



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
and Sacrament of Baptism
The Feast of St Matthew the Apostle

21st September 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'.



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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 Calling of Matthew
Michelangelo Merisi da Caravaggio (1571-1610)*

Order of Service

The Introductory Rite

AT THIS MASS WE WELCOME VICTORIA & JEAN-PIERRE MOSER AND THEIR DAUGHTER SOPHIA-GRACE, WHO IS TO BE BAPTISED. PLEASE PRAY FOR HER, FOR HER GODPARENTS AND FOR ALL THE NEWLY BAPTISED.

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:

ENTRANCE HYMN

**Ye servants of God, your Master proclaim,
and publish abroad his wonderful name;
the name all-victorious of Jesus extol;
his kingdom is glorious and rules over all.**

**God ruleth on high, almighty to save;
And still he is nigh, his presence we have;
the great congregation his triumph shall sing,
ascribing salvation to Jesus our King.**

**"Salvation to God, who sits on the throne!"
let all cry aloud, and honour the Son;
the praises of Jesus the angels proclaim,
fall down on their faces and worship the Lamb.**

**Then let us adore and give him his right:
all glory and power, all wisdom and might,
all honor and blessing with angels above
and thanks never ceasing for infinite love.**

Words: Charles Wesley (1707-88)

Music: 'Paderborn' from the Paderborn Gesangbuch, 1765

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.**

All remain standing for the intonation of the Gloria (after which we take our lead from the celebrant, and may sit until its end):

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: Missa Qual dona – Orlande de Lassus (1530-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

O almighty God,
who by thy blessed Son
didst call Matthew from the receipt of custom
to be an apostle and evangelist:
grant us grace to forsake all covetous desires
and inordinate love of riches,
and to follow the same thy Son Jesus Christ,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

All sit.

THE FIRST READING

The Book of Proverbs 3: 13-18

Happy are those who find wisdom, and those who get understanding, for her income is better than silver, and her revenue better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called happy.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

THE CALL OF ST MATTHEW

**He sat to watch o'er customs paid,
a man of scorned and hardening trade,
alike the symbol and the tool
of foreign masters' hated rule.**

**But grace within his heart had stirred,
there needed but the timely word;
it came, true Lord of souls, from thee,
that royal summons, "Follow me."**

**Enough, when thou wert passing by,
to hear thy voice, to meet thine eye;
he rose, responsive to the call,
and left his task, his gains, his all.**

**Come, Saviour, as in days of old;
pass where the world has strongest hold,
and faithless care and selfish greed
are thorns that choke the holy seed.**

**Who keeps thy gifts, O bid them claim
the steward's, not the owner's name;
who yield up all for thy dear sake.
let them of Matthew's wealth partake.**

Words: William Bright (1824-1901)

Tune: 'Gonfalon Royal'

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the light of the world, says the Lord.

Whoever follows me will never walk in darkness
but will have the light of life.

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 Matthew.

Glory be to thee, O Lord.

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, 'Follow me.' And he got up and followed him. And as he sat at dinner in the house, many tax-collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat with tax-collectors and sinners?' But when he heard this, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, "I desire mercy, not sacrifice." For I have come to call not the righteous but sinners.'

Matthew 9: 9-13

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

THE PRESENTATION OF THE CANDIDATE

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 her in her 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 her growth in faith. Will you pray for her, draw her by your example into the community of faith and walk with her in the way of Christ?

With the help of God, we will.

In baptism this child begins her journey in faith.

You speak for her today. Will you care for her, and help her to take her 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, she may be cleansed from sin and born again.

Renewed in thy image, may she 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:

SOPHIA-GRACE GEORGIA, 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

All stand.

THE PEACE

The Celebrant says:

May the God of peace sanctify you:
may he so strengthen your hearts in holiness
that you may be blameless before him
at the coming of our Lord Jesus with his saints.
and with thy spirit.

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

*The gifts of the people are carried to the altar and presented.
A collection is taken to support our work, ministry and charitable giving.
Please use the Gift Aid envelopes provided, remembering to fill in all the details.*

The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party is censed.

THE COLLECTION HYMN

**Take my life, and let it be
consecrated, Lord, to thee;
take my moments and my days,
let them flow in ceaseless praise.**

**Take my hands, and let them move
at the impulse of thy love;
take my feet, and let them be
swift and beautiful for thee.**

**Take my voice, and let me sing
always, only, for my King;
take my lips, and let them be
filled with messages from thee.**

**Take my silver and my gold,
not a mite would I withhold;
take my intellect, and use
every power as thou shalt choose.**

**Take my will and make it thine;
it shall be no longer mine.
take my heart, it is thine own;
it shall be thy royal throne.**

**Take my love; my Lord, I pour
at thy feet its treasure store;
take my self, and I will be
ever, only, all for thee.**

*Words: Frances Ridley Havergal, 1874
Music: 'Nottingham', adapted from a tune by W. A Mozart (1756-91)*

All sit.

The choir sings:

THE OFFERTORY MOTET

'Lord, grant grace'

Orlando Gibbons (1583-1625)

Lord, grant grace, we humbly beseech thee,
that we, with thy Angels and Saints,
may sing to thee continually
Holy, holy, holy, Lord God of hosts.

Glory, honour and power be unto thee,
O God the Creator, O Lord Jesu the Redeemer,
O Holy Spirit the Comforter.

And let everything that has breath,
praise and magnify the same Lord almighty.
Amen.

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

THE EUCHARISTIC PRAYER

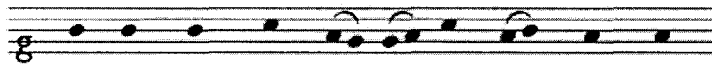
The Celebrant sings: *All respond:*



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.

And now we give thee thanks
that thy glory is revealed in Matthew all the saints.
In their lives thou hast given us an example of faithfulness to Christ.
In their holiness we find encouragement and hope.
In our communion with them we share the unity of thy kingdom.

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: Missa Qual dona – Orlande de Lassus (1530-1594)

The prayer continues:

Accept our praises, heavenly Father,
through thy Son, our Saviour, Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of thy Holy Spirit
these gifts of bread and wine may be unto us his body and his blood;
who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:
Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father,
we remember his offering of himself made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of his kingdom and with this bread and this cup
we make the memorial of Christ, thy Son, our Lord.

Let us proclaim the mystery of faith:

Christ has died; Christ is risen; Christ will come again.

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

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

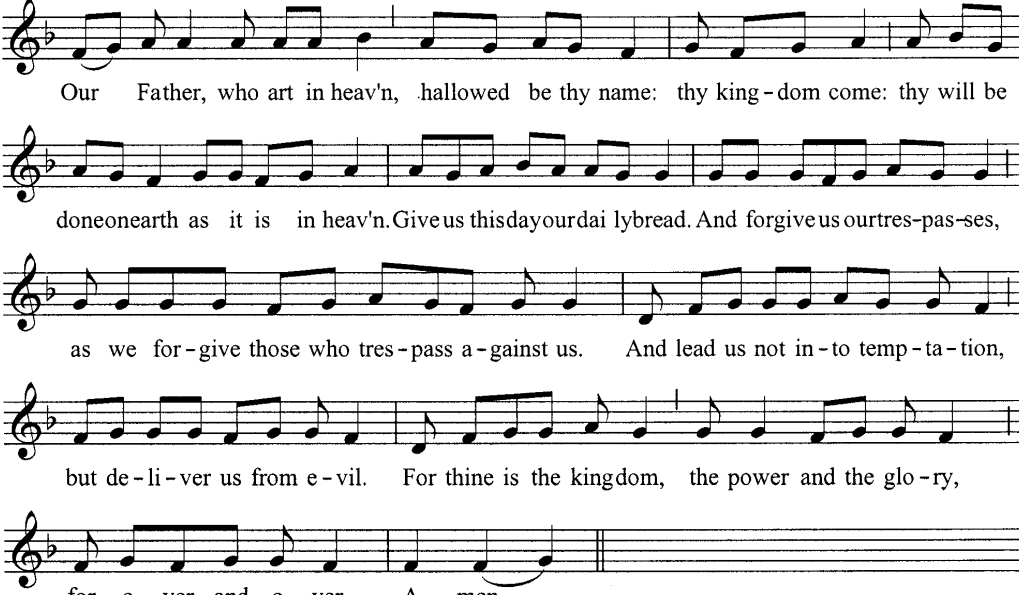
Amen.

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

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

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

Music: Missa Qual dona – Orlande de Lassus (1530-1594)

COMMUNION ANTHEM

Justorum animae

William Byrd (c.1540-1623)

Justorum animae in manu Dei sunt,
et non tanget illos tormentum mortis.
Visi sunt oculis insipientium mori,
illi autem sunt in pace.

*The souls of the just are in the hand of God,
and the torment of death shall not touch them.
In the sight of the unwise they seemed to die;
but they are in peace.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

O almighty God,
who hast built thy Church upon the foundation
of the apostles and prophets,
Jesus Christ himself being the head cornerstone:
grant us so to be joined together in unity of spirit
by their doctrine,
that we may be made an holy temple acceptable unto thee;
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.

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

Forth in thy Name, O Lord, I go,
my daily labour to pursue;
thee, only thee, resolved to know
in all I think or speak or do.

The task thy wisdom hath assigned,
O let me cheerfully fulfil;
in all my works thy presence find,
and prove thy good and perfect will.

Thee may I set at my right hand,
whose eyes mine inmost substance see,
and labour on at thy command,
and offer all my works to thee.

Give me to bear thy easy yoke,
and every moment watch and pray,
and still to things eternal look,
and hasten to thy glorious day.

For thee delightfully employ
whate'er thy bounteous grace hath given;
and run my course with even joy,
and closely walk with thee to heav'n.

Words: Charles Wesley (1707-88)
Music: 'Song 34 (Angel's Song)', Orlando Gibbons (1583-1625)

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

God give you grace to follow his saints in faith and hope and love,
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

Fantasia in G minor, Op. 136

Edwin Bowen (1884 – 23 November 1961)

Proverbs 3: 13-18

A proverb is a pithy statement expressing some truth in a striking way which is easy to remember. Most of this book is instructions given by a scholar (or father) to a student (or son) on how to lead a moral life, with proper respect for God. Life involves choices; it is important that one be informed, trained and persuaded to make the right ones. The objective of life is attainment of wisdom, i.e. integrity in God's eyes. Wisdom brings rewards: 22:4 says: "The reward of humility and fear of the Lord is riches and honour and life". 9:10 says "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is insight." Put another way, 1:7 says "The fear of the LORD is instruction in wisdom, and humility goes before honour." The opposite of being wise is being a fool; "fools despise wisdom and instruction."

It is difficult to date Proverbs. Sayings and poems appear to have been formed into an anthology after the Exile (in the 400s BC), but some of the sayings probably date back to Solomon's time. Solomon was known for his wisdom. Some of the sayings are known in other ancient Near East cultures; they have been acculturated to the Jewish tradition.

Matthew 9: 9-13

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and from a sayings source containing sayings of Jesus and known as Q (for Quelle, German for source). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

The tax collector Jesus encounters (called Levi in Mark and Luke) is probably not the author of this gospel. Most likely he already knew about Jesus and his mission; now he makes a decision for Christ. "Tax collectors" (v. 10) were morally suspect: they contracted with the occupying power and practised extortion. By "sinners" Matthew means members of despised trades considered ritually unclean. Jesus answers the Pharisees with a common-sense proverb, but realizes that a physician exposes himself to contagious diseases – here ritual impurities. In quoting God's words from Hosea ("I desire mercy, not sacrifice", v. 13), Jesus challenges the Pharisees to examine what being a Pharisee really means.

Byrd - Justorum Animae

William Byrd is one of the most definitive composers of English Renaissance music, and one of the staple composers of the sacred choral repertoire. Born into a musical family, much of Byrd's career was spent as master of the Chapel Royal. It was in this post that he composed the majority of his sacred music. Byrd's Catholic sympathies and possible conversion in around 1580 is said to be apparent in his choosing to set texts which reflect persecution of the chosen people - the Catholics under Elizabeth I. This lovely setting of the potent text begins very simplistically, the five parts singing all at once in a chordal, or 'homophonic' fashion. However, this simple beginning quickly gives way to some highly imitative and quite ornate polyphony. Cascades of falling phrases adorn the music on the final word of the text 'Pace'.

Gibbons - Lord, Grant Grace

Orlando Gibbons was born in Oxford in 1583 into a musical family. He was a chorister at King's College Cambridge, where he later continued his musical studies, gaining a degree from the University. He composed a wealth of choral and instrumental music throughout his forty one years, the last of which were spent as organist of the Chapel Royal. A monument to him can be found in Canterbury cathedral.

This Verse-Anthem, composed for All Saint's Day, begins with only two parts, the music passing between them, each part imitating the other. The imitation becomes slowly more elaborate before giving way to the chorus when more parts enter. In general, the verses are contrapuntal, with longer phrases exchanged between the parts, while the choruses begin chordal and become contrapuntal, although with part entries closer together.

Palestrina – Missa Assumpta est Maria

Among Palestrina's twenty two settings of the mass, this is among the most popular. This is perhaps attributable to its upbeat nature, but more likely is due to its being published early on in an inexpensive edition, allowing it to be performed and heard more widely, in a time when music was not physically accessible to everyone as it is today. It has also attained widespread use in church services in more recent times (as opposed to purely concert performances) due to its syllabic word setting which, in keeping with a modern, protestant attitude towards sacred music, allows the text to be clearly heard, and not broken up or distorted by melisma, especially where complex polyphony is heard - particularly in this, one of Palestrina's later works.

Fantasia in G minor, op. 136 - Bowen

Born in 1884, Edwin York Bowen was an English composer, noted largely for his piano music. His style is somewhat 'neo-romantic' in that it seems to look back on romanticism in a time when others were moving, or had already moved, away from it. A firm diatonic foundation which can then be lavished with rich chromaticism is a style which Bowen composed exclusively in throughout his career. His works, while many were well received, are not widely known today. Perhaps they are works which, as has been the case with many English composers of the same period, one day shall be 'rediscovered' and become the current musical fashion. As of today, however, this lesser known Fantasia is full of rich romanticism, both harmonically and in some of its more challenging - perhaps pianistic - writing for the organ.

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 (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.

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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