

**ST
PAUL'S**
KNIGHTSBRIDGE



THE SOLEMN EUCHARIST
The Seventh Sunday after Trinity

26th July 2020 at 11 a.m.

Information for visitors/worshippers

The safety of our congregation, visitors and staff is paramount. Please use common sense and don't come to church if you have any symptoms of COVID-19 - a high temperature, a new, continuous cough, and a loss or change to your sense of smell or taste.

We have done everything possible to make the building and the experience of worship safe, and have modified the way in which you will be welcomed. Please will you play your part by:

1. Using the hand sanitizer gel on entering the building;
2. Picking up your own service paper from the table at the back;
3. Putting your offering into the collection plate OR using the contactless payment machine (as there will be no collection during the service), before
4. Finding a seat that maintains appropriate social distancing.

When it comes to the time for Holy Communion, we have also done everything possible to make that experience safe (including rigorous hygiene behind the scenes and hand-cleansing before any of the vessels or elements are touched).

Please will you play your part by:

1. Following the directions you will be given about where to move and stand;
2. Receiving the Sacrament in one kind (the bread only), standing;
3. Returning to your place by way of the centre aisle, maintaining social distancing.
4. If you feel anxious, stay in your place and pray rather than coming up to receive – and make a 'spiritual communion' in your heart.

Track and trace

In order to support the national track and trace system, we need to keep a simple record of who has attended church services, and so a warden may ask for your name and contact number. Your attendance information will be stored securely and destroyed after 21 days.

The cantor is Sam Jenkins, Tenor.

The organ is played by James Orford.

Cover image:

'The great tree in which all the birds of the air settled...'

(Matthew 13)

Cara Dawson, 2009

ORDER OF SERVICE

The Introductory Rite

Before the service, the organist plays:

ORGAN PRELUDE

Praeludium in C, BuxWV 137
Dietrich Buxtehude (1637-1707)

All stand when the server and priests enter.

THE GREETING

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

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.**

All remain standing.

THE COLLECT

Let us pray.

Lord of all power and might,
who art the author and giver of all good things:
graft in our hearts the love of thy name,
increase in us true religion,
nourish us with all goodness,
and of thy great mercy keep us in the same;
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 Liturgy of the Word

THE FIRST READING

Romans 8: 26-39

A reading from the letter of Paul to the Romans

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.'

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

At the end:
This is the word of the Lord.
Thanks be to God.

THE PSALMODY

R: Thy testimonies are wonderful, O Lord.

Thy testimonies are wonderful :

therefore doth my soul keep them.

When thy word goeth forth :

it giveth light and understanding unto the simple. **R:**

I opened my mouth, and drew in my breath :

for my delight was in thy commandments.

O look thou upon me, and be merciful unto me :

as thou usest to do unto those that love thy Name. **R:**

Order my steps in thy word :

and so shall no wickedness have dominion over me.

O deliver me from the wrongful dealings of men :

and so shall I keep thy commandments. **R:**

Shew the light of thy countenance upon thy servant :

and teach me thy statutes.

Mine eyes gush out with water :

because men keep not thy law. **R:**

from Psalm 119: 129-136

CHORALE PRELUDE

Kyrie, Gott Vater in Ewigkeit BWV 669

J.S. Bach (1685-1750)

All stand.

THE GOSPEL ACCLAMATION

Alleluia, alleluia.

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

No one comes to the Father except through me.

Alleluia.

THE GOSPEL READING

The Lord be with you
and with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Matthew.
Glory be to thee, O Lord.

Jesus put before the crowd another parable: 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.'

He told them another parable: 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.'

'The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

'Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

'Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

'Have you understood all this?' They answered, 'Yes.' And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.'

Matthew 13.31-33,44-52

At the end:

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON

The Reverend Luigi Gioia
Associate Priest

THE PRESENTATION OF THE CANDIDATE

The Celebrant addresses the whole congregation, saying:

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 this child and uphold her in her new life in Christ?

With the help of God, we will.

The Celebrant then says to the parents and godparents:

Parents and godparents, the Church receives this child with joy. Today we are trusting God for her growth in faith. Will you pray for her, draw her by your example into the community of faith and walk with her in the way of Christ?

With the help of God, we will.

In baptism this child begins her journey in faith.

You speak for her today. Will you care for her, and help her to take her place within the life and worship of Christ's Church?

With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized

must affirm their allegiance to Christ

and their rejection of all that is evil.

It is your duty to bring up this child to fight against evil

and to follow Christ.

Therefore I ask these questions:

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 SIGNING WITH THE CROSS

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

Do not be ashamed to confess the faith of Christ crucified.

Fight valiantly as a disciple of Christ against sin, the world and the devil, and remain faithful to Christ to the end of your life.

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 server and priests, parents and godparents move to the font.

THE PRAYER OVER THE WATER

The Celebrant 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 this child who is brought to him in faith. Now sanctify this water that, by the power of thy Holy Spirit, she may be cleansed from sin and born again.

Renewed in thy image, may she 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.

THE PROFESSION OF FAITH

The Celebrant addresses the congregation, saying:

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

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?

I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?

I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

I believe and trust in him.

This is the Faith of the Church.

This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.**

THE BAPTISM

The Celebrant baptizes the child, saying:

Lana-Maria Xayyavong, I baptize thee in the name of the Father,
and of the Son, and of the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The Celebrant anoints the child with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.

Amen.

THE GIVING OF A LIGHTED CANDLE

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 server and priests return to the platform. The congregation is blessed with the Baptismal water. All return to their places.

PRAYERS OF INTERCESSION

The Celebrant introduces the prayers:

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.

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

All sit.

THE NOTICES

THE PEACE

The Celebrant says:

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

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

Let us offer one another a sign of peace.

*Kindly refrain from sharing the peace by the customary handshake.
All sit.*

THE OFFERTORY

The cantor sings:

If with all your hearts ye truly seek me,
Ye shall ever surely find me,
Thus saith our God.

*Music: from Elijah, Felix Mendelssohn Bartholdy (1809-1847)
Librettist: Julius Schubring (1806-1889)*

The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party is censed. When the Thurifer approaches, all stand to be censed and remain standing for the Eucharistic Prayer.

THE EUCHARISTIC PRAYER

The Lord be with you.
And with thy spirit.

Lift up your hearts.
We lift them up unto the Lord.

Let us give thanks unto the Lord our God.
It is meet and right so to do.

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

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

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.

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

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

All kneel.

**Our Father who art in heaven, hallowed be thy name.
Thy kingdom come. Thy will be done on earth as it is in heaven.
Give us this day our daily bread, and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation, but deliver us from evil.
For thine is the kingdom, the power and the glory, for ever and ever.
Amen.**

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.**

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.**

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.**

Currently we are distributing only the bread of Holy Communion, which is Christ's body. 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 cantor sings:

Panis angelicus fit panis hominum; dat panis coelicus figuris terminum; o res mirabilis! manducat dominum pauper, pauper servus et humilis.

The bread of heaven is made the bread of men; the bread of heaven puts an end to all symbols. What a wonder! A poor man partakes of the Lord, a poor and humble servant.

*Music: César Frank (1822-1890)
Words: Thomas Aquinas (1227-1274)*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Lord God, whose Son is the true vine,
the source of life, who ever giveth himself that the world may live:
may we so receive within ourselves
the power of his death and passion
that in his cup of salvation we may partake of his glory
and also be made perfect in his love;
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 BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, who has nourished us with himself the living bread,
make you one in praise and love,
and raise you up at the last day;
✠ and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

Go in the peace of Christ.
Thanks be to God.

All remain standing as the server and priests depart.

ORGAN VOLUNTARY

Carillon-Sortie
Henri Mulet (1878-1967)

*Please take this order of service away with you,
or place in the recycling bin as you leave the church.*

Romans 8:26-39

Paul has written of the new way of being we attain in baptism: we are freed of compounding sin leading to the finality of death and begin living in and with the Spirit, thanks to God's gift of love. In this new life, we will live in complete accord with God, but now we still fail to live up to his (and our) expectations. We need help – help which the Spirit provides. In our present condition we have hope of attaining perfect union with God. Now he gives an example of how the Spirit helps us. We have human limitations in how we pray; the Spirit "intercedes" in terms unexpressible in human language. The Father, who knows us to the core, knows the "mind of the Spirit" (v. 27) - for it is part of God's plan ("will") that he intercede for "the saints", the faithful. We know that, "for those who love God" (v. 28) and whom God has called as part of his plan, in his providence, the actions of "all things" converge towards ultimate goodness. God formulated his plan, that there would be people who would love him ("foreknew", v. 29). They would have a disposition to share increasingly in, and be moulded increasingly into, the risen life of Christ ("image", v. 29), so that they might join him in full godliness (glory) at the end of the era. These people he "called" (v. 30) and chose; they responded to his call, and he found them worthy ("justified"). So certain is Paul that God will complete the process that he writes "glorified" (past tense); in fact, sharing fully in God lies ahead.

He now examines in detail how certain can we be that God will complete the execution of his plan of salvation. What, he asks, "are we to say about these things" (v. 31), especially "There is therefore now no condemnation for those who are in Christ Jesus" (8:1). He puts his questions in the language of the law court. God is so "for us" (v. 31) that he gave us his very Son, so he will surely follow through with the rest of his plan. God has passed a favourable sentence on us ("justifies", v. 33) so who is there to accuse us of anything? We have Christ, in his place of power and authority ("at the right hand of God", v. 34) pleading for us. (He is also the judge: see 2:16.) No hardship can separate the true Christian from Christ's love for us (v. 35). Psalm 44:22 foretold the sufferings of Christians (v. 36); in them we are winning a resounding victory ("more than conquerors", v. 37). Whether dead or alive at the Last Day, nothing – whether spiritual powers ("angels ... rulers ... powers", v. 38) or astrological powers (commonly believed to control human destiny, "height, nor depth", v. 39) or anything else – can separate us from God's love – and defeat God's purpose for us.

Matthew 13:31-33,44-52

Jesus continues to use parables to teach the crowds and his disciples about God's Kingdom; the four read today are really similes. A "mustard seed" is very small; in Palestine it grows to be a large shrub, but hardly a tree. Birds do not nest in it, so Jesus exaggerates. Bread made with "three measures of flour" (v. 33) would feed 100 people: again an exaggeration. God's Kingdom will grow from small beginnings to significant size. Like yeast, Jesus' message will pervade the lives of many, transforming them. The "someone" of v. 44 stumbles over the "treasure" and acquires legal title to it by selling all to buy the field. Of such value is membership in the Kingdom. The "merchant" (v. 45) values the "pearl", (v. 46, the Kingdom), above all else. On the Sea of Galilee, a "net" (v. 47) gathered all fish, only some of which were edible. At the end of the age, God will come to judge people, declaring the good to be his and discarding the others. Jesus calls his disciples scribes, interpreters,

“trained for the kingdom” (v. 52), when they tell him that they understand the seven parables in this chapter, for they know both the “old” (Israel’s heritage), and the “new” understanding of it he has given them.

NOTES ON THE MUSIC

Praeludium in C (BuxWV 137) – Buxtehude

Dieterich Buxtehude (c. 1637 – 1707) ranks amongst the most prolific composers of the seventeenth and early-eighteenth-century North German organ school. Born in Sweden and raised in Denmark, Buxtehude held the prestigious position of organist at the *Marienkirche* in Lübeck for nearly forty years, from 1668 until his death. Inspired equally by the fanciful South German keyboard idiom of Froberger, as well as the sophisticated Dutch art of hymn tune arrangement, Buxtehude perfected a uniquely virtuosic and colourful style of playing, thereby using all the available sonic resources of the splendid instruments of his region. In fact, during Buxtehude’s time, North Germany represented the epitome of technological advancement in organ building, being home to the largest and most colourful musical instruments in the world with up to four manuals and often more than fifty stops. Besides their impressive size, probably the most relevant distinguishing feature of these organs is the default presence of a rich independent pedal division and of a pedal keyboard with at least twenty-five notes; such extended pedal divisions add as much in sonority as they demand in playing technique.

The *Praeludium, Fuga et Ciacona in C Major* BuxWV 137 is one of Buxtehude’s most popular works. As opposed to Bach’s preludes and fugues, which always consist of two distinct movements, Buxtehude’s preludes are written as integral units with free and contrapuntal sections woven one into the other. The prelude section of the *Praeludium, Fuga et Ciacona* begins with a flamboyant pedal solo that spans the entire range of the pedal keyboard and establishes the key of C Major with a sequence of mighty chords. After a brief fugato, dominated by the trochaic rhythm of a dotted quaver and a semiquaver, this first section is concluded with recitativo-like passagework and decisive *organo pleno* chords. The following jaunty fugue consists of two fugal expositions and a subsequent recitative, which then leads seamlessly into the last section, an energetic, dance-like ciacona marked *Presto*. Kerala Snyder, one of the leading experts on Buxtehude, points out that here ‘the ciacona has taken the place of what might otherwise have been a second fugue.’ The three-bar ciacona theme is entrusted almost exclusively to the pedal. It appears eight times in total, and each time, it is accompanied by a different flourish in the manual voices.

Kyrie, Gott Vater in Ewigkeit (BWV 669) – Bach

The chorale prelude *Kyrie, Gott Vater in Ewigkeit* is taken from Bach’s collection *Dritter Teil der Clavierübung*, published in 1739 at the Michaelmas Fair in Leipzig and often known as the “Organ Mass.” This monumental cycle, perhaps the deepest theological and speculative part of Bach’s entire oeuvre, is one of only two collections of organ music Bach ever published during his lifetime (the *Schübler Chorales* with the famous *Wachet auf ruft uns die Stimme* being the other one, published ten years later). Besides the “St Anne” Prelude and Fugue, the *Clavierübung* contains four sophisticated *Duetti* and twenty-one chorale preludes following the order of the Lutheran mass and catechism.

The setting of *Kyrie, Gott Vater in Ewigkeit* ('Kyrie, God Father in eternity') for two manuals and pedal has been described by Peter Williams as a 'ricercare-like vocal polyphony.' The Lutheran hymn tune is presented as a plain and unornamented treble solo, most likely denoting God's eternal rule of the universe.

O Lord—God Father in eternity, / great is your mercy; / sole creator and ruler of all things—have mercy! (anon. German version of the *Kyrie summum bonum: Kyrie fons bonitatis*, c. 1540)

Following the tradition of Buxtehude and Reincken, Bach prepares each section of the hymn tune with a short yet intricate succession of imitations in the accompanying voices, using a single subject that is generated by the first notes of the *cantus firmus*. This subject appears fourteen times in its ordinary form and seven times inverted (i.e. with upward intervals becoming downward intervals and vice versa). Based on strong evidence, one can assume that in Bach's music, the number seven is a representation of the universe, as it combines the three "things of heaven" (the Holy Trinity) with the four "things of the earth" (the four Evangelists, the four seasons, the four corners of the world). Moreover, if one follows the order of the alphabet and sums up the ordinal numbers for the letters of the name of B (2) A (1) C (3) H (8), the result is 14. Since Bach uses the number 14 in so many of his works, it has become widely accepted to understand it as Bach's way of signing his compositions.

***If with all your hearts from Elijah* – Mendelssohn**

During his short life, Felix Mendelssohn Bartholdy (1809 – 1847) paid almost a dozen visits to Britain, during which he not only gained fame, profound recognition and the friendship of Queen Victoria's husband, Prince Consort Albert, but during which Mendelssohn was also introduced to the English tradition of oratorio performances. Commissioned by the Birmingham Festival, Mendelssohn composed the oratorio *Elijah* in 1846 and conducted it several times with the utmost success in Birmingham and London. *If with all your hearts* is the first aria of this oratorio, assigned to the character of Obadiah, a righteous servant of a wicked king of Israel.

Using words from the books of Deuteronomy and Job, Obadiah is depicted here in a deep longing for the Lord, comforted, however, by the confidence that God will always reveal himself to anybody who is a true seeker. Mendelssohn's soothing music conveys this sentiment in wide-stretched tenor lines, characterised particularly by the repeated evocative use of the interval of an ascending sixth. Not only does the accompaniment support this musical character with a warm sonority, it also conveys calmness through a slowly paced succession of harmonies and broken chords.

***Panis angelicus* – Franck**

Panis angelicus by César Franck (1822 – 1890) is without a doubt one of the most well-known compositions in the entire repertoire of sacred music. The piece is taken from the 1872 version of Franck's *Messe en La Majeur*, op. 12. In the architecture of this mass setting, *Panis angelicus* substitutes the Benedictus, following a common practice in the 19th-century French Catholic Church of replacing the Benedictus with a hymn to the Blessed Sacrament. The words for *Panis angelicus*, in fact, are taken from a 13th-century hymn for the feast of Corpus Christi, *Sacris solemniis*, written by St Thomas Aquinas.

Franck's *Panis angelicus*, originally set for solo tenor, cello, harp and organ, is a two-part aria. After a mellifluous instrumental introduction, the gentle tenor melody unfolds over a simple, chordal accompaniment. This open-ended first part then leads into a brief interlude, after which the second part adds considerable depth to the texture. It repeats and expands the previous cantilena in the form of a canon between the tenor voice and the solo cello (in the original), reaching a powerful climax before the music is brought to a calm ending.

Carillon Sortie – Mulet

Henri Mulet (1878 – 1967), the son of a choirmaster at the basilica of Sacré-Coeur de Montmartre in Paris, received his musical training at the Paris Conservatoire as a student of Guilmant and Widor, among others. After holding various organist positions in Paris, as well as a professorship for organ at the École Niedermeyer, Mulet was struck by financial hardship in 1937. As a broken man, he moved to southern France where he could never regain full financial stability.

A testimony to his early Parisian glory is the *Carillon Sortie* from 1912, which the *Musical Times* has called 'one of the great showpieces of French Romantic organ music.' This brilliant toccata-like composition is dedicated to one of the most acclaimed virtuosos of his time, Joseph Bonnet, then *organiste titulaire* at St Eustache. According to the title, *Carillon Sortie* imitates the sound effect of a carillon, but it adds to it an uplifting, catchy melody in the tenor register. This theme is subsequently developed in a modulatory middle section, before it reappears in its original form; this time, however, it is assigned to the pedal as part of a bombastic recapitulation that makes use of all sonic resources of the organ.

Music notes by Michael Koenig

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

INTERIM DIRECTOR OF MUSIC

Daniel Ludford-Thomas

ASSISTANT DIRECTOR OF LITURGICAL MUSIC

Timothy Wakerell

ORGAN SCHOLAR

Michael Koenig

CELLIST AND COMPOSITION SCHOLAR

Findlay Spence

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Direct and Assistant Director of Music. The organ is by Henry Willis & Sons and dates from 1888. In normal times, 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.

During the immediate post-COVID period, one member of the choir will sing as cantor each week until the full choir can sing again.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

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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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