



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Trinity Sunday
15th June 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.

*Cover image:
The 'Trinity' window in Long Melford Church*

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:

ENTRANCE HYMN

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee.
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

**Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and evermore shalt be.**

**Holy, holy, holy! Though the darkness hide thee,
though the sinful human eye thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.**

**Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy Name in earth and sky and sea;
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

*Words: Reginald Heber (1783-1826)
Music: 'Nicaea', J. B. Dykes (1823-76)*

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.**

PRAYERS OF PENITENCE

The Deacon says:

God the Father forgives us in Christ and heals us by the Holy Spirit. Let us therefore put away all anger and bitterness, all slander and malice, and confess our sins to God, our Redeemer.

All kneel.

Almighty God, our heavenly Father, we have sinned against thee and against our neighbour, in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are heartily sorry and repent of all our sins. For the sake of thy Son Jesus Christ, who died for us, forgive us all that is past, and grant that we may serve thee in newness of life to the glory of thy name. Amen.

The Celebrant says:

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ, our Lord. **Amen.**

All stand for the intonation of the Gloria, then sit as the Celebrant sits.

The choir sings:

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.

Missa brevis in B flat – W.A. Mozart (1756-1791)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Almighty and everlasting God,
who hast given unto us thy servants grace,
by the confession of a true faith,
to acknowledge the glory of the eternal Trinity
and, in the power of the divine majesty, to worship the Unity:
we beseech thee that thou wouldest keep us steadfast in this faith
and evermore defend us from all adversities;
who livest and reignest, one God, now and for ever.
Amen.

All sit.

THE FIRST READING

The book of the prophet Isaiah 40.12-17, 27-end

Who has measured the waters in the hollow of his hand
and marked off the heavens with a span,
enclosed the dust of the earth in a measure,
and weighed the mountains in scales
and the hills in a balance?
Who has directed the spirit of the Lord,
or as his counsellor has instructed him?
Whom did he consult for his enlightenment,
and who taught him the path of justice?
Who taught him knowledge,
and showed him the way of understanding?
Even the nations are like a drop from a bucket,
and are accounted as dust on the scales;
see, he takes up the isles like fine dust.
Lebanon would not provide fuel enough,
nor are its animals enough for a burnt-offering.
All the nations are as nothing before him;
they are accounted by him as less than nothing and emptiness.

Why do you say, O Jacob,
and speak, O Israel,
'My way is hidden from the Lord,
and my right is disregarded by my God'?
Have you not known? Have you not heard?
The Lord is the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary;
his understanding is unsearchable.
He gives power to the faint,
and strengthens the powerless.
Even youths will faint and be weary,
and the young will fall exhausted;
but those who wait for the Lord shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

O LORD our Governor, how excellent is thy Name in all the world :
thou that has set thy glory above the heavens!
Out of the mouth of very babes and sucklings hast thou ordained
strength, because of thine enemies : that thou mightest still the
enemy, and the avenger.
For I will consider thy heavens, even the works of thy fingers :
the moon and the stars, which thou hast ordained.
What is man, that thou art mindful of him : and the son of man,
that thou visitest him?
Thou madest him lower than the angels : to crown him with glory
and worship.
Thou makest him to have dominion of the works of thy hands : and
thou hast put all things in subjection under his feet;
All sheep and oxen : yea, and the beasts of the field;
The fowls of the air, and the fishes of the sea : and whatsoever
walketh through the paths of the seas.
O Lord our Governor : how excellent is thy Name in all the world!

Psalm 8. Domine, Dominus noster.

THE SECOND READING

St Paul's Second Letter to the Corinthians 13. 11-end

Finally, brothers and sisters, farewell. Put things in order, listen to my
appeal, agree with one another, live in peace; and the God of love and
peace will be with you. Greet one another with a holy kiss. All the saints
greet you.

The grace of the Lord Jesus Christ, the love of God, and the communion of
the Holy Spirit be with all of you.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Father all loving, thou rulest in majesty,
Judgement is thine, and condemneth our pride;
Stir up our rulers and peoples to penitence,
Sorrow for sins that for vengeance have cried.**

**Blessèd Lord Jesus, thou camest in poverty,
Sharing a stable with beasts at thy birth;
Stir us to work for thy justice and charity,
Truly to care for the poor upon earth.**

**Come, Holy Spirit, create in us holiness,
Lift up our lives to thy standard of right;
Stir every will to new ventures of faithfulness,
Flood the whole Church with thy glorious light.**

**Holiest Trinity, perfect in unity,
Bind in thy love every nation and race:
May we adore thee for time and eternity,
Father, Redeemer and Spirit of grace.**

Words: Patrick Appleford (b. 1924)

Music: 'Was Lebet'; from the Rheinhardt MS (1754)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit,
One God, who was, and who is, and who is to come, the Almighty.

Alleluia, alleluia, alleluia.

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.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

Matthew 28: 16-20

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Alan Gyle
Vicar

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.**

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

Peace to you from God, our heavenly Father.
Peace from his Son, Jesus Christ, who is our peace.
Peace from the Holy Spirit, the life-giver.

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

How shall I sing that Majesty
which angels do admire?
Let dust in dust and silence lie;
sing, sing, ye heavenly choir.
Thousands of thousands stand around
thy throne, O God most high;
ten thousand times ten thousand sound
thy praise; but who am I?

Thy brightness unto them appears,
whilst I thy footsteps trace;
a sound of God comes to my ears,
but they behold thy face.
They sing because thou art their Sun;
Lord, send a beam on me;
for where heaven is but once begun
there alleluias be.

Enlighten with faith's light my heart,
in flame it with love's fire;
then shall I sing and bear a part
with that celestial choir.
I shall, I fear, be dark and cold,
with all my fire and light;
yet when thou dost accept their gold,
Lord, treasure up my mite.

How great a being, Lord, is thine,
which doth all beings keep!
Thy knowledge is the only line
to sound so vast a deep.
Thou art a sea without a shore,
a sun without a sphere;
thy time is now and evermore,
thy place is everywhere.

Words: John Mason (c. 1645- 94)
Music: 'Coe Fen', Ken Naylor (1931-91)

The choir sings:

THE OFFERTORY ANTHEM

I saw the Lord
John Stainer (1840-1901)

I saw the Lord, sitting upon a throne, high and lifted
up, and his train filled the temple.
Above it stood the seraphims: each one had six
wings; with twain he covered his face,
and with twain he covered his feet, and with twain
he did fly. And one cried unto another,
Holy, Holy, Holy is the Lord of Hosts:
the whole earth is full of his glory.
And the posts of the door moved at the voice of him
that cried, and the house was filled with smoke.

O Trinity! O Unity!
Be present as we worship Thee,
And with the songs that angels sing
Unite the hymns of praise we bring.
Amen.

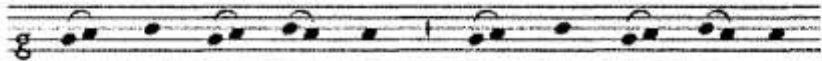
Words: First stanza is Isaiah 6:1-4;
second stanza is the 3rd verse of Ave, colenda Trinitas,
an anonymous Latin hymn of the 11th century,
translated by John David Chambers (1803-93)

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

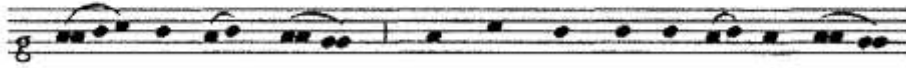
THE EUCHARISTIC PRAYER

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 hast revealed the glory
of thine eternal fellowship of love
with thy Son and with the Holy Spirit,
three Persons equal in majesty, undivided in splendour,
yet one God, ever to be worshipped and adored.
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.

Missa brevis in B flat – W.A. Mozart (1756-1791)

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,

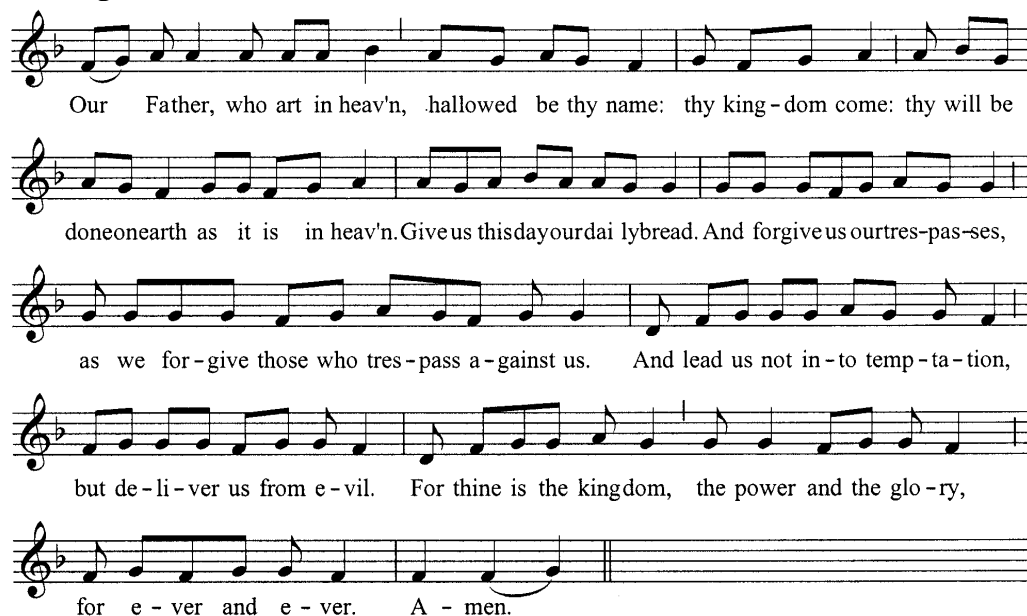
by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father almighty, world without end. **Amen.**

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, Donna 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.*

Missa brevis in B flat – W.A. Mozart (1756-1791)

COMMUNION ANTHEM

Sergei Vasilievich Rachmaninoff (1873-1943)

Blessed angel spirits offer praise undying, ever crying: Holy, holy, holy, Lord God of Sabaoth. Saints and martyrs praise thy name, Trinity life-giving, earthborn sorrow leaving before thy throne. Ever crying... Father omnipotent, mighty in glory, Christ thy son our saviour, who died that we might live, Holy Spirit, mystic dove dwelling with us evermore; we praise thee, blessed Trinity. With the angels' sacred hymn all thy might proclaiming, with the mystic cherubim in songs of praise we join. Holy, holy, holy, join we all in songs of praise for ever: Hallelujah, Lord God of Sabaoth.

Words: The Cherubic Hymn (from the Orthodox Liturgy)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Almighty and eternal God,
who hast revealed thyself as Father, Son and Holy Spirit,
and dost ever live and reign in the perfect unity of love:
hold us firm in this faith,
that we may know thee in all thy ways
and evermore rejoice in thy eternal glory;
who art three Persons yet one God,
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.**

All stand.

THE CONCLUDING HYMN

**I bind unto myself today
the strong Name of the Trinity,
by invocation of the same,
the Three in One, and One in Three.**

**I bind this day to me for ever,
by power of faith, Christ's Incarnation;
his baptism in Jordan river;
his death on cross for my salvation;
his bursting from the spiced tomb;
his riding up the heavenly way;
his coming at the day of doom:
I bind unto myself today.**

**I bind unto myself today
the power of God to hold and lead,
his eye to watch, his might to stay,
his ear to hearken, to my need;
the wisdom of my God to teach,
his hand to guide, his shield to ward;
the word of God to give me speech,
his heavenly host to be my guard.**

**I bind unto myself today
the strong Name of the Trinity,
by invocation of the same,
the Three in One, and One in Three.
Of whom all nature hath creation,
eternal Father, Spirit, Word:
praise to the Lord of my salvation,
salvation is of Christ the Lord.**

*Words: attributed to St. Patrick (372-466);
trans. Cecil Frances Alexander (1818-95)*

Music: 'St. Patrick's Breastplate', from Petrie's Irish Music (1903)

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Father,
by whose love Christ was raised from the dead,
open to you who believe the gates of everlasting life. **Amen.**

God the Son,
who in bursting the grave has won a glorious victory,
give you joy as you share the Easter faith. **Amen.**

God the Holy Spirit,
whom the risen Lord breathed into his disciples,
empower you and fill you with Christ's peace. **Amen.**

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

Fugue in E flat BWV 552
Johann Sebastian Bach (1685-1750)

Isaiah 40: 12-17, 27-end

Isaiah 40 is a turning point in the book of Isaiah. The contrast of its opening words with the proclamations of judgement in the preceding chapters is stark. Chapters 40-55 are addressed to the exiled nation. Isaiah's prophecies of the consequence of Israel's disobedience (39.5-7) would become reality as the people were carried off to Babylon, to exile (see psalm 137). Verse 27 is a pivotal verse and records the Israelites cry – It seems as if God is defeated or has forgotten them. They are suffering alone. Isaiah 40 is God's response.

Isaiah ridicules a small idea of god, flagging faith and idol worship. The awesome Yahweh created us, reigns over us and cares for us. The tone is semi-mocking and sarcastic reminding them (and us) who God is. The poem climaxes with v31 where human imaginings (18) and doubts (27) give way to humble expectancy of live lived under God.

Psalms 8

This is a psalm of praise of God as creator and of man as head of creation. Because of the modest means God uses ("babes and infants", v. 2), his majesty is even more evident. The "foes" may be the powers of chaos, as in Genesis 1:1. In vv. 3-4, the psalmist contrasts God's majesty with "the work of ... [his] fingers", especially humans, for whom he cares. ("Mortals" is ben'adam, literally son of man.) Vv. 7-9 recall Genesis 1:26-28: we share in God's dignity for he has conferred on us mastery of, and responsibility for, the rest of creation.

2 Corinthians 13:11-13

This letter, which Paul now concludes, shows a lack of harmony among Corinthian Christians. Paul exhorts them to restore the "order" and "peace" which God expects. The "holy kiss" (v. 12) was a symbol of communal love among Christians; it was shared at the Eucharist. The "saints" are other Christians. Note the order in v. 13: the "grace of ... Christ" leads us to "the love of God"; this love flows into common participation in God and with each other. This verse is known as the Grace.

Matthew 28:16-20

After his resurrection, Jesus has told Mary Magdalene and "the other Mary" (v. 1) to "tell my brothers to go to Galilee; there they will see me" (v. 10). Now Jesus appears to "the eleven" (v. 16, less Judas) on "the mountain" where he was transfigured. Some worship (v. 17) him, but others doubt. He has received "all authority" (v. 18) from the Father, so he now sends out his followers to "all nations" (v. 19, not just Israel) to:

- baptise in the possession and protection ("name") of the Trinity, and
- to carry on his teaching ministry.

To help in this daunting task, he is, and will be, with them until the Kingdom of God comes fully.

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.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

THE BERKELEY

KNIGHTSBRIDGE LONDON

Missa Brevis in Bb K275 – Wolfgang Amadeus Mozart (1756 – 1791)

Late in 1777, Mozart returned to sacred music after a gap of nearly a year. The result was this Missa Brevis in B flat, performed, possibly for the first time, at St. Peter's in Salzburg on 21st December. K275 is the last in the series of masses composed in the 'missa brevis' (short mass) style introduced by the Salzburg Archbishop Hieronymous Colloredo. In a letter written the previous year to the famous theoretician Padre Martini, Mozart explained that such short masses were restricted to a total of 45 minutes including the Offertory and the instrumental sonata that preceded the reading of the Epistle. Such masses were therefore required to get through large parts of the text with little or no dwelling on anything than key phrases. Notwithstanding such restrictions, Mozart managed here to create a work whose direct and uncomplicated approach makes it one of the most affecting of his Salzburg church works, the most expansive setting being that of the final Agnus Dei; a movement in which the gracious opening theme constantly returns in the old Baroque ritornello style. The sweet lyricism of the mass is accentuated by the modest forces called for, this being the only one of this series not to employ trumpets and drums.

I saw the Lord – John Stainer (1840 – 1901)

Educated at Oxford, Stainer served as organist at Magdalen College after graduation and in 1872 became the organist for St Paul's Cathedral. Failing eyesight caused him to resign from St Paul's and he returned to Oxford in 1889 to serve as a music professor. The bulk of Stainer's compositions are cathedral works, and although they were considered fashionable and his choice of texts reflected a sophisticated feeling for literature, the works are not memorable. He himself regretted ever publishing his compositions, saying that he 'knew they were rubbish'. It is often said that I saw the Lord was written with the acoustics of St Paul's in mind. It is scored for double choir with an independent organ part. The music's drama is achieved by the simple, largely homophonic texture, and the interplays of the two chorus parts with that of the organ. Stainer breaks into an imitative texture at the words 'and the house was filled with smoke' and again in the final verse section, which is reminiscent of a Victorian part-song.

Cherubic Hymn – Sergei Rachmaninov (1873 – 1943)

Rachmaninov's Cherubic Hymn is the eighth movement from his 'Liturgy of St John Chrysostom'. This is one of his two major unaccompanied choral works (the other being his All-Night-Vigil). The Divine Liturgy of St John Chrysostom is the primary worship service of the Eastern Orthodox Church. Rachmaninov composed the work in July, 1910, at his summer estate, following his American tour of 1909. Writing to a friend, Rachmaninov said of the work, 'I have been thinking about the Liturgy for a long time and for a long time I strove to write it. I started to work on it somehow by chance and then suddenly I became fascinated with it. And then I finished it very quickly. Not for a long time have I written anything with such pleasure

Fugue in E flat, BWV 552 – Johann Sebastian Bach (1685 – 1750)

When, in 1739, Bach published his Clavierbung Part III (keyboard practice), he flanked a miscellaneous collection of liturgical settings, chorale preludes and duos with a monumental prelude at the beginning of the volume, and this tripartite Fugue at the end. The Prelude and Fugue BWV 552 were not always connected to each other. Although in the same key, it was only in the early nineteenth century that they

were performed in sequence as a pair. The Fugue (treating the three subjects successively in three different metres and in three different combinations) is based on a theme in common currency whose fortuitous closeness to Croft's hymn tune 'St Anne' has attracted that name (in English-speaking countries at least); Bach, if he knew the tune at all, might have come across it in Handel's use of it in the Chandos Anthem 'O Praise the Lord with one consent'.

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