your land Married;
for the Lord delights in you,
and your land shall be married.

For as a young man marries a young woman,
so shall your builder marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALM

Psalm 36.5-10

The Choir sings:

Thy mercy, O Lord, reacheth unto the heavens
and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains
thy judgements are like the great deep.

Thou, Lord, shalt save both man and beast; How excellent is thy
mercy, O God

and the children of men shall put their trust under the shadow of thy
wings.

They shall be satisfied with the plenteousness of thy house
and thou shalt give them drink of thy pleasures, as out of the river.

For with thee is the well of life
and in thy light shall we see light.

O continue forth thy loving-kindness unto them that know thee
and thy righteousness unto them that are true of heart.

THE SECOND READING

1 Corinthians 12: 1-11

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

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God

ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

At the end:

This is the word of the Lord.
Thanks be to God.

All stand to sing the hymn.

THE GRADUAL HYMN

**O King enthroned on high,
thou Comforter divine,
blest Spirit of all truth, be nigh
and make us thine.**

**Thou art the source of life,
thou art our treasure-store;
give us thy peace and end our strife
for evermore.**

**Descend, O heavenly Dove,
abide with us alway;
and in the fullness of thy love,
cleanse us, we pray.**

Words: Greek, eighth century;

trans. John Brownlie (1857-1925)

Music: Temple, H Walford Davies (1869-1941)

THE GOSPEL ACCLAMATION

The Cantor sings:



All respond:

Alleluia, alleluia, alleluia.

Christ was revealed in flesh, proclaimed among the nations
and believed in throughout the world.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

John 2. 1-11

All turn to face The Deacon who says:

The Lord be with you

and with thy spirit.

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

Glory be to thee, O Lord.

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

At the end:

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Revd Prebendary Nick Mercer

Silence is kept.

THE CREED

All stand with the Celebrant, who says:

Let us make affirmation of our faith.

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

All remain standing.

THE PRAYERS OF INTERCESSION

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

All sit or kneel and keep silence...

*To the words, Lord, in thy mercy, we respond: **hear our prayer.***

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

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

THE NOTICES

The Liturgy of the Sacrament

THE PEACE

The Celebrant introduces the Peace.

Our Saviour Christ is the Prince of Peace.
Of the increase of his government and of peace there shall be no end.
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 the Peace by shaking hands 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.*

*When the altar is prepared, the gifts of bread and wine are censed,
then all stand to be censed.*

THE COLLECTION HYMN

**O thou, who at thy Eucharist didst pray
that all thy Church might be for ever one,
grant us at every Eucharist to say
with longing heart and soul, "thy will be done."
O may we all one Bread, one Body be,
through this blest Sacrament of unity.**

**So, Lord, at length when sacraments shall cease,
may we be one with all thy Church above,
one with thy saints in one unbroken peace,
one with thy saints in one unbounded love;
more blessed still, in peace and love to be
one with the Trinity in Unity.**

Words: William Turton (1856-1938)

Music: Song 1, Orlando Gibbons (1583-1625)

THE OFFERTORY ANTHEM

The Choir sings:

O pray for the peace of Jerusalem

John Blow (1649-1708)

**O pray for the peace of Jerusalem:
they shall prosper that love thee.
Peace be within thy walls:
and plenteousness within thy palaces.**

from Psalm 122

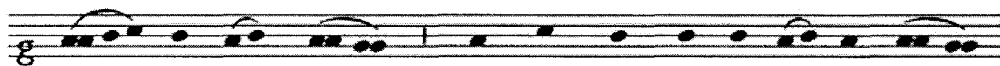
THE EUCHARISTIC PRAYER

The Celebrant sings:

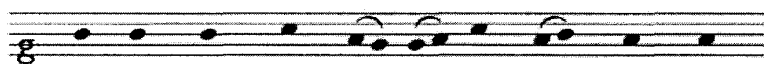
All respond:



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, in the incarnation of the Word,
a new light has dawned upon the world, that all the nations may be brought out of darkness to see the radiance of thy glory.

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.*

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.

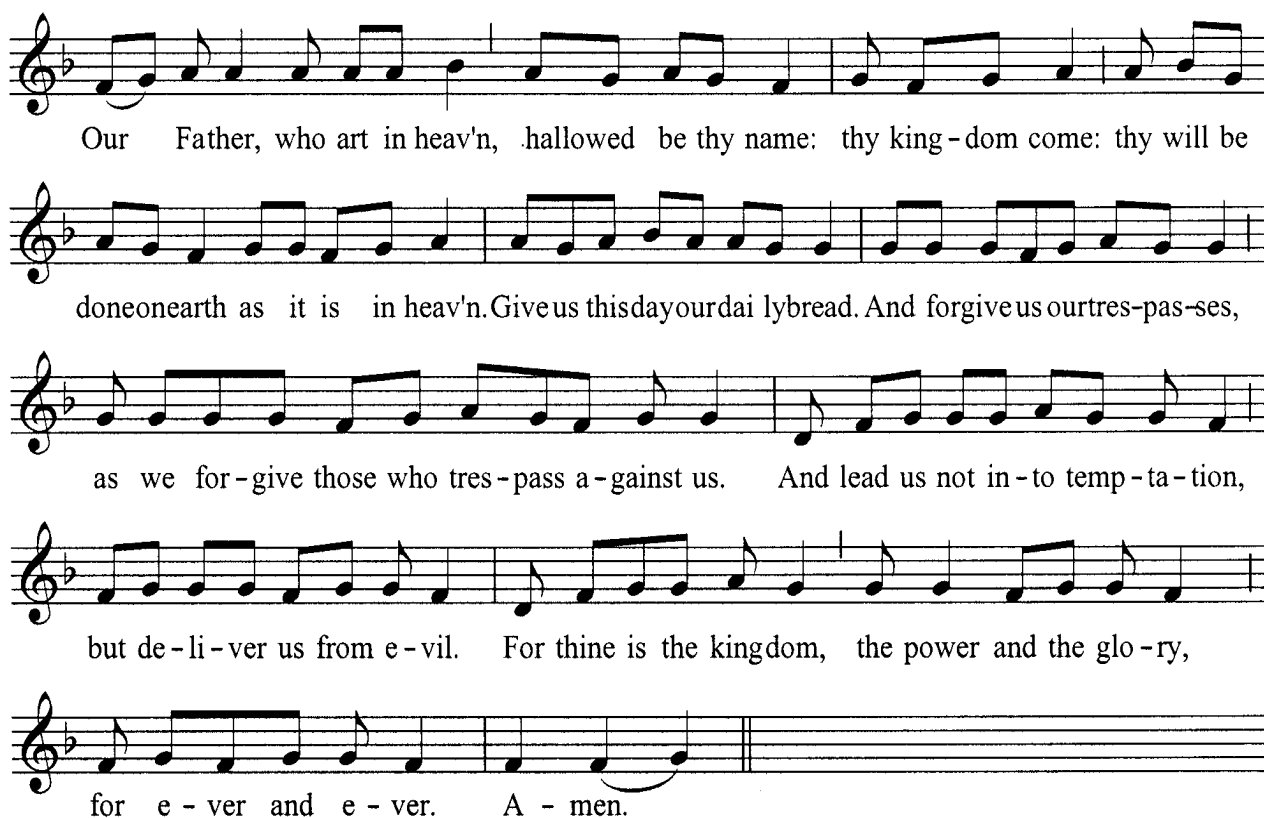
All sing. Amen.

A short period of silence is kept.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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



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-against 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 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 Communion, followed by the people, beginning with those seated at the front of the Nave. Please leave space in the Chancel for the Choir to be able to see the Director of Music.

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

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.

AGNUS DEI

The Choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

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

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

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

*Missa Dum complerentur
Tomás Luis da Victoria (1548-1611)*

THE COMMUNION ANTHEM

The Choir sings:

Sicut cervus

Giovanni per Luigi de Palestrina (c.1525-1594)

Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei?

Fuerunt mihi lacrymae meae panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer:

Let us pray.

All kneel. Thereafter, he says:

Almighty God,

whose Son our Saviour Jesus Christ is the light of the world:

grant that thy people,

illumined by thy word and sacraments,

may shine with the radiance of his glory,

that he may be known,

worshipped and obeyed to the ends of the earth,

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.

THE CONCLUDING HYMN

We have a gospel to proclaim
Good news for men in all the earth;
The gospel of a Saviour's name:
We sing His glory, tell His worth.

Tell of His birth at Bethlehem,
Not in a royal house or hall
But in a stable dark and dim:
The Word made flesh, a light for all.

Tell of His death at Calvary,
Hated by those He came to save;
In lonely suffering on the cross
For all He loved His life He gave.

Tell of that glorious Easter morn:
Empty the tomb, for He was free.
He broke the power of death and hell
That we might share His victory.

Tell of His reign at God's right hand,
By all creation glorified;
He sends His Spirit on His Church
To live for Him, the Lamb who died.

Now we rejoice to name Him King:
Jesus is Lord of all the earth.
This gospel message we proclaim:
We sing His glory, tell His worth.

Words: Edward Burns (b 1938)

Music: Fulda, William Gardiner in Sacred Melodies 1815

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ the Son of God perfect in you the image of his glory
and gladden your hearts with the good news of his kingdom;
and the blessing of God almighty,
the Father, the Son and the Holy Spirit,
be among you and remain with you always.

Amen.

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

All remain standing as the Servers and Sacred Ministers depart.

THE ORGAN VOLUNTARY

Allegro moderato e serioso, from Organ Sonata No. 1

Felix Mendelssohn Bartholdy (1809 – 1847)

NOTES ON THE READINGS

Isaiah 62:1-5

Persia has conquered Babylon and has permitted the people of Israel to return to a small parcel of land round Jerusalem. The land is ravished, and after initial elation, the people feel that God has ceased to care for them. The prophet has told of a new Zion – of a renewed city and people. The new Jerusalem will be built by foreigners (61:5); people will be more faithful to God; he will establish a pact with them that will last forever. Now either the prophet or God tells of the cleansing of Israel's reputation ("vindication", 62:1): it will break forth with the suddenness of dawn in the desert – there one moment it is dark, and the next light. So too will her "salvation" be seen – to the extent that "all the kings" (v. 2, all nations) will see God's glory, his power, reflected in, and radiated by, Israel. When God made a pact with Abram, giving him new status as "ancestor of a multitude of nations" (Genesis 17:5), he changed his name. So too will God's people enjoy a new status: they will be a "royal" (v. 3) people protected by God. V. 4 tells us Israel's new status: she will become God's spouse. The image of Israel's salvation as "a burning torch" (v. 1) is reminiscent of the many torches illuminating the city on the Feast of Tabernacles, a festival like our Harvest Thanksgiving. God promises that no longer will he give Israel's harvests to her enemies (v. 8), as punishment for disobedience. God will be seen to love Israel again: a truly joyous event.

1 Corinthians 12:1-11

Early in this letter, Paul has noted that the Christians at Corinth "are not lacking in any spiritual gift" (1:7); even so, they appear to have written to him "concerning spiritual gifts" (v. 1): it seems that there are questions in the community. One gift is inspires speech. The tests for whether one speaks under the influence of the Holy Spirit are:

that one accepts Christ's authority and pledges obedience to him, "Jesus is Lord" (v. 3) and

that one does not curse Jesus (even under duress).

Speech that fails these tests is influenced by other (pagan, v. 2) spirits.

"Gifts" is widely defined, and includes "services" (v. 5, ministries) and "activities" (v. 6, operations). Note the suggestion of the Trinity: "same Spirit ... same Lord ... same God" (vv. 4-6), and note also:

the Spirit himself is a gift of the Father;

Christ was sent to serve or minister; and

the Father is the source of all being and "activities", i.e. ways in which God's power is applied.

With a common origin, all gifts are shown through the Holy Spirit, not for personal edification but "for the common good" (v. 7), for building up the Church. While the gifts in vv. 8-10 can be grouped, the precise meanings are uncertain:

"wisdom ... knowledge ... faith";

"healing ... working of miracles ... prophecy";

"discernment ... tongues ... interpretation".

"Wisdom" and "knowledge" seem to be the ability to instruct; "faith" seems to be exceptionally deep faith – that God can do anything. "Discernment" is the ability to tell whether gifts genuinely come from God. "Tongues" may be unintelligible speech which needs "interpretation". Each of us receives a gift (perhaps not one listed); God chooses, not us.

John 2:1-11

John uses symbolism extensively in his telling of the good news. He says in 20:31: “these [signs] are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name”. Our reading looks forward to Jesus’ resurrection and glorification (“on the third day”, v. 1), the Last Supper, and the messianic banquet expected at the end of time, when Christ comes again. The “mother of Jesus” appears for the first time in the gospel; the last time is when she stands at the foot of the cross. On both occasions, Jesus addresses her as “Woman” (v. 4), a title roughly equivalent to Madam today: Jesus is guided in his ministry only by the Father’s will (“my hour ...”). Mary’s words in v. 5 suggest that she believes in Jesus, as she does at the foot of the cross. Jesus has the water jars filled completely (“to the brim”, v. 7) with water. In Judaism, the “rites of purification” (v. 6, washing before and after eating) were ceremonial, but in totally transforming water into wine, Jesus replaces the old (Judaism) with the new; wine is a symbol originating in Christ. In Isaiah, marriage between God and his people symbolizes the fulfilment of God’s purpose for his people; here the abundance of good wine symbolizes the joy accompanying the arrival of the end of the era (as foretold in several prophetic books). John presents “signs” (v. 11) as aids to people in reaching his objectives (20:31). Jesus shows that God is present in his very nature (“his glory”).

NOTES ON THE MUSIC

Mass in G – Ralph Vaughan Williams (1872 – 1958)

Studying at Charterhouse and then the Royal College of Music, Ralph Vaughan Williams became famous for his symphonies, chamber music, opera, choral music, film scores and for editing the English Hymnal which he started in 1904. In the late nineteenth century, England had been dominated by the German-influenced composers such as Parry, Stanford and Elgar. It was only really with Vaughan Williams that music began to speak with a fundamentally different, typically English voice. Thus it could be argued that Vaughan Williams’ **Mass in G minor** of 1922 (dedicated to Gustav Holst) was the first considerable unaccompanied setting to be written with a distinctly English voice since the time of William Byrd in the sixteenth century. The mass seems to look back to a long-forgotten World, coloured by Vaughan Williams’ love of rich harmonies and made dramatic by the association of supple Gregorian-like lines, with intense choral antiphony. It is in the Gloria that Vaughan Williams unleashes the full harmonic and antiphonal potential of the double choruses; choruses launch into jubilant, fanfare-like torrents of praise. The Sanctus and Benedictus in contrast are brief and effective, and the dark, even despondent Agnus Dei brings the Mass to a close.

My soul there is a country – Sir Charles Hubert Hastings Parry (1848 – 1918)

Best known for the choral song ‘Jerusalem’, the anthem ‘I was Glad’ and the hymn ‘Dear Lord and Father of Mankind’, Parry was a Director at the Royal College of Music for twenty-three years, as well as Professor of music at Oxford University for eight years. **My soul there is a country** is the first of the set from the six ‘Songs of Farewell’ that Parry wrote between 1916 – 18, who sensed that his life was coming to an end, and are marked by deep distress due to World War I. Though not devotional works, these 6 short motets are marked by great variety in compositional

and choral technique. In them, he approached levels of musical expression and sensitivity to textual meaning, and word-painting which have rarely been exceeded in English music. Written for four voices, 'My soul there is a country' is in a predominantly chordal style. The further into the six 'Songs of Farewell', the more complex the part writing becomes; with four-part settings for the first two motets, going to the seven-part, and double chorus for the final two motets.

Tantum ergo – Maurice Duruflé (1902 – 1986)

Duruflé was a French composer and organist who studied at the Paris Conservatoire – later becoming Professor of Harmony there in 1943. He was appointed the assistant organist to Louis Vierne at Saint-Sulpice, Paris, in 1927. He is most well-known for his Requiem, but wrote many organ, piano, and choral works, and also transcribed pieces by Bach, Vierne, Faure and Schumann – mainly for organ solo. Duruflé's **Tantum ergo** comes from 'Quatre Motets sur des thèmes grégoriens' (Four motets on the Gregorian theme) written in 1960. The four motets are ideal companion pieces for the Requiem, each being based on the Gregorian chant in the same way as the movements in the Requiem. Here, Duruflé shows his particular intellect for raising the spiritual element of plainsong in a polyphonic context, achieving an agility of rhythm alongside strong portrayal of each text. *Tantum ergo*, the last of the motets, depicts a reflective, pensive style which characterises so much of the Requiem. In *Tantum ergo*, the chant is sung in long notes by the sopranos. The melody is imitated and varied by the tenors, while the other voices are freely composed, with a similar effect to cantus firmus settings of chants from the Renaissance period. There are no accidentals (notes outside the key in which it is written), and very little harmonic tension. The motet ends peacefully on a low chord, 'Amen'.

Allegro moderato e serioso, from Organ Sonata No. 1 – Felix Mendelssohn Bartholdy (1809 – 1847)

The grandson of a philosopher, Felix Mendelssohn was born into a prominent Jewish family and was recognised as a child prodigy. He wrote numerous works for many instruments, including three Preludes and Fugues and six Sonatas for the organ. Mendelssohn's six Organ Sonatas were published in 1845 and were commissioned by the English publisher's 'Coventry and Hollier' in 1844, following the hugely popular organ recitals by Mendelssohn in Birmingham Town Hall and elsewhere. They served as a way of documenting Mendelssohn's style of playing, and particularly his famous improvisations which featured in most recitals. These six Sonatas incorporate many ways of writing – including fugal writing, song-like slow movements (which can be likened to his 'Songs Without Words'), Chorale settings and variations. His **Allegro moderato e serioso, from Organ Sonata No. 1** in F minor, takes the melody 'Was mein Gott will, das gescheh' allzeit' (directly translated as: What my God wants, that happens always), as material for its opening movement, further using its chordal progressions and harmony as the basis for the entire work's harmonic structure. As with the trio sonatas of Bach and his contemporaries, this piece follows a logical sequence of keys, moving inevitably toward a triumphant restatement of the principal theme.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

The Music & Musicians of St Paul's Knightsbridge

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 (Christian Wilson). 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.

THE BERKELEY

KNIGHTSBRIDGE LONDON

*Parts of this service are © the Archbishops' Council 2001.
The hymns are reproduced with permission under CCLE Licence.
The service is compiled and printed at St Paul's Church, Knightsbridge.
For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999*

*As part of our commitment to better stewardship of God's creation,
this service paper is printed on paper from sustainable sources and we recycle our paper.*



www.stpaulsknightsbridge.org