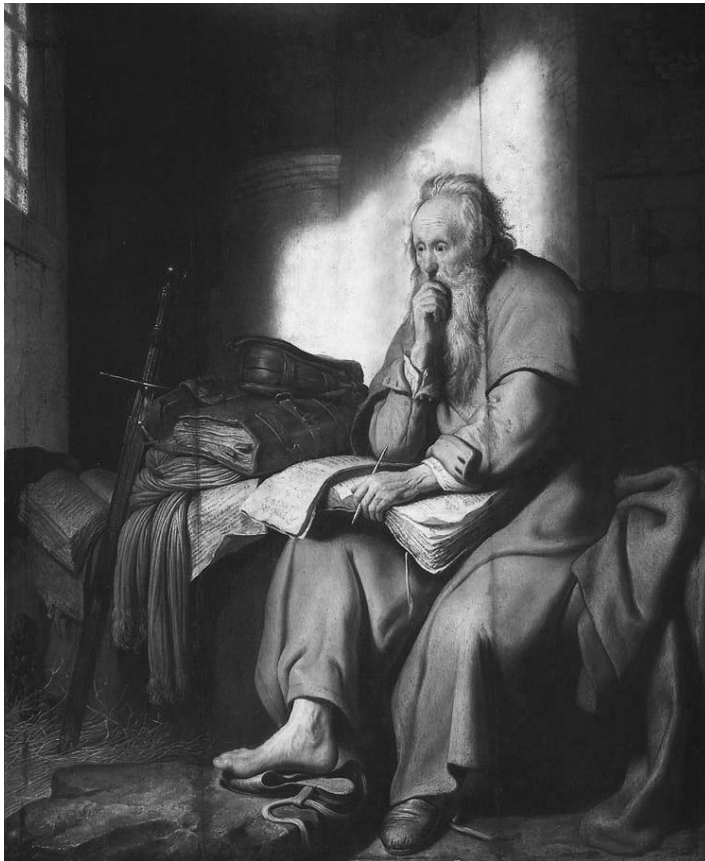




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Fifteenth Sunday after Trinity
8th 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
Paul in prison
Rembrandt van Rijn (1606-69)*

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 (440)

**Praise to the Lord, the Almighty, the king of creation;
O my soul, praise him, for he is thy health and salvation:
come ye who hear,
brothers and sisters draw near,
praise him in glad adoration.**

**Praise to the Lord, who o'er all things so wondrously reigneth,
shelters thee under his wings, yea, so gently sustaineth:
hast thou not seen
all that is needful hath been
granted in what he ordaineth?**

**Praise to the Lord, who doth prosper thy work and defend thee;
surely his goodness and mercy here daily attend thee;
ponder anew
all the Almighty can do,
he who with love doth befriend thee.**

**Praise to the Lord! O let all that is in me adore him!
All that hath life and breath, come now with praises before him!
Let the Amen
sound from his people again:
gladly for ay we adore him.**

*Words: Joachim Neander (1650-1680);
translated by Catherine Winkworth (1827-1878)
Music: 'Lobe den Herren'; anonymous; German, 17th century*

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 Ave Regina - Tomás Luis de Victoria (1548-1611)

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 FIRST READING

The book of Deuteronomy 30: 15-end

A reading from the book of Deuteronomy.

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

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 1

The Choir sings:

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners :
and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord :
and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side :
that will bring forth his fruit in due season.

His leaf also shall not wither :
and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them :
but they are like the chaff, which the wind scattereth away from the face
of the earth.

Therefore the ungodly shall not be able to stand in the judgement :
neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous :
and the way of the ungodly shall perish.

THE SECOND READING

The Letter to Philemon 1-21

A reading from the Letter to Philemon.

Paul, a prisoner of Christ Jesus, and Timothy our brother,
To Philemon our dear friend and co-worker, to Apphia our sister, to
Archippus our fellow-soldier, and to the church in your house:
Grace to you and peace from God our Father and the Lord Jesus Christ.
When I remember you in my prayers, I always thank my God because I
hear of your love for all the saints and your faith towards the Lord Jesus. I
pray that the sharing of your faith may become effective when you
perceive all the good that we may do for Christ. I have indeed received
much joy and encouragement from your love, because the hearts of the
saints have been refreshed through you, my brother.

For this reason, though I am bold enough in Christ to command you to do
your duty, yet I would rather appeal to you on the basis of love—and I,
Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I
am appealing to you for my child, Onesimus, whose father I have become
during my imprisonment. Formerly he was useless to you, but now he is
indeed useful both to you and to me. I am sending him, that is, my own
heart, back to you. I wanted to keep him with me, so that he might be of
service to me in your place during my imprisonment for the gospel; but I
preferred to do nothing without your consent, in order that your good
deed might be voluntary and not something forced. Perhaps this is the
reason he was separated from you for a while, so that you might have
him back for ever, no longer as a slave but as more than a slave, a beloved

brother—especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (343)

**Bright the vision that delighted
once the sight of Judah's seer;
sweet the countless tongues united
to entrance the prophet's ear.**

**Round the Lord in glory seated
cherubim and seraphim
filled his temple, and repeated
each to each the alternate hymn:**

**"Lord, thy glory fills the heaven;
earth is with its fullness stored;
unto thee be glory given,
Holy, Holy, Holy, Lord."**

**Heaven is still with glory ringing,
earth takes up the angels' cry,
"Holy, Holy, Holy," singing,
"Lord of Hosts, the Lord most high."**

Words: Richard Mant (1776-1848)

Music: Redhead No. 46, Richard Redhead (1820-1901)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

The word of the Lord endures for ever.

The word of the Lord is the good news announced to you.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 14: 25-33

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 large crowds were travelling with him; and he turned and said to them, 'Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, "This fellow began to build and was not able to finish." Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Alan Gyle
Vicar

Silence is kept.

THE CREED

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

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

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 (234)

**Christ, Whose glory fills the skies,
Christ, the true, the only Light,
Sun of Righteousness, arise,
Triumph o'er the shades of night;
Dayspring from on high, be near;
Day-star, in my heart appear.**

**Dark and cheerless is the morn
Unaccompanied by Thee;
Joyless is the day's return
Till Thy mercy's beams I see;
Till they inward light impart,
Glad my eyes, and warm my heart.**

**Visit then this soul of mine,
Pierce the gloom of sin and grief;
Fill me, Radiancy divine,
Scatter all my unbelief;
More and more Thyself display,
Shining to the perfect day.**

Words: Charles Wesley (1707-88)

Tune: 'Ratisbon' melody from J.G. Werner's Chorabuch 1815

Harmony by W.H. Havergal (1793-1870)

THE OFFERTORY ANTHEM

'Exultate Deo'

Giovanni Pierluigi da Palestrina (c.1525-1594)

Exsultate Deo adjutori nostro; jubilate Deo Jacob.
Sumite psalmum, et date tympanum; psalterium jucundum cum cithara.
Buccinate in neomenia tuba, in insigni die solemnitatis vestrae

Sing we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

Take the psalm, bring hither the tabret : the merry harp with the lute.

Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

Words from Psalm 81

When the Thurifer approaches, all stand to be censed.

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

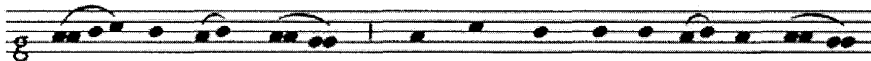
THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



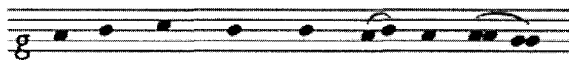
The Lord be with you *R.* and with thy spi-rit.



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 Ave Regina - Tomás Luis de Victoria (1548-1611)

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:

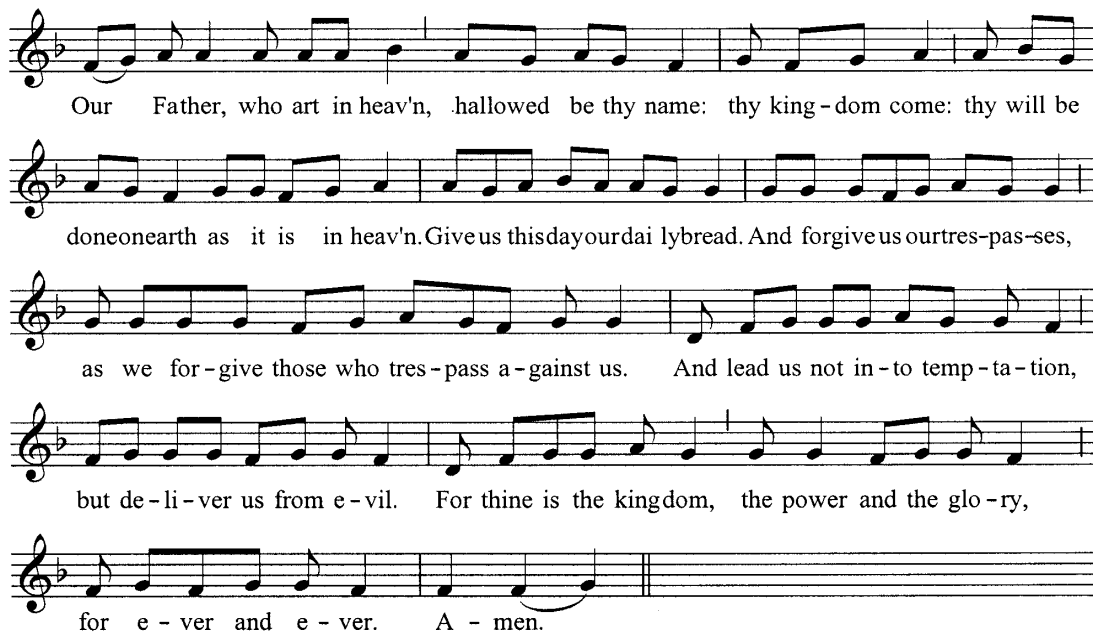
Christ will come again.

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- 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.*

Missa Ave Regina - Tomás Luis de Victoria (1548-1611)

COMMUNION ANTHEM

'Christe Jesu, Pastor bone'
John Taverner (1490-1545)

O Christe Jesu, pastor bone,
Mediator et patrone,
Mundi nobis in agone,
Confer opem et depone
Vitae sordes et coronae
Celestis da gloriam.

Et Elizabetham nostram
Angliae reginae serva
Et ecclesiam piorum
Tueare custos horum,
Et utrisque concedatur
eternae vitae premium.

*O Jesus Christ, good shepherd,
Mediator and patron,
To us in the trials of the world
Grant help and remove
Life's baseness, and give us
The joy of a heavenly crown.*

*Save our Elizabeth, Queen of England,
And watch over the Church
O protector of these the devout;
And allow both the reward of eternal life.*

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 stand.

THE CONCLUDING HYMN (413)

Now thank we all our God,
with heart and hands and voices,
who wondrous things hath done,
in whom his world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.

O may this bounteous God
through all our life be near us,
with ever-joyful hearts
and blessed peace to cheer us;
and keep us in his grace,
and guide us when perplexed,
and free us from all ills
in this world and the next.

All praise and thanks to God
the Father now be given,
the Son, and Holy Ghost,
supreme in highest heaven,
the one eternal God,
whom earth and heaven adore;
for thus it was, is now,
and shall be evermore.
Amen.

*Words: Martin Rinkart (1586-1649), tr. Catherine Winkworth (1827-78)
Music: Nun danket alle Gott, Johann Crüger (1598-1662)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God, who from the death of sin raised you to new life in Christ,
keep you from falling and set you in the presence of his glory,
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 James Perkins

Prelude in B minor BWV 544

Johann Sebastian Bach (1684 – 1750)

NOTES ON THE READINGS

The book of Deuteronomy 30: 15-end

Deuteronomy is a book of instruction, or torah. It is the fifth book of the Bible. It recasts Israel's mission and destiny, mostly by restating the history of the people recorded in the first four books. It emphasizes teaching and learning for all generations. Moses speaks on God's behalf, with authority, to the assembled people of Israel, as they prepare to enter the Promised Land. Solemn alternatives are held before them. Life or death, blessing or cursing, and it is for them which to elect. Of course, it may be said that the words 'life' and 'death' are here used in their merely physical sense, and that the context shows (vs. 17, 18) that life here means only 'length of days, that you may dwell in the land.' No doubt that is so, though we can scarcely refuse to see some glimmer of a deeper conception gleaming through the words, 'He is your life.' We have no space here to enter upon the question of how far it is now true that obedience brings material blessings. It was true for Israel, as many a sad experience that it was a bitter as well as an evil thing to forsake Jehovah was to show in the future. But though the connection between well-doing and material gain is not so clear now, it is by no means abrogated, either for nations or for individuals. Moral and religious law has social and economic consequences, and though the perplexed distribution of earthly good and ill often bewilders faith and emboldens scepticism, there still is visible in human affairs a drift towards recompensing in the world the righteous and the wicked. But to us, with our Christian consciousness, 'life' means more than living, and 'He is our life' in a deeper and more blessed sense than that our physical existence is sustained by His continual energy. The love of God and consequent union with Him give us the only true life. Jesus is 'our life,' and He enters the spirit which opens to Him by faith, and communicates to it a spark of His own immortal life. He that is joined to Jesus lives; he that is separated from Him 'is dead while he liveth.'

Philemon 1-21

This is the shortest of the epistles said to have been written by Paul. He sends Onesimus, a run-away slave and recent convert to Christianity, back to his master carrying this letter. Paul does not address the general question of slavery as a social institution, but he does plead with Philemon, on the basis of love, to take Onesimus back and treat him as a fellow Christian. Many centuries later, it was on this same basis that

slavery was abolished in Western societies. While the ideas are the same as in other epistles, here we see Paul being delicate and tactful. At the time of writing, Paul was in prison - probably in Ephesus. This appears to be a personal letter to Philemon, a slave owner, but it is also addressed to "the church in your house" (v. 2). In the first century, the Christian community gathered at a member's house. It is likely that the letter was read during worship. Paul writes not using his authority as an apostle (as he does in other letters) but as a "prisoner" (v. 1). (Perhaps "Apphia", v. 2, was Philemon's wife and "Archippus" his son.) It opens as letters usually did: from Paul, to various addressees, followed by best wishes (v. 3). Paul wishes "grace" (the Greek greeting) and "peace" (the Jewish) as well - from God. Thanksgiving (vv. 4-7) was also customary. The "saints" (v. 5) are those set apart for God's work in the world, i.e. all Christians. Perhaps in v. 6 he says: may greater understanding of all that comes through being incorporated in Christ strengthen your sharing of faith. Philemon ("you", v. 7) has been instrumental in nurturing Paul and other Christians. "Onesimus" (v. 10), a slave, has run away from Philemon's house. While visiting Paul, he has been converted to Christianity: he is Paul's "child". A penalty for leaving a master was death, so Paul is in a delicate position, pleading for the man's life. Paul did not try to free Greco-Roman society of slavery, because he had higher priorities; rather he pleads for one slave. Rather than "command" (v. 8), he appeals "on the basis of love" (v. 9), the very foundation of the faith. The slave's fate is in his master's hands; Philemon can choose to preserve his life. May his "good deed" (v. 14) be "voluntary", of his own free will. Onesimus is a Greek word for useful or beneficial. He has been changed from "useless" (v. 11) to "useful" - both to Philemon and to Paul; in v. 20, Paul speaks of "benefit". Paul sends him back to his master (v. 13), bearing this letter, although he would have preferred to "keep him with me". May Philemon take him "back forever" (v. 15) as a slave and as a "beloved brother" (v. 16) in Christ. May Philemon treat Onesimus as he would Paul (v. 17). Paul offers to take on himself any and all punishment that may be in store for the slave (v. 18). May he be treated as a fellow Christian. V. 19b may indicate that Philemon came to Christ through Paul. Paul is "confident" (v. 21) of Philemon's "obedience" to Christ.

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. In vv. 13-24, Jesus has told the "crowds" that even outsiders, the poor and the disabled are called to God's kingdom. Now he tells what is required to become a follower. The word "hate" (v. 26) is surprising, until we recall that exaggeration was a common linguistic trait in Hebrew, as Jesus does here: "hate" means love less, be less attached to. The disciple must find his prime security in Jesus, not in his or her family, nor in preserving one's "life". One must be prepared to suffer, as Jesus did on the "cross" (v. 27). In vv. 28-32, Jesus uses two examples to advise full realization of the cost of being a follower, before enlisting. You must be so dedicated to the cause that you are willing to forfeit all that you have. Then vv. 34-35: don't allow your allegiance to Christ to deteriorate and so become ineffectual. If you do, God will throw you away as useless! If you are prepared for the challenge, grasp it!

NOTES ON THE MUSIC

Missa Ave Regina – Tomás Luis de Victoria (1548 – 1611)

Spain's most renowned composer of the 16th Century, Victoria is sometimes referred to as the 'Spanish Palestrina'. He was an accomplished organist and singer, as well as composer, and held a number of chapel master positions before being appointed 'Maestro di Capella' at the Basilica St. Apollinare Italy, in 1575. In the preceding year, he became an ordained Priest. It was during this time in Italy that it is thought that Victoria studied with Palestrina. Victoria's music reflected his complex character – expressing religion and Spanish mysticism through melodic motifs and joyful inventions. He was a master at crossing over and dividing choirs with multiple parts – a fine example of this being his **Missa Ave Regina**, written for eight voices. Within the Gloria's first few bars, Victoria changes time signatures – a surprise for the listener – switching between a steady four-beat, to a faster, lilting three-in-a-bar. This was a rare characteristic of the time, but sets Victoria apart from other composers. Many people hear in his music a direct emotional appeal and a spiritual intensity – which contrasts the more rhythmically and harmonically docile music of Palestrina.

Exultate Deo – Giovanni Pierluigi da Palestrina (1526 – 1594)

A well-known composer of sacred music, Palestrina wrote many masses, madrigals, motets, hymns and litanies. The decade of the 1570s was a difficult period for Palestrina: losing his brother, two sons and his wife in three separate plague outbreaks. It is known that he considered becoming a Priest, but instead re-married to a wealthy widow – finally freeing him of his financial restrictions. In his compositions, one of Palestrina's 'traits' was to write discords on the weak beat rather than the strong beat, allowing the music to sound smoother and more consonant: which now we consider to define late Renaissance music. **Exultate Deo** is a motet written in 1584, employing 5 voices with the text taken from the first three verses of Psalm 80. Throughout this motet, Palestrina infuses his straightforward musical structure with subtle yet clear motivic evocation of the text, with word painting such as an upward leap on the word 'Exult!'. The percussion instruments mentioned in verse two may have suggested this phrase's more syncopated motive, and the third verse opens with a call to 'blow the trumpet in Zion' – Palestrina responding with a triadic motive and a brassy medial sequence of chords.

Christe Jesu, Pastor bone – John Taverner (1490 – 1545)

John Taverner is the most important English composer from the early sixteenth century. In 1526, Taverner became Organist and Master of the Choristers at Christ Church, Oxford (then known as Cardinal college) – an appointment made by Cardinal Thomas Wolsey just after the college had been founded in 1525. Most of his music is vocal – including masses, motets and Magnificats. Written for five voices, the antiphon **Christe Jesu, Pastor bone** shows off the effectiveness of musical simplicity from the mid-Renaissance period. Cardinal college required that three antiphons should be sung in polyphony (two or more voices) after Compline: one of the Trinity, the second of Saint Mary and the third of St. William. **Christe Jesu Pastor Bone** started off as a text addressed to St. William, and is thought to have been composed purely to fulfil the requirements for post-Compline. This work is quite brief with solid cadences – stronger than those which are found in large-scale works. The

simplicity lies in the narrow vocal range, the homophonic texture, the clear projection of the text and the attractive fluency of each part.

Prelude in B minor BWV 544 – Johann Sebastian Bach (1684 – 1750)

Composed during Bach's time at Leipzig, this prelude (and fugue) is an excellent example of his mature compositions which continued to appear throughout his later years in Weimar. The prelude is one of Bach's richest and most powerful; an intricate opening becomes even more complex upon repetition, followed by thick material which is interrupted occasionally by moments where only a single voice continues. The first of these interruptions introduces a section without pedal that increasingly becomes florid until the return of the opening material. In the final passage, more repeated octave leaps, evocative of those in the beginning, provide the substance for a chain of suspensions that creates a tremendous forward drive, pushing towards the B major cadence.

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