

ST PAUL'S

KNIGHTSBRIDGE



**The Solemn Eucharist
And Sacrament of Baptism
The Fourth Sunday of Advent**

21st December 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'.

During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.

Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

*Cover image:
The Annunciation
Sandro Botticelli (1445-1510)*

Order of Service

The Introductory Rite

The Choir, Servers and Sacred Ministers enter from the West doors and process to cense the High Altar. All stand:



RORATE CAELI *from Isaiah 45*

Drop down ye heavens from above,
and let the skies pour down righteousness.

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

Be not wroth very sore, O Lord, neither remember iniquity for ever:
thy holy cities are a wilderness; Sion is a wilderness, Jerusalem a
desolation: our holy and our beautiful house, where our fathers
praised thee.

Drop down...

Ye are my witnesses, saith the Lord, and my servant whom I have
chosen: that ye may know me and believe me: I, even I, am the Lord,
and beside me is no Saviour: and there is none that can deliver out of
my hand.

Drop down...

Comfort ye, comfort ye my people; my salvation shall not tarry: I have
blotted out as a thick cloud thy transgressions: fear not, for I will save
thee: for I am the Lord thy God, the holy one of Israel, thy redeemer.

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

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.

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

THE PRAYERS OF PENITENCE AND KYRIE ELEISON

The Deacon says:

When the Lord comes,
he will bring to light those things now hidden in darkness,
and will disclose the purposes of the heart.
Therefore in the light of Christ let us confess our sins.

All kneel and, in silence, call to mind sins and failings.

**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 Choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

Missa Ave Regina – Tomás Luis de Victoria (1548-1611)

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.

THE COLLECT

Let us pray.

O God our redeemer, who didst prepare the Blessed Virgin Mary to be the mother of thy Son:
grant that, as she looked for his coming as our saviour, so we may be ready to greet him when he shall come again to be our judge; 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

2 Samuel 7: 1-11, 16

A reading from the second book of Samuel.

Now when the king was settled in his house, and the Lord had given him rest from all his enemies around him, the king said to the prophet Nathan, 'See now, I am living in a house of cedar, but the ark of God stays in a tent.' Nathan said to the king, 'Go, do all that you have in mind; for the Lord is with you.'

But that same night the word of the Lord came to Nathan: Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, 'Why have you not built me a house of cedar?' Now therefore

thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover, the Lord declares to you that the Lord will make you a house. Your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

My song shall be alway of the loving kindness of the Lord :
with my mouth will I ever be shewing thy truth from one
generation to another.

For I have said, Mercy shall be set up for ever :
thy truth shalt thou stablish in the heavens.

I have made a covenant with my chosen :

I have sworn unto David my servant;

Thy seed will I stablish for ever :

and set up thy throne from one generation to another.

For the Lord is our defence :

the Holy One of Israel is our King.

Thou spakest sometime in visions unto thy saints, and saidst :

I have laid help upon one that is mighty; I have exalted one
chosen out of the people.

I have found David my servant :

with my holy oil have I anointed him.

My hand shall hold him fast :

and my arm shall strengthen him.

The enemy shall not be able to do him violence :

the son of wickedness shall not hurt him.

I will smite down his foes before his face :

and plague them that hate him.

My truth also and my mercy shall be with him :

and in my Name shall his horn be exalted.

I will set his dominion also in the sea :

and his right hand in the floods.

from Psalm 89

THE SECOND READING

Romans 16: 25-end

A reading from the letter of Paul to the Romans.

Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith— to the only wise God, through Jesus Christ, to whom be the glory for ever! Amen.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**A great and mighty wonder,
a full and holy cure!**

**The Virgin bears the Infant
with virgin-honour pure:**

Repeat the hymn again!

*"To God on high be glory,
and peace on earth to men."*

**The Word becomes incarnate,
and yet remains on high;
and cherubim sing anthems
to shepherds from the sky; (R)**

**While thus they sing your Monarch,
those bright angelic bands,
rejoice, ye vales and mountains,
ye oceans, clap your hands: (R)**

**Since all he comes to ransom,
by all be he adored,
the infant born in Bethlehem,
the Saviour and the Lord: (R)**

*Words: Germanus (c. 634-734), tr. John Mason Neale (1818-1866)
Tune: 'Es ist ein Ros', Old German tune, harmonized Michael Praetorius (1571-1621)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Prepare the way of the Lord, make his paths straight:
and all flesh shall see the salvation of God.

Alleluia, alleluia, alleluia.

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 Luke.

Glory be to thee, O Lord.

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

Luke 1: 26-38

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Right Reverend Michael Colclough
Bishop in Residence at St Paul's Knightsbridge

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:

In the tender mercy of our God,
the dayspring from on high shall break upon us,
to give light to those who dwell in darkness
and in the shadow of death
and to guide our feet into the way of 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 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

**Tell out, my soul, the greatness of the Lord!
Unnumbered blessings give my spirit voice;
tender to me the promise of his word;
in God my Saviour shall my heart rejoice.**

**Tell out, my soul, the greatness of his Name!
Make known his might, the deeds his arm has done;
his mercy sure, from age to age to same;
his holy Name - the Lord, the Mighty One.**

**Tell out, my soul, the greatness of his might!
Powers and dominions lay their glory by.
Proud hearts and stubborn wills are put to flight,
the hungry fed, the humble lifted high.**

**Tell out, my soul, the glories of his word!
Firm is his promise, and his mercy sure.
Tell out, my soul, the greatness of the Lord
to children's children and for evermore!**

*Words: Timothy Dudley-Smith (b. 1926)
Tune: 'Woodlands', Walter Greatorex (1877-1949)*

All sit.

The choir sings:

THE OFFERTORY MOTET

O Oriens (First Performance)
by Thomas Hyde (b. 1978)

O Oriens, splendor lucis aeternae, et sol iustitiae: veni, et
illumina sedentes in tenebris et umbra mortis.

*O dawn of the east, brightness of light eternal, and sun of justice: come,
and enlighten those who sit in darkness and in the shadow of death.*

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:*



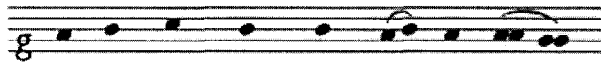
The Lord be with you *R.* and with thy spi-rit.



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 thou didst send him to redeem
us from sin and death and to make us inheritors of everlasting life;
that when he shall come again in power and great triumph to judge
the world, we may with joy behold his appearing, and in confidence
may stand before him.

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

All sing:

Christ has died.

Christ is risen.

Christ will come again.

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

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

Amen.

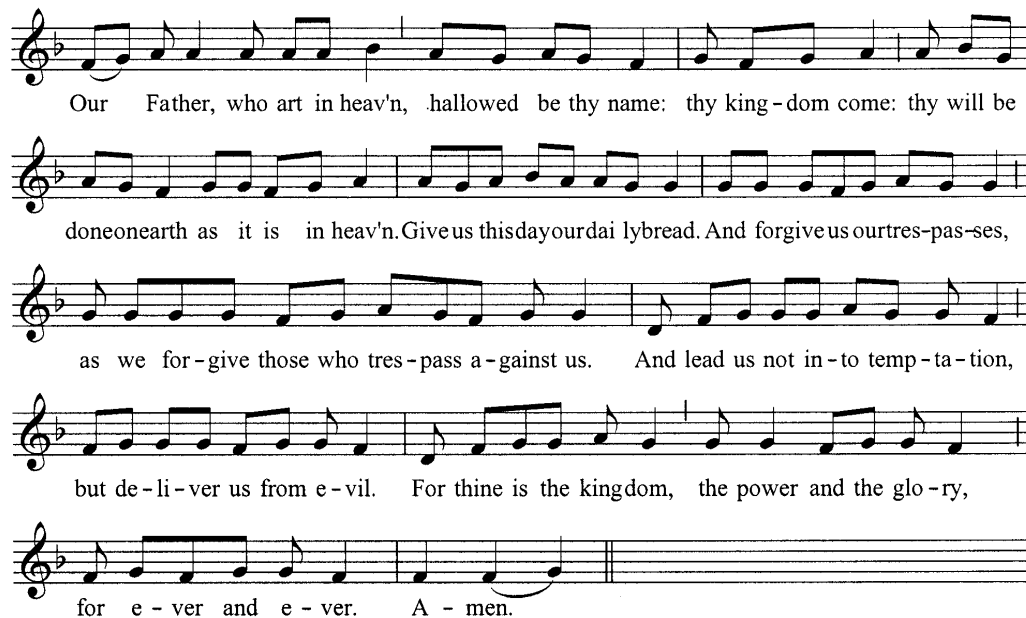
THE LORD'S PRAYER

All kneel.

The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

The choir sings:

AGNUS DEI

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

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

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

Missa Ave Regina – Tomás Luis de Victoria (1548-1611)

COMMUNION ANTHEM

Ave Maria by Robert Parson (c.1530-1571)

Ave Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus,
et benedictus fructus ventris tui.
Amen.

*Hail Mary, full of grace,
the Lord is with thee;
blessed art thou among women,
and blessed is the fruit of thy womb.
Amen.*

Words from the Gospel of St Luke

PRAYERS AFTER COMMUNION

Let us pray.
All kneel.

Heavenly Father, who didst choose the Blessed Virgin Mary
to be the mother of the promised saviour: fill us thy servants with thy
grace, that in all things we may embrace thy holy will
and with her rejoice in thy salvation;
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

Sing we of the blessed Mother
Who received the angel's word,
And obedient to his summons
Bore in love the infant Lord;
Sing we of the joys of Mary
At whose breast that child was fed
Who is Son of God eternal
And the everlasting Bread.

Sing we, too, of Mary's sorrows,
Of the sword that pierced her through,
When beneath the cross of Jesus
She his weight and suffering knew,
Looked upon her Son and Saviour
Reigning high on Calvary's tree,
Saw the price of man's redemption
Paid to set the sinner free.

Sing the chiefest joy of Mary
When on earth her work was done,
And the Lord of all creation
Brought her to his heavenly home:
Virgin Mother, Mary blessed,
Raised on high and crowned with grace,
May your Son, the world's redeemer,
Grant us all to see his face.

Words: G. B. Timms (1910-97)

Tune: 'Abbot's Leigh', Cyril Taylor (1907-91)

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you **and with thy spirit.**

Christ, the Sun of Righteousness, shine upon you, scatter the darkness before your path, and make you ready to meet him when he comes in glory; 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 xxxxxxxxxxxxxxxxxxxxxxxxx

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

NOTES ON THE READINGS

2 Samuel 7:1-11,16

David is now installed as king in Jerusalem. A key to understanding this passage is that the word “house” (consistently bayith in Hebrew) has three different meanings here: palace (vv. 1, 2), temple (vv. 5-7), and dynasty (or royal house, v. 11). After various wars, most recently with the coastal people, the Philistines, David consults his court prophet, Nathan: since I now have a palace, I think the time has come to build a temple for the Ark. Nathan agrees. But that night, God speaks to Nathan (v. 4); tell David that he is not the one to build a temple for me. Ever since the Exodus I have not had one (v. 6), and have never asked for one (v. 7). (“Cedar”, vv. 2, 7, was the best building material at the time.) God tells Nathan to give David a personal assurance (vv. 8-9): God has raised him from shepherd boy to king, has always been with him wherever he went (local gods were confined to one place on earth), and has defeated all his enemies. God will make him great. God will also (vv. 10-11) give the people of Israel, his people, a settled life, peace and security – which they lacked under the judges. He will make him founder of a dynasty, a “house”; both it and David’s kingdom will be God’s for ever (v. 16). In v. 17, Nathan duly tells King David all God has promised.

Luke 1:26-38

In vv. 8-17, Luke has told us about Zechariah seeing an angel in the sanctuary of the Temple. The angel told him that his wife, Elizabeth, will bear a son, who will be named John. He will be filled with the Holy Spirit and “turn many of the people of Israel to the Lord their God ... to make ready a people prepared for the Lord.” Elizabeth is now in the “sixth month” (v. 26) of her pregnancy. God sends the angel Gabriel to Nazareth. (Angels have appeared at great moments in the story of salvation. Gabriel also appeared to Daniel in Babylon. In John 1:46, we read “Can anything good come out of Nazareth?” It was a town known for its jealous, materially minded people.) It is through Joseph (not Mary) that Jesus is of the lineage of David. Mary’s name in Hebrew is Miryam, meaning exalted one (“favoured one”). The angel greets Mary, the origin of the prayer

'Hail Mary' (Ave Maria). Mary is especially "favoured" (vv. 28, 30) with God's love, and as such has long been part of God's plan. "Perplexed" (v. 29), she reflects on this greeting ("pondered", v. 29), drawing on her faith: in what way am I "favoured"? She might have panicked in the presence of God's messenger: awe can easily turn into fear. Gabriel now tells her (vv. 30-33): she will bear a son, Son of God, a king. (God says "do not be afraid" to Abraham when he tells him he will have a son.) V. 31a recalls Isaiah 7:14: there Isaiah tells King Ahaz that "the young woman is with child and shall bear a son, and shall name him Immanuel" (meaning God with us.) Psalm 89:26-27 also speaks of the link between the dynasty of David and sonship of God. ("The Most High", vv. 32, 35, is God.) The prophet Micah often speaks of the house of Israel as the "house of Jacob"; in his book (4:7), we read "the Lord will reign over them ... forevermore." (Jacob is renamed Israel after his struggle with God at Peniel (Genesis 32:28), but we find both names used for the man and the people from that point on.) While Mary does not doubt Gabriel's message from God, she does wonder how can this be?. The last clause in v. 34 can be rendered since I have no husband. Mary is engaged to Joseph. Gabriel, in v. 35, answers Mary's question by telling her that she will conceive through the power of the Holy Spirit (not through sexual union): a gift from God. The child will be filled with the Holy Spirit ("holy"), dedicated to the service of God, and "will be called Son of God". V. 37 is like Genesis 18:14, where God says "Is anything too wonderful for the LORD?". There (as with Elizabeth) in advanced years ("in her old age", v. 36), after a normal gestation period, Sarah gives birth to a son. Jesus' birth is even more exceptional than those of Isaac and John the Baptist. To be a "servant of the Lord" (v. 38) is special: David, in v. 8 of today's first reading, is called a servant. Luke is doing more than telling the story of the Annunciation: he is placing Jesus in the context of Old Testament prophecies.

NOTES ON THE MUSIC

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THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR – *Luke Navin*

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

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

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