

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist
on
The Second Sunday of Lent

1st March 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:
Jesus falls the first time
from Westminster Cathedral's Stations of the Cross
Eric Gill (1882-1940)*

Order of Service

The Introductory Rite

THE ENTRANCE

The Servers and Sacred Ministers enter from the west doors.

The Choir sings:

Kyrie eleison. Christe eleison. Kyrie eleison.

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

Music: Missa Quarti Toni – Tomás Luis de Victoria (1548-1611)

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
cleanse 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,
who showest to them that be in error the light of thy truth,
to the intent that they may return into the way of righteousness:
grant unto all them that are admitted
into the fellowship of Christ's religion,
that they may eschew those things
that are contrary to their profession,
and follow all such things as are agreeable to the same;
through our Lord 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 FIRST READING

Genesis 17:1-7, 15-16

A reading from the book of Genesis.

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, 'I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.' Then Abram fell on his face; and God said to him, 'As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, 'As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

O praise the Lord, ye that fear him magnify him :
all ye of the seed of Jacob, and fear him, all ye seed of Israel;
For he hath not despised, nor abhorred, the low estate of the poor :
he hath not hid his face from him, but when he called unto him he
heard him.

My praise is of thee in the great congregation :
my vows will I perform in the sight of them that fear him.

The poor shall eat, and be satisfied
they that seek after the Lord shall praise him :
your heart shall live for ever.

All the ends of the world shall remember themselves,
and be turned unto the Lord :
and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's :
and he is the Governor among the people.

All such as be fat upon earth : have eaten, and worshipped.
All they that go down into the dust shall kneel before him :

and no man hath quickened his own soul.
My seed shall serve him :
they shall be counted unto the Lord for a generation.
They shall come, and the heavens shall declare his righteousness : unto
a people that shall be born, whom the Lord hath made.

Psalm 22: 23-end

THE SECOND READING

Romans 4: 13-25

A reading from the letter of Paul to the Romans.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, 'I have made you the father of many nations')—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him', were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

Be thou my guardian and my guide,
and hear me when I call;
let not my slippery footsteps slide,
and hold me lest I fall.

The world, the flesh, and Satan dwell
around the path I tread;
O save me from the snares of hell,
thou Quickener of the dead.

And if I tempted am to sin,
and outward things are strong,
do thou, O Lord, keep watch within,
and save my soul from wrong.

Still let me ever watch and pray,
and feel that I am frail;
that if the tempter cross my way,
yet he may not prevail.

Words: Isaac Williams (1802-65)

Music: 'Abridge', Isaac Smith (1734-1805)

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.

If any want to become my followers,

let them deny themselves and take up their cross and follow me.

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.

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.' He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

Mark 8: 31-38

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Andrew Sloane

Associate Vicar

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 your 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.

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

**All ye who seek a comfort sure
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress,**

**Jesus, who gave himself for you
Upon the cross to die,
Opens to you his sacred heart;
O to that heart draw nigh.**

**Ye hear how kindly he invites;
Ye hear his words so blest –
'All ye that labour come to me,
And I will give you rest.'**

**O Jesus, joy of saints on high,
Thou hope of sinners here,
Attracted by those loving words
To thee I lift my prayer.**

**Wash thou my wounds in that dear blood
Which forth from thee doth flow;
New grace, new hope inspire, a new
And better heart bestow.**

*Words: 18th century Latin, tr. Edward Caswall (1814-78)
Music: 'St Bernard' from a melody in Tochter Sion Cologne 1741*

All sit. The choir sings:

THE OFFERTORY MOTET

Sancta Civitas

William Byrd (1540-1623)

Ne irascaris Domine satis,
et ne ultra memineris iniquitatis nostrae.
Ecce respice populus tuus omnes nos.

Civitas sancti tui facta est deserta.
Sion deserta facta est,
Jerusalem desolata est.

*Be not angry, O Lord,
and remember our iniquity no more.
Behold, we are all your people.*

*Your holy city has become a wilderness.
Zion has become a wilderness,
Jerusalem has been made desolate.*

*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:

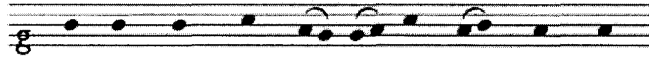
All respond:



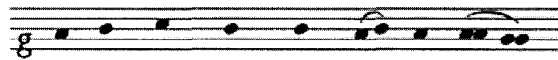
The Lord be with you *R.* and with thy spi-rit.



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 Quarti Toni – Tomás Luis de Victoria (1548-1611)

The prayer continues:

Accept our praises, heavenly Father, through thy Son, our Saviour, Jesus Christ, and as we follow his example and obey his command, grant that by the power of thy Holy Spirit these gifts of bread and wine may be unto us his body and his blood; who, in the same night that he was betrayed, took bread; and when he had given thanks to thee, he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you; do this in remembrance of me.

Likewise after supper he took the cup; and when he had given thanks to thee, he gave it to them, saying:

Drink ye all of this; for this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, we remember his offering of himself made once for all upon the cross; we proclaim his mighty resurrection and glorious ascension; we look for the coming of his kingdom and with this bread and this cup we make the memorial of Christ, thy Son, our Lord.

Let us proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

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

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

Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:

Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be
done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses,
as we for-give those who tres-pass a- 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 Quarti Toni – Tomás Luis de Victoria (1548-1611)

COMMUNION ANTHEM

Super flumina

Giovanni Pierluigi da Palestrina (1525-1594)

Super flumina Babylonis illic sedimus et flevimus cum recordaremur
Sion in salicibus in medio eius suspendimus organa nostra

*By the waters of Babylon we sat down and wept when we remembered thee, O
Sion. As for our harps, we hanged them up upon the trees that are therein.*

Words: Psalm 137: 1-2

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

Almighty God, who seest that we have no power of ourselves
to help ourselves: keep us both outwardly in our bodies, and inwardly
in our souls; that we may be defended from all adversities which may
happen to the body, and from all evil thoughts which may assault and
hurt the soul; 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

Take up thy cross, the Saviour said,
If thou wouldst my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross then in his strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.

Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

To thee, great Lord, the One in Three,
All praise for evermore ascend;
O grant us in our home to see
The heavenly life that knows no end.

Words: Charles Everest (1814-77)

*Music: 'Breslau' – from As Hymnodus Sacer Leipzig 1625,
arr. F. Mendelssohn (1809-47)*

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

Chorale Prelude: Aus tiefer Not schrei' ich zu dir - BWV 686

J.S. Bach (1685-1750)

NOTES ON THE READINGS

Genesis 17. 1-7, 15-16

Sarai is childless and advanced in years; she has not provided Abram with an heir. A covenant is between two parties, each of whom have benefits and obligations; it is made by both, and can be terminated by either. God's covenant with Abram is different: God makes (vv. 2,6) and establishes it (v. 7); most of the obligations are God's and benefit Abram (making him "the ancestor of a multitude of nations", v. 4, with "numerous", v. 2, descendants; giving him Canaan, v. 8);

how God benefits is not clear; Abram has one obligation: to "walk before me, [God] and be blameless" (v. 1); (5) God will never break the pact (v. 7); it applies to Abraham and his descendants (but not to all humans). Abram's change of name in v. 5 is significant: the gift of a new name signifies a new relationship, a new status, a new stage in life. It was believed that such a change altered one's personality and fate. In v. 8, God promises the land of Canaan, where Abraham is now an "alien", to Israel for ever; he will be God of Israel. As a sign of this agreement, all males will be circumcised, soon after birth.

(Egyptian and Canaanite practice was to circumcise at puberty.) Being circumcised as infants, Abraham's descendants will bear this mark of identity, showing them to be members of the covenant community, throughout their lives. Sarai shares in God's blessing, as shown by her change in name (v. 15). She will be blessed with fertility; she too will "give rise to nations" (v. 16) and kings. In v. 17, Abraham laughs in incredulity at the idea of Sarah bearing a son (who will be named Isaac, meaning May God laugh in delight).

Romans 4:13-25

In Chapters 2 and 3, Paul has argued that through the gospel, it is faith that brings humans into harmony with God. Now he considers Abraham as an example. At the time, rabbis argued that God's blessings came to Abraham because he kept Mosaic Law (which, they said, he knew in advance – before Moses received the tablets on Mount Sinai.) In v. 13, Paul argues against this rabbinic lore: Abraham was blessed because he believed, had faith, that he would be father of a nation and a source of blessing for "all ... families" (Genesis 12:3). If only those who keep Mosaic Law are God's people, faith is meaningless ("null", v. 14) and God's "promise" of universal godliness is nonsense – because the Law is a contract; in a contract, each party has responsibilities, each knows what he will receive (e.g. "wages", v. 4), but a promise is a gift, and is therefore an object of faith: faith that what is promised will be received. Paul now notes: because we all deviate from God's ways at times, sinning does happen. For those under the Law, a penalty (God's "wrath", v. 15) ensues, but for us, not

living under the Law (“no law”), there is no contract to violate. Paul now returns to his main argument: so rather than the human relationship being legally based, “it depends on faith” (v. 16), on God’s freely given gift of love (“grace”). Were it legally based, continually breaking the pact would make a nonsense of it, but being faith-based, the relationship is “guaranteed” to all peoples in every age - not just to Jews but also to others. Per Genesis 17:5, Abraham is spiritual father of us all (v. 17). Sarah’s bearing of Isaac when beyond child-bearing age (“gives life to the dead”) was due to his faith; it had been promised to him by God. Isaac was called into existence. So Abraham is a model for the Christian. Contrary to expectation, in hope (“Hoping against hope”, v. 18) he believed. He had every reason to doubt that he would become a father, but believe he did – because of the hope given by God’s promise – in God’s creative power. Abraham’s faith grew stronger as he thanked God for his gift (“gave glory to God”, v. 20). He attained a right relationship with God (“was reckoned to him as righteousness”, v. 22). Our faith in God’s promises will also be considered worthy by God when Christ comes again (“our justification”, v. 25).

Mark 8:31-38

Jesus has asked his disciples: “... who do you say that I am?” (v. 29); Peter has answered him: “You are the Messiah”. Jesus now predicts his Passion for the first time. He teaches them something unexpected: that the Messiah (“the Son of Man”, v. 31) will suffer, be rejected, killed, and rise again was contrary to contemporary (and their) expectation. When Peter impetuously rejects Jesus’ teaching, he is told that he is under the influence of the devil: he is relying on human values, not divine ones (v. 33). Jesus then describes true discipleship: first, a disciple must renounce self-centeredness (“deny themselves”, v. 34) and follow him. Those who are prepared to give even their lives (“take up their cross”) for his sake and for the sake of spreading the good news (“gospel”, v. 35) will have (eternal) life. Those who seek worldly well-being and deny their true selves will be the losers (vv. 35-37). View things from a divine, rather than human, viewpoint! At the Last Day (“when he comes in ... glory”, v. 38), Christ will not stand up for those who shirk from being identified with him and the good news.

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

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For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

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