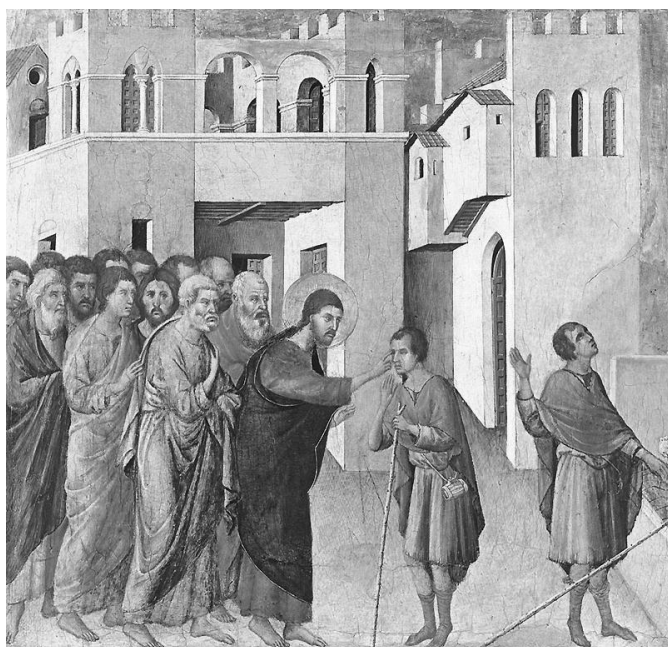




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Fourth Sunday of Lent

3rd April 2011 at 11 a.m.

Comment [SRhE1]: date of service

Welcome to St Paul's Knightsbridge. 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

scheme.

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'



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

*Cover image:
'Healing of the Blind Man'
Duccio di Buoninsegna (c. 1255-1260 – c. 1318-1319)*

ORDER OF SERVICE

THE INTRODUCTORY RITE

At 11 o'clock, a bell is rung. All stand.

The Servers and Sacred Ministers enter from the west doors.

The Choir sings:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Music: Communion Service in F, Harold Darke (1888-1976)

THE GREETING & THE ACT OF PENITENCE

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.

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you all
and with thy spirit.

Brothers and sisters in Christ: during this holy season of Lent, the Church invites us, by prayer, penitence and self-possession, to grow in holiness and to be reminded of the infinite love and mercy of God. We, who are created in his image, have marred the divinity that is within us, and yet in Christ we are assured of eternal life and are made one with him.

Let us now keep silence, calling to mind our sins and giving thanks for the infinite mercy of God.

All kneel.

Silence is kept.

Water is presented to the Celebrant, who blesses it, saying:

Almighty God,
your gift of water brings life and freshness to the earth,
and your water in baptism gives to us the gift of salvation.
Bless this water and grant that it may be for us
a sign of the living spring of life
which you alone renew within us
to wash away our sin
and fill us with your Spirit.
Amen.

The Celebrant sprinkles the congregation with water.

The Choir sings:

Thou shalt purge me, O Lord, with hyssop, and I shall be clean;
thou shalt wash me and I shall be whiter than snow.

Have mercy upon me, O God, after thy great goodness.

Glory be to the Father, and to the Son, and to the Holy Ghost,
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

*'Asperges me'; Psalm 51. 1 & 8
Music: plainsong; Mode vii*

The Celebrant then pronounces the absolution, saying:

May the Father of all mercies
cleanse us from our sins,
and restore us in his image
to the praise and glory of his name,
through Jesus Christ, our Lord.

Amen.

All stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

O Lord, we beseech thee,
absolve thy people from their offences,
that through thy bountiful goodness
we may all be delivered from the bands of those sins
which by our frailty we have committed;
grant this, O heavenly Father,
for Jesus Christ's sake, our blessed Lord and Saviour,
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

The First book of Samuel 16: 1-13

Comment [SRhE2]: reference

The Lord said to Samuel, 'How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.' Samuel said, 'How can I go? If Saul hears of it, he will kill me.' And the Lord said, 'Take a heifer with you, and say, "I have come to sacrifice to the Lord." Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.' Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, 'Do you come peaceably?' He said, 'Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.' And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, 'Surely the Lord's anointed is now before the Lord.' But the Lord said to Samuel, 'Do

not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.' Then Jesse called Abinadab, and made him pass before Samuel. He said, 'Neither has the Lord chosen this one.' Then Jesse made Shammah pass by. And he said, 'Neither has the Lord chosen this one.' Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, 'The Lord has not chosen any of these.' Samuel said to Jesse, 'Are all your sons here?' And he said, 'There remains yet the youngest, but he is keeping the sheep.' And Samuel said to Jesse, 'Send and bring him; for we will not sit down until he comes here.' He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, 'Rise and anoint him; for this is the one.' Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

At the end:

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

THE PSALMODY

The Choir sings:

The Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 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.

5 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.

6 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. Dominus regit me.

THE SECOND READING

The letter of Paul to the Ephesians 5: 8-14

Comment [SRhE3]: reference

For once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, 'Sleeper, awake! Rise from the dead, and Christ will shine on you.'
At the end:

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

All stand.

THE GRADUAL HYMN

**God of mercy, God of grace,
show the brightness of thy face.
Shine upon us, Saviour, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth's remotest end.**

**Let the people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Saviour King;
at thy feet their tributes pay,
and thy holy will obey.**

**Let the people praise thee, Lord;
earth shall then her fruits afford;
God to man his blessing give,
man to God devoted live;
all below, and all above,
one in joy, and light, and love.**

Words: H. F. Lyte (1793-1847)

Music: 'Heathlands', Henry Smart (1813-79)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:

Praise to thee, O Christ, king of eternal glory.



Praise to thee, O Christ, king of eternal glory.

Man does not live on bread alone,

but on every word that comes from the mouth of God.

Praise to thee, O Christ, king of eternal glory.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you
and with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to John.

Glory be to thee, O Lord.

As he walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see.

The neighbours and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received

Comment [SRhE4]: na
me

his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the Sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him.

Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not

blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains.

John 9: 1-41

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

THE SERMON
Fr Alan Gyle, Vicar

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.**

All remain standing.

THE PRAYERS OF INTERCESSION

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

All kneel and keep silence.

To the words, *Lord, hear us*; we respond, **Lord, graciously hear us.**

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 Liturgy of the Sacrament

THE PEACE

The Celebrant introduces the Peace.
Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

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

Let us offer one another a sign of peace.
All exchange the Peace by shaking hands with those standing close by.

THE OFFERTORY

The gifts of the people are carried to the altar and presented.

*A collection is taken to support our work, ministry and charitable giving.
Please use the Gift Aid envelopes provided, remembering to fill in all the details.*

The altar is prepared and the gifts of bread and wine, the altar, the sanctuary party and the Choir are censed.

THE COLLECTION HYMN

**Blessed Jesu, Mary's son,
for mankind to earth thou camest,
but the saving battle won,
now at God's right hand thou reignest:
on thy people pour thy blessing,
gathered here, thy name confessing.**

**By this sacramental sign,
token of thy bitter passion,
through these gifts of bread and wine
thine own image in us fashion:
by this food thy grace doth send us
from all ills of soul defend us.**

**In this mystery of grace
which we celebrate before thee,
come, O Saviour, show thy face
to the faithful, who adore thee:
all our sins by thee forgiven,
grant us here the joys of heaven.**

Words: G. B Timms (1910-1997)

Music: 'Liebster Jesu' ('Dessau') J. R Ahle (1625-73)

All sit. When the Thurifer approaches through the gates, all stand to be censed.

THE OFFERTORY ANTHEM

Ach, arme Welt

Johannes Brahms (1833-1897)

Ach, arme Welt, du trügest mich
Ja, das bekenn ich eigentlich,
Und kann dich doch nicht meiden.

Du falsche Welt, du bist nicht wahr,
Dein Schein vergeht, das weiss ich zwar,
Met Weh und großem Leiden.

Dein Ehr, dein Gut, du armer Welt,
Im Tod, in rechten Nöten fehlt,
Dein Schatz ist eitel falsches Geld,
Dess hielf mir, Herr, zum Frieden.

*Ah, poor world, you deceive me -
yes, in fact I confess it -
and I cannot yet avoid you.*

*You false world, you are not real.
Your glint fades, I know it indeed,
with woe and great suffering.*

*Your honour and your goodness, you poor world,
fail in death and times of true need;
your treasure is vain, false money...
Help me, Lord, to come to peace with this.*

After being censed, remain standing for the Eucharistic Prayer.

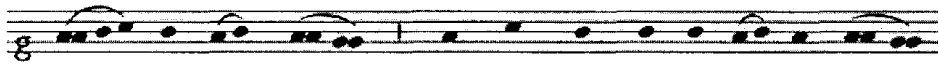
THE EUCHARISTIC PRAYER

The Celebrant sings:

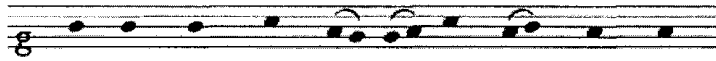
All respond:



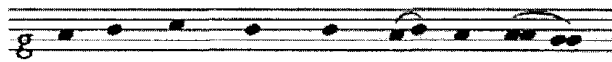
The Lord be with you *R.* **and with thy spi-rit.**



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.

And now we give thee thanks
because thou dost give us the spirit of discipline,
that we may triumph over evil and grow in grace,
as we prepare to celebrate the paschal mystery
with mind and heart renewed.

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.

The prayer continues:

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

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:
Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

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

Let us proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ 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.

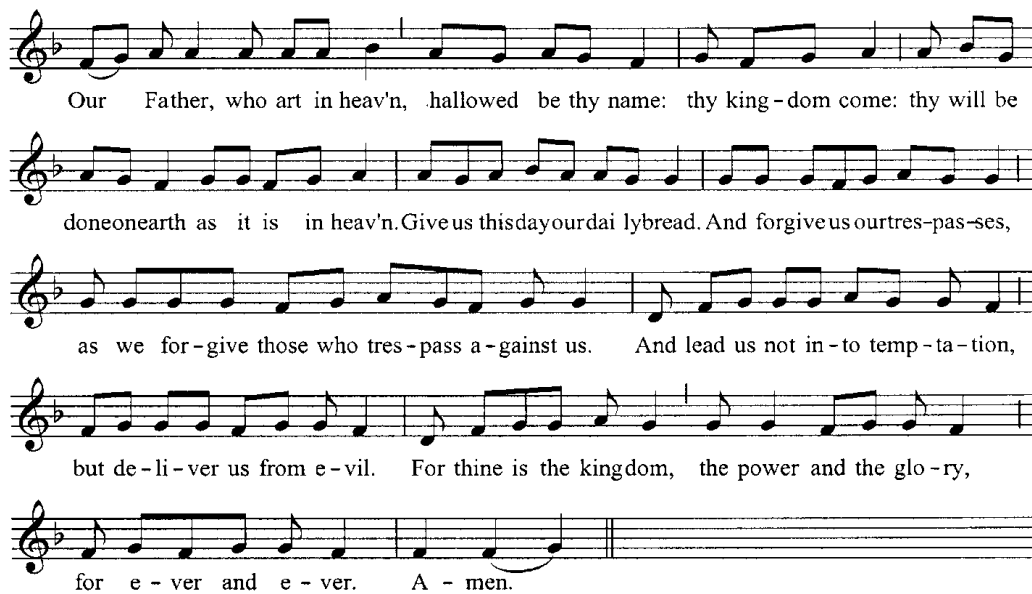
All sing, boldly: Amen.

All kneel. A short period of silence is kept.

THE LORD'S PRAYER

The Celebrant sings:

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



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 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 Communion, followed by the people, beginning with those seated at the front of the Nave. Please leave space in the Chancel for the Choir to be able to see the Director of Music.

All who normally do so in their own Church are invited to receive the Sacraments.

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 thy peace.

Music: Communion Service in F, Harold Darke (1888-1976)

THE COMMUNION ANTHEM

The Lord is my shepherd

Herbert Howells (1892-1983)

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

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer:

Let us pray.

Lord God,
whose blessed Son our Saviour
gave his back to the smiters
and hid not his face from shame:
give us grace to endure the sufferings of this present time
with sure confidence in the glory that shall be revealed;
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.**

DISTRIBUTION OF POSIES

THE CONCLUDING HYMN

Shall we not love thee, Mother dear,
whom Jesus loves so well?
And to his glory year by year
thy joy and honour tell?

Bound with the curse of sin and shame
we helpless sinners lay,
until in tender love he came
to bear the curse away.

O wondrous depth of grace divine
that he should bend so low!
And, Mary, O what joy 'twas thine
in his dear love to know!

Joy to be Mother of the Lord,
and thine the truer bliss,
in every thought and deed and word
to be for ever his.

And as he loves thee, Mother dear,
we too will love thee well;
and to his glory year by year
thy joy and honour tell.

Words: Henry Williams Baker (1821-77)

Music: 'St Anne', attrib. William Croft (1678-1727)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you **and with thy spirit.**

Christ give you grace to grow in holiness
to deny yourselves, take up your cross and follow him;
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 Servers and Sacred Ministers depart.

THE ORGAN VOLUNTARY

Prelude and Fugue, from '24 Preludes and Fugues', Op 87
(arr. C. Wilson) *Dmitri Shostakovich (1906-1975)*

NOTES ON THE READINGS

The First book of Samuel 16: 1-13

After his anointing by Samuel, David is mentioned as a lyre-player at the court of King Saul, ruler of an area north and east of Jerusalem (then called Jebus). David left his court to become a warlord to the south, in the Bethlehem area. Saul has enjoyed God's favour, but has lost it by disobeying the prophet Samuel's instructions. God now orders Samuel, his agent, to anoint a new king, a son of "Jesse". Samuel's route to Bethlehem is through Saul's territory, so he asks God how he is to make the trip (v. 2). God tells him to say that he comes to "sacrifice to the Lord": this is part of his purpose. "Eliab" (v. 6) is Jesse's eldest son. Surely a tall first-born is God's choice for king (vv. 6-7). But God's choice is not humankind's choice. (Jesse's second and third sons are "Abinadab", v. 8, and "Shammah", v. 9). David's complexion is "ruddy" (v. 12); he is God's choice. When Samuel anoints him (with olive oil), the "spirit of the Lord" (v. 13) comes upon him. His brothers are witnesses. Samuel returns to "Ramah", his seat of judgement. Saul persecutes David relentlessly but upon Saul's death in battle, David unifies the north and the south and ascends to the throne.

Psalm 23

In the ancient Near East, the king was seen as shepherd (vv. 1-4) and as host (vv. 5-6). God faithfully provides for his sheep, and constantly cares for them. He revives our very lives ("soul", v. 3), and guides us in godly ways ("right paths"). Even when beset by evil ("darkest valley", v. 4), we have nothing to fear. God's "rod" (a defence against wolves and lions) protects us; his "staff" (v. 4, for rescuing sheep from thickets) guides us. The feast (v. 5) is even more impressive, for it is in the presence of his foes. Kings were plenteously anointed with oil (a symbol of power and dedication to a holy purpose.) May God's "goodness and mercy" (v. 6, steadfast love) follow (or pursue) him (as do his enemies) throughout his life. He will continue to worship ("dwell ...") in the Temple as long as he lives.

Ephesians 5: 8-14

The author has exhorted his readers to conduct themselves ethically as befits those who have adopted the way of Christ. Having "put away your former way of life" (4:22) and being clothed with the new self (4:24) when they were "marked with a seal" (4:30) in baptism, they are now to lead moral lives for, being members of a body in which the Holy Spirit dwells, an offence against a member is an offence against God. They are to "share with the needy" (4:28), emphasize the good in

others (4:29) and imitate "God" (5:1) and Christ. They must obey God (5:6). Now, in terminology also found at Qumran and in Matthew, the author contrasts unbelievers (who live in "darkness", 5:8, and disobey God) with those who are in "light" (5:8), "in the Lord". Christians should "expose" (5:11) deviations from God's ways. Evil deeds are known to God (5:13). 5:14b may be a quote from an early baptismal hymn. Seek the "light", what God would have you do (5:10).

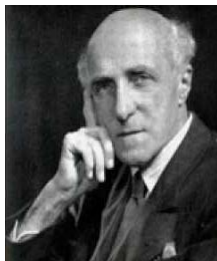
John 9: 1-41

Perhaps Jesus encounters the blind man in the precincts of the Temple, where beggars habitually gathered. Illness and physical disability were attributed to sin: in this case, either of the man (prenatally) or of "his parents" (v. 2). Jesus dismisses the link between sin and illness, at least in this case; rather he says that this man's impairment provides him with opportunities to do (and show) the works of God. Jesus and his followers ("we", v. 4) must do his mission while they can. A time is coming (from his crucifixion to his resurrection) when he, "the light of the world" (v. 5) will not be in the world, so he will be unable to "work" (v. 4, and the disciples will desert him). Jesus takes earth (the substance from which human, Adam, was made), makes a "mud" (v. 6) poultice, and applies it to the man's eyes. If he has trust enough to go to the "pool" (v. 7) and wash it off, he will have sight. He does; thus Jesus completes one of "God's works" (v. 3). John draws attention to "Siloam" (v. 7) as meaning "Sent", thereby alluding to Jesus as sent for the salvation of humankind – so washing symbolizes baptism.

Despite the man's claim to be the one who was a beggar, those who know him are divided: some say "it is he" (v. 9) but others doubt: he only looks like the beggar. In vv. 10-22, the man confirms his cure as genuine. The Pharisees consider making mud on the sabbath as breaking the Law (v. 14) so they examine the man. They too are divided (v. 16): between those who say Jesus can't be from God (for he breaks the Law) and those who wonder how a sabbath-breaker can perform miracles (which only one approved by God can do). So they question the man further, hoping that the dilemma can be resolved by discrediting the cure (v. 17). They ask: What do you say about his opening of your eyes? He insists that Jesus' power is from God ("a prophet"). The man's parents swear that their son was blind from birth but say no more, for fear of being cast out of the community (vv. 18-23). The Pharisees invite the man to confess that he has deceived them in claiming to be cured (v. 24). ("Give glory to God" is an Old Testament formula inviting confession.) The man boldly asserts the fact of the cure and adds, ironically: if you listen to my story you may admit that Jesus is right! (v. 27) They question Jesus' authority: "we know" (v. 29) that the Law is from God, but Jesus is an upstart! The man ridicules their expert opinion (v. 30). God only listens to sinners who are penitent (v. 31). Jesus must be "from God" (v. 33) for no one has ever before performed such a cure (v. 32). For trying to teach the Pharisees a lesson, the man is evicted from the synagogue ("drove him out", v. 34). Jesus invites him to express his faith shown by his conduct (vv. 35-38). He says he took on human form for two purposes: to give understanding, sight, of ultimate reality, and to punish those who think they "see" (v. 39) but don't. The Pharisees are incredulous (v. 40). Jesus says: if you were ignorant of God's ways ("blind", v. 41) you would be considered sinless, but you make the unfounded assumption that you do "see", so you are liable to be punished.

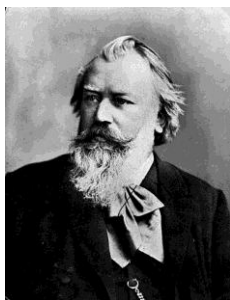
NOTES ON THE MUSIC

Communion Service in F *Harold Darke (1888-1976)*



Harold Edwin Darke received his formal training at the Royal College of Music, where he studied composition with Charles Villiers Stanford, and at Oxford. He had a world-wide reputation as one of the finest organists of his era. He held positions at Emmanuel Church, West Hampstead and subsequently at St. James, Paddington. During his fifty years as organist at St. Michael's, Cornhill, his weekly recitals, which included the entire organ works of Bach, made him a city institution. In 1919 he founded the Saint Michael's Singers and remained its conductor until 1966. In his choral festivals he presented not only established masterworks, but championed the music of little-known contemporary composers such as Vaughan Williams and Charles Hubert Parry. Darke's numerous compositions mostly, but by no means exclusively, for choir and for organ, are generally serious and reflective in character. However, there is passage in the Gloria from this Communion Service which sounds like *Auld Lang Syne*, an irresistible choice should New Year's Eve fall on a Sunday. But it is not New Year's Eve and, besides, we're in Lent, so no Glorias.

Ach, Arme Welt *Johannes Brahms 1833 – 1897*



Brahms was undoubtedly one of the most influential composers of the 19th Century. From humble origins, having been taught by his father, his ambitions were encouraged by Liszt and Schumann. It took him 20 years to write his first symphony, but thereafter, his reputation was assured. His music was considered conservative by many of his contemporaries, but few other composers have managed to express such deep emotions with the same eloquence. He was a firm and long standing friend of Robert Schumann, who declared him the successor to Beethoven, and who spent much of his time residing in a lunatic asylum. Upon the death of Schumann, Brahms continued to befriend Clara, Robert's wife, even moving into the flat above hers. They were prolific letter writers to each other, and whilst nothing has ever been proved as to whether they were lovers, they certainly destroyed each other's written word. *Ach, Arme Welt* is a short 3 verse motet, entirely homophonic in texture; it allows the listener to hear every word. It was published in 1890.

The Lord is my shepherd *Herbert Howells (1892-1983)*



Herbert Howells was born in Lydney, Gloucester in 1892 the sixth child of a plumber. At the age of eighteen he became a pupil of Herbert Brewer, Organist of Gloucester Cathedral and made friends with another pupil, Welsh Wunderkind Ivor Novello, the composer of *We'll Gather Lilacs* (who was later to gather a prison sentence for fiddling his petrol coupons). At Novello's suggestion he applied for, and won, a scholarship to the Royal College of Music and studied under Stanford, Walter Parratt, Charles Wood and Hubert Parry. In 1920, after ill-health forced him to relinquish his position as sub-organist of Salisbury Cathedral, Howells returned to the RCM to teach composition, an

occupation which was to interest him until the end of his life. Howells also taught at St Paul's Girls' School, Hammersmith, and, in 1950, was appointed King Edward VII Professor of Music at the University of London. The death of Howells' nine-year-old son, Michael, from polio (or meningitis; accounts vary) in 1935, unleashed a period of creativity in the composer's life. Though not an orthodox Christian, he was increasingly identified with the composition of religious music, most notably the *Hymnus Paradisi* for chorus and orchestra, composed after his son's death but not released for performance until 1950. It incorporates passages from the earlier unaccompanied *Requiem*, begun before Michael's death but not published until 1981, with a dedication to his memory. This private account of grief remained in his desk drawer for forty years before he submitted it for publication, and the anthem this morning comes from it.

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

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