



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Third Sunday before Lent
16th February 2014 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'.

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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

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

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

Music: Missa Brevis in C, K.259 – Wolfgang Amadeus Mozart (1756 – 1791)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

O almighty God, who alone canst order the unruly wills
and affections of the sinful:
grant unto thy people
that they may love the thing which thou commandest
and desire that which thou dost promise,
that so, among the sundry and manifold changes of the world,
our hearts may surely there be fixed
where true joys are to be found;
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

Deuteronomy 30: 15-end

A reading from the book of Deuteronomy

See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

At the end:

This is the word of the Lord.

Thanks be to God

THE PSALMODY

Psalms 119: 1-8

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

The Reverend 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.

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
Thou wilt keep him in perfect peace
Samuel Sebastian Wesley (1810 – 1876)

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Let my soul live, and it shall praise thee; and let thy judgments help me.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Words: from Isaiah 26:3a; Psalm 139:12; 1 John 1:5b; Psalm 119:175a; Matthew 6:13b

When the Thurifer approaches, all stand to be censed.

After being censed, all remain standing for the Eucharistic Prayer.

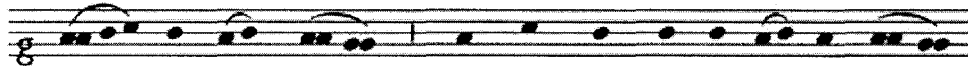
THE EUCHARISTIC PRAYER

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:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.
*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory
be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Music: Missa Brevis in C, K.259 – Wolfgang Amadeus Mozart (1756 – 1791)

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:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

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

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

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

Music: Missa Brevis in C, K.259 – Wolfgang Amadeus Mozart (1756 – 1791)

COMMUNION 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).*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Merciful Father,

who didst give thine only Son Jesus Christ

to be for us the bread of life,

that those who come to him should never hunger:

draw us to him in faith and love,

that we may eat and drink with him

at his table in the kingdom,

where he liveth and reigneth, 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 (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 Jeremy Cole

Hymne au soleil – Louis Vierne (1870 – 1937)

Deuteronomy 30:15-20

The setting is the plains of Moab, as the Israelites prepare to cross the Jordan into the Promised Land. The book states that Moses is the speaker, but the laws given in Chapters 12-28 are updated versions of those in earlier books. Times have changed since Sinai: the people were semi-nomads then; now they are farmers and shepherds. It is a time of religious revival, of new commitment to God. V. 6 puts the Law in a new light: God will “circumcise your heart” – he will work changes within the people so love becomes the driving force. Note also v. 20: “loving the Lord your God ...”. They will keep the Law because they love God.

Our reading summarizes Chapters 27-28, which tell of: the ways in which the Israelites will be blessed if they keep this expanded and updated covenant; and the consequences of failing to keep many of the laws, i.e. being excluded from the community. Then it offers a choice: keep the laws in love and obedience, or suffer the consequences of following other paths. Keeping the Law because you love God will have many benefits, including long life (“length of days”, v. 20).

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

Missa Brevis in C, K.259 – Wolfgang Amadeus Mozart (1756 – 1791)

Born into a musical family in Salzburg, Mozart was a child prodigy and was a capable pianist, violinist and composer by the time he was five. What started off as a game with his father (Leopold), Wolfgang learnt piano pieces from memory, and at a very young age he was composing little pieces – playing them to his father who wrote them down. When he was seventeen, Mozart was employed as a court musician in Salzburg, but quickly grew impatient so he travelled in search of better work – composing abundantly along the way. He composed over 600 works: including many symphonies, concertos, operas, chamber pieces and choral and sacred works. His nineteen masses tend towards a bright and joyful C major, so as the instrumentation of trumpets and drums would make a jubilant noise in the

vast acoustic like that of the Stephansdom in Vienna. His masses also include many tender arias. Written in 1776, Mozart's *Missa Brevis* in C, K.259 (known as the 'Organ Mass') is distinguished from the other 'solemn masses' by the organ solo in its *Benedictus* movement. Unlike other Mozart masses, this mass does not include aria-like passages; instead all solos are composed within the ensemble sections.

Thou wilt keep him in perfect peace – Samuel Sebastian Wesley (1810 – 1876)

The grandson of the English leader of the Methodist movement, John Wesley, and the son of the composer Samuel Wesley, Samuel Sebastian Wesley was an English composer and organist. His middle name is derived from his father's lifelong admiration for the music of Bach. After singing in the Chapel Royal choir as a boy, Samuel Sebastian was later appointed organist at Hereford, Exeter, Winchester and Gloucester Cathedrals. He was one of the most controversial characters in the nineteenth-century English music; earning a reputation for inherent stubbornness, a highly critical mind-set, and a unique pioneering spirit. All of which were character traits of the wholly new styles of church music for which he became known. Written in 1850, his mature anthem *Thou wilt keep him in perfect peace* shows the distance Wesley travelled compared to some of his earlier works. It is a model of simplicity and restraint, with a devotional close very much in the style of Gibbons or Byrd. Unashamedly Romantic, yet original in style, Wesley's music speaks with a powerful and wholly distinctive voice.

As the Apple tree – Robert Walker (b. 1939)

Robert Walker is an English writer, producer, broadcaster and composer who founded several specialist classical labels, including Phoenix Records, Trax Records and AVM Classics. He was also the editor of several musical magazines, and was also responsible for launching the flautist James Galway's career. Walker has written over one hundred works; including pieces for orchestra, voice, choir, and solo instruments, as well as transcribing some works for orchestra. *As the Apple tree* comes from the middle period of his compositional life, and is written using verses 3 and 10 from *Song of Solomon*. It has effective word-painting, for example an ascending passage for the words 'Rise up my love...'. Much of the organ writing is sustained, while the four-part voices move in parallel motion. This piece was written for his nephew's wedding, and was first performed at Weston Favell Parish Church in June 1985.

Hymne au soleil – Louis Vierne (1870 – 1937)

Louis Vierne was a French organist and composer, nearly blind from congenital cataracts, but at an early age he was discovered to have a gift for music. He studied at the Paris Conservatoire, and went on to become Widor's assistant in Saint-Sulpice (Paris) and later served as the organist at the cathedral of Notre-Dame de Paris. Vierne suffered a stroke or a heart attack during his 1750th organ recital at Notre-Dame, thus full-filling his lifelong dream – to die at the console of the great organ of Notre-Dame. One of the most important major collections of organ works of the twentieth century, the *24 Fantasy-Pieces* by Vierne is divided into four six-movement suites. They are in a different major or minor key, and represent the full development of the Franco-Belgian school of organ playing. In the third movement of the second Suite, this *Hymne au soleil* takes on its most symphonic character; a

piece in G major, a key often associated with splendour. The dotted rhythm recalls the characteristic use of this kind of rhythmic movement in French Baroque music.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

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 (Jeremy Cole). 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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