



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Fourteenth Sunday after Trinity
1st September 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

*Wedding Breakfast of Empress Maria Theresa of Austria and Francis of Lorraine
Martin van Meytens (1695-1770)*

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. All stand to sing:

THE ENTRANCE HYMN (439)

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

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

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

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

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

*Words: John Henry Newman (1801-90)
Music: 'Gerontius' by J. B. Dykes (1823-76)*

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.

Missa Assumpta est Maria - Giovanni Pierluigi da Palestrina (c.1525-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty God,
whose only Son hath opened for us
a new and living way into thy presence:
grant that, with pure hearts and constant wills,
we may worship thee in spirit and in truth;
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

Ecclesiasticus 10: 12-18

A reading from the book of Ecclesiasticus

The beginning of human pride is to forsake the Lord;
the heart has withdrawn from its Maker.
For the beginning of pride is sin,
and the one who clings to it pours out abominations.
Therefore the Lord brings upon them unheard-of calamities,
and destroys them completely.
The Lord overthrows the thrones of rulers,
and enthrones the lowly in their place.
The Lord plucks up the roots of the nations,
and plants the humble in their place.
The Lord lays waste the lands of the nations,
and destroys them to the foundations of the earth.

He removes some of them and destroys them,
and erases the memory of them from the earth.
Pride was not created for human beings,
or violent anger for those born of women.

At the end:

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

THE PSALMODY

Psalm 112

The Cantor sings:

Blessed is the man that feareth the Lord :
he hath great delight in his commandments.

His seed shall be mighty upon earth :
the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house :
and his righteousness endureth for ever.

Unto the godly there ariseth up light in the darkness :
he is merciful, loving, and righteous.

A good man is merciful, and lendeth :
and will guide his words with discretion.

For he shall never be moved :
and the righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings :
for his heart standeth fast, and believeth in the Lord.

His heart is established, and will not shrink :
until he see his desire upon his enemies.

He hath dispersed abroad, and given to the poor :
and his righteousness remaineth for ever; his horn shall be exalted with
honour.

The ungodly shall see it, and it shall grieve him :
he shall gnash with his teeth, and consume away; the desire of the
ungodly shall perish.

THE SECOND READING

The Letter to the Hebrews 13: 1-8, 15-16.

A reading from the Letter to the Hebrews.

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. Let marriage be held in honour by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. Keep your lives free from the love of money, and be content with what you have; for he has said, "I will never leave you or forsake you." So we can say with confidence, "The Lord is my helper; I will not be afraid. What can anyone do to me?" Remember your leaders, those who spoke the

word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (342)

**Breathe on me, Breath of God,
fill me with life anew,
that I may love what thou dost love,
and do what thou wouldst do.**

**Breathe on me, Breath of God,
until my heart is pure,
until with thee I will one will,
to do and to endure.**

**Breathe on me, Breath of God,
till I am wholly thine,
until this earthly part of me
glows with the fire divine.**

**Breathe on me, Breath of God,
so shall I never die,
but live with thee the perfect life
of thine eternity.**

Words: Edwin Hatch (1835-89)

Music: 'Carlisle' (No. 178) by Charles Lockhart (1745-1815)

THE GOSPEL ACCLAMATION



Alleluia, alleluia, alleluia.

Speak, Lord, for your servant is listening. You have the words of eternal life. **Alleluia, alleluia, alleluia.**

All turn to face the Deacon.

THE GOSPEL READING

Luke 14: 1, 7-14

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.

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. When he noticed how the guests chose the places of honour, he told them a parable.

‘When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, “Give this person your place”, and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, “Friend, move up higher”; then you will be honoured in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.’

He said also to the one who had invited him, ‘When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.’

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend 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.**

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 (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.**

**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 Love create a place
Wherein the Holy Spirit makes a dwelling.**

Words: Bianco da Siena (d. 1434)

Music: Down Ampney, Ralph Vaughan Williams (1872-1958)

THE OFFERTORY ANTHEM

I was glad
Henry Purcell (1659-1695)

I was glad when they said unto me: We will go into the house of the Lord.
For thither the tribes go up, even the tribes of the Lord: to testify unto
Israel, to give thanks unto the Name of the Lord.
For there is the seat of judgement: even the seat of the house of David.
O pray for the peace of Jerusalem: they shall prosper that love thee.
Peace be within thy walls: and plenteousness within thy palaces.
Glory be...

Words from Psalm 122.

*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:

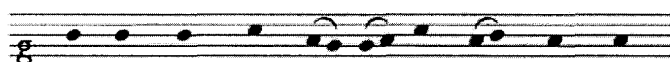
All respond:



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.*

Missa Assumpta est Maria - Giovanni Pierluigi da Palestrina (c.1525-1594)

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.

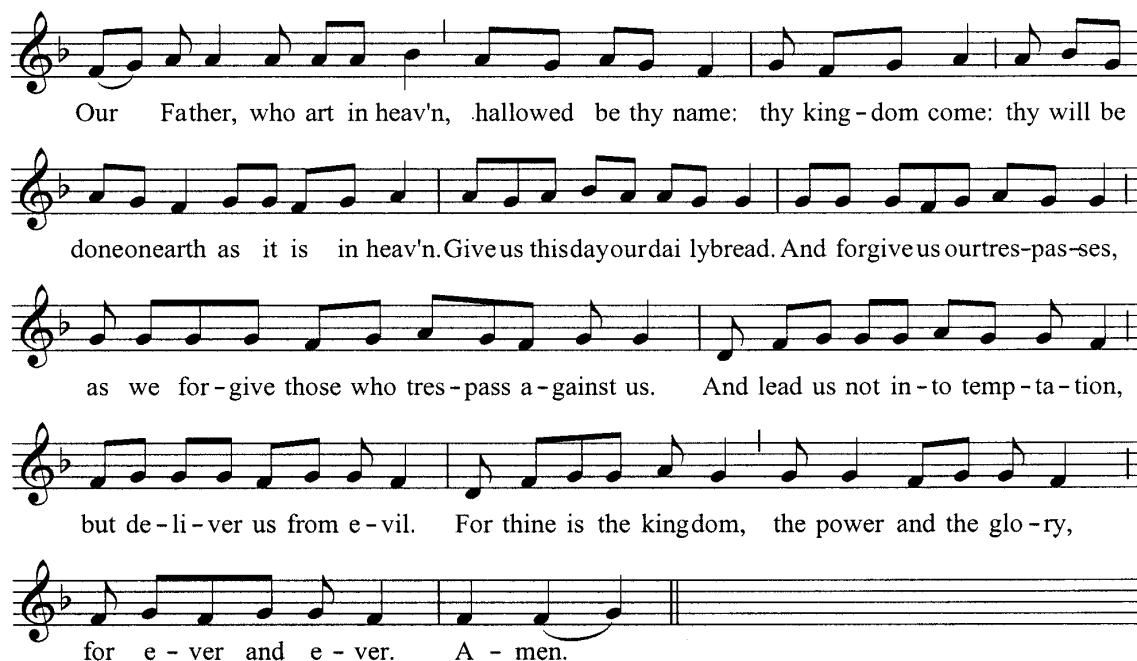
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,

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.



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-against 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.*

Missa Assumpta est Maria - Giovanni Pierluigi da Palestrina (c.1525-1594)

COMMUNION ANTHEM

'Almighty and everlasting God'
Orlando Gibbons (1583-1625)

Almighty and everlasting God,
mercifully look upon our infirmities,
and in all our dangers and necessities
stretch forth thy right hand to help and defend us,
through Christ our Lord. Amen.

Words: Collect for the Third Sunday after Epiphany

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O Lord God,
who art the source of all truth and love,
keep us faithful to the apostles' teaching and fellowship,
united in prayer and in the breaking of bread,
and one in joy and simplicity of heart,
in 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 (366)

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

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

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

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

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

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son, Jesus Christ, our Lord;
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

NOTES ON THE READINGS

Ecclesiasticus 10: 12-18

Ecclesiasticus, also known as Sirach, is in the Apocrypha of most Protestant Bibles, nor was it included in the Jewish canon. It was originally composed from notes in Hebrew by a famed teacher of Wisdom in the years just prior to the Maccabean Revolt in 168 BCE. A Greek translation appeared in 132 BCE by the grandson of Jesus ben Sirach. Jerome included it in his Latin Vulgate translated from the Greek. Hence its appearance in the Roman Catholic canon following another apocryphal Book of Wisdom and placed between the Song of Songs and Isaiah. Maintaining a traditional Deuteronomic attitude toward covenant theology and retributational morality, Sirach has many of the characteristics of Proverbs with aphorisms and acrostic poetry teaching practical wisdom to students of Sirach's 'academy.' This excerpt contains a strong critique of human pride and how God deals with those who are proud. Sirach's traditional style and ethics find full expression in these few verses. The vivid images of vss. 10-11 reveal a bold realism about death. This moves quickly to an exhortation about the source and folly of human pride. Alienation from God inevitably results in the pain and sorrow of human afflictions. The fall of rulers from their prestigious thrones may well reflect the disturbed era in which Sirach lived. In 171 BCE, Antiochus Epiphanes, the Seleucid inheritor of Alexander the Great's empire, deposed the last legitimate high priest of Zadokite decent, and appointed a Benjaminite in his stead. Since the Maccabean Revolt occurred shortly after this act of treachery, the poem has a prophetic note to it. One also hears the cry for social justice in Mary's song, the Magnificat, in the words of Sirach.

Hebrews 13: 1-8, 15-16.

Apart from the concluding verses (which may have been added later), this book is a treatise (or sermon) rather than a letter. Its name comes from its approach to Christianity: it is couched in Judaic terms. The identity of the author is unknown; Origen, c. 200 said that "only God knows" who wrote Hebrews. The book presents an elaborate analysis, arguing for the absolute supremacy and sufficiency of Christ as revealer and mediator of God's grace. Basing his argument on the Old Testament, the author argues for the superiority of Christ to the prophets, angels and Moses. Christ offers a superior priesthood, and his sacrifice is much more significant than that of Levite priests. Jesus is the "heavenly" High Priest, making the true sacrifice for the sins of the people, but he is also of the same flesh and blood as those he makes holy. The author, in concluding his letter, offers guidance regarding the shared life in the Christian community. He expects members to "show hospitality to strangers" (v. 2), i.e. to Christians from other churches. (Inns existed, but because they were frequented by prostitutes and bandits, travellers generally stayed with other Christians.) Perhaps you will entertain "angels", as

Abraham did at Mamre: he looked after three men who were either angels or God himself. Marital irresponsibility (v. 4) and greed (v. 5) can corrupt community life, so should be avoided. God will look after your needs. (The quotation is God's words to Joshua, after Moses died.) Emulate the way of life of your past "leaders" (v. 7), now deceased. Jesus is always the same (v. 8); the "word of God" (v. 7) they spoke continues. Vv. 9-11 counsel avoidance of errant teachings: dietary restrictions and (probably) sharing in Jewish sacrificial meals. Be "strengthened" by God's gift of love, not Mosaic law. Being Christian may involve persecution and even martyrdom; remember and share Jesus' suffering. Focus on eternal life, not earthly (v. 14). Offer the "sacrifice" (v. 15) of thanksgiving, made in faith. Lead an exemplary life of faith so your present "leaders" (v. 17) can be proud of you.

Luke 14: 1, 7-14

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. Luke continues his series of sayings of Jesus about the qualifications for entry into the kingdom of God. The Pharisees believed in the resurrection of the godly at the end of time, and were keen to be among those chosen as faithful, so they "were watching him closely". As he has done earlier, Jesus heals a person on the sabbath (vv. 2-6), this time one with "dropsy" (edema). The "lawyers and Pharisees" (v. 3), experts on correct observance of the sabbath, are speechless when Jesus challenges them (v. 6): surely acts of compassion can be done on this day. Jesus' host is a prominent Pharisee (v. 1); we recognize that the "parable" (v. 7) is about membership in the Kingdom. The Greek word rendered as "guests" means apparently chosen or see themselves as chosen. The gathering of God's elect at the end of time was commonly depicted as a "wedding banquet" (v. 8). There the host is God. The punch line (v. 11) is good manners, but Jesus is drawing a conclusion about the kingdom: attendance depends on God's invitation. God will not be fooled by self-promotion! Jewish and Greco-Roman societies both spurned the "poor" (v. 13) and the disabled. A Qumran document says that these people will be excluded from the banquet, but Jesus says: share with them! (v. 13) Giving to those unable to "repay" (v. 14) will admit one to the kingdom. For the Pharisee, this is a real surprise. He should have invited the man with dropsy.

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The service is compiled and printed at St Paul's Church, Knightsbridge.

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