



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
and Sacrament of Baptism
Eighteenth Sunday after Trinity

19th October 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:
Roman Coin from the time of Jesus*

Order of Service

The Introductory Rite

AT THIS MASS WE WELCOME RICHARD & LUCIA CAWDRON AND THEIR DAUGHTER FLORENCE, 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

**All people that on earth do dwell,
sing to the Lord with cheerful voice:
him serve with mirth, his praise forth tell,
come ye before him and rejoice.**

**The Lord, ye know, is God indeed;
without our aid he did us make:
we are his folk, he doth us feed,
and for his sheep he doth us take.**

**O enter then his gates with praise,
approach with joy his courts unto;
praise, laud, and bless his Name always,
for it is seemly so to do.**

**For why? the Lord our God is good,
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.**

**To Father, Son, and Holy Ghost,
the God whom heaven and earth adore,
from men and from the angel host
be praise and glory evermore. Amen.**

Words: William Kethe (d. 1594)

Music: 'Old Hundredth', Genevan Psalter (1551)

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 then 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 Vidi Speciosam – Tomás Luis de Victoria (1548-1611)

All stand when the sacred ministers stand.

THE COLLECT

*The Celebrant introduces a period of silence:
Let us pray.*

Almighty and everlasting God,
increase in us thy gift of faith
that, forsaking that which is behind
and reaching out to that which is before,
we may run the way of thy commandments
and win the crown of everlasting joy;
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.

All sit.

THE FIRST READING

Isaiah 45: 1-7

Thus says the Lord to his anointed, to Cyrus,
whose right hand I have grasped
to subdue nations before him
and strip kings of their robes,
to open doors before him —
and the gates shall not be closed:
I will go before you
and level the mountains,
I will break in pieces the doors of bronze
and cut through the bars of iron,
I will give you the treasures of darkness
and riches hidden in secret places,
so that you may know that it is I, the Lord,
the God of Israel, who call you by your name.
For the sake of my servant Jacob,
and Israel my chosen,
I call you by your name,
I surname you, though you do not know me.
I am the Lord, and there is no other;
besides me there is no god.
I arm you, though you do not know me,
so that they may know, from the rising of the sun
and from the west, that there is no one besides me;
I am the Lord, and there is no other.
I form light and create darkness,
I make weal and create woe;
I the Lord do all these things.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Jesus shall reign where e'er the sun
doth his successive journeys run;
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.**

**People and realms of every tongue
dwell on his love with sweetest song;
and infant voices shall proclaim
their early blessings on his Name.**

**Blessings abound where e'er he reigns:
the prisoner leaps to lose his chains,
the weary find eternal rest,
and all the sons of want are blest.**

**Let every creature rise and bring
peculiar honours to our King;
angels descend with songs again,
and earth repeat the loud Amen.**

Words: Isaac Watts (1674 - 1748)

Music: 'Truro', Psalmodia Evangelica (1789)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Speak, Lord, for your servant is listening.

You have the words of eternal 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.

Then the Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites?"

Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

Matthew 22: 15-22

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON

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

Silence is kept.

THE 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:

FLORENCE MAY, 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

All stand. 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.

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 COLLECTION HYMN

**O thou who camest from above
the fire celestial to impart,
kindle a flame of sacred love
on the mean altar of my heart.**

**There let it for thy glory burn
with inextinguishable blaze,
and trembling to its source return
in humble prayer and fervent praise.**

**Jesus, confirm my heart's desire
to work and speak and think for thee;
still let me guard the holy fire
and still stir up the gift in me.**

**Still let me prove thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make the sacrifice complete.**

Words: Charles Wesley (1707-88)

Music: 'Hereford', Samuel Sebastian Wesley (1810-76)

All sit.

The choir sings:

THE OFFERTORY ANTHEM

'Sicut cervus'

Giovanni Pierluigi da Palestrina (c.1525-1594)

Sicut cervus desiderat at fontes aquarum,

ita desiderat anima mea ad te, Deus.

Like as the hart desireth the water brooks,

so longeth my soul after thee, O God.

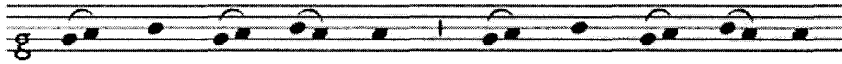
Text: Psalm 41. 2 (Vulgate)

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: Missa Vidi Speciosam – Tomás Luis de Victoria (1548-1611)

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-against 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 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

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 Vidi Speciosam – Tomás Luis de Victoria (1548-1611)

COMMUNION ANTHEM

'Pater noster'

Jacob Handl (1550-1591)

Pater noster, qui es in caelis,
sanctificetur nomen tuum;
Adveniat regnum tuum.
Fiat voluntas tua sicut in caelo et in terra.
Panem nostrum quotidianum da nobis hodie,
Et dimitte nobis debita nostra,
sicut et nos dimittimus debitoribus nostris.
Et ne nos inducas in tentationem;
sed libera nos a malo.

Text: The Lord's Prayer (see opposite)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.⁵⁵

All kneel.

We give thee praise and thanks, Lord Jesus Christ, for this sacred feast: for here we receive thee, here the memory of thy passion is renewed, here our minds are filled with grace, and here we are given a pledge of the glory to come, when we shall feast at that table where thou reignest with all thy saints 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

City of God, how broad and far
outspread thy walls sublime!
The true thy chartered freemen are
of every age and clime.

One holy Church, one army strong;
one steadfast, high intent;
one working band, one harvest song,
one King omnipotent.

How purely hath thy speech come down
from man's primæval youth!
How grandly hath thine empire grown
of freedom, love and truth!

How gleam thy watch-fires through the night
with never fainting ray!
How rise thy towers, serene and bright,
to meet the dawning day!

In vain the surge's angry shock,
in vain the drifting sands;
unharm'd upon the eternal Rock
the eternal City stands.

Words: Samuel Johnson (1822-82)

Music: 'Richmond', Thomas Haweis (1734-1820)

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

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

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
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

Litanies

Jehan Alain (1911 – 1940)

Isaiah 45: 1-7

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

In Chapter 45 the name of Cyrus is mentioned – Cyrus II of Persia c. 600 or 576 – 530 BC), commonly known as Cyrus the Great and also known as Cyrus the Elder. He was the founder of the Achaemenid Empire. Under his rule, the empire embraced all the previous civilized states of the ancient Near East, expanded vastly and eventually conquered most of Southwest Asia and much of Central Asia and the Caucasus. From the Mediterranean Sea and Hellespont in the west to the Indus River in the east, Cyrus the Great created the largest empire the world had yet seen. Under his successors, the empire eventually stretched from parts of the Balkans (Bulgaria-Pannonia) and Thrace-Macedonia in the west, to the Indus Valley in the east. His regal titles in full were The Great King, King of Persia, King of Anshan, King of Media, King of Babylon, King of Sumer and Akkad, and King of the Four Corners of the World. He also proclaimed what has been identified by scholars and archaeologists to be the oldest known declaration of human rights, which was transcribed onto the Cyrus Cylinder sometime between 539 and 530 BC. Cyrus holds the unique position in the Old Testament of being the ‘outsider’ (the non-Jew) who saves God’s people.

Matthew 22: 15-22

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.

Back in 21:23, as Jesus was teaching in the Temple, Jewish officials questioned his authority to do “these things”, all he has done in his earthly ministry. Jesus declined to answer the question, for the answer could only be understood by those with faith. Just before our reading, we find the parable of the Wedding Feast, which the Pharisees saw as an attack on them.

Now followers of the “Pharisees” (v. 15) and “Herodians” (v. 16, people who supported Herod, the Roman puppet king, and his successors) – united only in

their desire to get rid of Jesus – speak to him. They appear to respect him, but speak with irony. And then the question, the subject of great debate in Jewish circles: should we pay the annual poll tax to Rome? (v. 17) Opinions varied: one group, the Zealots, claimed that God’s people should not be subject to pagan Gentiles. Jesus sees through their plot; he calls them “hypocrites” (v. 18) for pretending to respect him but intending to discredit him. If Jesus says yes, Zealots and other Jews hostile to Rome will turn against him; if he says no, he will risk arrest for inciting rebellion against Rome. We know his answer, as translated, but “Give” (v. 21) can be give back or repay. To Jews then and to us now, all we have is given to us by God; we owe everything to him. Jesus sidesteps another issue (vv. 20-22): the obverse side of the coin is inscribed Tiberius Caesar, son of the divine Augustus, great high priest – an affront to his fellow monotheistic Jews.

NOTES ON THE MUSIC

Victoria – Missa Vidi Speciosam

Thomás Luis de Victoria was a 16th century Spanish composer, organist, and Priest. Personally, I have always found his music to be some of the most emotive music of the late Renaissance; whilst some composers of the period, I feel, require some academic understanding to be fully appreciated, Victoria does not. This is especially apparent in some of his most musically simple works, such as his ‘Popule Meus’ for Lent.

This mass combines homophony and polyphony extremely well between its different sections. It was composed for six part choir - SSATTB, in 1592.

Sicut cervus - Palestrina

Palestrina was an Italian composer, seen by many as the pinnacle of renaissance polyphony. The art of great polyphony could be seen as a perfect coupling of the vertical dimension of the music - harmony, i.e. the chords created by all the parts singing together at a particular point, with the horizontal dimension - the melodic lines, the rhythms in each of the parts individually. As far as the perfection of this art goes, Palestrina, along with JS Bach, seem to be in a class of their own.

This motet is one of Palestrina’s best known. From the first, bare phrase of the piece, outlining only the fifth between the tenor and the alto, the music becomes awash with colour and light. Whilst in some music, particular phrases seem to open out like a flower, here the entire piece seems to do so.

Pater Noster – Handl

More frequently known by the name ‘Jacobus Gallus’, Jacobus Handl was a late renaissance composer with a relatively large output of both sacred and secular works, exceeding five hundred in total. Some harmonic aspects of his music show striking modernity for the time, and seem to foreshadow the

abandonment of the modal system and the dawn of modern tonality - the idea of major and minor keys.

This piece is composed for two choirs - SSAA and TTBB. The original intention was to separate the choirs vertically, with the high voice choir positioned in the gallery, perhaps allowing the high, angelic tones to float down from heaven, landing atop the lower voices on the earth. The text so familiar to us all, which should allow the subtle word painting to shine through clearly.

Litanies - Alain

Alain - one of the most original and promising composers of his generation - died tragically, shot from his bike (he was a dispatch-rider in World War II) just two days before the end of France's resistance. His body was discovered in a field, his satchel open and loose leaves of his compositions found blowing in the cold wind in the field in which he lay... His most popular piece - Litanies - had been published three years earlier. Alain prefaced the work with his own words: "When the Christian soul in its distress can find no new words with which to implore the mercy of God, it repeats the same invocation ceaselessly and vehemently in a blind faith. Reason having attached its limit, only faith can go further..." It starts as a repetitive and somewhat frantic dance (which included the imitation of train rhythms - added for the amusement of Alain's much younger sister Marie-Claire, who later became one of the world's greatest organists) - but ends in a devastating tornado of notes.

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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