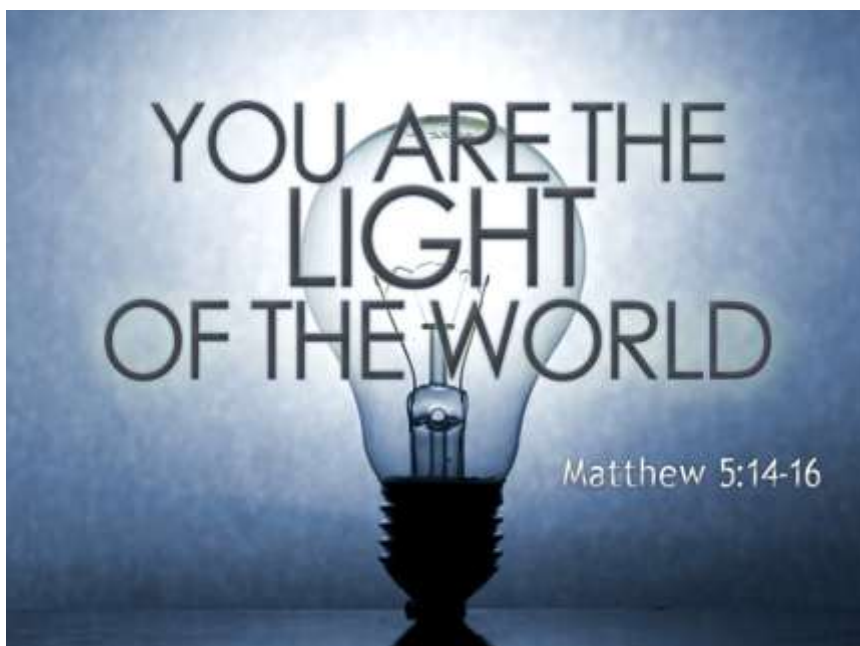




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
& Sacrament of Baptism

The Fourth Sunday before Lent

9th February 2014

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

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

THE ENTRANCE HYMN (400, tune 420)

Light of the minds that know him,
may Christ be light to mine!
My sun in risen splendor,
my light of truth divine;
my guide in doubt and darkness,
my true and living way,
my clear light ever shining,
my dawn of heaven's day.

Life of the souls that love him,
may Christ be ours indeed!
The living Bread from heaven
on whom our spirits feed;
who died for love of sinners
to bear our guilty load,
and make of life's journey
a new Emmaus road.

Strength of the wills that serve him,
may Christ be strength to me,
who stilled the storm and tempest,
who calmed the tossing sea;
his Spirit's power to move me,
his will to master mine,
his cross to carry daily
and conquer in his sign.

**May it be ours to know him
that we may truly love,
and loving, fully serve him
as serve the saints above;
till in that home of glory
with fadeless splendor bright,
we serve in perfect freedom
our strength, our life, our light.**

*Words: Timothy Dudley-Smith (b.1926) based on a prayer of St Augustine of Hippo (354-430)
Tune: 'Wolvercote' by William H. Fergusson (1874-1950)*

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.**

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

GLORIA IN EXCELSIS DEO

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe cum Sancto Spiritu in gloria Dei Patris. Amen.

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God, the Father almighty. O Lord, the only-begotten son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art the most high, in the glory of God the Father. Amen.

Music: German Mass – Felix Mendelssohn Bartholdy (1809 – 1847)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

O God,
who knowest us to be set
in the midst of so many and great dangers,
that by reason of the frailty of our nature
we cannot always stand upright:
grant to us such strength and protection
as may support us in all dangers
and carry us through all temptations;
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 FIRST READING

Isaiah 58: 1-9a

A reading from the prophecy of Isaiah.

Shout out, do not hold back!

Lift up your voice like a trumpet!
Announce to my people their rebellion,
to the house of Jacob their sins.

Yet day after day they seek me
and delight to know my ways,
as if they were a nation that practised righteousness
and did not forsake the ordinance of their God;
they ask of me righteous judgements,
they delight to draw near to God.

‘Why do we fast, but you do not see?

Why humble ourselves, but you do not notice?’
Look, you serve your own interest on your fast-day,
and oppress all your workers.

Look, you fast only to quarrel and to fight
and to strike with a wicked fist.

Such fasting as you do today
will not make your voice heard on high.

Is such the fast that I choose,
a day to humble oneself?

Is it to bow down the head like a bulrush,
and to lie in sackcloth and ashes?

Will you call this a fast,
a day acceptable to the Lord?

Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?

Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you,

the glory of the Lord shall be your rearguard.
Then you shall call, and the Lord will answer;
you shall cry for help, and he will say, Here I am.
If you remove the yoke from among you,
the pointing of the finger, the speaking of evil.

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

All stand.

THE GRADUAL HYMN (338)

**At the Name of Jesus
every knee shall bow,
every tongue confess him
King of glory now;
'tis the Father's pleasure
we should call him Lord,
who from the beginning
was the mighty Word.**

**Humbled for a season,
to receive a Name
from the lips of sinners,
unto whom he came,
faithfully he bore it
spotless to the last,
brought it back victorious,
when from death he passed;**

**Bore it up triumphant,
with its human light,
through all ranks of creatures,
to the central height,
to the throne of Godhead,
to the Father's breast;
filled it with the glory
of that perfect rest.**

**In your hearts enthrone him;
There let him subdue
All that is not holy,
All that is not true:
he is God the Saviour,
he is Christ the Lord,
ever to be worshipped,
trusted, and adored.**

Words: Caroline Noel (1817-77)

Music: 'Evelyns' by W. H. Monk (1823-89)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Matthew 5: 13-20

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. 'You are the light of the world. A city built on a hill cannot be hidden. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

'Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

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*

The Liturgy of Baptism

THE PRESENTATION OF THE CANDIDATE

Leo, the son of George & Charlotte Head, is welcomed and presented to the congregation. The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.

In baptism the Lord is adding to our number those whom he is calling.

People of God, will you welcome this child and uphold him in his new life in Christ?

With the help of God, we will.

The Celebrant then says to the parents and godparents:

Parents and godparents, the Church receives this child with joy. Today we are trusting God for his growth in faith. Will you pray for him, draw him by your example into the community of faith and walk with him in the way of Christ?

With the help of God, we will.

In baptism this child begins his journey in faith.

You speak for him today. Will you care for him, and help him to take his place within the life and worship of Christ's Church?

With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized
must affirm their allegiance to Christ
and their rejection of all that is evil.

It is your duty to bring up this child to fight against evil
and to follow Christ.

Therefore I ask these questions:

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?

I repent of my sins.

Do you renounce evil?

I renounce evil.

THE SIGNING WITH THE CROSS

Christ claims you for his own. Receive the sign of his cross.
Do not be ashamed to confess the faith of Christ crucified.
Fight valiantly as a disciple of Christ
against sin, the world and the devil,
and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory,
and lead you in the light and obedience of Christ. **Amen.**

The Servers and Sacred Ministers, parents and godparents move to the font.

THE PRAYER OVER THE WATER

The Celebrant stands before the water of baptism and says:

Praise God who made heaven and earth,
who keeps his promise for ever.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

We thank thee, almighty God, for the gift of water to sustain, refresh and cleanse all life. Over water the Holy Spirit moved in the beginning of creation. Through water thou didst lead the children of Israel from slavery in Egypt to freedom in the promised land. In water thy Son, Jesus, received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us from the death of sin to newness of life.

We thank thee, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore, in joyful obedience to thy Son, we baptize into his fellowship this child who is brought to him in faith. Now sanctify this water that, by the power of thy Holy Spirit, he may be cleansed from sin and born again.

Renewed in thy image, may he walk by the light of faith and continue for ever in the risen life of Jesus Christ, our Lord; to whom with thee and the Holy Spirit be all honour and glory, now and for ever. **Amen.**

THE PROFESSION OF FAITH

The Celebrant addresses the congregation, saying:

Brothers and sisters,
I ask you to profess the Faith of the Church.

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?
I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?
I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?
I believe and trust in him.

This is the Faith of the Church.
This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.

THE BAPTISM

The Celebrant baptizes the child, saying:

LEO PATRICK HAROLD, I baptize thee in the name of the Father,
and of the Son, and of the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The Celebrant anoints the child with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.
Amen.

THE GIVING OF A LIGHTED CANDLE

Receive this light. This is to show that you have passed from darkness to
light. **Shine as a light in the world to the glory of God the Father.**

*The Servers and Sacred Ministers return to the platform. The congregation is
blessed with the Baptismal water. All return to their places.*

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

THE PEACE

The Celebrant says:

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

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

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 are censed.

THE COLLECTION HYMN (494 tune: 413)

**Christ is the world's true light,
its captain of salvation,
the daystar clear and bright
to every man and nation;
new life, new hope awakes
where'er men own his sway:
freedom her bondage breaks,
and night is turned to day.**

**One Lord, in one great name
unite us all who own thee;
cast out our pride and shame
that hinder to enthrone thee;
the world has waited long,
has travailed long in pain;
to heal its ancient wrong,
come, prince of peace, and reign.**

Text: G.W. Briggs (1875-1959)

Tune: 'Nun Danket'; from Praxis Pietatis Melica (c. 1647)

THE OFFERTORY ANTHEM Ave Maria – Anton Bruckner (1824 – 1896)

*Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus,
et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro
nobis peccatoribus, nunc et in hora mortis nostrae. Amen.*

*Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and
blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us
sinners, now and at the hour of our death. Amen.*

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

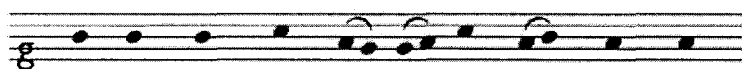
All respond:



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



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



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



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

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

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.
*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory.
Glory be to thee, O Lord most high. Blessed is he that cometh in the name of the
Lord. Hosanna in the highest.*

Music: German Mass – Felix Mendelssohn Bartholdy (1809 – 1847)

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.

The celebrant sings:

Let us proclaim the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

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

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

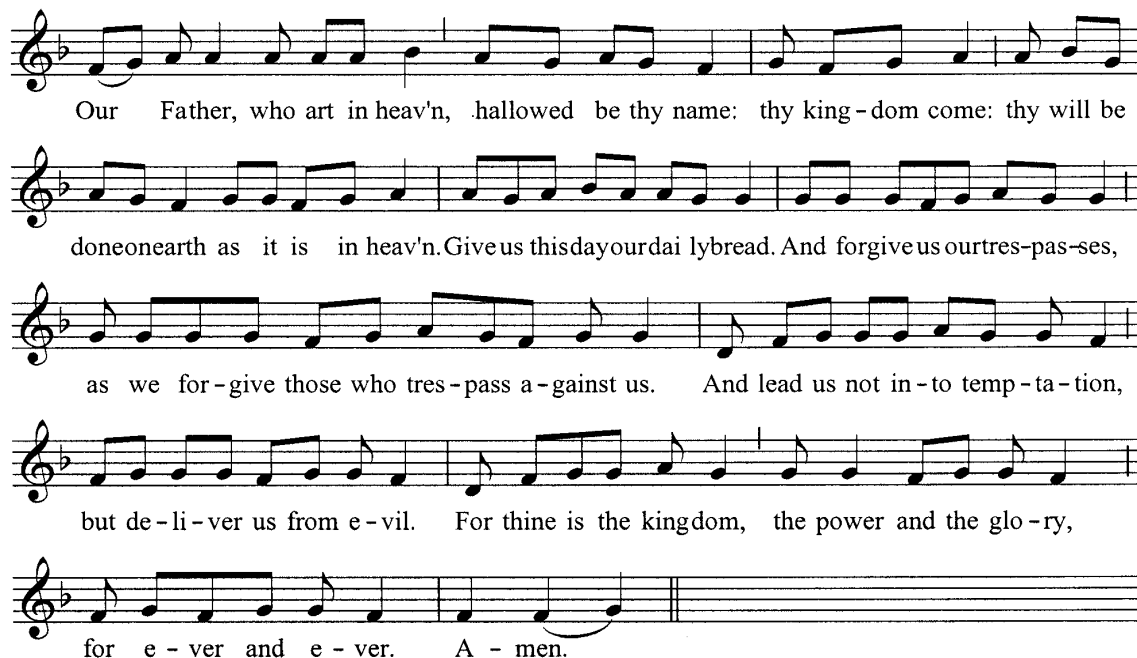
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

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

AGNUS DEI

The choir sings:

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.

Music: German Mass – Felix Mendelssohn Bartholdy (1809 – 1847)

COMMUNION ANTHEM O Salutaris – Gioacchino Rossini (1792 – 1868)

O salutaris hostia
Quae coeli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.

*O saving Victim! opening wide
The gate of heaven to man below
Our foes press hard on every side.
Thine aid supply, Thy strength bestow.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

Go before us, O Lord, in all our doings
with thy most gracious favour,
and further us with thy continual help,
that in all our works
begun, continued and ended in thee,
we may glorify thy holy name,
and finally by thy mercy obtain everlasting life;
through Jesus Christ our Lord. **Amen.**

**Almighty God, we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice. Send us out in the power of thy Spirit
to live and work to thy praise and glory.
Amen.**

THE CONCLUDING HYMN (377)

Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the ancient of days,
almighty, victorious, thy great Name we praise.

Unresting, unchanging, and silent as light,
nor wanting, nor wasting, thou rulest in might;
thy justice like mountains high soaring above
thy clouds, which are fountains of goodness and love.

Great Father of glory, pure Father of light,
thine angels adore thee, all veiling their sight;
all laud we would render: O help us to see
'tis only the splendour of light hideth thee.

Words: W. Chalmers Smith (1824-1908)

Music: from John Roberts (1822-1877), Caniadau y Cyssegre

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Father, who in Christ Jesus hath called you to be salt and light to
the world, strengthen and direct you by the power of the Holy Spirit;
and the blessing of God almighty, the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Prelude and Fugue in C major, BWV 547
Johann Sebastian Bach (1685 – 1750)

Isaiah 58:1-9a,(9b-12)

Written after the Exile, this passage speaks of fasting, but its implications are wider: it encompasses the whole of the people's attitude towards God. Through the prophet, God issues a legal summons to "my people" for "their rebellion", for "their sins". They go to the Temple daily ("seek me", v. 2) and "delight" (in a sense) to know God's ways – but their "righteousness" (keeping the Law and seeking godly judgements) are purely ritual, external. Why, they ask, are you ignoring us, God? (v. 3a) He begins to explain in v. 3b: "you serve your own interest" (delight yourselves, not me) and (as slave masters did in Egypt) "oppress all your workers": there is a gulf between the rich and the poor. Because your lives outside the Temple are inconsistent with your worship (v. 4a), God will not hear your pleas. You kid yourselves if you think an insincere show of fasting is "acceptable" (v. 5). ("Sackcloth" was worn by mourners and the penitent.) God demands a proper relationship with others, one free from "injustice" (v. 6) and servitude ("yoke"), one in which the rich "share" (v. 7) with the "hungry", forming one community, giving to the less fortunate. When you do this, God will hear you ("light", v. 8) "healing" you (restoring you to well-being), and protect you (both before and behind). He will be present with you. Vv. 9-12 continue this theme, adding that contempt ("pointing" "the finger") and slander ("speaking of evil") are unacceptable. God will be present with his people, guiding them, strengthening them when they find their trust in him waning, and making them a source of good/godliness for others ("a spring of water", v. 11). From v. 12, we learn that Jerusalem is still not yet fully rebuilt: God will help them mend the "breach" in the walls, and restore their heritage. Psalm 112:1-9,(10)

Matthew 5: 13-20

On a mountain in Galilee, Jesus has described the qualities and rewards of the "blessed" (vv. 3-11). Now Jesus uses homely metaphors to teach essential lessons about being disciples. "Salt" does not really lose its taste, but in Judaism it can become ritually unclean and need to be "thrown out". (It was used to season incense and offerings to God.) Jesus may also be thinking of the salt deposits around the Dead Sea: when heavily rained upon, they still look like salt but no longer are. A follower who loses his faith is useless, and will be discarded. Jesus calls on disciples to be examples to others – of God's ability to change lives (vv. 14-16). In so being, they will spread and make known God's power ("glory"). (A Palestinian house had only one room and a sole opening: the door.) The life of disciples must be visible and attractive: as a "city" is. Now vv. 17-20: the "scribes and the Pharisees" were "righteous" for they kept the Law scrupulously, but Jesus says that such meritorious conduct is inadequate for admission to the Kingdom. As vv. 21-48 show, he preaches a religion that goes beyond the Law: one of the heart, of love and compassion. The gospel fulfills the Law, and exceeds it by adding grace. One of the ways he fulfills the Law is by looking at its intent and not just the words used to express it. (For example, the Law says you shall not murder but Jesus says, in effect, you shall attempt never to impair your relations with another person.) Whoever regards the Law as he does, even if he or she fails sometimes, will gain entry into the Kingdom.

German Mass – Felix Mendelssohn Bartholdy (1809 – 1847)

Much of Mendelssohn's sacred choral music dates from his time in Berlin during the 1840s. In September of 1841, Mendelssohn was appointed Kapellmeister by the Prussian King, Friedrich Wilhelm IV, and this appointment earned him many new commissions and performances, including his well-known performances of large scale choral works by Bach and Handel. The German Mass dates from 1846, and was not fully completed before the composer's untimely death the following year. The setting is for a double choir of eight voices, allowing the composer a wide possible palette of choral sonority. Bold textures are employed and phrases are often introduced by one part of the choir before the full choir follows. There is a frequent use of dialogue between the sides of the choir as well as magnificent contrasts between the full choir and solo voices which emerge from the texture. The opening of the Sanctus creates a serene atmosphere by introducing the eight voices beginning with the highest part and the others entering in descending order.

Ave Maria – 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'. This Ave Maria is Bruckner's second, and most popular of three settings of the Latin Ave Maria and is generally regarded as the piece in which he first realised his mature style of vocal composition. The composition ends with a plagal cadence, the traditional chords of the 'Amen' usually found in Protestant hymns. The whole work has a homophonic, yet rich and warm sound that reflects the coming together of Bruckner's understanding of older compositional forms and styles, his Romantic sensibility of expression, and his personal beliefs.

O Salutaris – Gioacchino Rossini (1792 – 1868)

Born in Italy, Rossini is best known for his thirty-nine operas, and at the time of his retirement in 1829 he had become the most popular opera composer of his day. When most people think of Gioacchino Rossini, they tend to associate him with his light-hearted operas such as 'The Barber of Seville' but he also composed sacred music, including his setting of the Stabat mater and even a Mass. His exquisite setting of O Salutaris is far less well known than either of those two masterpieces, but is no less beautiful. O Salutaris is a section of the Eucharistic hymns written by St Thomas Aquinas for the Feast of Corpus Christi. It is actually the last two stanzas of the hymn Verbum supernum prodiens and is used for the Adoration of the Blessed Sacrament.

Prelude and Fugue in C major, BWV 547 – Johann Sebastian Bach (1685 – 1750)

On 8th May 1747 Bach gave a recital on the Wagner organ in the Heiligegeistkirche (Holy Ghost church), Potsdam. This Prelude and Fugue in C major, dating from around 1744, is the last of his works in the genre and may well have been performed on that occasion. The lilting prelude, over an ostinato bass figure, has

melodic connections with Cantata 66 (which was written in 1724), while the fugue is one of the most concentrated he wrote, replete with contrapuntal devices all stemming from the material of the first bar. A supreme climax is created by the very late entry of the pedals in augmentation (double the length of the original fugue subject), a series of dramatic chords (looking back to those in the prelude), and a notably long tonic pedal coda.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

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 (Jeremy Cole). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

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