

**ST
PAUL'S**
KNIGHTSBRIDGE



THE SOLEMN EUCHARIST
The Fifth Sunday after Trinity

12th 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 Ben McKee, Bass-Baritone.

The organ is played by James Orford.

*Cover image:
The parable of the sower
Mathias Merian (1593-1650)*

ORDER OF SERVICE

The Introductory Rite

Before the service, the organist plays:

ORGAN PRELUDE
Flourish for an occasion
William Harris (1883-1973)

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.**

PRAYERS OF PENITENCE

The Celebrant says:
God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

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.

KYRIE ELEISON

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

All stand.

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.

Almighty and everlasting God,
by whose Spirit the whole body of the Church is governed and sanctified:
hear our prayer which we offer for all thy faithful people,
that in their vocation and ministry
they may serve thee in holiness and truth,
to the glory of thy name;
through our Lord and Saviour Jesus Christ,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

All sit.

The Liturgy of the Word

THE FIRST READING

Isaiah 55: 10-13

A reading from the prophecy of Isaiah.

For as the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.
For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

R: The hills shall rejoice on every side.

They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

Thou visitest the earth, and blessest it : thou makest it very plenteous. **R:** The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it. **R:** Thou crownest the year with thy goodness : and thy clouds drop fatness. They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side. **R:**

Psalm 65: 8-13

CHORALE PRELUDE

Fantasia No. 2

Robert White (c.1538-74)

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 went out of the house and sat beside the lake. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: 'Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched;

and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!

'Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

Matthew 13: 1-9, 18-23

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 CREED

The Celebrant 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.

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

All stand.

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 Liturgy of the Sacrament

THE OFFERTORY

The cantor sings:

Thou visitest the earth, and blessest it :

and crownest the year with thy goodness.

Words from Psalm 65

Music: Maurice Green (1696-1755)

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:

COMMUNION ANTHEM

Ich bin ein guter Hirt.

Ein guter Hirt lässt sein Leben für die Schafe.

I am the Good Shepherd.

The Good Shepherd lays down his life for the sheep.

Words: John 10:11

from Cantata No. 85 - J.S. Bach (1685–1750)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Grant, O Lord, we beseech thee,
that the course of this world may be so peaceably ordered by thy
governance that thy Church may joyfully serve thee in all godly quietness;
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.**

All stand.

The Concluding Rite

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

Prelude and Fugue in C, BWV 547
J.S. Bach (1685–1750)

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

Isaiah 55:10-13

This book can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

Psalm 65: 8-13

Vv. 6-8 praise him for his creative act; then he overcame chaos; now he keeps it at bay. Freedom from invasion ("silence ... tumult") makes farming possible. He makes the land fertile (vv. 9-13). The "river of God", the reservoir ancients thought to lie above the firmament, the giant pudding bowl over the earth, is the source of rain; he provides it for planting "grain" (v. 13). "Pastures" (v. 12) parched by the sun "overflow" with rain; on the hillsides it helps grapes to grow; the wine from them causes "joy". People blessed by his bounty, and all nature, "sing together for joy" (v. 13).

Matthew 13: 1-9, 18-23

The crowd that has come to hear Jesus is so large that he teaches from a boat on the Sea of Galilee. He tells several parables; the first one (vv. 3b-8) he explains in vv. 18-23, but only partially. People were familiar with Palestinian farming; sometimes seeding preceded ploughing. The "sower" (v. 3) and the seed are constant; where it lands varies: in three unfruitful places ("on the path", v. 4, among rocks, v. 5, "among thorns", v. 7) and in one fruitful place (v. 8). V. 9 tells us (and the crowd) that this is a story with a deeper meaning. People naturally thought of the sower as God and the various soils as the people of the world; knowing the prophecy of the fate of Jeroboam's household in 1 Kings, they probably linked "birds" (v. 4) with evil. Perhaps here the sower is anyone who tells the good news. Growth represents receptivity. While Jesus has invited listening (v. 9), understanding (vv. 19, 23) is required in order to be fruitful: reflect on Jesus' message. Those who brush off the message are seduced by evil (v. 19). Vv. 20-21 also speak of lack of understanding: of superficiality, of reflecting insufficiently to withstand "persecution". Discipleship is demanding. Then v. 22: following Christ requires undivided loyalty, single-mindedness. Finally v. 23: only those who adequately reflect (thus coming to understanding), who meet the demands of the faith, and who are truly dedicated are fruitful and bring others to Christ.

Flourish for an Occasion – Harris

Sir William Harris (1883 – 1973) served as the Director of Music at two Oxford colleges before being appointed as the Director of Music at St George's Chapel, Windsor Castle in 1933, a position he should hold for nearly thirty years until 1961. Besides having authority over the music for all royal events at Windsor, his duties also included tutoring the Princesses Elizabeth (now Queen Elizabeth II) and Margaret during the Second World War. Delightful anecdotes are being told from that time, such as Princess Elizabeth, herself a teenager, sending over to the choristers jars of precious honey, which she had received from a visiting foreign prince. As a composer, William Harris is most remembered for his double-choir anthem *Faire is the heaven* from 1925 and his setting of *Holy is the true light* from 1947.

Flourish for an Occasion was also written in 1947, namely for the Garter Service at Windsor, and is probably Harris' best-known organ work. Composed in a tripartite structure, it consists of a triumphant opening and closing section (marked *maestoso con moto* and *pomposo*), separated by a lyrical, more reflective middle part. The musical material can be described as post-Victorian and conservatively modern. The tonal harmonic language features melodies that are distinguished more by brief motives than by full-scale development. Jeremy Dibble says, referring to the title of the piece, 'its grand quasi-orchestral gestures make full use of the romantic organ, and Harris, a master of modulation and a true inheritor of the diatonic style and language of Parry, contrasts the heraldic material of the outer paragraphs with quieter poetic introspection in the central section.'

Fantasia No. 2 – White

Robert White (c. 1538 – 1574) was among the first members of the newly-founded choir of Trinity College Cambridge after it had been installed under Queen Mary with the obligation to sing the full Catholic office of eight services daily. In 1559, White himself became the master of the choristers at Trinity, and in the following year he received his music degree from Cambridge University. Over the following years, White held the positions of Music Director at Ely Cathedral and Chester Cathedral before being called to Westminster Abbey in 1570 to serve in the same position there. His career, unfortunately, was called short due to his untimely death of the plague a mere four years later. Roger Bower notes that White was 'the most conspicuous among the generation of composers immediately preceding William Byrd, who reached maturity contemporaneously with the liturgical reformation and thus had barely completed their apprenticeship as composers for the traditional rite before encountering the obligation to work in a church converted to the ethic and aesthetic of Protestantism.'

The majority of White's music consists of Latin psalm settings, likely written for Trinity College. There is, however, also a small body of instrumental works, of which the *Six Fantasias* form a part, from which the *Fantasia No. 2* is taken. Formerly believed to be written for a viol consort, Paul Doe has made a strong argument in the 1970s that a keyboard manuscript in staff notation was the original source of these pieces. The idiom of the *Fantasias* is contrapuntal. Nevertheless, it is expressive and song-like, as it shows a clear sense for melodic writing.

Thou visitest the Earth – Greene

Maurice Green (1696 – 1755) received his musical training as a choirboy at the then-brand-new St Paul's Cathedral, where he was subsequently also appointed as the cathedral organist. Greene was well connected with the most influential composers in England at the time: he was married to a cousin of Jeremiah Clarke and was friends with George Frederick Handel, who seemed to have had a particular liking for the organ at St Paul's. Burney, however, reports that later in life the Greene and Handel fell out so violently that Handel never again spoke of Greene 'without some injurious epithet.'

Nevertheless, Green's career should take him even beyond the prestige of St Paul's. In 1727 he was appointed organist and composer of the Chapel Royal and in 1735 he became Master of the King's Musick. There is evidence that Greene's appointment was actually orchestrated by a member of Robert Walpole's Cabinet (Walpole is commonly seen as the first British Prime Minister) against the King's wish. That is to say, regardless of Greene's position, the Royal family clearly favoured Handel and 'whenever their own interests were directly involved, it was Handel and not Greene who was called upon to hymn the event' (H. Diack Johnstone).

As far as Greene's oeuvre is concerned, Richard Graves has insinuated that Greene is holding 'the somewhat inglorious position of a One Work composer.' The one work to which Graves is alluding is, in fact, *Thou visitest the Earth*. But the charming miniature is by far not his only work. Taken from the anthem *Thou, o God, are praised in Sion* (one of the *Forty select anthems* from 1743), *Thou visitest the Earth* it is only one example of a rich and at times pompous musical emanation. Similar to the organ voluntaries of his pupil John Stanley, Greene's anthems all consist of a succession of relatively short movements that avoid complex polyphony. They are related in their structure to Gibbons' verse anthems, as they alternate solo vocals with the tutti of the chorus, all accompanied by the *basso continuo* of the organ. Harmonically and melodically, however, Greene's style is not dissimilar to that of Handel. It blends and Italianate idiom with the emerging, fashionable *galant* style and shows a great ability for mellifluous cantilenas.

***Ich bin ein guter Hirt* from Cantata No. 85 – Bach**

The arioso *Ich bin ein guter Hirt* is the opening movement of a homonymous six-movement cantata that was composed for the second Sunday after Easter (*Misericordias Domini*) and first performed in Leipzig on 15 April 1725. From its very beginning, the arioso transforms the bucolic image of the Old-Testament shepherd, as depicted in Psalm 23, into that of a shepherd who is prepared to make the ultimate sacrifice for his sheep: Christ.

'Sometimes Bach's uniqueness reveals itself through that which he does not do. Probably none of his contemporaries would have missed the opportunity to illustrate the opening words of the cantata, with the key concept of Jesus as a "shepherd," with typical pastoral sonorities. For Bach, however, something else is to the fore: Jesus does not only speak about being a good shepherd, but also about the death that he will suffer on behalf of his sheep – the faithful who are entrusted to him. A mood of tranquil seriousness dominates the opening movement. The words are given to the bass, the traditional *Vox Christi* (voice of Christ, cf. Bach's two Passions), and the orchestra – oboes, strings and continuo – creates a ceremonial atmosphere around them.' (Klaus Hoffmann)

Prelude and Fugue in C Major (BWV 547) – Bach

Prelude and Fugue in C Major is most likely a work from Bach's mature period in Leipzig. Although less virtuosic than some of Bach's other works, such as the Prelude and Fugue in D Major, for instance, the C Major Prelude and Fugue ranks amongst those organ works with the most depth in its musical detail, polyphony and structure. Furthermore, the dramatic chords at the end of both movements show 'as close a relationship between Prelude and Fugue as is ever demonstrable in Bach' (Peter Williams).

The Prelude, set in a cheerful, assertive and almost dance-like 9/8 metre, is mainly constructed with two contrasting motifs. The first subject, an ascending, dactylic scale, is first introduced in an octave imitation at the very beginning of the piece. The contrasting second subject, a trochaic, descending broken chord, remains at first reserved to the pedal, where it serves to conclude of the respective sections of the piece. Modulatory interludes lead from one section to the other, and density of texture, as well as harmonic expressivity, increases as the musical narrative progresses. The listener gets the impression that the entire Prelude is literally converging towards a series of exclamatory chords, followed by dramatic general pauses. Ultimately, all harmonic tension is resolved in the purest C Major, and the piece concludes with the trochaic motif played in unison by all voices.

The ensuing Fugue shows Bach's mastery of counterpoint in quite a unique way. It presents the subject in its regular and inverted forms (i.e. ascending intervals transformed into descending intervals and vice versa), as well as in its augmentation. In fact, one can describe the structure of the piece as bipartite, as it consists of an extended first section for manuals only, followed by a second section marked by the first pedal entry, featuring the subject in long note values. Subsequently, the subject undergoes transformation and contraction and the music converges, in correspondence with the Prelude, towards detached exclamatory chords that enhance the effect of the final harmonic resolution.

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.

THE BERKELEY

LONDON

Parts of this service are © the Archbishops' Council 2001.
The hymns are reproduced with permission under CCLE Licence No. 666560
The service is compiled and printed at St Paul's Church, Knightsbridge.
For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

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



www.spkb.org