

ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist
The Sixth Sunday of Easter
10th May 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:
Pelican feeding her young
(symbol of Christ's love for humanity)
Source unknown*

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

**Praise to the Holiest in the height,
and in the depth be praise;
in all his words most wonderful,
most sure in all his ways!**

**O loving wisdom of our God!
When all was sin and shame,
a second Adam to the fight
and to the rescue came.**

**O wisest love! that flesh and blood,
which did in Adam fail,
should strive afresh against the foe,
should strive, and should prevail.**

**O generous love! that he who smote
in man for man the foe,
the double agony in Man
for man should undergo.**

**And in the garden secretly,
and on the cross on high,
should teach his brethren, and inspire
to suffer and to die.**

**Praise to the Holiest in the height,
and in the depth be praise;
in all his words most wonderful,
most sure in all his ways!**

Words: John Henry Newman (1801-90)

Music: 'Chorus angelorum', Arthur Somervell (1863-1937)

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

Alleluia! Christ is risen.
He is risen indeed. Alleluia!

THE PRAYER OF PREPARATION

**Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ, our Lord.
Amen.**

THE PRAYERS OF PENITENCE

The Deacon says:

Christ, our Passover Lamb, has been sacrificed for us.
Let us therefore rejoice by putting away all malice and evil
and confessing our sins with a sincere and true heart.

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name. Amen.**

The Celebrant says:

Almighty God, who forgives all who truly repent,
have mercy upon you, pardon and deliver you from all
your sins, confirm and strengthen you in all goodness,
and keep you in life eternal; through Jesus Christ, our
Lord. **Amen.**

All stand for the intonation of the Gloria, then sit.

GLORIA IN EXCELSIS DEO

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.

Communion Service in F: Harold Edwin Darke (1888 – 1976)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

God our redeemer,
who hast delivered us from the power of darkness
and brought us into the kingdom of thy Son:
grant, that as by his death he hath recalled us to life,
so by his continual presence in us he may raise us to eternal joy;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

All sit.

THE FIRST READING

The Acts of the Apostles 10: 44-48

A reading from the Acts of the Apostles.

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, or they heard them speaking in tongues and extolling God. Then Peter said, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

O sing unto the Lord a new song :
for he hath done marvellous things.
With his own right hand, and with his holy arm :
hath he gotten himself the victory.
The Lord declared his salvation :
his righteousness hath he openly shewed in the sight of the heathen.
He hath remembered his mercy and truth toward the house of Israel :
and all the ends of the world have seen the salvation of our God.
Shew yourselves joyful unto the Lord, all ye lands :
sing, rejoice, and give thanks.
Praise the Lord upon the harp :
sing to the harp with a psalm of thanksgiving.
With trumpets also, and shawms :
O shew yourselves joyful before the Lord the King.
Let the sea make a noise, and all that therein is :
the round world, and they that dwell therein.
Let the floods clap their hands, and let the hills be joyful together
before the Lord :
for he is come to judge the earth.
With righteousness shall he judge the world :
and the people with equity.

THE SECOND READING

The first letter of John 5: 1-6

A reading from the first letter of John.

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God? This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL 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.**

THE SERMON

The Reverend Prebendary Nick Mercer
*Vicar General for the London College of Bishops
and Acting Archdeacon of London. Honorary Assistant Priest.*

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:

The risen Christ came and stood among his disciples and said:
'Peace be with you.'
Then were they glad when they saw the Lord. Alleluia!
The peace of the Lord be always with you.
and with thy spirit.

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN

**Jesus, thou joy of loving hearts!
Thou Fount of life, thou Light of men!
From the best bliss that earth imparts
we turn unfilled to thee again.**

**Thy truth unchanged hath ever stood;
thou savest those that on thee call;
to them that seek thee thou art good;
to them that find thee All in all.**

**We taste thee, O thou living Bread,
and long to feast upon thee still;
we drink of thee, the fountainhead,
and thirst our souls from thee to fill.**

**Our restless spirits yearn for thee,
where'er our changeful lot is cast;
glad, when thy gracious smile we see,
blest, when our faith can hold thee fast.**

**O Jesus, ever with us stay;
make all our moments calm and bright;
chase the dark night of sin away,
shed o'er the world thy holy light.**

*Words: Bernard of Clairvaux, twelfth century;
trans. Ray Palmer, 1858*

Music: 'Eisenach', J.H. Schein (1586-1630) and J. S. Bach (1685-1750)

All sit.

The choir sings:

THE OFFERTORY ANTHEM

Geistlicheslied Op. 30

Johannes Brahms (1833-1897)

Laß dich nur nichts nicht dauren mit Trauren,
sei stille, wie Gott es fügt,
so sei vergnügt mein Wille!

Was willst du heute sorgen auf morgen?
Der Eine steht allem für,
der gibt auch dir das Deine.

Sei nur in allem Handel ohn Wandel,
steh feste, was Gott beschleußt,
das ist und heißt das Beste.
Amen.

*Do not be sorrowful or regretful;
Be calm, as God has ordained,
and thus my will shall be content.*

*What do you want to worry about from day to day?
There is One who stands above all
who gives you, too, what is yours.*

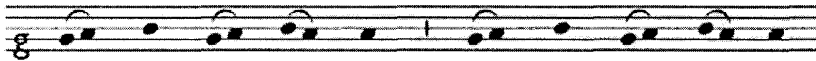
*Only be steadfast in all you do,
stand firm; what God has decided,
that is and must be the best.
Amen*

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



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



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



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



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

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

For he is thy living Word; through him thou hast created all things from the beginning, and fashioned us in thine own image.

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

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

But chiefly are we bound to praise thee because thou didst raise him gloriously from the dead. For he is the true paschal lamb who was offered for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has restored to us everlasting life.

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

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.

Communion Service in F: Harold Edwin Darke (1888 – 1976)

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,

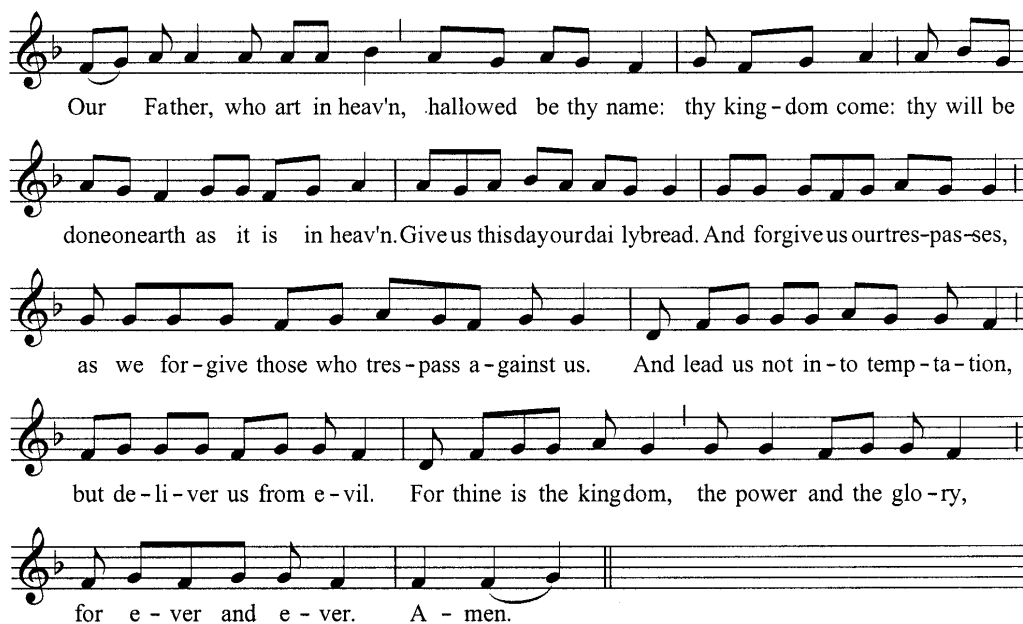
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

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.

AGNUS DEI

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.

Communion Service in F: Harold Edwin Darke (1888 – 1976)

COMMUNION ANTHEM

Let all mortal flesh

Edward Bairstow (1874-1946)

Let all mortal flesh keep silence
and stand with fear and trembling,
and lift itself above all earthly thought.

For the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation,
and to be given for Food to the faithful.

Before Him come the choirs of angels
with every principality and power;
the Cherubim with many eyes, and wingèd Seraphim,
who veil their faces as they shout exultingly the hymn:
Alleluia!

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O God our Father,
whose Son Jesus Christ doth give the water of eternal life:
may we ever thirst for thee,
the spring of life and fountain of goodness,
through him who liveth and reigneth, now and for ever.
Amen.

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

All stand.

THE CONCLUDING HYMN

**Love's redeeming work is done,
fought the fight, the battle won.
Lo, our Sun's eclipse is o'er!
Lo, he sets in blood no more!**

**Vain the stone, the watch, the seal!
Christ has burst the gates of hell;
death in vain forbids him rise;
Christ has opened paradise.**

**Lives again our victorious King;
where, O death, is now thy sting?
Dying once, he all doth save;
where thy victory, O grave?**

**Soar we now where Christ has led,
following out exalted Head;
made like him, like him we rise,
ours the cross, the grave, the skies.**

**Hail the Lord of earth and heaven!
Praise to thee by both be given:
thee we greet triumphant now;
hail, the Resurrection thou!**

Words: Charles Wesley (1707-88)

Music: 'Savannah', Choralbuch Herrnhut c. 1740

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

God, who through the resurrection of our Lord Jesus Christ
has given us the victory,
give you joy and peace in your 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. Alleluia! Alleluia!
Thanks be to God. Alleluia! Alleluia!

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

Played by Luke Navin

Psalm prelude No 1, Set 1

“Lo the poor crieth and the Lord heareth them:
yea and savest him out of all his troubles”

Herbert Howell (1892 –1983)

NOTES ON THE READINGS

Acts 10:44-48

Peter has been bidden to visit Cornelius, an officer of the Roman army of occupation stationed in Caesarea. Both have had visions; in Peter's case, he has been advised not to worry about what meat a Jew can eat per Mosaic law (and whether he can visit a Gentile home.) Peter visits Cornelius and his household: "many had assembled" (v. 27). Peter tells them that God has shown him not to distinguish between Jews and non-Jews (v. 28). Cornelius, a devout man who reveres and prays to God, tells him of his vision, of God's agent who told him to send for Peter. Cornelius says: "So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say" (v. 33). Peter summarizes Jesus' earthly ministry. In Jesus' baptism, the Father anointed [him] ... with the Holy Spirit and with power" (v. 38). The apostles witnessed "all that he did both in Judea and in Jerusalem" (v. 39). Jesus was crucified, but the Father "raised him ... and allowed him to appear" (v. 40) in the flesh to those chosen by God. Jesus commanded them to spread the good news, and to testify that he, as God's agent, is to judge (at the end of the era) those still living and those who have died (v. 42). He is the one of whom the Old Testament prophets spoke: "everyone who believes in him receives forgiveness of sins" (v. 43). Now, the Holy Spirit comes, as a "gift" (v. 45), on all present, "even on the Gentiles": to the surprise of the Jewish Christians "who had come with Peter". ("Speaking in tongues", v. 46, is a sign of the presence of the Spirit.) The pouring out of the Spirit and baptism are closely associated in Acts; here baptism follows the coming of the Spirit. Peter's question (v. 47) amounts to: we Jewish Christians received the Holy Spirit at Pentecost (2:14); now these Gentiles have received it, so surely they can be baptised. So they are baptised – not by Peter, but under his authority (v. 48). During his stay, Peter presumably ate with these non-Jews. In 11:1-18, Peter returns to Jerusalem, and defends his actions. He recalls that Jesus had told them that they would receive the Holy Spirit. God has given the Gentiles "the same gift that he gave us when we believed" (11:17), so who was I to stand in God's way? Those present "praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to [eternal] life'" (11:18).

1 John 5:1-6

All who believe that "Jesus is the Christ" (vv. 1, 5), the saviour of the world who offers forgiveness of deviations from God's ways, have been adopted as children of God. All who love God ("the parent") also love his or her fellow believers: this love is a dimension of God. The mark of loving God and obeying him is loving our fellows (v. 2). Loving God implies that we obey him (v. 3); this is not "burdensome" for us, being God's, for we have the power to overcome evil. It is through our faith in God that we are victorious: we believe that "Jesus is the Son of God" (v. 5): this is the very core of our faith. As people come to Christ, so God's power is shown more widely in the world. Some dissidents may have accepted that Jesus was baptised ("came by water", v. 6) but rejected his very human agony on the cross ("blood"); however, but he experienced both baptism and crucifixion. The Spirit witnessed both these events; he is continually present as the soul of the Church, the continuation of Christ's action in the world. In vv. 7-8, the author tells us that three things jointly "testify" that

Jesus is Son of God: “the Spirit”, at work in the community, baptism (“water”), and the crucifixion and/or the Eucharist (“blood”).

John 15:9-17

Jesus continues to prepare his disciples for his physical departure from them. He has told them that he is the “true” (v. 1) vine, the Father’s agent, and that they are the “fruit” (v. 2), “the branches” (v. 5). They represent him in the world – to bear fruit, to do in his name. This is how God’s power will be extended among humans. He has loved them as the Father has loved him; they are to continue to love him, by being obedient to his “commandments” (v. 10); he has been obedient, even to death on the cross. He continues to be in a loving relationship with the Father. This kind of love leads to “joy” (v. 11), ultimate joy. Jesus, the model for our behaviour, loved us so much that he gave his life for us, his “friends” (v. 13). To be a servant (v. 15) of God was an honour in Old Testament times, but a servant was not normally admitted to the counsel of his master while “friends” were: his disciples know all that the Father has told him. Jesus has taken the initiative in choosing them and appointing them to seek converts who will be deeply and lastingly committed to him (v. 16).

NOTES ON THE MUSIC

Darke in F

Vaughan Williams once described the experience of attending a lunchtime concert by Harold Darke as an occasion where “we turn out of the turmoil of the City Streets to the mystical peace of a City Church. We sit ... in quiet contemplation, waiting till the music begins unobtrusively to complete the vision of a world beyond ours”. Despite comments such as this, the reputation of Harold Darke rests upon a very small number of pieces, and especially his famous setting of ‘In the bleak mid Winter’. Darke led an extremely active music life, primarily in London, and he gave an almost unbroken series of some one thousand eight hundred and eighty three weekly recitals at St. Michael’s Cornhill. He taught at the Royal College of Music for fifty years, as well as covering duties for Boris Ord at King’s College Cambridge during World War II. As an organist, Darke was known for his very legato style of playing Bach, and he played an annual series of Bach recitals at St. Michael’s, Cornhill. Such was his reputation that Darke marked his 75, 80th and 85th birthdays with recitals on the new organ at the Royal festival Hall. This style of playing Bach was very much the fashion in England at the time and was also pioneered by people such as H.A Bate.

His Mass in F comes from a complete setting of canticles for the day (including canticles for matins and evensong) and it is a frequently heard work which is written in the English tradition, influenced by the works of Parry, Parrett and Walford-Davies, with whom he was closely associated. He was also closely associated Britten and Howells through the Royal College of Music.

Geistliches Lied – Brahms

Johann Brahms was one of the most influential composers of the 19th century. His style of writing - harmony in particular - became a standard in its day, and 'Brahmsian harmony' was taught to composers all over the western world. Because of this, his style is always familiar to the ear, (it being so greatly imitated) and it is easy to forget the extraordinary originality of Brahms' work. This work was composed in 1856, and is the composer's first accompanied choral work. Although just 23 years of age, the writing is extraordinarily sophisticated and mature - polyphony and complex canons abound from this setting of Paul Flemmings' poem.

Let all mortal flesh - Bairstow

Sir Edward C Bairstow was an English organist and composer in the early 20th century. His best known post was as organist of York Minster - a position he held from 1913 until his death in 1946. While there, he became known, among other things, for his bluntness and general apathy towards the feelings of others (he was frequently and openly rudely critical of the abilities and actions of many of his contemporaries).

One often imagines a composer's work to be an outward reflection of their personality, but in the case of this piece, this couldn't be further from the truth: the deep, somber opening gives way to a florid and soaring passage, and on the words 'Before him come the choirs of Angels', one could be forgiven for seeing an real angelic chorus appearing and lifting the words up into the heavens, especially when heard in the grand acoustic of York Minster, as Bairstow would have envisioned. The music is a distant cry from the hard-edged, abrasive personality of the composer.

Howells - Psalm prelude No 1, Set 1

Herbert Howells was an English composer noted for his large output of Anglican choral music and organ music. He studied at the Royal College of Music under Stanford, Parry, and Wood. Howells began by writing mostly orchestral music, before branching out to the organ with his first set of psalm preludes. His music is easily recognisable for its unique harmonic language, and seems out of place anywhere except a large English cathedral or church. Like much of Howells' music, this piece is strikingly orchestral, and full of subtle dynamic shading. The simple rising theme develops from a distant whisper into a triumphant cry, before returning to the inner depths of the organ, leading to a beautiful and peaceful conclusion.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC: *Stephen Farr*

ASSISTANT DIRECTOR OF MUSIC: *Jeremy Cole*

ORGAN SCHOLAR: *Luke Navin*

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.

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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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