



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist

The Third Sunday after Trinity
6th July 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:

Christ blesses the children by Johann Friedrich Overbeck from 'The Great Artists' by J. Beavington Atkinson (New York, 1882)

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

**Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art;
Be thou my best thought in the day and the night,
Both waking and sleeping, thy presence my light.**

**Be thou my wisdom, be thou my true word,
Be thou ever with me, and I with thee Lord;
Be thou my great Father, and I thy true son;
Be thou in me dwelling, and I with thee one.**

**Be thou my breastplate, my sword for the fight;
be thou my whole armor, be thou my true might;
be thou my soul's shelter, be thou my strong tower:
O raise thou me heavenward, great Power of my power.**

**Riches I heed not, nor man's empty praise:
Be thou my inheritance now and always;
Be thou and thou only the first in my heart;
O Sovereign of heaven, my treasure thou art.**

**High King of heaven, thou heaven's bright sun,
O grant me its joys after vict'ry is won;
Great Heart of my own heart, whatever befall,
Still be thou my vision, O Ruler of all.**

*Words: Irish c.8th century, tr. Mary Byrne (1880-1931),
versified Eleanor Hull (1860-1935)
Music: 'Slane' – traditional Irish melody*

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.**

THE PRAYERS OF PENITENCE

The Deacon says:

My brothers and sisters,
as we prepare to celebrate the presence of Christ
in word and sacrament,
let us call to mind and confess our sins

All kneel and keep silence; at length all say:

**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.

After the Gloria has been intoned, all sit, taking their lead from the celebrant.

KYRIE

The choir sings:

Kyrie eleison, Christe eleison, Kyrie eleison.

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

*As the Kyrie ends, all **stand** for the beginning of the Gloria. (After the intonation of Gloria in excelsis Deo, all sit).*

GLORIA IN EXCELSIS DEO

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.

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

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

Music: Missa brevis – Lennox Berkeley (1903-1989)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

Almighty God, who hast broken the tyranny of sin
and hast sent the Spirit of thy Son into our hearts,
whereby we call thee Father: give us grace to dedicate our freedom to thy
service, that the whole world may be brought to the glorious liberty of the
children of God; 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

Zechariah 9: 9-12

A reading from the Book of the prophet Zechariah

Rejoice greatly, O daughter Zion!
Shout aloud, O daughter Jerusalem!
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on a donkey,
on a colt, the foal of a donkey.
He will cut off the chariot from Ephraim
and the warhorse from Jerusalem;
and the battle-bow shall be cut off,
and he shall command peace to the nations;
his dominion shall be from sea to sea,
and from the River to the ends of the earth.

As for you also, because of the blood of my covenant with you,
I will set your prisoners free from the waterless pit.
Return to your stronghold, O prisoners of hope;
today I declare that I will restore to you double.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Lord is gracious, and merciful :
long-suffering, and of great goodness.
The Lord is loving unto every man :
and his mercy is over all his works.
All thy works praise thee, O Lord :
and thy saints give thanks unto thee.
They shew the glory of thy kingdom :
and talk of thy power;
That thy power, thy glory, and mightiness of thy kingdom :
might be known unto men.
Thy kingdom is an everlasting kingdom :
and thy dominion endureth throughout all ages.
The Lord upholdeth all such as fall :
and lifteth up all those that are down.
The eyes of all wait upon thee, O Lord :
and thou givest them their meat in due season.

from Psalm 145. 8-15

THE SECOND READING

Romans 7: 15-25a

A reading from the letter to the Romans

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Glory in the highest to the God of heaven!
Peace to all your people through the earth be given:
Mighty God and Father, thanks and praise we bring,
Sing alleluyas to our heavenly King.**

**Jesus Christ is risen, God the Father's Son:
With the Holy Spirit, you are Lord alone!
Lamb once killed for sinners, all our guilt to bear,
Show us now your mercy, now receive our prayer**

**Christ the world's true Saviour, high and holy one,
Seated now and reigning from your Father's throne:
Lord and God, we praise you; highest heaven adores:
In the Father's glory, all the praise be you!**

Words: Christopher Idle (b.1938)

Music: 'Cuddesdon', William H. Ferguson (1874-1950)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the way, the truth, and the life, says the Lord.

No one comes to the Father except through me.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

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.

At that time Jesus said,

‘To what will I compare this generation? It is like children sitting in the market-places and calling to one another,

‘We played the flute for you, and you did not dance; we wailed, and you did not mourn.’

For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax-collectors and sinners!’ Yet wisdom is vindicated by her deeds.’

At that time Jesus said, ‘I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will.* All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

‘Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.’

Matthew 11:16-19, 25-30

At the end:

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 CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

All remain standing.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer **Lord, graciously hear us.**

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.
Amen.

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

Christ is our peace.
He has reconciled us to God
in one body by the cross.
We meet in his name and share his peace.

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

The gifts of the people are carried to the altar and presented.

*A collection is taken to support our work, ministry and charitable giving.
Please use the Gift Aid envelopes provided, remembering to fill in all the details.*

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

THE COLLECTION HYMN

**Alleluia! sing to Jesus!
His the sceptre, his the throne.
Alleluia! His the triumph,
his the victory alone.
Hark! the songs of peaceful Zion
thunder like a mighty flood.
Jesus out of every nation
hath redeemed us by his blood.**

**Alleluia! not as orphans
are we left in sorrow now;
Alleluia! He is near us,
faith believes, nor questions how;
Though the cloud from sight received him
when the forty days were o'er
shall our hearts forget his promise,
'I am with you evermore'?**

**Alleluia! bread of heaven,
here on earth our food and stay!
Alleluia! here the sinful
flee to thee from day to day.
Intercessor, Friend of sinners,
earth's Redeemer, plead for me.
Where the songs of all the sinless
sweep across the crystal sea.**

**Alleluia! King eternal,
thee the Lord of lords we own;
Alleluia! born of Mary,
earth thy footstool,
heaven thy throne.
Thou within the veil hast entered,
robed in flesh, our great High Priest.
Thou on earth both Priest and Victim
in the Eucharistic Feast.**

*Words: William Chatterton Dix (1837-1898)
Music: 'Hyfrydol' Richard Hugh Prichard (1811-1887)*

All sit.

The choir sings:

THE OFFERTORY MOTET

Ave Maria

Anton Bruckner (1824-1896)

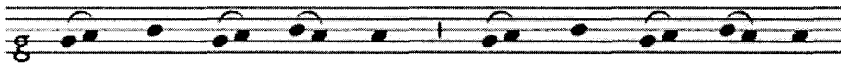
Ave Maria, gratia plena, Dominus tecum;
benedicta tu in mulieribus,
et benedictus fructus ventris tui, Jesus [Christus].
Sancta Maria, Mater Dei,
ora pro nobis peccatoribus,
nunc et in hora mortis nostrae. Amen

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

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

THE EUCHARISTIC PRAYER

The Celebrant sings: *All respond:*



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



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



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



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

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

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

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be
to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Music: Missa brevis – Lennox Berkeley (1903-1989)

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.

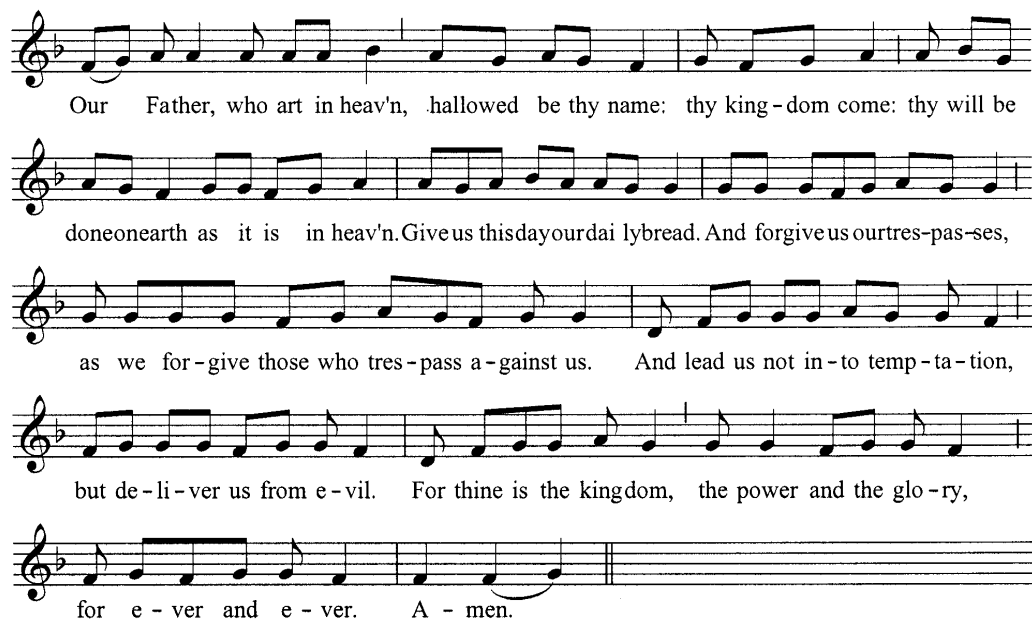
All sing, boldly: **Amen.**

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 brevis – Lennox Berkeley (1903-1989)

COMMUNION ANTHEM

O Salutaris

Sir Edward Elgar (1857-1934)

O salutaris hostia
quae caeli pandis ostium,
bella premunt hostilia:
da robur, fer auxilium

Uni trinoque Domino
sit sempiterna gloria,
qui vitam sine termino
nobis donet in patria.

*O saving victim
who opens the gate of heaven,
hostile wars press on us:
give strength, bring aid.*

*To the Lord, three in one,
be everlasting glory,
for life without end
he gives us in (his) Kingdom.*

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

O God, whose beauty is beyond our imagining
and whose power we cannot comprehend:
show us thy glory as far as we can grasp it,
and shield us from knowing more than we can bear
until we may look upon thee without fear;
through Jesus Christ our Saviour. **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 fulfill;
in all my works thy presence find,
and prove thy good and perfect will.**

**Preserve me from my calling's snare,
and hide my simple heart above,
above the thorns of choking care,
the gilded baits of worldly love.**

**Thee may I set at my right hand,
whose eyes mine inmost substance see,
and labor 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 (1707-1788)

Music: 'Song 34 (Angels' Song)', Orlando Gibbons (1583-1625)

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, who has nourished us with himself in the living bread,
make you one in praise and love,
and raise you up at the last day
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 Georgina Sherriff

Prelude in E flat major, BWV 552

Johann Sebastian Bach (1685 – 1750)

Romans 7:15-25a

Paul has written of two ways of being:

- the old, where being subject to the Law, people continually contravene it (sin), are dependent on God's love to restore them to harmony with him, and in sinning ensure that they have no spiritual life after death, and
- the new, attained through baptism, where through Christ sin is no more, and physical death leads to eternal life. But we have not yet fully attained the new, so we are still influenced by evil. Now Paul asks: how could sin (personified) use the Law, which is good, to destroy humans? Humans are at fault, not the Law. He endures conflict between what he does, his "actions", his exterior, and his "inmost self" (v. 22), his "mind" (vv. 23, 25). His true self abides by "the law of God" (v. 22), by God's ways; it sees that what he does is not what he wills, and is what he hates (v. 15). Vv. 17 and 20 seem to say that sin, not he, is responsible for his actions, but realize that the "sin" is his sin. He is caught up in sin; he wills to obey God, but he can't! (v. 18). So it seems to be a principle of life ("law", v. 21) that whenever he wills good, the devil is never far away. His body is "at war" (v. 23) with his being. It is God, through Christ, who "will rescue" (v. 24) him from this sorry estate.

Matthew 11:16-19,25-30

John the Baptist has sent his disciples to ask Jesus whether he is the expected Messiah. Jesus has invited John to decide for himself: does he not do deeds of healing as foretold of the Messiah in Isaiah? John, Jesus has said, is indeed a prophet, the "messenger" (v. 10) sent to prepare for the Messiah (foretold in Malachi, and there named as Elijah), and the greatest human. For people of faith, John heralds the dawn of the time of fulfilment of God's promise.

Vv. 16-19a are a parable in which the "children" are John and Jesus; the people of Israel ignore their message, whether it be told austere (by John, as at a funeral, "mourn") or in merriment (by Jesus, as at a wedding). But God's "wisdom" proves them right by their results. Then vv. 20-24: people in Jewish towns, where Jesus has invited conversion through miracles ("deeds of power"), have ignored his message and will be condemned at the Last Day, while people of Gentile towns would have been much more receptive. In vv. 25-26, Jesus thanks his Father for choosing the simple, uneducated ("infants") over the religious leaders ("the wise ..."). He is totally the Father's representative; only the Father knows him, and only he and those he chooses know the Father. He invites the downtrodden to accept his "rest" (v. 28). Rabbis spoke of the "yoke" (v. 29) of the Law, with its many regulations. Jesus' way is "easy" (v. 30): love God and each other! He is both teacher and the one to emulate.

Missa Brevis – Lennox Berkeley (1903 – 1989)

Sir Lennox Berkeley came from the same generation of British composers as Walton and Tippett, but it was his connections with France that gave him such a distinctive personality. After leaving Oxford in 1926, he started a long apprenticeship with Nadia Boulanger and became her most distinguished British pupil. Possibly under her influence he became a Roman Catholic in 1928, and some of his most profound works are on religious subjects. He was influenced greatly by Ravel and Poulenc (both personal friends) but by the time he wrote this *Missa Brevis* for five voices and organ in 1964, Berkeley was totally independent of his earlier influences and had created an impressive fusion capable of extension into a modified serial technique. This mass was first performed in Westminster Cathedral on the Feast of St. Gregory (March 12th) 1960 under the direction of Mr. Francis Cameron.

Ave Maria – Anton Bruckner (1824 – 1896)

Anton Bruckner was an Austrian composer known for his symphonies, masses and motets. His compositional style had rich harmonic language, a strongly polyphonic character, and he produced works of considerable length. Bruckner's works helped define radical contemporary music, due to their dissonances, unprepared modulations, and roaming harmonies. He was greatly admired by later composers, including his friend Gustav Mahler, who described him as 'half simpleton, half God'. This *Ave Maria* is Bruckner's second, and most popular of three settings of the Latin *Ave Maria* and is generally regarded as the piece in which he first realised his mature style of vocal composition. The composition ends with a plagal cadence, the traditional chords of the 'Amen' usually found in Protestant hymns. The whole work has a homophonic, yet rich and warm sound that reflects the coming together of Bruckner's understanding of older compositional forms and styles, his Romantic sensibility of expression, and his personal beliefs.

O salutaris hostia – Edward Elgar (1857 – 1934)

Sir Edward Elgar, born in Worcester, grew to be one of England's most prolific composers; most famous for his *Enigma Variations*, the *Pomp and Circumstance* marches, violin and 'cello concertos, and his two Symphonies. Although Elgar is often regarded as a typically English composer, most of his influences were not from England, but from continental Europe. Although he had not yet broken through to an international audience with the *Enigma Variations* and the *Pomp and Circumstance* marches, Elgar was already making a name for himself in England when he was asked for a musical contribution to the upcoming Diamond Jubilee of Queen Victoria. Composed in 1880 and the early stages of his career, Elgar's *O salutaris hostia* is one of three settings of these words. This strophic setting of a Gregorian hymn was made for service use at St. George's, and is perhaps reassuring to us of the choral standard they achieved.

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

In 1739 when Bach published his *Clavierübung* Part III, he flanked a miscellaneous collection of liturgical settings, chorale preludes and duos with a monumental Prelude at the beginning of the volume and a Fugue at the end. The Prelude and Fugue in E flat major were not always connected to each other and although in the same key, it was only in the early nineteenth century that they were performed in sequence as a pair. The Prelude, one of the two largest Bach wrote for the organ, is a masterly mixture of stately French figures (dotted rhythms and chords) and concertante Italian elements (flashy semi-quaver runs and more contrapuntal).

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSITANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Georgina Sherriff

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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