



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Fourth Sunday before Lent

13th February 2011

at 11 a.m.

Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.



There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.

giftaid it

During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.



Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

THE ENTRANCE HYMN (336)

Angel voices, ever singing,
round thy throne of light,
angel harps, for ever ringing,
rest not day or night;
Thousands only live to bless Thee,
and confess Thee
Lord of might.

Thou who art beyond the farthest
mortal eye can scan,
can it be that thou regardest
songs of sinful man?
Can we know that thou art near us
and wilt hear us?
Yea, we can.

Yea, we know that thou rejoicest
o'er each work of thine;
thou didst ears and hands and voices
for thy praise design;
craftsman's art and music's measure
for thy pleasure
all combine.

In thy house, great God, we offer
of thine own to thee;
and for thine acceptance proffer,
all unworthily,
hearts and minds and hands and voices,
in our choicest
psalmody.

**Honour, glory, might and merit,
thine shall ever be,
Father, Son, and Holy Spirit,
blessed Trinity!
Of the best that thou hast given
earth and heaven
render thee.**

Words: Francis Pott (1832-1900)

Tune: 'Angel voices' by E.G. Monk (1819-1900)

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

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.

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

*As the Kyrie ends, all **stand** for the beginning of the Gloria. (After the intonation of Gloria in excelsis Deo, all sit).*

GLORIA IN EXCELSIS DEO

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God, the Father almighty. O Lord, the only-begotten son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art the most high, in the glory of God the Father. Amen.

Music: Collegium Regale – Herbert Howells (1892-1983)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

O God,
who knowest us to be set
in the midst of so many and great dangers,
that by reason of the frailty of our nature
we cannot always stand upright:
grant to us such strength and protection
as may support us in all dangers
and carry us through all temptations;
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.**

THE FIRST READING

Ecclesiasticus 15: 15-end

A reading from the book Ecclesiasticus

If you choose, you can keep the commandments,
and to act faithfully is a matter of your own choice.
He has placed before you fire and water;
stretch out your hand for whichever you choose.
Before each person are life and death,
and whichever one chooses will be given.
For great is the wisdom of the Lord;
he is mighty in power and sees everything;
his eyes are on those who fear him,
and he knows every human action.
He has not commanded anyone to be wicked,
and he has not given anyone permission to sin.

At the end:

This is the word of the Lord.

Thanks be to God

THE PSALMODY

Psalm 119: 1-8

The Choir sings:

BLESSED are those that are undefiled in the way : and walk
in the law of the Lord.

Blessed are they that keep his testimonies : and seek him
with their whole heart.

For they who do no wickedness : walk in his ways.

Thou hast charged : that we shall diligently keep thy
commandments.

O that my ways were made so direct : that I might keep thy
statutes!

So shall I not be confounded : while I have respect unto all
thy commandments.

I will thank thee with an unfeigned heart : when I shall have
learned the judgements of thy righteousness.

I will keep thy ceremonies : O forsake me not utterly.

THE SECOND READING

1 Corinthians 3: 1-9

A reading from St Paul's first letter to the Corinthians

And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarrelling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, 'I belong to Paul', and another, 'I belong to Apollos', are you not merely human?

What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labour of each. For we are God's servants, working together; you are God's field, God's building.

At the end:

This is the word of the Lord.
Thanks be to God.

All stand.

THE GRADUAL HYMN (347 t: 244)

**Come, Gracious Spirit, heavenly Dove,
with light and comfort from above;
be thou our guardian, thou our guide
o'er every thought and step preside.**

**The light of truth to us display,
and make us know and choose thy way;
plant holy fear in every heart,
that we from thee may ne'er depart.**

**Lead us to Christ, the living Way,
nor let us from his pastures stray;
lead us to holiness, the road
that we must take to dwell with God.**

ctd.

**Lead us to heaven, that we may share
fullness of joy for ever there;
lead us to God, our final rest,
to be with him for ever blessed.**

*Words: Simon Browne (1680-1732) et al.
Music: 'Tallis 's Canon' by Thomas Tallis (c.1505-85)*

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Christ was revealed in flesh, proclaimed among the nations
and believed in throughout the world.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Matthew 5: 21-37

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.

'You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgement." But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool", you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny.

'You have heard that it was said, "You shall not commit adultery." But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

'It was also said, "Whoever divorces his wife, let him give her a certificate of divorce." But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

'Again, you have heard that it was said to those of ancient times, "You shall not swear falsely, but carry out the vows you have made to the Lord." But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be "Yes, Yes" or "No, No"; anything more than this comes from the evil one.

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Nick Mercer

Vicar General to the London College of Bishops

Silence is kept.

THE CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost**

of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer **Lord, graciously hear us.**

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

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

Amen.

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

We are the body of Christ. By the one Spirit we were all baptised into one body. Let us then pursue all that makes for peace and builds up our common life.

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

The Deacon says:

Let us offer one another a sign of peace.

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

The Liturgy of the Sacrament

THE OFFERTORY

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

THE COLLECTION HYMN (340 tune: 475)

**Beyond all mortal praise
God's Name be ever blest,
unsearchable his ways,
his glory manifest;
from his high throne
in power and might
by wisdom's light
he rules alone.**

Our times are in his hand
to whom all flesh is grass,
while as their Maker planned
the changing seasons pass.
He orders all:
before his eyes
earth's empires rise,
her kingdoms fall.

He gives to humankind,
dividing as he will,
all powers of heart and mind,
of spirit, strength and skill:
Nor dark nor night
but must lay bare
its secretes, where
he dwells in light.

To God the only Lord,
our fathers' God, be praise;
his holy Name adored
through everlasting days.
His mercies trace
in answered prayer,
in love and care,
and gifts of grace.

Text: Timothy Dudley Smith (b.1926)

Tune: 'Darwall's 148th' by John Darwall (1731-89)

THE OFFERTORY ANTHEM

As the apple trees among the trees of the wood,
so is my beloved, among the sons.
I sat down under his shadow with great delight
and his fruit was sweet to my taste.
My beloved spake and said unto me:
Rise up my love, my fair one, and come away.
As the apple tree among the trees of the wood,
so is my beloved among the sons.

*Words: from the Song of Songs
Music: Robert Walker (contemp).*

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

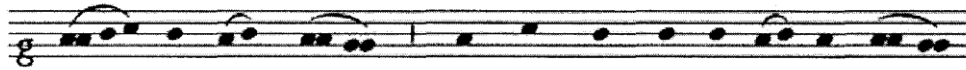
THE EUCHARISTIC PRAYER

The Celebrant sings:

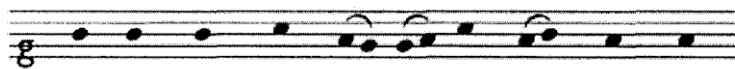
All respond:



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



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



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



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

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

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

Music: Collegium Regale – Herbert Howells (1892-1983)

The prayer continues:

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

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

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

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

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

The celebrant sings:

Let us proclaim the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

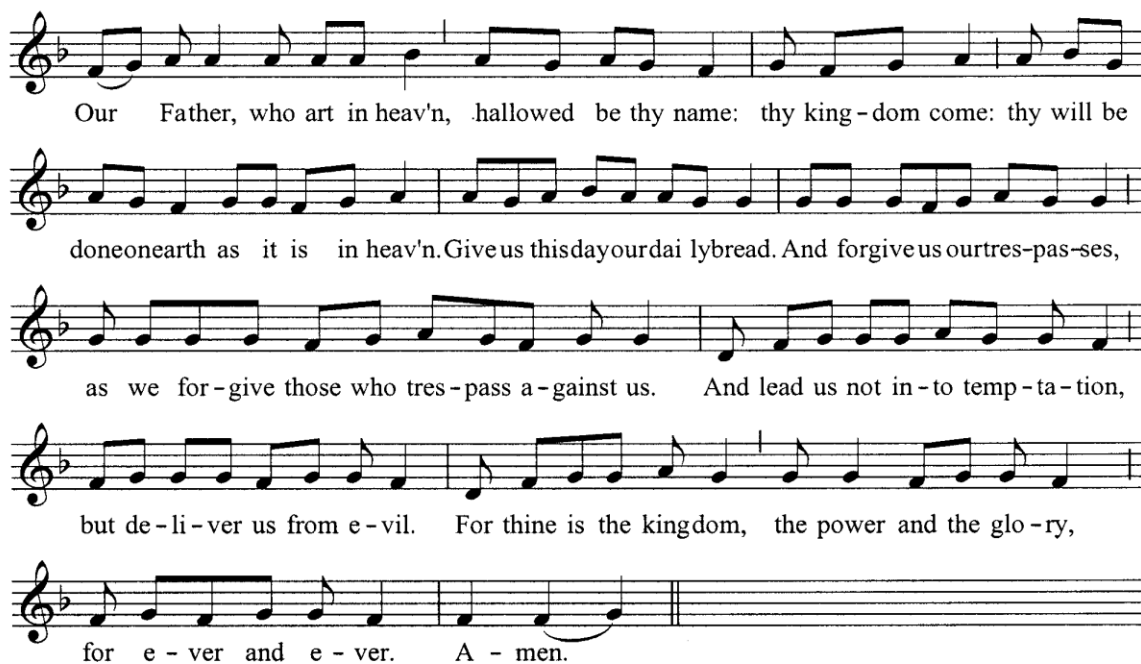
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end.
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses, as we for-give those who tres-pass a- gainst us. And lead us not in-to temp-ta-tion, but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry, for e-ver and e-ver. A-men.

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

We break this bread to share in the body of Christ.

**Though we are many, we are one body,
because we all share in one bread.**

THE GIVING OF HOLY COMMUNION

By way of invitation to receive the Sacrament the Celebrant says:

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou shouldst come under my roof,
but speak the word only and my soul shall be healed.**

The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.

All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

AGNUS DEI

The choir sings:

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 peace.

Music: Collegium Regale – Herbert Howells (1892-1983)

COMMUNION ANTHEM

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus, et in ipso jucundemur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.

*Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be pleased in Him.
Let us fear, and let us love the living God.
And may we love each other with a sincere heart.*

*Words: Gradual for Maundy Thursday
Music: Maurice Durufle (1902-1986)*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Go before us, O Lord, in all our doings
with thy most gracious favour,
and further us with thy continual help,
that in all our works
begun, continued and ended in thee,
we may glorify thy holy name,
and finally by thy mercy obtain everlasting life;
through Jesus Christ our Lord.

Amen.

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

THE CONCLUDING HYMN (394)

**Let all the world in every corner sing, my God and King!
The heavens are not too high, His praise may thither fly,
The earth is not too low, His praises there may grow.
Let all the world in every corner sing, my God and King!**

**Let all the world in every corner sing, my God and King!
The church with psalms must shout, no door can keep them out;
But, above all, the heart must bear the longest part.
Let all the world in every corner sing, my God and King!**

Words: George Herbert (1593-1632)

Music: 'Luckington' by Basil Harwood (1859-1949)

All remain standing.

The Concluding Rite

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

The Deacon says:

Go in the peace of Christ.

Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

Herbert Howells (1892-1983) - Rhapsody No 3 (Op 17/3)

NOTES ON THE READINGS

Ecclesiasticus 15: 15-end

Sirach is also known as Sira and Ecclesiasticus, probably meaning church book, an indication that it was used by the early Christian community. It is in the Apocrypha of the New Revised Standard Version of the Bible, and is considered deuterocanonical by Roman Catholics. Adherents to Judaism excluded it from the Bible, as did the Protestant Reformers. We know (from 50:27) that Jesus ben Sira, a native of Jerusalem, wrote it. Ben Sira ran a school in biblical studies for young Jewish men. Written about 180 BC, it is faithful to the author's Jewish heritage and tradition and makes use of ideas from other cultures where they are compatible with his heritage.

Two verses in the Old Testament seem to imply that God causes a person to sin at times: God "hardened Pharaoh's heart" in Exodus 11:10 and in 2 Samuel 24:1 God "incited David" to count how many subjects he has – out of pride. But Sirach disagrees: in no way can God be held responsible for human sinfulness (vv. 11-12). God not only hates sin but he even preserves the godly person from committing it (v. 13). In v. 14, he says that God "left them in the power of their own free choice". (A scholar says that inclination is a better translation.) One can incline: towards godliness ("life", v. 17) by obeying the Law (v. 15) or towards ungodliness ("death", v. 17) by refusing to obey.

God does allow us to go our own way, but he is always there to help us follow his ways. Only with his love can we attain eternal life. "Fire and water" (v. 16) are opposite extremes, and don't mix. There are two choices; they are mutually exclusive. Then vv. 18-20: even though God is omniscient (he knows all that we think and do), he does not cause people to sin.

Psalm 119: 1-8

This is the first stanza (of 22, one for each successive letter of the Hebrew alphabet) of the longest psalm. Each of the verses of this stanza begins with aleph, the first letter. The whole psalm is in praise of the Law (the expression of God's covenant with humankind in the Old Testament) and of keeping it. The emphasis is on the love and desire for the word of God in Israel's law, rather than being burdened with it. The psalm begins with a prayer for help in observing the Law. To be "happy" (vv. 1-2) is to be blessed by God. As in other stanzas, various words are used for "law"; here they are "precepts", "statutes" "commandments", and "ordinances". The psalmist seeks to avoid sin, and to live in God's ways.

1 Corinthians 3: 1-9

In Chapter 1, Paul says that he has learnt that there are divisions in the church at Corinth, that some adhere to particular leaders of the community rather than to

Christ. The faith only makes sense to those who understand it spiritually, so he addresses them not as “spiritual people” (v. 1) but as neophytes (“infants”). He has been criticized for oversimplifying the good news, but their “jealousy and quarrelling” (v. 3) demonstrate that they are still only earthly minded, are still behaving according to human standards (“inclinations”). It is natural to be attached to the person who welcomed you into the church, but you need to recognize that they are all “servants” (v. 5) of Christ. Each has a distinct function in bringing you to faith. Paul founded the church at Corinth (“planted”, v. 6); Apollos nurtured faith (“watered”) in the community; but it is God who causes spirituality and faith to grow. He and Apollos have the same objective (v. 8). Perhaps the rewards (“wages”) are in seeing the church grow; perhaps they are in heaven. Paul and Apollos are co-workers. In the following verses, Paul expands on the church as “God’s building” (v. 9).

Matthew 5: 21-37

Jesus has made clear that his mission is not to do away with (“abolish”) the Old Testament; rather he fleshes out its meaning fully (“fulfill”, v. 17). He speaks particularly about Mosaic law; it will remain in force until he comes again at the end of time (v. 18). In v. 19, he seems to soften his tone: whether or not one keeps and teaches every one of the 613 laws, one will be admitted to the Kingdom. The scribes and Pharisees kept all the laws scrupulously. Now he explains how their adherence to the Law is insufficient. Each of Jesus’ expansions of the Law begins with “[You have heard that] it was said” (vv. 21, 27, 31, 33, 38, 43). He then quotes a law. “Ancient times” refers to the days of Moses. The Ten Commandments forbid the act of murder (v. 21). Jesus extends this law to include propensities to kill: nursing anger, calling someone good for nothing (as the Greek says) or a “fool” (v. 22). Vv. 23-24 say that reconciliation take priority even over worship, to a Jew the most sacred act. Vv. 25-26 may be a parable: the Kingdom of God is at hand; seek reconciliation “quickly” lest God, the judge, finds against you. Jesus offers forgiveness. Vv. 27-28, give another example. Avoiding adultery is not enough; even for a man to “look at a woman with a lustful eye” (Revised English Bible) is unacceptable. God expects purity of thought and desire as well as of action. Vv. 29-30, which look extreme, they are meant figuratively, not literally. Jesus advises that one discard, promptly and decisively, anything in one’s life that tempts one to turn away from God. Divorcing a wife was easy for a man in Palestine: in some circles, he could simply write her a “certificate of divorce” (v. 31) without cause. Jesus’ point here is that marriage is indissoluble, lifelong. He probably thinks of Genesis 2:24: in marriage, God makes man and wife “one flesh”. He makes one exception: “on the ground of unchastity” (v. 32). The Greek word means unlawful sexual behaviour, including adultery. He forbids remarriage because the first marriage still exists. This extension of the Law was not onerous for first-century Christians, for they expected the world to end soon, and they could live separately from their spouses. Then vv. 33-37: one swore an oath to guarantee that what one said on a particular occasion was the truth. We still do it in court appearances today. Isaiah 66:1 refers to “earth” (v. 35) as God’s “footstool”; “Jerusalem” is God’s city (“... of the great King”). They are part of his realm. To “swear by your head” (v. 36) is to swear by oneself. Jesus says one should always tell only the truth. When one does, there is no need for swearing[-in]. A truthful person is consistent in what he says. Inconsistency is a sign that one has turned against God (v. 37). Perhaps Jesus

actually said something like James 5:12: "let your 'Yes' be yes and your 'No' be no".

NOTES ON THE MUSIC

Collegium Regale - Herbert Howells (17 October 1892 – 23 February 1983)

The early musical education of Herbert Howells took place at the Cathedral in Gloucester under the careful eye of Herbert Brewer. Later, Howells was to study in London at the Royal College of Music where he was during a golden age of that institution, Stanford, Parry and Charles Wood all had a hand in forming Howells musical ear. Later, Howells joined the staff at the college and remained there for a significant time. During the second of the World Wars, Howells took the post of acting Organist at St John's, Cambridge, where one clergyman friend of this writer was studying at the time. He recalls the devastating effect the death of Herbert's son, Michael, had on the composer which never really left him. It prompted him to write the ever beautiful tune Michael for the hymn All my hope on God is founded. The Collegium Regale is a complete set of music for the round of services. It was originally written for King's College, Cambridge in 1944/5. To be fair, it is not a trivial work.

As the Apple Tree - Robert Walker

Robert Walker, on his own website, claims his first piano teacher hit his knuckles with a ruler. My piano teacher never did this, maybe that is why Walker is a successful musician and composer and I am not! Robert Walker was born in Northampton and was introduced to church music at St Matthew's Church in that town. He later became Organ Scholar at Jesus College, Cambridge. After a number of years working in the UK, Walker went to live in a house which he built on the island of Bali where he grew bananas and played the jegogan, a sort of over-sized glockenspiel; Years ago I played one, they are great fun. From there he moved to Thailand, but finding Bangkok not to his liking he settled back in England, where he resides to this day.

As the Apple Tree, the text coming from the book Song of Solomon, was written in 1985 for a family wedding and was first performed in Weston Favell Parish Church. Walker's mantra seems to be Gustav Holst's maxim 'Never compose anything unless not composing it becomes a positive nuisance to you'. Wise words indeed!

Ubi caritas – Maurice Durufle (11 January 1902 – 16 June 1986)

Maurice Durufle was a renowned organist and composer based for most of his working life in Paris. He was privately tutored under Charles Tournemire, himself the titular at Ste Clotilde, the wonderful Basilica in the 6th arrondissement of Paris. Durufle assisted Tournemire at Ste Clotilde and Louis Vierne at Notre-Dame, but finally won his own position at the tender age of 27 at Ste Etienne-du-Mont where he remained titular for the rest of his life. In 1953 he married his assistant, Marie-Madeleine and the pair became a popular organ-duo. Durufle suffered severe injuries in a car accident in 1975 and had to stop performing, his wife carried out his duties at the church.

As a composer Durufle was highly self-critical. His seemingly few works were the constant source of re-editing and consequently various editions are quite different from each other. Durufle's setting of *Ubi caritas et amor*, the text has long been used by the Church as one of the antiphons for Maundy Thursday, is from *Quatre motets sur des thèmes grégoriens*. It is a completely beautiful work, not terribly long but with the most gorgeous use of plainchant and some sumptuous harmony, especially in the final amen.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

The Music & Musicians of St Paul's Knightsbridge

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Director (Stephen Farr) and Assistant Director of Music (Christian Wilson). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

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

THE BERKELEY

KNIGHTSBRIDGE LONDON

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.stpaulsknightsbridge.org