



St Paul's Church, Knightsbridge
The Diocese of London



THE SOLEMN EUCHARIST
with
BAPTISM & CONFIRMATION
administered by
**Honorary Assistant Bishop in the Diocese of
London and Bishop in Residence at St Paul's
Knightsbridge**
The Fourth Sunday after Trinity
13th 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.

THE CANDIDATES

For Baptism and Confirmation

Raphael Cheng
Olivia Kao

For Confirmation

Paula Poh Lok Kaplan
Damian Paul Belson



Enter my heart, O Holy Spirit,
come in blessed mercy and set me free.
Throw open, O Lord, the locked doors of my mind;
cleanse the chambers of my thought for thy dwelling:
light there the fires of thine own holy brightness
in new understanding of truth.
O Holy Spirit, very God, whose presence is liberty,
grant me the perfect freedom
to be thy servant
today, tomorrow, evermore.

Lord, this is thy feast,
prepared by thy longing,
spread at thy command,
attended at thy invitation,
blessed by thine own Word,
distributed by thine own hand,
the undying memorial of thy sacrifice upon the Cross
the full gift of thine everlasting love,
and its perpetuation till time shall end.
Lord, this is the bread of heaven,
Bread of life,
that, whoso eateth, never shall hunger more
And this the cup of pardon, healing, gladness, strength,
that whoso drinketh, thirsteth not again.
So we may come, O Lord, to thy table,
Lord Jesus, come to us.

ERIC MILNER-WHITE (1884-1934)

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

**Come down, O love divine,
seek thou this soul of mine,
and visit it with thine own ardour glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.**

**O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illuming.**

**Let holy charity
mine outward vesture be,
and lowliness become mine inner clothing;
true lowliness of heart,
which takes the humbler part,
and o'er its own shortcomings weeps with loathing.**

**And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till Love create a place
wherein the Holy Spirit makes a dwelling.**

*Words: Bianco da Siena, d. 1434;
trans. Richard Frederick Littledale, Jr., 1867
Music: Down Ampney, North Petherton*

THE GREETING

When all are in their places the Bishop says:

✠ In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

There is one body and one spirit.

There is one hope to which we were called;

one Lord, one faith, one baptism,
one God and Father of all.

Peace 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.**

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 in F K192 – W.A. Mozart (1756-1791)

All stand when the sacred ministers stand.

THE COLLECT

Let us pray.

Almighty Father, who by the power of thy Holy Spirit givest to thy faithful people new life in the water of baptism: Guide and strengthen us by the same Spirit, that we who are born again may serve thee in faith and love, and grow in to the full stature of thy Son, Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

All sit.

The Liturgy of the Word

THE FIRST READING

Genesis 22: 15-18

A reading from the book Genesis

The angel of the Lord called to Abraham a second time from heaven, and said, 'By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Beatus vir qui non abiit.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

Psalm 1

THE SECOND READING

Romans 5: 6-11

A reading from the letter to the Romans

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Holy Spirit, come, confirm us
In the truth that Christ makes known;
We have faith and understanding
Through your helping gifts alone.**

**Holy Spirit, come, console us,
Come as Advocate to plead,
Loving Spirit from the Father,
Grant in Christ the help we need.**

**Holy Spirit, come, renew us,
Come yourself to make us live;
Holy through your loving presence,
Holy through the gifts you give.**

**Holy Spirit, come, possess us,
You the Love of Three in One,
Holy Spirit of the Father,
Holy Spirit of the Son.**

Words: Brian Foley (1919-2000)

Tune: 'All for Jesus' by John Stainer (1840-1901)

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 Mark.

Glory be to thee, O Lord.

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, 'The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.'

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

Mark 1: 4-11

At the end:

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Right Reverend Michael Colclough

*Honorary Assistant Bishop in the Diocese of London
and Bishop in Residence at St Paul's Knightsbridge*

THE PRESENTATION & THE DECISION

The candidates stand before the people. The Bishop asks the candidate for baptism:
Raphael and Olivia, do you wish to be baptized?

We do.

The Bishop asks the other candidates:

Paula and Damian, have you been baptized in the name of the Father, and of the Son, and of the Holy Spirit?

We have.

The Bishop asks all the candidates:

Are you ready, from your own heart, to affirm your faith in Jesus Christ?

We are.

The Bishop addresses the whole congregation:

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 these candidates and uphold them in their life in Christ?

With the help of God, we will.

THE PROCESSION TO THE FONT,
THE PROFESSION OF FAITH & THE RITE OF BAPTISM

All the candidates follow the Bishop to the font. The congregation turns to face the font. The Bishop says to the candidates:

In baptism, God calls us out of darkness into his marvellous light.

To follow Christ means dying to sin and rising to new life with him.

Therefore I ask:

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 Deacon makes the sign of the cross on the forehead of each candidate for baptism, with these words:

Christ claims you for his own. Receive the sign of his cross.

The Bishop says:

Raphael and Olivia, 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 PRAYER OVER THE WATER

The Bishop 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 those who come to him in faith. Now sanctify this water that, by the power of thy Holy Spirit, they may be cleansed from sin and born again. Renewed in thine image, may they 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.**

Addressing all the candidates and the whole congregation, the Bishop says:

Brothers and sisters, I ask you to profess together the faith of the Church.

Do you believe and trust in God the Father?

**I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe and trust in his Son Jesus Christ?

**I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.**

On the third day he rose again;

he ascended into heaven,

he is seated at the right hand of the Father,

and he will come to judge the living and the dead.

Do you believe and trust in the Holy Spirit?

**I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and the life everlasting. Amen.**

The Bishop baptizes the candidates, saying:
Raphael / Olivia, I baptize you in the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**

The Deacon then gives the newly baptized a lighted candle, with the words:
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 Bishop sprinkles the confirmation candidates with the water of baptism as a
reminder of their own baptism, and then, as the Bishop and candidates return to the
platform, the congregation is also sprinkled with the water of baptism.*

THE RITE OF CONFIRMATION

*All remain standing. The Bishop stands before those who are to be confirmed, and
says to the congregation:*

Our help is in the name of the Lord

who has made heaven and earth.

Blessed be the name of the Lord

now and for ever. Amen.

The Bishop extends his hands towards those to be confirmed and says:

Almighty and ever-living God, you have given these your servants new
birth in baptism by water and the Spirit, and have forgiven them all their
sins. Let your Holy Spirit rest upon them: the Spirit of wisdom and
understanding; the Spirit of counsel and inward strength; the Spirit of
knowledge and true godliness; and let their delight be in the fear of the
Lord. **Amen.**

Each candidate approaches the Bishop. He addresses them by name, saying:
N, God has called you by name and made you his own.

He then lays his hand on the head on them, saying:

Confirm, O Lord, your servant with your Holy Spirit. **Amen.**

*He then anoints each candidate on the crown of the head with the Oil of Chrism,
saying:*

Shine in the world as one of God's chosen ones, beloved and accepted in
Jesus Christ our Lord.

*When all have been confirmed, the Bishop invites the congregation to pray for
them. All say:*

**Defend, O Lord, these thy servants with thy heavenly grace, that they
may continue thine for ever, and daily increase in thy Holy Spirit more
and more until they come to thy everlasting kingdom. Amen.**

THE PRAYERS OF INTERCESSION

Let us pray.

All kneel.

Father, we thank thee that thou hast claimed for thyself
all who have been washed in the waters of baptism.
Pour forth thy Spirit upon Raphael, Olivia, Paula and Damian.
Uphold them in this new life, that they may ever remain steadfast in faith,
joyful in hope, and rooted in thy love.

Father of life,
make known thy glory.

Pour thy blessings upon this community and upon the life of our sister
parish; strengthen thy Church in this city, and our bishop Richard;
Sanctify our common life. May our hearts ever praise thee, and find their
perfect rest in thee. Grant us the freedom of thy service and peace in doing
thy will.

Father of life,
make known thy glory.

The whole creation is filled with the light of thy grace.
Dispel the darkness of our hearts, and forgive our sins
and negligences, that we may come at last to the light of thy glory.
Heal the sick for whom we pray; receive the souls of all the departed, and
complete in us the work of thy love.

Father of life,
make known thy 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 Bishop says:

God has made us one in Christ.
He has set his seal upon us
and as a pledge of what is to come
has given the Spirit to dwell in our hearts.

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 Liturgy of the Sacrament

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

**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*

All sit.

The choir sings:

THE OFFERTORY MOTET

**Rejoice in the Lord alway
Henry Purcell (1659-1695)**

Rejoice in the Lord alway,
and again I say rejoice.
Let your moderation be known unto all men.
The Lord is at hand.
Be careful for nothing;
but in every thing by prayer and supplication
with thanksgiving, let your requests be made known unto God.
And the peace of God,
which passeth all understanding,
shall keep your hearts and minds through Jesus Christ our
Lord.

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

THE EUCHARISTIC PRAYER

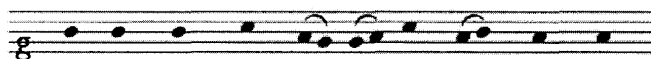
The Celebrant sings: *All respond:*



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 by water and the Holy Spirit
thou hast made us a holy people in Jesus Christ our Lord;
thou dost raise us to new life in him and renew in us the image of thy glory.
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 in F K192 – 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.

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 in F K192 – W.A. Mozart (1756-1791)

COMMUNION ANTHEM

Thou wilt keep him in perfect peace
Samuel Sebastian Wesley (1810-1876)

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.

The darkness is no darkness with Thee, but the night is as clear as the day:

The darkness and the light to Thee are both alike.

God is light and with Him is no darkness at all.

Oh let my soul live and it shall praise Thee.

For Thine is the Kingdom, the power and the glory, for evermore.

Words from: Isa.26:3; Ps.139:11; I John 1:5b; Ps.119:175a; Matt.6:13

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

God of all power and might,
by whose Holy Spirit thy people are made new
in the blessing and sharing of bread and wine:
grant that we may be transformed by the boldness of the Spirit,
guided by his gentleness,
and enabled by his gifts to serve and worship thee,
through Jesus Christ our Lord. **Amen.**

**Almighty God, we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice. Send us out in the power of thy Spirit
to live and work to thy praise and glory. Amen.**

THE CONCLUDING HYMN

All my hope on God is founded;
he doth still my trust renew,
me through change and chance he guideth,
only good and only true.
God unknown,
he alone
calls my heart to be his own.

Pride of man and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tower and temple fall to dust.
But God's power,
hour by hour,
is my temple and my tower.

God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light and life attend him,
beauty springeth out of naught.
Evermore
from his store
newborn worlds rise and adore.

Daily doth the almighty Giver
bounteous gifts on us bestow;
his desire our soul delighteth,
pleasure leads us where we go.
Love doth stand
at his hand;
joy doth wait on his command.

Still from man to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his Son.
Christ doth call
one and all:
ye who follow shall not fall.

*Words: Robert Bridges (1844-1930)
based on the German of J. Neander (1650-80)
Tune: 'Michael' by Herbert Howells (1892-1983)*

THE BLESSING & THE DISMISSAL

The Lord be with you
and with thy spirit.

Our help is in the name of the Lord
who has made heaven and earth.

Blessed be the name of the Lord
now and for ever.

The God of all grace,
who called you to his eternal glory in Christ Jesus,
establish, strengthen and settle you in the faith;
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
Praeludium in D, BuxWV 139
Dieterich Buxtehude (1637 – 1707)

Missa Brevis in F, K192 – Wolfgang Amadeus Mozart (1756 – 1791)

Born into a musical family in Salzburg, Mozart was a child prodigy and was a capable pianist, violinist and composer by the time he was five. What started off as a game with his father (Leopold), Wolfgang learnt piano pieces from memory, and at a very young age, he was composing little pieces – playing them to his father who wrote them down. At the age of 17, Mozart was betrothed as a court musician in Salzburg, but grew impatient so he travelled in search of better work – composing copiously along the way. Mozart composed over 600 works: including many symphonies, concertos, operas, chamber pieces and choral and sacred works. He composed nineteen masses, the third being the **Missa Brevis in F major**. Written when he was a teenager, this mass highlights Mozart's ability to write music for the church that was not significantly different in style to the music of the court or the opera house. This mass is known as the 'Little Credo Mass' because of the repeated interjections of the short 'Credo' theme throughout – a five-note motif which Mozart many years later would use as the main theme of the last movement of his final symphony, the 'Jupiter Symphony'.

Rejoice in the Lord alway – Henry Purcell (1659 – 1695)

Purcell's famous 'Bell Anthem', also known as **Rejoice in the Lord always**, dates from his prolific period for anthems with strings of 1682-5. In the glorious opening 'Prelude' the pealing of bells is everywhere, not only in the bass part where Purcell's ten-beat ground bass is repeated five times, but also in the intertwining upper parts where the juxtaposition of joyous scales with Purcell's wistful harmonies give the music a delicious bittersweet quality. Three solo voices break in with the eight bars of triple-time they reiterate throughout the anthem, and their new tune is quickly taken up and extended by the strings (the organ, in this case). The accompaniment continues to develop the motifs from the voices, and finally a chorus brings to a close one of Purcell's most enduringly popular anthems.

Thou wilt keep him in perfect peace – Samuel Sebastian Wesley (1810 – 1876)

The grandson of the English leader of the Methodist movement, John Wesley, and the son of the composer Samuel Wesley, Samuel Sebastian Wesley was an English composer and organist. His middle name is derived from his father's lifelong admiration for the music of Bach. After singing in the Chapel Royal choir as a boy, Samuel Sebastian was later appointed organist at Hereford, Exeter, Winchester and Gloucester Cathedrals. He was one of the most controversial characters in the nineteenth-century English music; earning a reputation for inherent stubbornness, a highly critical mind-set, and a unique pioneering spirit. All of which were character traits of the wholly new styles of church music for which he became known. Written in 1850, his mature anthem **Thou wilt keep him in perfect peace** shows the distance Wesley travelled compared to some of his earlier works. It is a model of simplicity and restraint, with a devotional close very much in the style of Gibbons or Byrd. Unashamedly Romantic, yet original in style, Wesley's music speaks with a powerful and wholly distinctive voice.

Praeludium in D, BuxWV 139 – Dieterich Buxtehude (1637 – 1707)

This **Praeludium in D major** is one of Buxtehude's cheerier pieces. It opens with a twenty-bar introduction, whose extemporaneous style might suggest an organist exploring an unfamiliar instrument before settling to its task. There follows a four-voice fugue on a subject in which a repeated note prominently features; a sustained passages in which Buxtehude demonstrates a knowledge of complex harmony; and the lively toccata-like section which the piece concludes. Thus 'prelude and fugue', the phrase commonly used to describe such works by Buxtehude, is not entirely apt; for instead of a clear-cut division into two substantial movements of more or less equal length, there is a succession of relatively short passages, strict fugal writing alternating with sections of an improvisatory character – some of them lively and harmonically straightforward, and some stately and harmonically complex.

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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