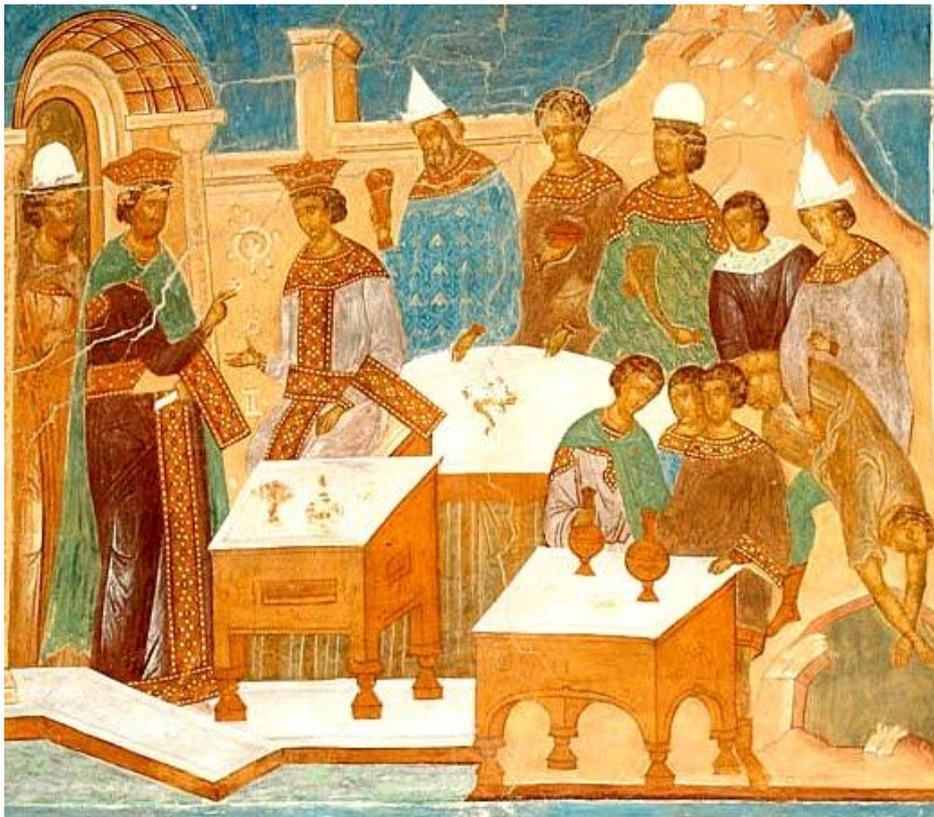


ST PAUL'S

KNIGHTSBRIDGE



THE SOLEMN EUCHARIST

The Eighteenth Sunday after Trinity

11th October 2020
11.00 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. Wearing a face covering during your time in the building;
2. Using the hand sanitizer gel on entering the building;
3. Picking up your own service paper from the table at the back;
4. Putting your offering into the collection plate OR using the contactless payment machine (as there will be no collection during the service), before
5. 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.

Cover image:

Parable of the Feast
14th century Russian icon

ORDER OF SERVICE

The Introductory Rite

ORGAN PRELUDE

played by Timothy Wakerell

Nun bitten wir den Heiligen Geist, BuxWV 208
Dietrich Buxtehude (c.1637-1707)

All stand when the server and clergy 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-begotten Son,
that whoever believes in him should not perish
but have 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

Kyrie eleison. *Lord, have mercy upon us.*
Christ eleison. *Christ, have mercy upon us.*
Kyrie eleison. *Lord, have mercy upon us.*

*All stand. After the intonation of Gloria in Excelsis Deo all sit, taking their lead
from the Celebrant. The choir sings:*

GLORIA IN EXCELSIS DEO

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus
tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater
omnipotens, Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei,
Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata
mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris,
miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus
altissimus, Jesu Christe cum Sancto Spiritu in gloria Dei Patris. Amen.

*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.*

Missa Brevis – Lennox Berkeley (1903-89)

All stand when the Celebrant stands.

THE COLLECT

Let us pray.

Almighty and everlasting God,
increase in us thy gift of faith
that, forsaking that which is behind
and reaching out to that which is before,
we may run the way of thy commandments
and win the crown of everlasting 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 Liturgy of the Word

THE FIRST READING

A reading from the letter of Paul to the Philippians.

My brothers and sisters, whom I love and long for, my joy and crown,
stand firm in the Lord in this way, my beloved.

I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes,
and I ask you also, my loyal companion, help these women, for they have
struggled beside me in the work of the gospel, together with Clement and
the rest of my co-workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be
known to everyone. The Lord is near. Do not worry about anything, but in
everything by prayer and supplication with thanksgiving let your requests
be made known to God. And the peace of God, which surpasses all
understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just,
whatever is pure, whatever is pleasing, whatever is commendable, if there
is any excellence and if there is anything worthy of praise, think about these
things. Keep on doing the things that you have learned and received and
heard and seen in me, and the God of peace will be with you.

Philippians 4: 1-9

At the end:

This is the word of the Lord.

Thanks be to God.

The choir sings:

THE PSALMODY

The Lord is my shepherd : therefore can I lack nothing.
He shall feed me in a green pasture :
and lead me forth beside the waters of comfort.
He shall convert my soul :
and bring me forth in the paths of righteousness, for his Name's sake.
Yea, though I walk through the valley of the shadow of death , I will fear no
evil : for thou art with me; thy rod and thy staff comfort me.
Thou shalt prepare a table before me against them that trouble me :
thou hast anointed my head with oil, and my cup shall be full.
But thy loving-kindness and mercy shall follow me all the days of my life :
and I will dwell in the house of the Lord for ever.

Psalm 23

All stand.

THE GOSPEL ACCLAMATION

Alleluia, alleluia.
I am the light of the world, says the Lord.
Whoever follows me will never walk in darkness
but will have the light of life.
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.

Once more Jesus spoke to them in parables, saying:

'The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, "Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet." But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, maltreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, "The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding

banquet." Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

'But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, "Friend, how did you get in here without a wedding robe?" And he was speechless. Then the king said to the attendants, "Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth." For many are called, but few are chosen.'

Matthew 22: 1-14

At the end:

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Very Reverend Victor Stock

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

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 ANTHEM

The choir sings:

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters.
He restoreth my soul:
he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no
evil: for thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
and I will dwell in the house of the Lord for ever.

Lennox Berkeley (1903-89)

Psalm 23

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:

The Choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be
to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Missa Brevis – Lennox Berkeley (1903-89)

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.**

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 choir sings:

AGNUS DEI

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

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

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

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

Missa Brevis – Lennox Berkeley (1903-89)

COMMUNION ANTHEM

Jesu dulcis memoria
Dans vera cordis gaudia:
Sed super mel et omnia
Ejus dulcis præsentia.

*Jesus, sweet remembrance,
Granting the heart its true joys,
But above honey and all things
Is His sweet presence.*

Tomás Luis de Victoria (c.1548-1611)

11th century, ascribed to St. Bernard of Clairvaux

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

We give thee praise and thanks, Lord Jesus Christ,
for this sacred feast:
for here we receive thee,
here the memory of thy passion is renewed,
here our minds are filled with grace,
and here we are given a pledge of the glory to come,
when we shall feast at that table where thou reignest
with all thy saints 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.

The God of all grace,
who called you to his eternal glory in Christ Jesus,
establish, strengthen and settle you in the faith;
✠ 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 clergy depart.

ORGAN VOLUNTARY

played by Michael Koenig

Fantasia super Komm, Heiliger Geist, Herre Gott, BWV 651
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.*

Philippians 4: 1-9

Paul wrote to the church at Philippi, a prosperous Roman colony in northern Greece, from prison. We do not know whether this imprisonment was in Ephesus or in Rome. It appears that he was held under house arrest. It is possible that the epistle is actually made up of three letters. It contains many personal references, exhorts members of the Philippian church to live the Christian life and to good ethical conduct, introduces Timothy and Epaphroditus as his representatives, and warns against legalists and libertines. Lastly, he thanks the Philippian community for their material support.

Paul began the conclusion to the letter back in 3:1a. After a digression – to warn against heresy and self-indulgence and to urge devotion to Christ – he tries to finish the letter, but certain concerns intrude. It seems that “Euodia” (v. 2) and “Syntyche”, two workers for Christ at Philippi, differ in their understanding of what the way of Christ is, and that this is causing disunity in the community. We do not know to whom Paul refers as his “loyal companion” (v. 3); he is asked to be instrumental in achieving reconciliation. We read of “Clement” nowhere else. The idea that God keeps of “book of life”, a roll of the faithful to be opened at the end of time, is also found in Exodus 32:32 and Psalm 69:28; in Luke 10:20, Jesus bids his disciples to “rejoice that ... [their] names are written in heaven”. V. 4 is the conventional Greek salutation (like our goodbye) but here Paul means “rejoice” literally. He expects the Second Coming soon: “The Lord is near” (v. 5). Then v. 6: rather than worrying on their own, the Philippians should ask God to help them, through prayer, both of “supplication” (petition) and “thanksgiving”. God’s peace will protect them against their own failings and external threats. The virtues Paul exhorts his followers to pursue in v. 8 are those for which any Greek was expected to strive: he urges moral uprightness to all who follow Christ.

Matthew 22: 1-14

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and from a sayings source containing sayings of Jesus and known as Q (for Quelle, German for source). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

This is the third parable about the kingdom of heaven. Jesus’ audience would naturally associate a festive meal with the celebration of God’s people at the end of time. This story has elements of harshness and tragedy; some responses seem disproportionate to the crime. It was the custom for the host to send “his slaves” (v. 3) to invite the guests, and again to tell them when dinner was ready; preparing a banquet took many hours. To refuse to come, to refuse a king’s command, is treason; to kill his slaves (v. 6) amounts to insurrection, so the king sends troops to put down the rebellion. After those whom the king had chosen refuse to come, he invites all people, “both good and bad” (v. 10). (In Jesus’ day tax collectors were considered “bad”.) One guest is ill-prepared for the banquet (v. 11); the king banishes him to torment. We recognize the king as God. The first guests are those who are hostile to Jesus; the one without the wedding robe represents those who do not count the cost in becoming disciples. The judgement on anyone who does not prepare will be at least as severe as that on those who reject Christ. The final verse is the moral of the story – a generalization of Jesus’ intent in telling the parable.

***Nun bitten wir den Heiligen Geist* (BuxWV 208) – Buxtehude**

Dieterich Buxtehude (c. 1637 – 1707) ranks amongst the most prolific composers of the North German Organ School of the seventeenth and early-eighteenth centuries. Born in what is now 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 and the sophisticated Dutch art of hymn tune arrangement perfected by Sweelinck, Buxtehude developed a uniquely virtuosic and colourful style of playing, thereby using all the available sonic resources of the splendid instruments of his region. That is to say, 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, often more than fifty stops and a rich independent pedal division with a pedal keyboard of at least twenty-five notes.

Besides his monumental free organ works, Buxtehude composed at least forty settings of Lutheran chorales for the organ, of which the intimate chorale prelude on *Nun bitten wir den Heiligen Geist* is a characteristic example. A single stanza of the chorale is presented in an ornamented version in the soprano voice, whilst the three contrapuntal accompanying voices resemble a consort of viols in idiom and treatment. As opposed to the chorale preludes by contemporary composers from other regions, the bottom voice of many of Buxtehude's chorale preludes, including *Nun bitten wir den Heiligen Geist*, is assigned to the pedals. This allocation of the bass part, even though not necessarily apparent to the listener, gives testimony to the composer's mastery of pedal technique, as it requires the same agility in terms of note values and ornaments as the alto and tenor voices.

***Missa Brevis* – Berkeley**

English composer Lennox Berkeley (1903 – 1989) read modern languages at Merton College Oxford before moving to Paris to study composition with two of the leading French composers of his time, Nadia Boulanger and Maurice Ravel. While in Paris, Berkeley absorbed the vibrant musical environment of the metropole and became acquainted with Francis Poulenc, Igor Stravinsky and Darius Milhaud. Upon his return from France, Berkeley developed deep musical and personal connections with Benjamin Britten, who was ten years his junior. The combination of these influences formed Berkeley's musical style, which has been described by James Rushton as distinctly French, due to its 'emphasis on melody, the lucid textures and a conciseness of expression,' and vehemently opposed to atonality. During the Second World War, Berkeley worked for the BBC before taking on a professorship of composition at the Royal Academy of Music, a position he held for over twenty years, from 1946 until 1968. The oeuvre of Lennox Berkeley comprises five operas, orchestral and chamber music, as well as piano and choral works.

The *Missa Brevis*, Op. 57, for choir and organ was written in 1960 and is dedicated to Berkeley's sons Michael and Julian who were both boy choristers at Westminster Cathedral Choir at the time. Stylistically, the *Missa Brevis* blends the texture of Renaissance polyphony with 20th-century modal harmonies and brief dramatic outbursts. The Kyrie is generally subdued in its expression and kept in a dark Dorian mode with pedal points of D at the beginning and end. The vivacious Gloria,

following Renaissance examples, uses new musical material for each section of the text while still forming a varied yet organic whole. The Sanctus blends two contrasting sections, a quiet opening with a delicate soprano solo, as well as an energetic and harmonically audacious *Pleni sunt caeli* and Hosanna. The latter ends on a dominant seventh chord and leads into the following serene Benedictus. The final Agnus Dei returns to the tonality and expression of the Kyrie. It builds up in sound and intensity before a reconciliatory *Dona nobis*, sung by the choir in unison, concludes the *Missa Brevis*.

***The Lord is my shepherd* – Berkeley**

The anthem *The Lord is my shepherd*, Op. 91 No. 1, for choir and organ was written for the 900th anniversary of the foundation of Chichester Cathedral in 1975. It was commissioned by Walter Hussey, then Dean of Chichester, who as a patron of the arts also inspired Leonard Bernstein's *Chichester Psalms* (1965) and William Walton's *Chichester Service* (1975). Berkeley's *The Lord is my shepherd* juxtaposes two distinct musical images, a bucolic depiction of green pastures, symbolised by a treble solo and a shepherd's tune played by the organ, and a dramatic, largely unaccompanied illustration of the valley of the shadow of death. William McVicker has noted that 'the vocal parts, although not imitative, all have a life of their own and show the composer's penchant for melody.'

***Jesu dulcis memoria* – Victoria**

At a time when religious uncertainty was shaking Europe (the Council of Trent, 1545 – 1563 was a direct reaction to the Reformation), the music of Tomás Luis de Victoria (1548 – 1611), together with the compositions of Palestrina and Lassus, helped to evoke a sense of stability and purity in the Catholic Church through an iconic and timeless sound of Latin polyphony. Victoria was born near the city of Ávila, held positions as a musician in Rome before becoming the organist and choirmaster of the Carmelite convent at the royal palace in Madrid and the chaplain of the Spanish royal family.

The evocative anthem *Jesu dulcis memoria*, a setting of the first verse of a hymn by Bernard of Clairvaux (1090 – 1153), has been attributed to Victoria in the early-20th century by Felipe Pedrell, the editor of the complete edition of Victoria's music. In recent years it has been argued, however, that the work may in fact not be original, due to its unusual harmonic turns and its largely homophonic texture. Nevertheless, the composition conveys a sense of deep devotion and intimate musical expression, thus representing precisely what Victoria's music stood for.

***Fantasia super Komm, Heiliger Geist, Herre Gott* (BWV 651) – Bach**

Bach's stately chorale fantasy on *Komm, Heiliger Geist, Herre Gott* is the opening piece of a collection of organ chorales known as 'The Eighteen' or the *Leipzig Chorales* (the title does not stem from Bach himself). This collection was compiled between 1740 and 1750 and contains some of Bach's most elaborate and richest chorale preludes. *Komm, Heiliger Geist, Herre Gott* features the cantus firmus of a Lutheran Pentecost hymn with long note values in the pedal, above which three sprightly, contrapuntal voices engage in a joyfully interwoven concerto. The deep theological connotations of the composition become particularly apparent in two instances. One is the depiction

of tongues of fire in the subject used by the three upper voices. It consists of broken chords and large intervals, zigzagging up and down the keyboard. The other is the location of the cantus firmus in the bass. That is to say, Bach associated each of the three persons of the Holy Trinity with a specific location in the musical texture. Whilst a cantus firmus representing God the Father sitting on his heavenly throne is allocated to the soprano voice (such as in Bach's *Kyrie, Gott Vater in Ewigkeit*, which was heard last week) and a cantus firmus in an inner voice (alto or tenor) stands for Jesus as the mediator between God and mankind, a cantus firmus in the bass symbolises the Holy Spirit as the fundament of Christian life.

Music notes by Michael Koenig

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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. 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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