



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The fifth Sunday of Lent

Passion Sunday

17th March 2013 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'.

giftaid it

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.

ORDER OF SERVICE

The Introductory Rite

THE ENTRANCE

At 11 a.m. a bell is rung and all stand.

The Servers and Sacred Ministers enter from the west doors.

The Choir sings:

Kyrie eleison. Christe eleison. Kyrie eleison.

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

Music: Collegium Regale – Herbert Howells (1892-1983)

All sit.

THE GREETING & THE ACT OF PENITENCE

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.

Brothers and sisters in Christ: during this holy season of Lent, the Church invites us, by prayer, penitence and self-denial, to grow in holiness and to be reminded of the infinite love and mercy of God. We, who are created in his image, have marred the divinity that is within us, and yet in Christ we are assured of eternal life and are made one with him.

Let us now keep silence, calling to mind our sins and giving thanks for the infinite mercy of God.

All kneel.

Silence is kept.

Water is presented to the Celebrant, who blesses it, saying:

Almighty God,
your gift of water brings life and freshness to the earth,
and your water in baptism gives to us the gift of salvation.
Bless this water and grant that it may be for us
a sign of the living spring of life
which you alone renew within us
to wash away our sin
and fill us with your Spirit.

Amen.

The Celebrant sprinkles the congregation with water.

The Choir sings:

Thou shalt purge me, O Lord, with hyssop, and I shall be clean;
thou shalt wash me and I shall be whiter than snow.
Have mercy upon me, O God, after thy great goodness.

*'Asperges me'; Psalm 51. 1 & 8
Music: plainsong; Mode vii*

The Celebrant then pronounces the absolution, saying:

May the Father of all mercies
cleans us from our sins,
and restore us in his image
to the praise and glory of his name,
through Jesus Christ, our Lord.

Amen.

All stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Most merciful God,
who by the death and resurrection of thy Son Jesus Christ
hast delivered and saved the world:
grant that by faith in him who suffered on the Cross
we may triumph in the power of his victory;
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

THE FIRST READING

A reading from the book of the prophet Isaiah.

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honour me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

Isaiah 43: 16-21

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

THE PSALMODY

The Choir sings:

When the Lord turned again the captivity of Sion :
then were we like unto them that dream.
Then was our mouth filled with laughter :
and our tongue with joy.
Then said they among the heathen :
the Lord hath done great things for them.
Yea, the Lord hath done great things for us already :
whereof we rejoice.
Turn our captivity, O Lord : as the rivers in the south.
They that sow in tears : shall reap in joy.
He that now goeth on his way weeping,
and beareth forth good seed:
shall doubtless come again with joy, and bring his sheaves with him.

Psalm 126

THE SECOND READING

A reading from St Paul's letter to the Philippians

Even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

Philippians 3: 4b - 14

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (79, t. 128ii)



The royal banners forward go,
the Cross shines forth in mystic glow;
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.

Fulfilled is all that David told
in true prophetic song of old,
the Universal Lord is he,
who reigns and triumphs from the tree.

O Cross, our one reliance, hail!
Still may thy power with us prevail
to give new virtue to the saint,
and pardon to the penitent.

To thee, eternal Three in One,
let homage meet by all be done:
whom by thy Cross thou dost restore,
preserve and govern evermore. Amen.

*Latin, Venantius Fortunatus (530-609) tr. J. M. Neale (1818-66)
Music: 'Gonfalon Royal' by Percy Buck (1871-1947)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:

Praise to thee, O Christ, king of eternal glory.



Praise to thee, O Christ, king of eternal glory.

Unless a grain of wheat fall into the earth and dies,
it remains just a single grain;
but if it dies, it bears much fruit.

Praise to thee, O Christ, king of eternal glory.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, 'Why was this perfume not sold for three hundred denarii and the money given to the poor?' (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, 'Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.'

John 12:1-8

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Nick Mercer
*Vicar General to the London College of Bishops
and Honorary Assistant Priest*

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.**

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

Once we were far off,
but now, in union with Christ Jesus,
we have been brought near
through the shedding of Christ's blood,
for he is our peace.

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

The Deacon says:

Let us offer one another a sign of peace.

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

The 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 (90)



O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
What sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
the hosts of heaven adore!

**In thy most bitter Passion
my heart to share doth cry,
with thee for my salvation
upon the Cross to die.
Ah, keep my heart thus movèd
to stand thy Cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.**

**My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the Cross of life.**

*Paul Gerhardt (1607-76) from a 14th century Latin hymn
tr. Robert Bridges (1844-1930)*

Music: 'Passion Chorale' – traditional melody, harmonised by J. S. Bach (1685-1750)

THE OFFERTORY ANTHEM

O vos omnes
Pablo Casals (1876–1973)

O vos omnes qui transitis per viam, attendite et videte si est dolor
sicut dolor meus.

*All you who pass along this way, behold and see if there is any sorrow like
unto my sorrow.*

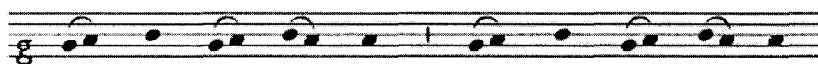
Words: Revelation 14:13

*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, for our salvation,
he was obedient even to death on the Cross.

The tree of shame was made the tree of glory;
and where life was lost, there life has been restored.

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: Collegium Regale – Herbert Howells (1892-1983)

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.

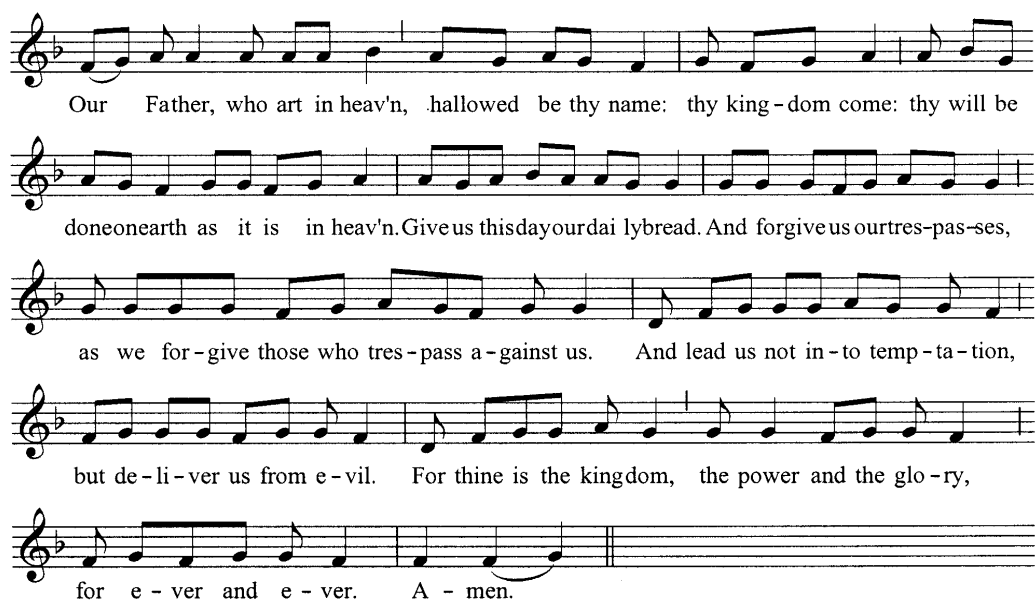
Amen.

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.

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 thy peace.

Music: Collegium Regale – Herbert Howells (1892-1983)

COMMUNION ANTHEM

Christus factus est
Anton Bruckner (1824–96)

Christus factus est pro nobis obediens
Usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum et dedit
Illi nomen, quod est super omne nomen.

*Christ became obedient for us,
even unto death, death upon the Cross.
Because of this, God raised him
and bestowed on him the name
which is above all names.*

Words: Gradual for the Mass of Maundy Thursday

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Lord Jesus Christ,
who hast taught us
that what we do for the least of our brothers and sisters
we do also for thee:
give us the will to be the servant of others
as thou wast the servant of all,
who gavest up thy life and didst die for us,
yet livest and reignest, 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

It is a thing most wonderful,
almost too wonderful to be,
that God's own Son should come from heaven,
and die to save a child like me.

And yet I know that it is true:
he chose a poor and humble lot,
and wept, and toiled, and mourned, and died,
for love of those who loved him not.

But even could I see him die,
I could but see a little part
of that great love, which, like a fire,
is always burning in his heart.

It is most wonderful to know
his love for me so free and sure;
but 'tis more wonderful to see
my love for him so faint and poor.

**And yet I want to love thee, Lord;
O light the flame within my heart,
and I will love thee more and more,
until I see thee as thou art.**

Words: W. Walsham How (1823-97)

*Music: 'Herongate', an Essex folk song
arranged by Ralph Vaughan Williams (1872-1958)*

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
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 Christian Wilson

**Psalm Prelude Set 2, No. 1
(‘De Profundis clamavi ad te’)
Herbert Howells (1892 – 1983)**

Isaiah 43: 16-21

This book can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

Babylonian armies captured Jerusalem in 587 BC; many residents were deported to Babylon. Chapters 40 to 55 of Isaiah were written there in the final years of the Exile. The author had great faith in God as intervening in human affairs when needed throughout history. He sustains the theme of a new Exodus throughout Second Isaiah: God will surely restore the Israelites to Judea (v. 14). A prophet serves as a channel of communication between the divine and the human realms. Today we say that history repeats itself; this prophet would add: continually. In vv. 16-17, he recalls God's saving act of enabling the Israelites to cross the Reed (or Red) Sea: how the waters separated, providing "a way in the sea", and how the Egyptian chariots, "army and warrior[s]", were swallowed up by the waters, "never to rise again" (Revised English Bible). This is who God is: he was the motive force behind Israel's deliverance; he saved Israel from slavery. (Perhaps the audience is people who, in exile, have given up on God.) But, says God through the prophet (v. 18), do not wallow in the past to the extent of being blind to what is happening now! God is "about to do a new thing" (v. 19); in fact, he has already begun ("now"). Can't you see it? He is providing a godly way for his people, protecting them and giving them sustenance ("water", "drink", v. 20). The allusion is to return from exile across the Arabian desert: the animals who will honour God live in the desert. Israel, the people whom he moulded by his instruction and discipline ("formed", v. 21) are to declare to all that he is praise-worthy for his love and actions on their behalf.

Philippians 3: 4b-14

Paul wrote to the church at Philippi, a prosperous Roman colony in northern Greece, from prison. We do not know whether this imprisonment was in Ephesus or in Rome. It appears that he was held under house arrest. It is possible that the epistle is actually made up of three letters. It contains many personal references, exhorts members of the Philippian church to live the Christian life and to good ethical conduct, introduces Timothy and Epaphroditus as his representatives, and warns against legalists and libertines. Lastly, he thanks the Philippian community for their material support.

Paul has warned his readers about those who try to convince them that being a Christian requires acceptance of Jewish law, including circumcision. True circumcision is of the heart – and not of the "flesh", i.e. following legal precepts, as

in Judaism. Inner circumcision is what is required of us. He cites his own experience as an example. In early life, he was as true to Judaism as anyone could be: he was circumcised; he is from the elite tribe ("Benjamin", v. 5), as Jewish as one can be ("a Hebrew born of Hebrews"); like other Pharisees, he knew the Law well and applied it in daily life. He zealously persecuted Christians and faultlessly kept the Law. And yet, knowing Christ has made him realize that a Jewish, law-based, approach to God is a "loss" (vv. 7-8) for Christians: it obstructs God's free gift of love. True "righteousness" (v. 9) comes through "faith in Christ", not self-assessment of godliness, per legal precepts. He has cast aside all his Jewishness in order to realize the gain Christ offers (v. 8). He wants to "know Christ" (v. 10) as risen and living. This involves attaining oneness with him through sharing his sufferings and participating in his death. Out of this, he will come to know "the power of his resurrection". He is still working on understanding Christ completely (v. 12), an obligation he has – for Christ has chosen him ("made me his own"). He has made progress not on his own, but through God's grace (v. 13); however he has left his past behind and eagerly seeks what lies ahead. As the winner in a Greek foot race was called up to receive his "prize" (v. 14), so he seeks God's call to share in eternal life. ("Heavenly" is literally upward.)

John 12: 1-8

John is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do, to a degree), but rather "...these things 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." John includes what he calls signs, stories of miracles, to help in this process.

Jesus has raised Martha's and Mary's brother, "Lazarus", "from the dead", because Martha trusts that Jesus is the Messiah. Many people are making the pilgrimage to Jerusalem for Passover. The religious authorities, aware that Jesus has performed "many signs" (11:47), and afraid that the Romans will destroy the Temple and the nation because of him, ask that anyone knowing where he is tell them so they can arrest him. Now Jesus returns to Bethany, on the Mount of Olives, a mere three kilometres (two miles) east of Jerusalem. "Perfume made of pure nard" (v. 3, spikenard oil), was derived from the roots of a plant grown in the Himalayas. If the guests were reclining on couches, Jesus' feet would be accessible for anointing, but a respectable Jewish woman would hardly appear in public with her hair unbound. Judas' reaction points forward to Jesus' arrest (18:1-11). "Three hundred denarii" (v. 5) was close to a year's wages for a labourer. Anointing was the last step before burial, but not for executed criminals. Perhaps in v. 7 Jesus means that Mary bought the perfume so as to have it ready for his burial, that what she did has a meaning she does not realize, and that the perfume is not wasted. Perhaps v. 8 says: the poor are constantly in need, but Jesus' impending death is unique. There is a place for spontaneous love of Jesus.

Mass Collegium Regale – Herbert Howells (1892 – 1983)

Born in Gloucestershire, Howells learnt the organ in Gloucester Cathedral and went on to be a pupil at the Cathedral school – alongside Ivor Novello and Ivor Gurney. In 1912, following suit of Gurney, Howells went to study at the Royal College of Music where he thrived in the ‘cosy family’ atmosphere of the college. In 1920 he joined the staff of the Royal College of Music where he remained until 1979. Howells’ unique contribution to the music of the Anglican Church began in earnest in 1944 when he won a bet (one guinea!) from the Dean of King’s College, Cambridge which provided the College choir with a new setting of the Te Deum. Howells’ **Collegium Regale** and the evening services for Gloucester and St. Paul’s Cathedrals which followed it in 1946 and 1951 respectively remain the best known and most admired of the many settings of the Anglican liturgy written by Howells for particular choirs and buildings over the next thirty years.

O vos omnes – Pablo Casals (1876 – 1973)

Pablo Casals was a Catalan cellist and conductor. He is generally regarded as the pre-eminent cellist of the first half of the Twentieth Century, and one of the greatest cellists of all time. He made many recordings throughout his career of solo, chamber and orchestral music, also as a conductor. He is remembered today as much for his pacifism and regard for human life as for his musicianship: he once stated that ‘the life of a single child is worth more to me than all my music’. Casals wrote his **O vos omnes**, for mixed choir, in 1932. *O vos omnes* is a responsory, originally sung as part of Roman Catholic liturgies for Holy Week, and now often sung as a motet. The text is adapted from the Latin Vulgate translation of Lamentations 1:12. It was often set, especially in the sixteenth century, as part of the *Tenebrae Responsories* for Holy Saturday.

Christus factus est – Anton Bruckner (1824 – 1896)

Anton Bruckner was an Austrian composer known for his symphonies, masses and motets. His compositional style had rich harmonic language, a strongly polyphonic character, and he produced works of considerable length. Bruckner’s works helped define radical contemporary music; due to their dissonances, unprepared modulations, and roaming harmonies. He was greatly admired by later composers, including his friend Gustav Mahler, who described him as ‘half simpleton, half God’. Bruckner was a devoutly religious man, and composed numerous sacred works, including forty motets, seven masses and a requiem. Scored for unaccompanied voices, Bruckner’s solemn motet for four voices and organ **Christus factus est** is in his mature idiom, with excellent and idiosyncratic word painting. There is an impassioned repetition of and hanging on to the word ‘obediens’ as though to impress one with the humility and sacrifice of Christ. As the text of the music alludes to the Crucifixion, the music sinks to minimal audibility – a reminder from Bruckner’s external World that he expressed his most important spiritual thoughts in a hushes and solemn voice. The mood intensifies and rises appropriately until the ‘Christus factus’ ends with a prolonged diminuendo, a fading into a powerful and mystic silence with its final thought. More than any of

Bruckner's great motets, *Christus factus est* follows an almost symphonic path of motivic and harmonic development – a striking parallel to Christ's journey of 'obedience unto death'.

Psalm Prelude Set 2, No. 1 ('De Profundis clamavi ad te') – Herbert Howells (1892 – 1983)

Completed in London on 29th September 1938, the first Psalm Prelude of the second set by Howells is inscribed 'For John Dykes Bower', who was then organist of St. Paul's Cathedral. The piece is a commentary on *De Profundis clamavi ad te, Domine*, Psalm 130, verse 1: Out of the depths have I cried unto thee, O Lord – a slow prelude in D minor, achieving its metric freedom by a constant alternation of 5/8, 6/8 and 3/8 measures. The opening phrase in contrary (opposite directions) motion seems to combine both the Psalmist's depths and pleading. Extension and development of this theme fades to admit a second strain in an undecided A minor / major, goading the music to a climax which is the double fortissimo return of the initial theme in contrary harmonic motion. This gradually leads to its final return, slower and more tranquil, to initiate a quiet coda in D major, ending 'molto lento' (very slow) and 'double pianissimo' (very quiet).

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 No. 666560

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 sustaining God's creation,
this service paper is printed on paper from sustainable forests,
and any waste paper will be recycled.



www.stpaulsknightsbridge.org