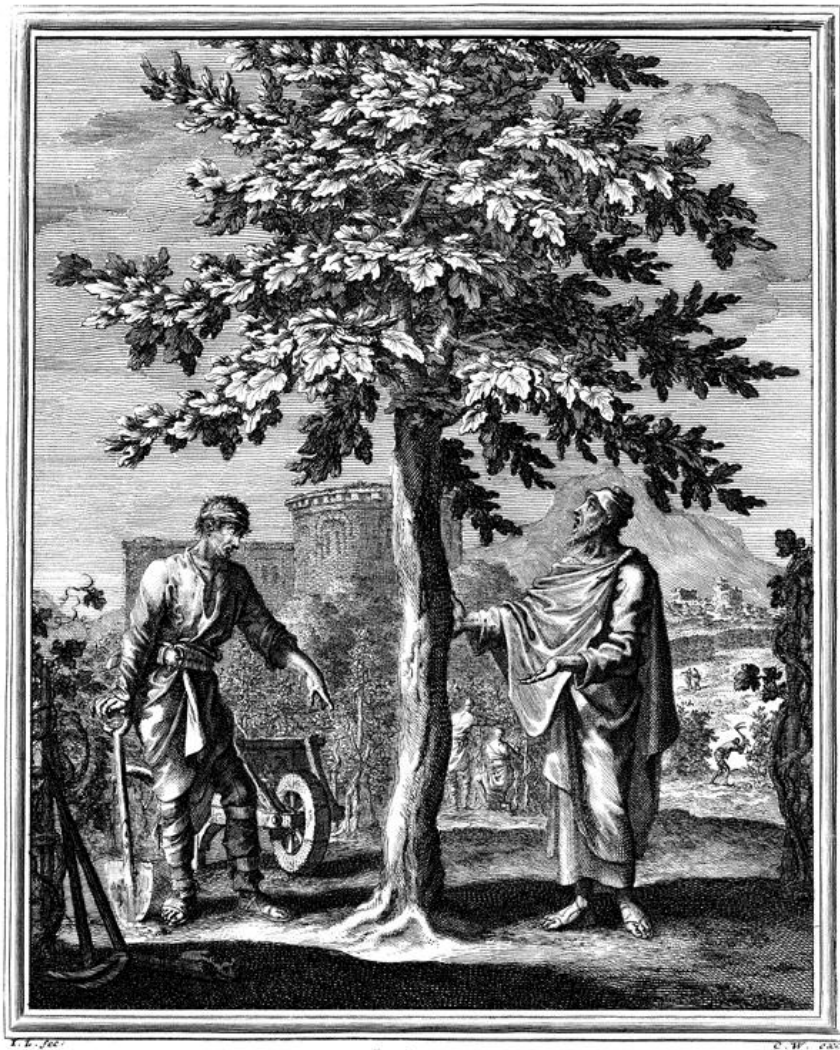




St Paul's Church, Knightsbridge
The Diocese of London



Luc. XIII.

The Solemn Eucharist
The third Sunday of Lent
3rd March 2013 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:
Fig Tree
from *Historiae celebriores Veteris Testamenti Iconibus representatae*
Caspar Luiken (1672-1708)*

ORDER OF SERVICE

The Introductory Rite

THE ENTRANCE

At 11 a.m. a bell is rung and all stand.

The Servers and Sacred Ministers enter from the west doors.

The Choir sings:

Kyrie eleison. Christe eleison. Kyrie eleison.

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

Music: Music: Mass in Eb - Leoš Janáček (1854-1928)

All sit.

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.

The Lord be with you

and with thy spirit.

Brothers and sisters in Christ: during this holy season of Lent, the Church invites us, by prayer, penitence and self-denial, 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.

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

The Celebrant then pronounces the absolution, saying:

May the Father of all mercies
cleans 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:

Almighty God,
whose most dear Son went not up to joy but first he suffered pain,
and entered not into glory before he was crucified:
mercifully grant that we, walking in the way of the cross,
may find it none other than the way of life and peace;
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 prophet Isaiah 55: 1-9

Ho, everyone who thirsts,
come to the waters;
and you that have no money,
come, buy and eat!
Come, buy wine and milk
without money and without price.
Why do you spend your money for that which is not bread,
and your labour for that which does not satisfy?
Listen carefully to me, and eat what is good,
and delight yourselves in rich food.
Incline your ear, and come to me;
listen, so that you may live.
I will make with you an everlasting covenant,
my steadfast, sure love for David.
See, I made him a witness to the peoples,
a leader and commander for the peoples.
See, you shall call nations that you do not know,
and nations that do not know you shall run to you,
because of the Lord your God, the Holy One of Israel,
for he has glorified you.

Seek the Lord while he may be found,
call upon him while he is near;
let the wicked forsake their way,
and the unrighteous their thoughts;
let them return to the Lord, that he may have mercy on them,
and to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
nor are your ways my ways, says the Lord.
For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

O God, thou art my God : early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee :
in a barren and dry land where no water is.

Thus have I looked for thee in holiness :
that I might behold thy power and glory.

For thy loving-kindness is better than the life itself :
my lips shall praise thee.

As long as I live will I magnify thee on this manner :
and lift up my hands in thy name.

My soul shall be satisfied, even as it were with marrow and fatness :
when my mouth praiseth thee with joyful lips.

Have I not remembered thee in my bed :
and thought upon thee when I was waking?

Because thou hast been my helper :
therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee : thy right hand hath upholden me.

Psalm 63:1-8

THE SECOND READING

St Paul's first letter to the Corinthians 10: 1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, 'The people sat down to eat and drink, and they rose up to play.' We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (431)

**O thou who camest from above
the pure celestial fire to impart,
kindle a flame of sacred love
on the mean altar of my heart.**

**There let it for thy glory burn
with inextinguishable blaze,
and trembling to its source return
in humble prayer and fervent praise.**

**Jesus, confirm my heart's desire
to work, and speak, and think for thee;
still let me guard the holy fire
and still stir up thy gift in me.**

**Ready for all thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make my sacrifice complete.**

*Words: Charles Wesley (1707-88)
Music: 'Hereford' by S. S. Wesley (1810-76)*

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.

The Lord is a great God, O that today you would listen to his voice..

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 Luke.

Glory be to thee, O Lord.

There were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, 'Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them – do you think that they were worse offenders than all

the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did.'

Then he told this parable: 'A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, "See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?" He replied, "Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

Luke 13:1-9

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Andrew Sloane
Associate Vicar

Silence is kept.

THE CREED

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

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,**

and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.

All remain standing.

THE PRAYERS OF INTERCESSION

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

All kneel. 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:

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.

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 (137)

**Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardour glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.**

**O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illuming.**

**Let holy charity
mine outward vesture be,
and lowliness become mine inner clothing;
true lowliness of heart,
which takes the humbler part,
and o'er its own shortcomings weeps with loathing.**

**And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till he become the place
wherein the Holy Spirit makes his dwelling.**

*Words: Italian, Bianco da Siena (d.1434); trans. R. F. Littledale (1833-90)
Music: 'Down Ampney' by Ralph Vaughan Williams (1872-1958)*

THE OFFERTORY ANTHEM

***Lass , O Herr (Help me, Lord, in my affliction)*
Felix Mendelssohn (1809-1847)**

Lass, o Herr, mich Hülfe finden,
neig' dich gnädig meinem Flehn,
willst gedenken du der Sünden,
nimmermehr kann ich besteh'n.

Soll mein Sorgen ewig dauern,
sollen Feinde spotten mein?
Schwach und hülflos soll ich trauern
und von dir vergessen sein?

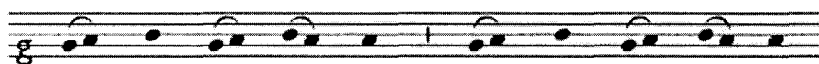
Lass, o Herr, mich Hülfe finden,
neig' dich gnädig meinem Flehn,
willst gedenken du der Sünden,
nimmermehr kann ich besteh'n.
Nimmermehr!

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

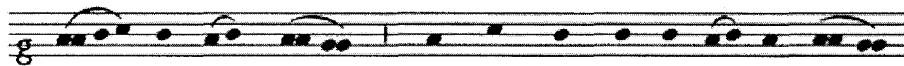
THE EUCHARISTIC PRAYER

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.

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

Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising thee
and saying:

The choir sings:

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: Mass in Eb - Leoš Janáček (1854-1928)

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.

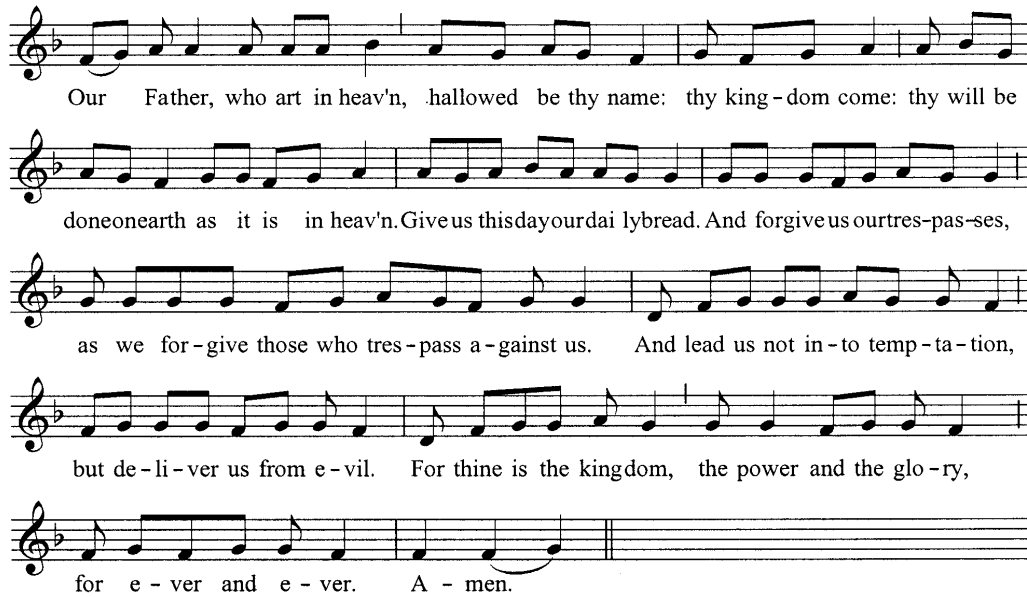
Amen.

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 thy peace.

Music: Music: Mass in Eb - Leoš Janáček (1854-1928)

COMMUNION ANTHEM

O for a closer walk with God
Charles Villiers Stanford (1852-1924)

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Words: William Cowper (1731-1800)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Lord, we beseech thee,
grant thy people grace to withstand the temptations
of the world, the flesh and the devil,
and with pure hearts and minds to follow thee, the only God;
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 stand.

THE CONCLUDING HYMN (272)

**All for Jesus! all for Jesus!
this our song shall ever be;
for we have no hope nor Saviour
if we have not hope in thee.**

**All for Jesus! thou wilt give us
strength to serve thee, hour by hour:
none can move us from thy presence,
while we trust thy love and power.**

**All for Jesus! at thine altar
thou dost give us sweet content;
there, dear Saviour, we receive thee
in thy holy sacrament.**

**All for Jesus! thou hast loved us;
all for Jesus! thou hast died;
all for Jesus! thou art with us;
all for Jesus, glorified!**

**All for Jesus! All for Jesus!
this the Church's song shall be;
till at last the flock is gathered
one in love, and one in thee.**

W. J. Sparrow-Simpson (1859-1952)

Music: 'All for Jesus' by John Stainer (1840-1901).

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ give you grace to grow in holiness,
to deny yourselves, take up your cross, and follow him;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

Canzone, op. 46b
Sigfrid Karg-Elert (1877 – 1933)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

The Music & Musicians of St Paul's Knightsbridge

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

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

THE BERKELEY

KNIGHTSBRIDGE LONDON

Isaiah 55: 1-9

This book can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

This chapter concludes a section of the book called Second Isaiah by many scholars. It was written during the Exile, after the fall of Babylon to the Persians. This section began with Chapter 40, and key themes presented there are repeated here: the way of the Lord, calling the people to enjoy God's gifts, a new deliverance, the word of the Lord, the king, heaven and earth, God's relationship with Israel, forgiveness, and the participation of other nations. Vv. 1-3 invite all who thirst for God (even the impoverished) to join in his freely-given banquet at the end of time. The meal symbolizes God's love, his abundance. Here the banquet is for "everyone". The food is both invaluable ("without price") and cannot be bought ("without money"). God made an "everlasting covenant" (v. 3) with David, making him a great leader and guaranteeing him an enduring line of successors; now this greatness is transferred to Israel ("you"), so that they "may live", i.e. see the promises of long ago fulfilled now and in the future. Now nations who neither know Israel nor are known to her will come seeking Israel's "LORD" (v. 5). All may now "seek the LORD" (v. 6), turn humbly to him, not only in the Temple but wherever he may be found, for "he is near". The invitation to share in the life of this new community is even extended to evildoers who repent and "return to the Lord" (v. 7), for they will be pardoned. God may be "near" but he is transcendent, sufficiently removed not to be contaminated by human sin. His ways are beyond human comprehension (vv. 8-9). Vv. 10-11 say that God's word comes gently from him, to permeate the earth and return to him, mission done. His spirit, infused in humans, brings in them godliness, success in furthering God's plan. Vv. 12-13 say that sin will be abolished; all the world will recognize God; creation will be renewed, and all will rejoice. This will be an "everlasting sign" of God's love.

1 Corinthians 10: 1-13

Corinth was a major port which also commanded the land route from the Peloponnesus peninsula to central Greece. An industrial and ship-building centre, it was also a centre for the arts. Its inhabitants came from far and wide. In this epistle, Paul answers two letters he has received concerning lack of harmony and internal strife in the Corinthian church, a church he had founded. Paul wrote this letter from Ephesus (now in Turkey), probably in 57 AD.

Paul warns Christians at Corinth that some of them are not on the path to eternal life: “if you think you are standing, watch out that you do not fall!” (v. 12) He uses events from the Exodus to illustrate their plight: the Israelites were the Church’s spiritual “ancestors” (v. 1); they too were under God’s protection (“under the cloud”). Stretching the metaphor, they were “baptised” (v. 2) in passing through the Reed (Red) Sea. Their “spiritual food” (v. 3) was manna; ours is the bread of the Eucharist. Their “spiritual drink” (v. 4) was the water from the rock. Now Christ gives to us; back in Moses’ day, the rock gave to them: hence “the rock was Christ”. Further, as the rock was with them, Christ is with us. (A Jewish legend says that the rock “followed them”.) Even so, Paul says, God showed his anger to many of them, by killing them. To him, these events happened (“occurred”, v. 6) and “were written down” (v. 11) so we may avoid evil ways: do not “play” (v. 7), i.e. “indulge in sexual immorality as some of them did” (v. 8); do not test God (by your self-centeredness). When many Israelites tested God (by complaining about the food he provided), they were “destroyed” (vv. 9-10). (Rabbis believed that a special angel, “the destroyer” existed.) We live in the last era (“ages”, v. 11) of human history. The “testing” (v. 13) some Corinthians have failed is what humans normally endure; you could have resisted, for God does not test us beyond what we can bear.

Luke 4: 1-13

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 has said that he will return to judge humankind at an unexpected time. Those who know of Christ’s coming and use what God gives wisely will be rewarded with God’s abundance. Those who know but do not prepare will be condemned. Those who do not know and behave wantonly will be lightly reprimanded. (12:35-48). It was commonly believed that pain and premature death were signs of God’s adverse judgement. Now we read of two events where people died prematurely and unexpectedly: one group (“the Galileans”, v. 1) doing God’s will, killed intentionally as they sacrifice to him in the Temple; the other group (“those eighteen”, v. 4, possibly construction workers) killed accidentally. In both cases, Jesus says, there is no link between early death and sin; however, these deaths do show the fate of those who fail to “repent” (vv. 3, 5), to turn to God.

In the parable (vv. 6-9), Jesus elaborates on his call for repentance. (The fig tree symbolizes some Jews, possibly the religious leaders.) Jesus expects those who hear him to bear fruit (v. 9), to do his will. If they do not do so immediately, God in his mercy gives them some extra time (“one more year”, v. 8) to do so. If they still fail to do so, they will be destroyed. In Matthew 3:10, Jesus speaks of such a tree being “cut down and thrown into the fire”. So the perishing (vv. 3, 5) is spiritual, at the end of the age.

Mass in Eb - Leoš Janáček (1854 – 1928)

Leoš Janáček was a Czech composer, musical theorist, folklorist, publicist and teacher. He was inspired by Moravian and all Slavic folk music to create an original, modern musical style, and until 1895 he devoted himself mainly to folkloristic research and his early musical output was influenced by contemporaries such as Antonín Dvořák. His later, mature works incorporate his earlier studies of national folk music in a modern, highly original combination. Janáček's Mass in Eb is an unfinished mass for soloists, mixed choir and organ, written in 1908. Having completed a Kyrie, an Agnus Dei and some of the Credo, he put it to one side. Twenty years later he returned to it, incorporating most of it into his first draft of the Glagolitic Mass. Subsequent revisions of the Glagolitic Mass removed almost all of the material from the earlier work, the score of which Janáček appears to have destroyed. Fortunately the incomplete Mass was preserved by a pupil of Janáček's and was published in 1972. When the composer returned to the mass, he began with a change of text – he settled on a ninth century Slavonic mass, used in ancient times in his native Moravia.

Lass, O Herr – Felix Mendelssohn Bartholdy (1809 – 1847)

Much of Mendelssohn's sacred choral music dates from his time in Berlin during the 1840s. In September of 1841, Mendelssohn was appointed Kapellmeister by the Prussian King, Friedrich Wilhelm IV, and this appointment earned him many new commissions and performances, including his well-known performances of large scale choral works by Bach and Handel. Mendelssohn's duties in Berlin Cathedral included implementing the revised Prussian liturgy, and the musical result was a preference for 'a cappella' (unaccompanied) writing in the style of Palestrina, the performance of psalms with choir and congregation and less instrumental accompaniment in services. Contradicting this, Mendelssohn's Lass, O Herr written in 1840 is a hymn for alto, choir and orchestra or organ.

O for a closer walk – Charles Villiers Stanford (1852 – 1924)

Sir Charles Villiers Stanford was an Irish composer, music teacher and conductor. Born to a well-off and highly musical family in Dublin, Stanford went to Cambridge University before studying music in Leipzig and Berlin. While still an undergraduate, he was appointed organist of Trinity College, Cambridge, and in 1882 aged twenty-nine, he was one of the founding professors at the Royal College of Music where he taught composition for the rest of his life. As a teacher, Stanford was sceptical about modernism, and based his instruction chiefly on classical principals as demonstrated in the music of Brahms. Among his pupils were Gustav Holst and Ralph Vaughan Williams. Stanford composed a substantial number of concert works, including seven symphonies, but his best-remembered pieces are his choral works for church performance. O for a closer walk with God is the last 'hymn' from Stanford's collection 'Bible Songs and Six Hymns'. The Six Hymns (sometimes known as 'short anthems') are based on well-known hymns of the day, their intention, in an almost Lutheran, not to say Bachian, manner was to comment theologically on the scriptural meditation of the preceding song whose theme is made explicit in the title. 'O for a closer walk with God', taken from the Scottish Psalter (1635) with words by William Cowper, is the most original of the six hymns.

Using three verses (one, three and five) from the original five, Stanford constructs a fantasia around the melody in which the diversification of harmony, phrase-length, register and counterpoint becomes increasingly intricate. This is especially delectable in the last verse where the words 'Calm and serene my frame' are set to what must be one of Stanford's most enchanting phrases.

Canzone, op. 46b – Sigfrid Karg-Elert (1877 – 1933)

Sigfrid Karg-Elert was a German composer of considerable fame in the early twentieth century, best known for his compositions for the organ and harmonium. The youngest of twelve children, he grew up in Leipzig from the age of five, where he received his first musical training and private piano lessons. At a gathering of composers in Leipzig some years later, Karg-Elert presented his first attempts at composition and was awarded a three-year tuition-free scholarship at the Leipzig Conservatory. In the early 1900s, he started devoting himself to composition, primarily for the piano (encouraged by Grieg, who he greatly admired); and in 1904 he developed an interest in the harmonium (a type of organ that generates its sounds using free metal reeds). From then until his death he created one of the most significant and extensive catalogues for the instrument. He later reworked several of these harmonium compositions for the organ, including his Canzone, op. 46b which is the middle movement from his 'Harmonium Sonata in Bb, op. 46'. Karg-Elert regarded himself as an outsider. Notable influences in his work include composers JS Bach (he often used the B-A-C-H motif in Bach's honour), Grieg, Debussy, Reger, Scriabin and early Arnold Schoenberg. In general terms, his musical style can be characterised as being late-romantic, with impressionistic and expressionistic tendencies. His profound knowledge of music theory allowed him to stretch the limits of traditional harmony without losing tonal coherence.

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