



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Fifth Sunday of Lent

10th 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:
The raising of Lazarus
John Reilly (1928-2010)*

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: Mass for Five Voices – William Byrd (1540-1623)

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:

Most merciful God,
who by the death and resurrection of thy Son Jesus Christ
hast delivered and saved the world:
grant that by faith in him who suffered on the Cross
we may triumph in the power of his victory;
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

The Book of the Prophet Ezekiel (37: 1-14)

Comment [SRhE2]: reference

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all round them; there were very many lying in the valley, and they were very dry. He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' Then he said to me, 'Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.'

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, 'Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe

upon these slain, that they may live.' I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.'

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

- 1 Out of the deep have I called unto thee, O Lord :
Lord, hear my voice.
- 2 O let thine ears consider well :
the voice of my complaint.
- 3 If thou, Lord, wilt be extreme to mark what is done amiss :
O Lord, who may abide it?
- 4 For there is mercy with thee :
therefore shalt thou be feared.
- 5 I look for the Lord; my soul doth wait for him :
in his word is my trust.
- 6 My soul fleeth unto the Lord :
before the morning watch, I say, before the morning watch.
- 7 O Israel, trust in the Lord, for with the Lord there is mercy :
and with him is plenteous redemption.
- 8 And he shall redeem Israel :
from all his sins.

Psalm 130. De profundis

THE SECOND READING

The letter of Paul to the Romans (8: 6-11)

Comment [SRhE3]: reference

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law — indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Thou art the Way: by thee alone
from sin and death we flee;
and he who would the Father seek,
must seek him, Lord, by thee.**

**Thou art the Truth: thy word alone
true wisdom can impart;
thou only canst inform the mind
and purify the heart.**

**Thou art the Life: the rending tomb
proclaims thy conquering arm;
and those who put their trust in thee
nor death nor hell shall harm.**

**Thou art the Way, the Truth, the Life:
grant us that Way to know,
that Truth to keep, that Life to win,
whose joys eternal flow.**

Words: George Doane (1799-1859)

Music: 'St James', Raphael Courteville (d. 1772)

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.

Comment [SRhE4]: name

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them

plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died."

When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a

loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

John 11: 1-45

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

THE SERMON

*Fr Andrew Sloane,
Rector of St Paul's K Street, Washington DC*

Silence is kept.

THE CREEED

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 BANNES OF MARRIAGE & NOTICES

T H E P E A C E

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.

T H E O F F E R T O R Y

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.

T H E C O L L E C T I O N H Y M N

**Praise to the Holiest in the height,
and in the depth be praise;
in all his words most wonderful,
most sure in all his ways!**

**O loving wisdom of our God!
When all was sin and shame,
a second Adam to the fight
and to the rescue came.**

**O generous love! that he who smote
in man for man the foe,
the double agony in Man
for man should undergo.**

**And in the garden secretly,
and on the cross on high,
should teach his brethren, and inspire
to suffer and to die.**

**Praise to the Holiest in the height,
and in the depth be praise;
in all his words most wonderful,
most sure in all his ways!**

Words: John Henry Newman (1801-90)

Music: 'Chorus Angelorum', Arthur Somervell (1863-1937)

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

THE OFFERTORY ANTHEM

Jehova, quam multi sunt hostes mei

Henry Purcell (1659-95)

Jehova, quam multi sunt hostes mei.
Quam multi insurgunt contra me.
Quam multi dicunt de anima mea,
Non est ulla salus isti in Deo plane.
At tu, Jehova, clypeus es circa me;
Gloria mea, et extollens caput meum.
Voce mea ad Jehovam clamanti,
Respondit mihi e monte sanctitatis suae
maximae.
Ego cubui et dormivi; ego expergefeci me;
Quia Jehova sustentat me.
Non timebo a myriadibus populi,
Quas circum disposerint metatores contra
me.
Surge, surge Jehova; fac salvum me Deus mi;
Qui percussisti omnes inimicos meos
maxillam,
Dentes improborum confregisti.
Jehova est salus: super populum tuum,
Sit benedictio tua maxime.

Lord, how are they increased that trouble me.
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God.
But thou, O Lord, art a shield for me;
My glory, and the lifter up of my head.
I cried unto the Lord with my voice,
And he heard me out of his holy hill.

I laid me down and slept; I awaked;
For the Lord sustained me.
I will not be afraid of ten thousands of people
That have set themselves against me round
about.
Arise, O Lord; save me, O my God:
For thou hast smitten all mine enemies upon
the cheek-bone;
Thou hast broken the teeth of the ungodly.
Salvation belongeth unto the Lord:
Thy blessing is upon thy people.

Words: A paraphrase of Psalm 3

After being censed, remain standing for the Eucharistic Prayer.

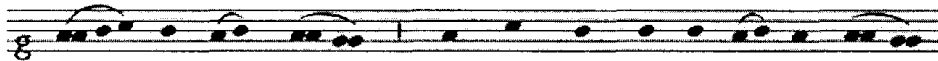
THE EUCHARISTIC PRAYER

The Celebrant sings:

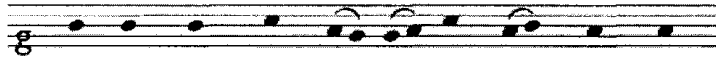
All respond:



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, for our salvation,
he was obedient even to death on the Cross.
The tree of shame was made the tree of glory;
and where life was lost, there life has been restored.

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.

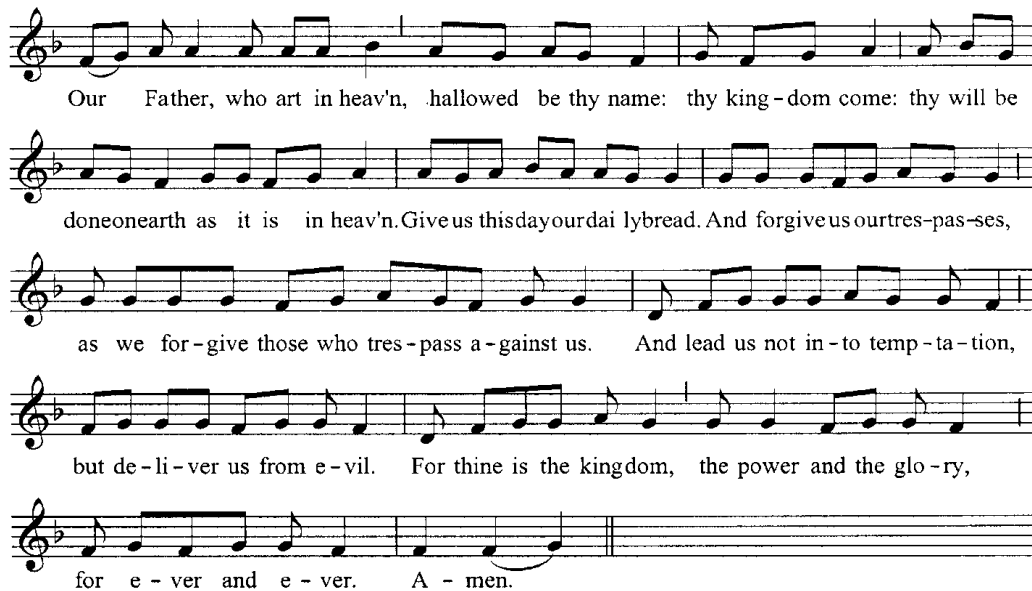
All sing, boldly: **Amen.**

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 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:

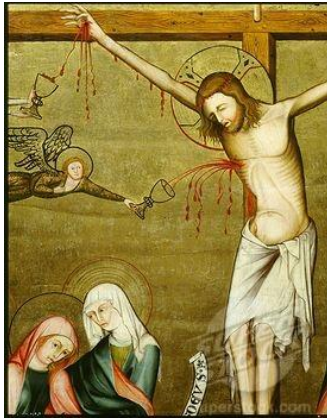
O Lamb of God, that takest away the sins of the world,
have mercy upon us.

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 thy peace.

Music: Mass for Five Voices – William Byrd (1540-1623)

THE COMMUNION ANTHEM



Ave verum corpus
William Byrd (1548-1611)

Ave, verum corpus natum
de Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
unda fluxit et sanguine:
esto nobis praegustatum,
in mortis examine.
O dulcis, o pie,
o Jesu, fili Mariae,
miserere mei. Amen.

*Hail the true body, born
of the Virgin Mary:
You who truly suffered and were sacrificed
on the cross for the sake of man.
From whose pierced flank
flowed water and blood:
Be a foretaste for us
in the trial of death.
O sweet, O merciful, O Jesus, Son of Mary.
Have mercy on me. Amen.*

*Text: 14th century, attributed variously to
Popes Innocent III, Innocent IV and Innocent VI.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer:

Let us pray.

Lord Jesus Christ,
who hast taught us
that what we do for the least of our brothers and sisters
we do also for thee:
give us the will to be the servant of others
as thou wast the servant of all,
who gavest up thy life and didst die for us,
yet livest and reignest, now and for ever.
Amen.

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

THE CONCLUDING HYMN

**The royal banners forward go,
the Cross shines forth in mystic glow;
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.**

**Fulfilled is all that David told
in true prophetic song of old,
the Universal Lord is he,
who reigns and triumphs from the tree.**

**O Cross, our one reliance, hail!
Still may thy power with us prevail
to give new virtue to the saint,
and pardon to the penitent.**

**To thee, eternal Three in One,
let homage meet by all be done:
whom by thy Cross thou dost restore,
preserve and govern evermore. Amen.**

*Words: Latin, Venantius Fortunatus (530-609) tr. J. M. Neale (1818-66)
Music: 'Gonfalon Royal' by Percy Buck (1871-1947)*

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
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
Played by Christian Wilson
Prelude and Fugue No 4 in C Sharp Minor (BWV849)
Johann Sebastian Bach (1685-1750)

NOTES ON THE READINGS

Ezekiel 37:1-14

It is likely that Ezekiel was among those deported when the Babylonians first took Jerusalem, in 598 BC. He opposed a political solution to Judah's woes, espousing instead the notion of Israel as a community faithful to God in religious observance and obedience. Vv. 1-10 are a vision, a prophecy, and vv. 11-14 the interpretation. The "valley" is probably the Tigris-Euphrates plain. The scene the "spirit" of God shows the prophet is of an arid place, perhaps the site of a battle. The bones are "very dry", long lifeless; they symbolize the exiles, who lack hope of resuscitation of the kingdom of Israel: see v. 11a. Contrasting with the dead bones are "breath" and "spirit" – both *ru'ah* in Hebrew. See especially v. 9. In vv. 12-13 the metaphor shifts to "graves". God will renew the covenant, restoring Israel – but probably spiritually rather than literally. Perhaps v. 13 led to the Jewish notion of the resurrection of all at the end of time.

Romans 8:6-11

Paul has written that, as a result of God's love shown in the liberating act of Christ's death and resurrection, we are empowered to live a new life, one of freedom from sin, from the finality of death and the Law. As experience shows, the Christian is able to live a life for God, in the Spirit. Christian life is bound up in the Spirit, and not by the desires of the flesh. Now he explains the difference between what he calls living in the Spirit and living according to the flesh: two very different mindsets (v. 6). A person whose mind "is set on the flesh" (v. 7), whose view is limited to the natural world, is at enmity with God because he is fundamentally unable to obey God's law – he lacks the power to transcend his inner conflicts, and "cannot please God" (v. 8). On the other hand, Christians are in the Spirit (v. 9) and the "Spirit ... dwells in you", i.e. the Spirit fills and motivates our lifestyle. Attachment to Christ (belief in him) is only possible in this kind of relationship: Christ and the Spirit come together. Vv. 10-11 say: if Christ (or the Spirit) is in you, though you may be a corpse because of all the wrong you have done, you are actually very much alive – because of the Spirit. If God's Spirit is in you, God will resuscitate your bodies (from being corpses) through the Spirit, in raising you to new life at the end of time.

John 11:1-45

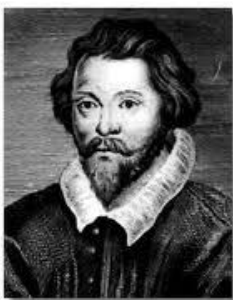
Jesus is beyond the reach of the Jewish religious authorities, across the Jordan when Martha and Mary (in "Bethany", near Jerusalem) send a message to him (v. 3): Lazarus, a follower, is ill. Jesus says that his illness is not terminal, rather it will show the "glory" (v. 4, power and authority) the Father has bestowed on the Son. We will see why Jesus delays (v. 6). He urges the disciples to return to "Judea" (v. 7) with him, but they remind him of what happened when he was last there (v. 8). Jesus replies with a parable: there is still time ("hours of daylight", v. 9) to do God's work; harm will not come to him "during the day". Those who do dark deeds will fail because I am not in them (v. 10). His words in v. 11 are ambiguous, as v. 13 explains: the disciples think that Lazarus' sleep indicates that he is getting better ("all right", v. 12), but Jesus clarifies: "Lazarus is dead" (v. 14). Note Jesus' clairvoyance. Restoring Lazarus to life will be a greater opportunity (than just

healing him) for strengthening the disciples' faith in Jesus (v. 15). Thomas shows courageous loyalty.

People thought that one's soul hovered around one's body for three days, but when Jesus arrives, Lazarus has been dead for "four days" (v. 17). (Bodies were buried on the day of death.) Per custom, many have come to "console" (v. 19) the sisters. Perhaps Martha sets out to warn Jesus of the rites while Mary receives mourners (v. 20). Martha rebukes Jesus for his tardiness but shows her confidence in his ability to heal (v. 21). She goes further: perhaps because the Father grants the Son whatever he asks, Jesus will restore life to Lazarus (v. 22). She, as many did, believed in "the resurrection [of all] on the last day" (v. 24), but this is small comfort to her now. Jesus identifies himself as he who raises believers from death ("resurrection", v. 25) and who is the principle of "life". Physical death is normal, even so life in Christ will continue, and this life cannot be taken away by the death of the body. Martha affirms her faith in Jesus in terms used earlier by Andrew, Nathanael and those present at the Feeding of the Five Thousand. Jesus and Martha are still outside Bethany. She discerns that Jesus wishes to speak to Mary. She tells Mary "privately" (v. 28) either so she can escape from the visitors or to shield Jesus from any who plot against him. The visitors see Mary leave, and follow her. Mary's words to Jesus echo Martha's. Jesus is "disturbed" (v. 33) inwardly by the crowd's attitude towards death; his humanity shows in v. 35, causing some to say that he weeps at the loss of a friend, but others criticize him: if he'd been here earlier, being a miracle-worker, he could have healed him! (v. 37). Martha warns him of the "stench" (v. 39) of the decaying corpse. Perhaps Jesus prayed at v. 33; now he publicly thanks the Father – to help the crowd understand that his power is from God, and not magic. Being bound in a burial shroud, Lazarus needs unbinding (v. 44). Many believed because of the miracle (v. 45), but others told the Pharisees about it (v. 46).

NOTES ON THE MUSIC

Mass for Five Voices/Ave verum corpus – William Byrd (1540-1623)



It was only recently established by bibliographical analysis that William Byrd's three settings of the Ordinary of the Mass—in three, four and five parts—were almost certainly published in the early 1590s, coinciding with Byrd's move from London to a Catholic enclave in Stondon Massey, Essex. The Mass for five voices, scored for treble (or soprano), alto, two tenors and bass, is thought to have been the last of the three to have been composed, probably in late 1594 or early 1595, and is, by any reckoning, a masterpiece. It is probable that Byrd composed his Latin

liturgical music for use in the domestic chapels maintained, often at considerable personal risk, by recusant Catholic families. Here they would probably have been sung by a small group of singers, perhaps one to a part. This does not of course preclude performance by a larger group, and indeed these works have been well established in the choral liturgical repertory since their rediscovery in the early years of the twentieth century.

Unlike most of the Mass-settings of the Continental polyphonists, Byrd's Masses are not based strictly on a single theme or other unifying material, but rather are freely composed. Many of the movements begin with a similar opening motif, or 'head motif', but then go their own way. The Mass for five voices represents something of a distillation of Byrd's Latin style. It is highly compact and closely argued. The practicalities of liturgical performance in Byrd's day dictated an economy of style and scale and suggested a restrained, rather than opulent, approach. The vocal texture, constantly varying in scoring, always enables the text to come across with great clarity and closely reflects, and also clarifies, its structure. For example, Byrd adjusts the scoring of each successive invocation of the Agnus Dei; first, three voices are used; then four; finally, all five.

Jehova, quam multi sunt hostes mei - Henry Purcell (1659-95)



In his short life, Henry Purcell (1659-95) was recognised as the foremost English composer of his generation, and he is now regarded as one of the country's greatest ever. Though we know only a bare outline of his life and character, he is one of the earliest major English composers to have left a substantial and varied body of autograph music manuscripts. No records survive of Purcell's early life, and the earliest evidence for his existence is to be found in three warrants issued in 1673. One appoints him assistant to John Hingeston, Keeper of the King's keyboard and wind

instruments, and the other two are to provide him with clothing and money after his voice changed and he had officially 'gone from the Chapel' (Chapel Royal), though in reality he must have continued to work and learn in the same circles. Knowing that Purcell was brought up in the Chapel Royal we can make an informed guess about his early education. He studied under Henry Cooke as a child and then under John Blow, who was to be a vital formative influence and a colleague with whom Purcell seems to have exchanged ideas throughout his life. There is no doubt that by 1676 or 1677 Purcell was writing ambitious music of his own for Westminster Abbey and the Chapel Royal. He married Frances Peters in 1680, and two years later began the second stage of his adult career when he was appointed as an organist of the Chapel Royal.

Purcell wrote in the baroque idiom of the time, heavily influenced by French and Italian styles: ornate melodies; many independent lines working simultaneously; regular rhythms, which can feel 'chugging' or 'jumpy'; and regular changes of harmony. What marked him out from his contemporaries was his adventurousness in harmony (for example, the short choral piece 'Hear my prayer O Lord' has some extraordinarily dissonant chords such as minor ninths) and his audacious compositional wizardry (for example, in one of his quartets for strings, one of the instruments plays only one note throughout a whole movement, yet the harmony feels fluid and changing).

As well as keyboard works, string pieces and sacred music for choirs, Purcell wrote 'semi-operas', such as 'The Fairy Queen': peculiarly English works of the time which are half opera and half spoken drama.

'Jehova quam multi sunt hostes' is a setting of words which paraphrase Psalm 3 and is one of only two sacred Latin motets by Purcell which, from its autograph manuscript, has been dated around 1680. It is not known why Purcell should have set a Latin Psalm text: it seems highly improbable that such a work could have been performed at the Anglican Chapel Royal. It is just possible, although unlikely, that it could have been written for the Catholic chapel of King Charles's Queen Catherine. Whatever its purpose, 'Jehova' is one of Purcell's most astonishing church works, combining progressive and conservative styles. Its declamatory solo and choral work shows Purcell at his most highly Italianate, but combines such forward-looking techniques with sections of polyphony which look back to the English masters of the late Renaissance. Harmonically the work shows Purcell at his most adventurous. Elgar is said to have enquired, when orchestrating 'Jehova', whether the score he was using contained misprints!

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

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Christian Wilson

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