

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist
on
The First Sunday of Lent

22nd February 2015 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'.

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:
Temptations of Christ
(16th century)*

Order of Service

The Introductory Rite

THE ENTRANCE

At 11 a.m. a bell is rung and all stand.

The Choir sings:

Kyrie eleison. Christe eleison. Kyrie eleison.
Lord, have mercy. Christ, have mercy. Lord, have mercy.

Music: Missa Syllabica – Arvo Pärt (b.1935)

THE GREETING AND ACT OF PENITENCE

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.

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you all
and with thy spirit.

Brothers and sisters in Christ: during this holy season of Lent, the Church invites us, by prayer, penitence and self-denial, to grow in holiness and to be reminded of the infinite love and mercy of God. We, who are created in his image, have marred the divinity that is within us, and yet in Christ we are assured of eternal life and are made one with him. Let us now keep silence, calling to mind our sins and giving thanks for the infinite mercy of God.

All kneel. Silence is kept. Water is presented to the Celebrant, who blesses it:

Almighty God,
your gift of water brings life and freshness to the earth,
and your water in baptism gives to us the gift of salvation.
Bless this water and grant that it may be for us
a sign of the living spring of life which you alone renew within us
to wash away our sin and fill us with your Spirit.
Amen.

The Celebrant sprinkles the congregation with water. The Choir sings:

Thou shalt purge me, O Lord, with hyssop, and I shall be clean; thou shalt wash me and I shall be whiter than snow.

Have mercy upon me, O God, after thy great goodness.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

*Text: 'Asperges me'; Psalm 51. 1 & 8
Music: plainsong; Mode vii*

The Celebrant then pronounces the absolution, saying:

May the Father of all mercies
cleans us from our sins,
and restore us in his image
to the praise and glory of his name,
through Jesus Christ, our Lord.

Amen.

All stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Almighty God,
whose Son, Jesus Christ,
did fast forty days in the wilderness,
and was tempted as we are, yet without sin:
give us grace to discipline ourselves
in obedience to thy Spirit;
and, as thou knowest our weakness,
so may we know thy power to save;
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

Genesis 9: 8-17

A reading from the book Genesis.

Then God said to Noah and to his sons with him, 'As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.' God said, 'This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.' God said to Noah, 'This is the sign of the covenant that I have established between me and all flesh that is on the earth.'

This is the word of the Lord.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Unto thee, O Lord, will I lift up my soul;
my God, I have put my trust in thee :
O let me not be confounded,
neither let mine enemies triumph over me.
For all they that hope in thee shall not be ashamed :
but such as transgress without a cause shall be put to
confusion.
Shew me thy ways, O Lord : and teach me thy paths.
Lead me forth in thy truth, and learn me :
for thou art the God of my salvation;
in thee hath been my hope all the day long.
Call to remembrance, O Lord, thy tender mercies :
and thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth :
but according to thy mercy think thou upon me, O Lord,
for thy goodness.

Gracious and righteous is the Lord

therefore will he teach sinners in the way.

Them that are meek shall he guide in judgement :

and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth :

unto such as keep his covenant, and his testimonies.

Psalm 25: 1-9

THE SECOND READING

1 Peter 3: 18-end

A reading from the first letter of Peter.

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water. And baptism, which this prefigured, now saves you – not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.**

**Let us thine endurance share
And awhile from joys abstain,
With thee watching unto prayer,
Strong with thee to suffer pain.**

And if Satan, vexing sore,
Flesh or spirit should assail,
Thou, his vanquisher before,
Grant we may not faint nor fail.

So shall we have peace divine:
Holier gladness ours shall be;
Round us, too, shall angels shine,
Such as ministered to thee.

Keep, O keep us, Saviour dear,
Ever constant by thy side;
That with thee we may appear
At the eternal Eastertide.

Words: G.H. Smyttan (1822-1870) & Francis Pott (1832-1909)
Music: 'Aus der Tiefe' from the Nürnbergisches Gesangbuch (1676)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:

Praise to thee, O Christ, king of eternal glory.



Praise to thee, O Christ, king of eternal glory.
Man does not live on bread alone,
but on every word that comes from the mouth of God.
Praise to thee, O Christ, king of eternal glory.

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 Mark.

Glory be to thee, O Lord.

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.' And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

Mark 1: 9-15

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Alan Gyle

Vicar

Silence is kept.

THE CREED

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

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,**

and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.

All remain standing.

THE PRAYERS OF INTERCESSION

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

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

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

For the departed, these words may be used:

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

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

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

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

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 are censed.

THE COLLECTION HYMN

**Soul of my Saviour sanctify my breast,
Body of Christ, be thou my saving guest,
Blood of my Saviour, bathe me in thy tide,
Wash me with water flowing from thy side.**

**Strength and protection may thy passion be,
O blessèd Jesus, hear and answer me;
Deep in thy wounds, Lord, hide and shelter me,
So shall I never, never part from thee.**

**Guard and defend me from the foe malign,
In death's dread moments make me only thine;
Call me and bid me come to thee on high
Where I may praise thee with thy saints for ay.**

*Words: Latin, 14th century, attributed to John XXII
Music: 'Anima Christi' by William Maher (1823-77)*

All sit. The choir sings:

THE OFFERTORY MOTET

Auf dem Gebirge

Heinrich Schütz (1585-1672)

Auf dem Gebirge hat man ein Geschrei gehöret,
viel Klagens, Weinens und Heulens,
Rahel beweinete ihre Kinder
und wollt sich nicht trösten lassen,
denn es war aus mit ihnen.

(Matth. 2, 18)

*In Rama was there a voice heard,
lamentation, and weeping, and great mourning,
Rachel weeping for her children,
and would not be comforted,
because they are not.*

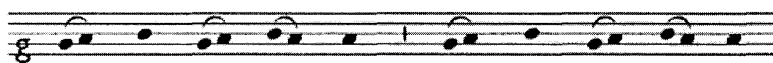
When the Thurifer approaches, all stand to be censed.

After being censed, all remain standing for the Eucharistic Prayer.

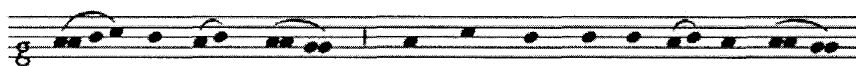
THE EUCHARISTIC PRAYER

The Celebrant sings:

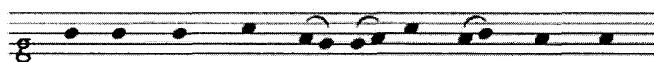
All respond:



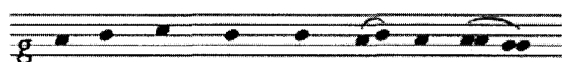
The Lord be with you *R.* and with thy spi-rit.



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



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



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

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.

For he is thy living Word;

through him thou hast created all things from the beginning,
and fashioned us in thine own image.

Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.

Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.

And now we give thee thanks because thou dost give us the spirit of
discipline, that we may triumph over evil and grow in grace,
as we prepare to celebrate the Paschal Mystery with mind and heart
renewed.

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

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 Syllabica – Arvo Pärt (b.1935)

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 shall come again.

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

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

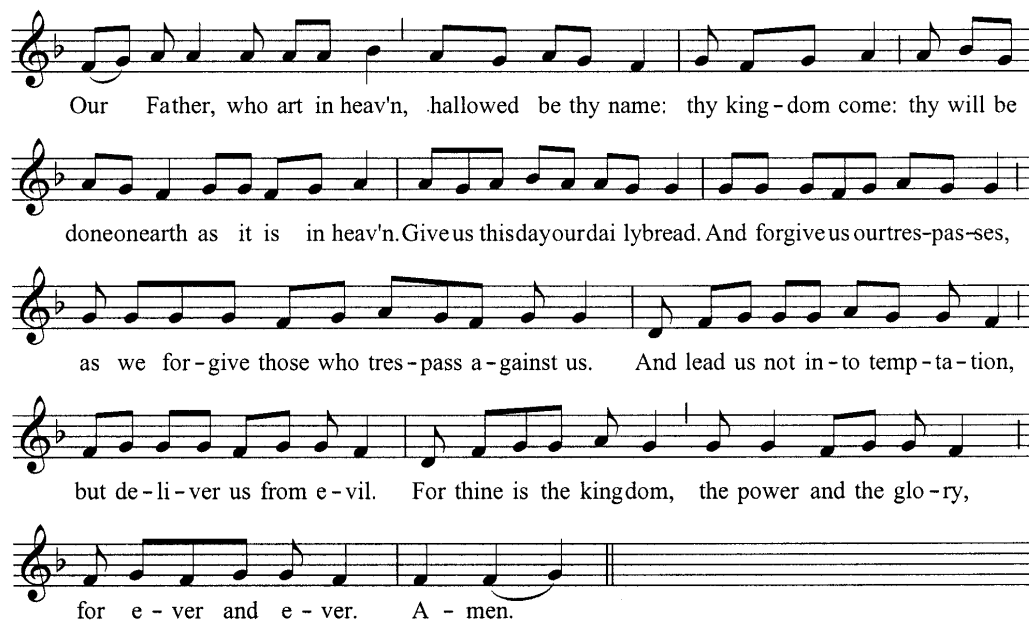
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

Let us pray with confidence as our Saviour has taught us.

All sing:



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses, as we for-give those who tres-pass a- gainst us. And lead us not in-to temp-ta-tion, but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry, for e-ver and e-ver. A-men.

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

We break this bread to share in the body of Christ.

**Though we are many, we are one body,
because we all share in one bread.**

THE GIVING OF HOLY COMMUNION

By way of invitation to receive the Sacrament the Celebrant says:

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou shouldst come under my roof,
but speak the word only and my soul shall be healed.**

The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.

All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

The choir sings:

AGNUS DEI

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

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

Music: Missa Syllabica – Arvo Pärt (b.1935)

COMMUNION ANTHEM

Nolo mortem peccatoris

Thomas Morley (c.1557-1602)

Nolo mortem peccatoris; Haec sunt verba Salvatoris.
Father I am thine only Son, sent down from heav'n mankind to save.
Father, all things fulfilled and done according to thy will, I have.
Father, my will now all is this: Nolo mortem peccatoris.
Father, behold my painful smart, taken for man on ev'ry side;
Ev'n from my birth to death most tart, no kind of pain I have denied,
but suffered all, and all for this: Nolo mortem peccatoris.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O Lord our God, who hast renewed us with the living bread from heaven, and dost thereby nourish our faith, increase our hope, and strengthen our love: incline our hearts always to hunger for him who is the true and living bread, and give us grace to live by every word that proceedeth out of thy mouth; 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

Lead us, heavenly Father, lead us
o'er the world's tempestuous sea;
guard us, guide us, keep us, feed us,
for we have no help but thee;
yet possessing every blessing,
if our God our Father be.

Saviour, breathe forgiveness o'er us;
all our weakness thou dost know;
thou didst tread this earth before us;
thou didst feel its keenest woe;
self-denying, death defying,
thou to Calvary didst go.

Spirit of our God, descending,
fill our hearts with heavenly joy;
love with every passion blending
pleasure that can never cloy;
thus provided, pardoned, guided,
nothing can our peace destroy.

Words: James Edmeston (1791-1867)

Music: 'Mannheim', melody from F. Filtiz's Choralbuch, 1847

The Concluding Rite

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ give you grace to grow in holiness
to deny yourselves, take up your cross and follow him;
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

Praeludium in G minor, BuxWV 149

Dietrich Buxtehude

NOTES ON THE READINGS

Genesis 9:8-17

In the first creation story (1:27-28), "God created humankind in his image ... and ... said to them, 'Be fruitful and multiply, ... and have dominion over the fish ... birds ... and ... every living thing ...'", but all are to be vegetarian. Deviation from God's ways increased over time until "the earth was filled with violence ... all flesh had corrupted its ways upon the earth." (6:11-12). So God decided to eliminate humans by means of the Flood, but (in his mercy), he saved a remnant. The waters have receded; Noah, his family and the remaining animals have set foot on dry land. In 9:1-3, God renews the promise of Genesis 1; he again commands, "Be fruitful and multiply". He now permits humans to eat meat: they now have complete dominion over all creatures, but they must have a greater respect for human life: because humanity is made in the image of God, wilful bloodshed must be accounted for to God. God makes a "covenant" (v. 9) with Noah, his sons and "every living creature" (v. 10). Because it is from his sons that "the whole earth" (v. 19) shall be "peopled", the agreement is between God and all humanity. He will never again destroy humankind (vv. 11, 15, 16). Being with all creatures and with "the earth" (v. 13) itself, this contract speaks of ecology, and it is an "everlasting covenant" (v. 16). Ancient people imagined a rainbow as a divine warrior's weapon, his "bow" (v. 13); his arrows were lightning. God gives the "bow" as a visible "sign of the covenant". That God's "bow" is "in the clouds" (and not on earth) shows that God is no longer angry with humans. (The repetitions in vv. 13-17 may show that various versions of the story were merged.) When rains come, they will end – with a rainbow; there will be hope. The story of the Flood teaches that God judges the world according to human behaviour, punishes evil, and rescues the worthy.

1 Peter 3:18-22

In vv. 15-16, the author has written: "Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you ... Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame." We are called to do more than defend ourselves: we are to respond to any request for explanation of our "hope", engage the outsider in conversation, with the goal of converting him or her. This may entail suffering, for which Christ is the example. Christ suffered for the sins of us all (v. 18); he is "the righteous". (In Acts 7:52 he is called the "Righteous One".) He brings us to God. He really died ("in the flesh"), but he overcame death; he rose to new life. Now vv. 19-20: in Genesis 6:1-4, angelic beings had intercourse with women, thus breaking the boundary between heaven and earth. In late Judaism, people believed that the action of these beings provoked the Flood. In 1 Enoch, a popular book when 1 Peter was written, Enoch, on God's behalf, goes to tell these beings that they are confined to prison. In v. 19, the story of Enoch is applied to the risen Christ: the "spirits in prison" are these bad angels. During the building of the ark, "God waited patiently" (v. 20) for humankind to turn to him, but none did. The "eight" are Noah, his wife, their three sons, and their wives. Then v. 21: baptism also involves water, but differently. Its role is not ritual cleansing ("removal of dirt"); baptism saves us, putting us in a condition to be found worthy by God at the Last Day ("appeal"), sharing as we do in Christ's death and resurrection. Christ has gone to heaven, and is in God's place of honour (on his "right hand", v. 22), and has angelic beings ("angels, authorities, and powers") subject to him. God saved people in the past; now he saves us through baptism.

Mark 1:9-15

John the Baptist has come, “proclaiming a baptism of repentance for the forgiveness of sins” (v. 4). Many have taken the opportunity to start new lives in God. Jesus, too, is baptised by John – Mark does not tell us why. The opening of the heavens symbolizes the start of a new mode of communication between God and humankind. Perhaps “like a dove” (v. 10) is an allusion to the spirit hovering in Genesis 1:2. To Mark, the “voice ... from heaven” (v. 11) confirms the already existing relationship between God and Jesus. Matthew and Luke describe Jesus’ temptation in some detail, but Mark mentions it only briefly: all three say that Jesus overcame tempting, enticement, by the devil. “Satan” (v. 13) is the supreme demon whose kingdom is now ending. “Forty” recalls Israel’s 40 years in the “wilderness”; it echoes the 40 days of testing Moses endured when the covenant was renewed after the gold calf incident (Exodus 34:28). Elijah too spent “forty days” on Mount Sinai (1 Kings 19:8). In the “wilderness” (probably the Judean desert, the home of demons), “wild beasts” may attack him, but “angels” protect him. The word Mark uses here for arrest (v. 14) also occurs in the story of Jesus’ passion and death: John’s fate foreshadows Jesus’ fate. In v. 15, Jesus returns to Galilee. His message begins with “the time is fulfilled”: the time appointed by God, the decisive time for God’s action, has arrived. “The kingdom of God has come near”: the final era of history is imminent. Jesus calls people to start a new life in God’s way, to “repent, and believe in the good news.”

NOTES ON THE MUSIC

Pärt - Missa Syllabica

Arvo Pärt (b.1935) is an Estonian composer, noted particularly for his output of sacred choral music. Whilst his early music is very much neoclassical and 'neoromantic' in style, his later music is something of a take on the modern, minimalist style. Today, he is one of the most performed contemporary composers. Pärt composed this Mass in 1977 in a minimalist style.

Schutz - Auf dem gebirge

Heinrich Schütz was a German composer before the time of JS Bach. Often seen as a slightly backward looking composer, Schütz could be seen as the last of the renaissance composers, writing in a modal and contrapuntal style reminiscent of that of his teacher, Gabrieli. In this style, the harmony is very much defined by the simultaneous melodic movement of the individual parts - ie a particular chord in the music is as it is because of how the independently moving parts have 'lined up' at a particular point, and not necessarily due to the composer's sense of harmonic progression. The latter idea became prominent in the time and music of JS Bach. This piece sets a text from the book of Jeremiah - it describes Rachel's voice echoing around the mountains, crying out for her lost children. The music, therefore, is suitably intense. The style involves each phrase of text having its own musical phrase. The musical phrase is then passed through the parts.

Morley – Nolo mortem

Thomas Morley was an English Renaissance composer noted particularly for his madrigals. A contemporary of Shakespeare, he is perhaps the first composer to set Shakespearean verse to music. He was also organist of St Paul's cathedral for most of his professional life. He likely studied with Byrd, and evidence of Byrd's style

can be heard in his early sacred works. His madrigal 'Now Is The Month Of Maying' is quite widely known today.

This work sets a text by John Redford, 'Nolo Mortem Peccatoris' - 'I do not want a sinner's death'. Despite its attribution to Morley on the part books, some stylistic features of the music have lead some to sight Redford himself as the composer.

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 and Assistant Director of Music. 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

Parts of this service are © the Archbishops' Council 2001.

The hymns are reproduced with permission under CCLE Licence No. 666560

The service is compiled and printed at St Paul's Church, Knightsbridge.

For further information about the life of St Paul's, please contact:

The Parish Office, 32A Wilton Place, London SW1X 8SH

020 7201 9999

As part of our commitment to sustaining God's creation, this service paper is printed on paper from sustainable forests, and any waste paper will be recycled.



www.stpaulsknightsbridge.org