



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Fifteenth Sunday after Trinity
12th September 2010 at 11 a.m.

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



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

giftaid it

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



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

*Cover image
The Lost Sheep
John Everett Millais (1829-96)*

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 (475)

**Ye holy angels bright,
who wait at God's right hand,
or through the realms of light
fly at your Lord's command,
assist our song,
for else the theme
too high doth seem
for mortal tongue.**

**Ye blessèd souls at rest,
who ran this earthly race
and now, from sin released,
behold your Saviour's face,
God's praises sound,
as in his sight
with sweet delight
ye do abound.**

**Ye saints, who toil below,
adore your heavenly King,
and onward as ye go
some joyful anthem sing;
take what he gives
and praise him still,
through good or ill,
who ever lives!**

cont.

**My soul, bear thou thy part,
triumph in God above:
and with a well-tuned heart
sing thou the songs of love!
Let all thy days
till life shall end,
whate'er he send,
be filled with praise!**

*Words: Richard Baxter (1651-91)
Music: Darwall's 148th, John Darwall (1731-89)*

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.*

After the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

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.

Mass in G – Franz Schubert (1797-1828)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

God, who of thy generous mercy didst send the Holy Spirit
upon thy Church in the burning fire of thy love:
grant that thy people may be fervent in the fellowship of the Gospel
that, ever abiding in thee,
they may be found steadfast in faith and active in service;
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 Liturgy of the Word

THE FIRST READING

The book of the Exodus 32: 7-14

A reading from the book of the Exodus.

The Lord said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!' The Lord said to Moses, "I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation." But Moses implored the Lord his God, and said, "O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth'? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self,

saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.'" And the Lord changed his mind about the disaster that he planned to bring on his people.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 51: 1-11

The Choir sings:

Have mercy upon me, O God, after thy great goodness :
according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness :
and cleanse me from my sin.

For I acknowledge my faults :
and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight :
that thou mightest be justified in thy saying, and clear when thou art
judged.

Behold, I was shapen in wickedness :
and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts :
and shalt make me to understand wisdom secretly.

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

Thou shalt make me hear of joy and gladness :
that the bones which thou hast broken may rejoice.

Turn thy face from my sins :
and put out all my misdeeds.

Make me a clean heart, O God :
and renew a right spirit within me.

Cast me not away from thy presence :
and take not thy holy Spirit from me.

THE SECOND READING

The first letter of Paul to Timothy 1: 12-17

A reading from Paul's first letter to Timothy.

I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honour and glory forever and ever. Amen.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GOSPEL READING

Luke 15: 1-10

The Deacon says:

The Lord be with you
And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Luke.
Glory be to thee, O Lord.

Now all the tax-collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.'

So he told them this parable: 'Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbours, saying to them, "Rejoice with me, for I have found my sheep that was lost." Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance.

'Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbours, saying, "Rejoice with me, for I have found the coin that I had lost." Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.'

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

THE SERMON

Fr Richard Coles
Curate

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.**

Silence is kept.

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. In the one Spirit we were all baptized 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 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 (408 i)

Love divine, all loves excelling,
joy of heaven, to earth come down,
fix in us thy humble dwelling,
all thy faithful mercies crown.
Jesus, thou art all compassion,
pure, unbounded love thou art;
visit us with thy salvation,
enter every trembling heart.

Come, almighty to deliver,
let us all thy life receive;
suddenly return, and never,
nevermore thy temples leave.
Thee we would be always blessing,
serve thee as thy hosts above,
pray, and praise thee without ceasing,
glory in thy perfect love.

Finish then thy new creation;
pure and spotless let us be;
let us see thy great salvation
perfectly restored in thee:
changed from glory into glory,
till in heaven we take our place,
till we cast our crowns before thee,
lost in wonder, love, and praise.

*Words: Charles Wesley (1707-88)
Tune: 'Blaenwern', William Rowlands (1860-1937)*

THE OFFERTORY ANTHEM

Blessed be the God and Father

S. S. Wesley (1810-76)

Blessed be the God and Father of our Lord Jesus Christ,
which according to his abundant mercy
hath begotten us again unto a lively hope
by the resurrection of Jesus Christ from the dead,
To an inheritance incorruptible, and undefiled,
that fadeth not away,
reserved in heaven for you,
Who are kept by the power of God
through faith unto salvation
ready to be revealed at the last time.
But as he which hath called you is holy,
so be ye holy in all manner of conversation.
Pass the time of your sojourning here in fear.
Love one another with a pure heart fervently.
See that ye love one another.
Love one another with a pure heart fervently:
Being born again,
not of corruptible seed,
but of incorruptible,
by the word of God.
For all flesh is as grass,
and all the glory of man
as the flower of grass.
The grass withereth,
and the flower thereof falleth away.
But the word of the Lord endureth for ever.
Amen.

Words: from the first epistle of Peter

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

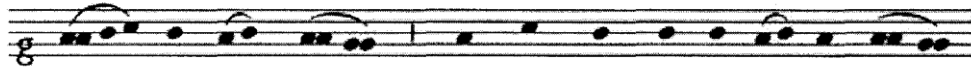
THE EUCHARISTIC PRAYER

The Celebrant sings:

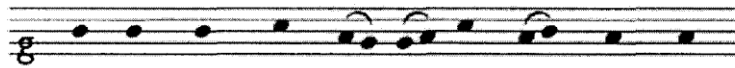
All respond:



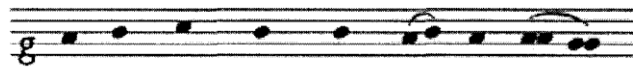
The Lord be with you *R.* and with thy spi-rit.



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



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



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

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

The choir sings:

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.*

Mass in G – Franz Schubert (1797-1828)

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:

The people respond:

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, dona nobis pacem.

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

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

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

Mass in G – Franz Schubert (1797-1828)

COMMUNION ANTHEM

Easter Hymn *from Cavalleria Rusticana* *Pietro Mascagni (1863-1945)*

Inneggiamo, il Signor non è morto.
Ei fulgente ha dischiuso l'avel.
Inneggiamo al Signore risorto—
oggi asceso alla gloria del Ciel!
Alleluia!

*O sing praise to the Lord, who is risen.
Death's dominion and power to deny.
He has broken the bonds of his prison
He is risen to glory on high.
Alleluia!*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy;
and, because our human frailty without thee cannot but fall,
keep us ever by thy help from all things hurtful
and lead us to all things profitable to our salvation;
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.**

All sit.

Thanksgiving for a Marriage

The Sacred Ministers and John and Valery Tweddle make their way to the platform. When all are in their places, the Celebrant says:

Today we give thanks with Valery and John for forty years of married life, to rejoice together and to ask for God's blessing.

As our Lord Jesus Christ was himself a guest at the wedding in Cana of Galilee, so through his Spirit he is with us now.

Marriage is a gift of God in creation and a means of his grace; it is given that a husband and wife may comfort and help each other, living faithfully together in times of need as well as in plenty, in sadness and in joy, in sickness and in health; it is given that with delight and tenderness they may know each other in love.

It is given as the foundation of family life in which children may be born and nurtured in accordance with God's will, to his praise and glory. In marriage a couple belong together and live life in the community; it is a way of life created and hallowed by God, that all should honour.

Therefore we pray with them that, strengthened and guided by God, they may continue to fulfil his purpose for their life together.

Almighty God, our heavenly Father, we lift up our hearts to you through Jesus Christ our Lord.

We thank you today for Valery and John:
for leading them to each other in friendship and love;
for the commitment and trust they have shown each other;
for your many blessings upon them and their children;
for their sharing in the life of this place,
and for all that we have received so richly from them.

As you continue to pour out your love upon them,
may they grow together in your sight,
and each be to the other a companion in joy,
a comfort in sorrow and a strength in need.

And may we come with them at the last
to that great marriage banquet of your Son
in our home in heaven,
where, with all your saints and angels,
in the glory of your presence,

we will for ever praise you;
through Jesus Christ our Lord. **Amen.**

✠ God the Father, God the Son, God the Holy Spirit,
bless, preserve and keep you; the Lord mercifully grant you the riches of
his grace that you may please him both in body and soul,
and, living together in faith and love, may receive the blessings of eternal
life. **Amen.**

As the couple return to their place, all stand and sing:

THE CONCLUDING HYMN (427)

**O praise ye the Lord!
Praise him in the height;
rejoice in his word,
ye angels of light;
ye heavens, adore him
by whom ye were made,
and worship before him,
in brightness arrayed.**

**O praise ye the Lord!
Praise him upon earth,
in tuneful accord,
ye sons of new birth;
praise him who hath brought you
his grace from above,
praise him who hath taught you
to sing of his love.**

**O praise ye the Lord!
All things that give sound;
each jubilant chord
reecho around;
loud organs, his glory
forth tell in deep tone,
and sweet harp, the story
of what he hath done.**

cont.

O praise ye the Lord!
Thanksgiving and song
to him be outpoured
all ages along!
For love in creation,
for heaven restored,
for grace of salvation,
O praise ye the Lord!

Words: Henry Williams Baker (1821-77)
Music: 'Laudate Dominum', C. H. H. Parry (1848-1918)

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

May the Father from whom every family
in earth and heaven receives its name
strengthen you with his Spirit in your inner being,
so that Christ may dwell in your hearts by faith;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

Go in the peace of Christ.
Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

Wedding-Day at Trolldhaugen, opus 65 no 6
Edvard Grieg (1843-1907)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSITANT DIRECTOR OF MUSIC

Christian Wilson

NOTES ON THE READINGS

Exodus 32: 7-14

Exodus is the second book of the Old Testament, and is part of the Pentateuch, the first five books of the Bible. Jews refer to these books as "The Torah". At times, they are referred to as "The Law", although "Torah" means teaching. Exodus centres on the rescue of God's chosen people from captivity in Egypt and the making of the great covenant, or agreement with God, at Mount Sinai.

There are a number of intriguing aspects to this morning's passage: 1. Aaron, the brother of Moses, and later high priest is involved; 2. the relationship of the Golden Calf to the Exodus; 3. the fact that Jeroboam I used this iconography at his break-away sanctuaries at Bethel and Dan. Some scholars speculate that there might once have been a more positive story about Aaron's creation of this calf. In any case, the present pericope is coloured by the polemic against the cultic system of Jeroboam I. In the lesson for this week itself, Yahweh commands Moses to return to the camp and to the Israelites who have been acting perversely. Yahweh also quotes the Exodus confession which the people had used about the calf (v 8). In v 7 Yahweh acts as if the Exodus were the idea of Moses: the people whom you brought out of the land of Egypt. In v 10 Yahweh threatens to destroy the nation and make of Moses a new nation. Verses 11-13 recount a beautiful intercessory prayer of Moses. He reminds Yahweh of the paradoxical tension between divine wrath and divine grace. Yahweh brought out from Egypt the people whom he now wants to punish. He appeals to God's own reputation. Why should he allow Egypt the opportunity to slur Yahweh by claiming that Yahweh only brought them out in order to punish them. He prays for Yahweh to change his mind! In v 13 Moses reminds Yahweh of the promises of descendants and land he had made to Abraham, Isaac, and Jacob. As a result, Yahweh did change his mind and did not carry out the judgment he had contemplated.

1 Timothy 1: 12-17

1 Timothy, *2 Timothy* and *Titus* are known as the Pastoral Epistles because the author addresses the needs and responsibilities of the leaders of Christian communities. The styles and themes of these letters are so similar that many think they were written by the same person. Although they claim to be written by Paul, the structure of the church they show and the specific content of their teaching indicate that they were written a generation or so after Paul. *1 Timothy* begins by emphasizing the importance of correct belief and by cautioning against false teachers. The leaders are mentioned as bishops, deacons and elders. The term used here for the coming of Christ is not found in Paul's letters but is common in pagan Greek writings. In those days, a writer sometimes honoured an earlier leader by writing in his name.

The author has warned against false teachers ("teachers of the law", v. 7) who indulge in elaborations on, and deviations from, the faith (in the sense of the facts of Christianity) rather than living the kind of life these truths demand. "Love" (v. 5) should be the basis for Christian conduct – through personal integrity, "a good conscience" and "sincere faith". Mosaic "law is good" (v. 8) but those who have

“understanding” (v. 9), who lead Christ-like lives, have no need of it. Now, in vv. 12-17, the author speaks as Paul. God has given his free gift of love to Paul, even though he previously distorted God’s message (“blasphemer”, v. 13) and persecuted Christians. God showed him mercy because he did not know Christ, “had acted ignorantly in unbelief”. The doctrine that “Christ ... came into the world to save sinners” (v. 15) is found in the gospels; it is worthy of belief (“sure”). Paul is the greatest of sinners (“foremost”) for his pre-conversion activities, but God pardoned even him. (God did seek out Paul.) As such, he is a prime “example” (v. 16) for all who come to believe, who are converted. As “King of the [earthly] ages” (v. 17) and yet “immortal, invisible”, God is transcendent.

Luke 14: 25-33

Three gospels in the New Testament offer similar portraits of the life of Jesus; Luke is the third of them. Its author, traditionally Luke the physician who accompanied Paul on some of his missionary journeys, draws on three sources: Mark (via Matthew), a collection of sayings (known as Q for Quelle, German for source) and his own source. It is a gospel that emphasizes God’s love for the poor, the disadvantaged, minorities, outcasts, sinners and lepers. Women play a more prominent part than in the other gospels. Luke never uses Semitic words; this is one argument for thinking that he wrote primarily for Gentiles.

Jesus is keeping company with “tax collectors and sinners”, people avoided and despised by apparently godly people like “the Pharisees and the scribes” (v. 2). Their observation (v. 2) begs the question: are any beyond God’s mercy? Tax collectors were known for their unethical behaviour. The Roman authorities contracted out collection of taxes; how a tax collector got the money was up to him. Usury, fraud and excessive profits were common. Tax collectors worked for tax farmers, who were usually foreigners. As such, they were ritually unclean. Now Jesus defends associating with these people, using parables. Our reading includes two: vv. 4-6 and 8-9. Jesus asks if you had many and lost one, wouldn’t you search until you found it? expecting the answer of course I would! He explains the parables in v. 7 and v. 10: God is shepherd/housewife; the lost sheep/coin are people who repent, who turn to God. God willingly accepts them; in fact, he rejoices, as does the community (“friends and neighbours”, vv. 6, 9)! Neither the sheep nor the coin can find their owner; God cares about those unable to find him; he seeks them. But, as so often in a parable, there are twists to them which helps people remember them: what shepherd would leave his flock “in the wilderness” (v. 4)? The Pharisees would find God symbolized by a woman as outrageous and first-century shepherds were considered lawless and dishonest. (The coin, v. 8 was a drachmas, a day’s wage.) Would a shepherd really care about one sheep out of 100? God is like that.

NOTES ON THE MUSIC

Mass in G – Franz Schubert (1797-1828)

Considering that Schubert died at the early age of 31, both his vast compositional output, as well as his fame during his lifetime is, in hindsight, quite remarkable. Before his death he saw over one hundred of his compositions in print, most of them lieder (songs). To have reached a collected output of over six hundred songs, several symphonies, string quartets and piano sonatas, he must have hit the ground running. The Mass in G is a relatively early work, composed in 1815 when Schubert was eighteen years old. It was written in six days, possibly under the influence of strong feelings for a lady, especially since in the Agnus Dei we find several shorter solo parts for soprano. Scholars believe that these soli were written especially for a singer called Therese Grob for whom Schubert showed great enthusiasm. Abundantly blessed with gifts for music he was less fortunate in love. Ms Grob found him unprepossessing, alas; standing a little over five feet tall and tending to corpulence, she called him Schwammerl (little mushroom)."

Blessed be the God and Father – S. S. Wesley (1810-76)

Wesley was born into a musical family, his father was the well-known composer Samuel Wesley, and his grandfather was the hymn writer Charles Wesley. As a boy he sang in the choir of the Chapel Royal, and became organist of Hereford Cathedral at the age of only twenty-two. He stayed only for three years before moving on to become the organist of Exeter Cathedral, and at later stages he also held appointments at Winchester Cathedral (1849-65) and Gloucester Cathedral (from 1865). In 1850 he became professor of organ at the Royal Academy of Music in London. Wesley was, like Mendelssohn, an important figure in the rediscovering of J. S. Bach's music. In addition to performing Bach's organ music, he also conducted the first British performance of the St Matthew Passion, this happened in Gloucester Cathedral in 1871 during the Three Choirs Festival. With their strong sense of late Classical harmonies, combined with sublime beauty and drama, his anthems, such as this morning's, are much loved. *Blessed be the God and Father* was composed for evensong at Hereford Cathedral on Easter Sunday 1834, when only trebles and a single bass voice were available, hence the rather unusual vocal texture. In the 1840s, by the way, S. S. Wesley was director of music at Leeds Parish Church, one of the most redoubtable ecclesiastical establishments in England, whose Vicars went on to serve as bishops of Hereford, Ely, Worcester, Rochester, Winchester, Southwark, Gloucester, Southwell, Blackburn and Lichfield. It was at Leeds Parish Church that Mr. Tweddle, celebrating with Mrs. Tweddle a fortieth wedding anniversary today, was brought up in the mysteries of the Christian faith. There could be few better preparations for office in the Church of England's bewildering breadth; Sir John Betjeman once remarked that: "There's High Church, Low Church and there's Leeds Parish Church".

Easter Hymn (from Cavalleria Rusticana) – Pietro Mascagni (1863-1945)

Pietro Mascagni was one of the most important Italian composers of the turn of the 20th century. The formidable success of his first masterpiece in 1890, *Cavalleria Rusticana*, unfortunately eluded many of his following works. Mascagni however wrote fifteen operas, an operetta, several beautiful orchestral and vocal works, as well as songs and piano music. He enjoyed amazing operatic successes during his lifetime, and at the same time pursued a very successful career of conductor. Mascagni's approach to opera differed a lot from that of his friend and rival Puccini, which arguably was one of the factors that led to an under-appreciation of the value of his music by critics. With *Cavalleria Rusticana*, Mascagni launched the so-called *verismo* style of opera writing, in which contemporary everyday life, especially the life of the lower classes, is depicted realistically and without any attempt at making it look pretty. The *Easter Hymn* is found in the middle of opera, and is used as an interlude to pause the progress of the story. The libretto, based on a short story by the marvellous Sicilian writer Giovanni Verga, tells of the story a young Sicilian man, Turiddu, who is unfaithful to his fiancée Santuzza, because he is in love with his ex-girlfriend, the now married Lola. When Santuzza discovers Turiddu's infidelity, she reveals it out of spite to Lola's husband, Alfio, who provokes a duel with Turiddu and kills him. This is typical, it seems, of romance in Sicily, a vivid business to make *Eastenders* look like Henry James.

Wedding-Day at Trolldhaugen, opus 65 no 6 – Edvard Grieg (1843-1907)

Grieg was the greatest Scottish composer of the nineteenth century. His family name was originally Greig, and would be today were it not for the Battle of Culloden in 1746, which obliged his great-grandfather to leave the Highlands with some haste, eventually settling in Norway around 1770. Edvard's father was British vice-consul in Bergen, but the Norwegian nationalism, with which he will be forever identified, came from his mother's side, her father a member of Norway's first parliament. It was a musical as well as political household, and Grieg's gifts were noted by the violinist Ole Bull who sent him off to Leipzig where he enrolled at the Conservatoire then run by the great piano virtuoso Ignaz Moschelles. He too was a fine pianist, as the recording he made of his opus 7 piano sonata in 1903 well attests, and his piano concerto in A minor, perhaps the best loved and once the most frequently performed concerto for that instrument, is as evergreen as a Scandinavian forest. Grieg, in later life, occasionally regretted the tag 'nationalist' composer. In a letter to a friend he wrote of another of his most popular works, *In the Hall of the Mountain King*, "... I literally can't bear listening to it. It absolutely reeks of cow-pies, exaggerated nationalism, and trollish self-satisfaction". The piece we hear this morning, *Wedding-Day at Trolldhaugen*, is an arrangement for organ of one of the sixty-six *Lyric Pieces* for piano, published between 1867 and 1903. Trolldhaugen was the name of the house Grieg built in Bergen for his wife (and first cousin) Nina and where he worked in a little hut overlooking Nordås Lake. On his death, rather unromantically, she moved at once to Sweden, and never saw Trolldhaugen again. Her ashes eventually returned, however, and today lie with her husband's in a mountain crypt nearby.

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