



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Seventeenth Sunday after Trinity
22nd 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
The Prophet Amos
Bibel von Heisterbach, Köln, 1240*

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN (285)

For the beauty of the earth,
for the beauty of the skies,
for the love which from our birth
over and around us lies,
*Lord of all, to thee we raise
this our sacrifice of praise.*

For the beauty of each hour
of the day and of the night,
hill and vale, and tree and flower,
sun and moon, and stars of light, *Refrain*

For the joy of ear and eye,
for the heart and brain's delight,
for the mystic harmony
linking sense to sound and sight, *Refrain*

For the joy of human love,
brother, sister, parent, child,
friends on earth, and friends above,
for all gentle thoughts and mild, *Refrain*

For thy Church that evermore
lifteth holy hands above,
offering up on every shore
this pure sacrifice of love, *Refrain*

Words: F. S. Pierpoint (1835-1917)

Tune: 'England's Lane' by Geoffrey Shaw (1879-1943)

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.

All remain kneeling

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

All stand

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 Sancti Nicolai – Franz Joseph Haydn (1732-1809)

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,
thou hast made us for thyself
and our hearts are restless till they find their rest in thee:
pour thy love into our hearts and draw us to thyself,
and so bring us at the last to thy heavenly city
where we shall see thee face to face;
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 prophecy of Amos 8: 4-7

A reading from the prophecy of Amos.

Hear this, you that trample on the needy, and bring to ruin the poor of the land, saying, "When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practice deceit with false balances, buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat." The Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 113

The Choir sings:

Praise the Lord, ye servants :
O praise the Name of the Lord.

Blessed be the Name of the Lord :
from this time forth for evermore.

The Lord's Name is praised :
from the rising up of the sun unto the going down of the same.

The Lord is high above all heathen :
and his glory above the heavens.

Who is like unto the Lord our God that hath his dwelling so high :
and yet humbleth himself to behold the things that are in heaven and
earth?

He taketh up the simple out of the dust :
and lifteth the poor out of the mire;

That he may set him with the princes :
even with the princes of his people.

He maketh the barren woman to keep house :
and to be a joyful mother of children.

THE SECOND READING

The first letter of Paul to Timothy 2: 1-7

A reading from Paul's first letter to Timothy.

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Saviour, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all—this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (408 i)

**Judge eternal, throned in splendour,
Lord of lords and King of kings,
with thy living fire of judgment
purge this realm of bitter things;
solace all its wide dominion
with the healing of thy wings.**

**Still the weary folk are pining
for the hour that brings release,
and the city's crowded clangour
cries aloud for sin to cease;
and the homesteads and the woodlands
plead in silence for their peace.**

cont.

**Crown, O God, thine own endeavour;
 cleave our darkness with thy sword;
 feed the faithless and the hungry
 with the richness of thy word;
 cleanse the body of this nation
 through the glory of the Lord.**

*Words: Henry Scott Holland (1847-1918)
 Tune: 'Rhuddlan', from Musical Relicks of Welsh Bards, 1800*

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 16: 1-13

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.

Jesus said to the disciples, 'There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, "What is this that I hear about you? Give me an account of your management, because you cannot be my manager any longer.'" Then the manager said to himself, "What will I do, now that my master is taking the position away from me? I am not strong

enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes." So, summoning his master's debtors one by one, he asked the first, "How much do you owe my master?" He answered, "A hundred jugs of olive oil." He said to him, "Take your bill, sit down quickly, and make it fifty." Then he asked another, "And how much do you owe?" He replied, "A hundred containers of wheat." He said to him, "Take your bill and make it eighty." And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

'Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.'

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 (420)

**O Jesus, I have promised
to serve thee to the end:
be thou for ever near me,
my Master and my friend;
I shall not fear the battle
if thou art by my side,
nor wander from the pathway
if thou wilt be my guide.**

**O let me hear thee speaking
in accents clear and still,
above the storms of passion,
the murmurs of self-will;
O speak to reassure me,
to hasten or control;
O speak, and make me listen,
thou guardian of my soul.**

**O let me see thy footmarks,
and in them plant mine own;
My hope to follow duly
is in thy strength alone.
O guide me, call me, draw me,
uphold me to the end;
and then in heaven receive me,
my Saviour and my Friend.**

Words: John Bode (1816-74)

Tune: 'Wolvercote' William H Ferguson (1874-1950)

THE OFFERTORY ANTHEM

Teach me, O Lord *William Byrd (1540-1623)*

Teach me, O Lord, the way of thy statutes : and I shall keep it unto the end. Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart. Make me to go in the path of thy commandments : for therein is my desire. Incline my heart unto thy testimonies : and not to covetousness. O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way. O stablish thy word in thy servant : that I may fear thee.

Words from Psalm 119 vv. 33-38

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

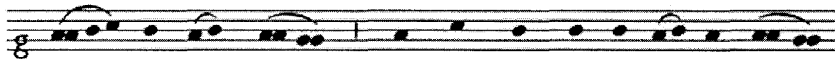
THE EUCHARISTIC PRAYER

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 Sancti Nicolai – Franz Joseph Haydn (1732-1809)

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.

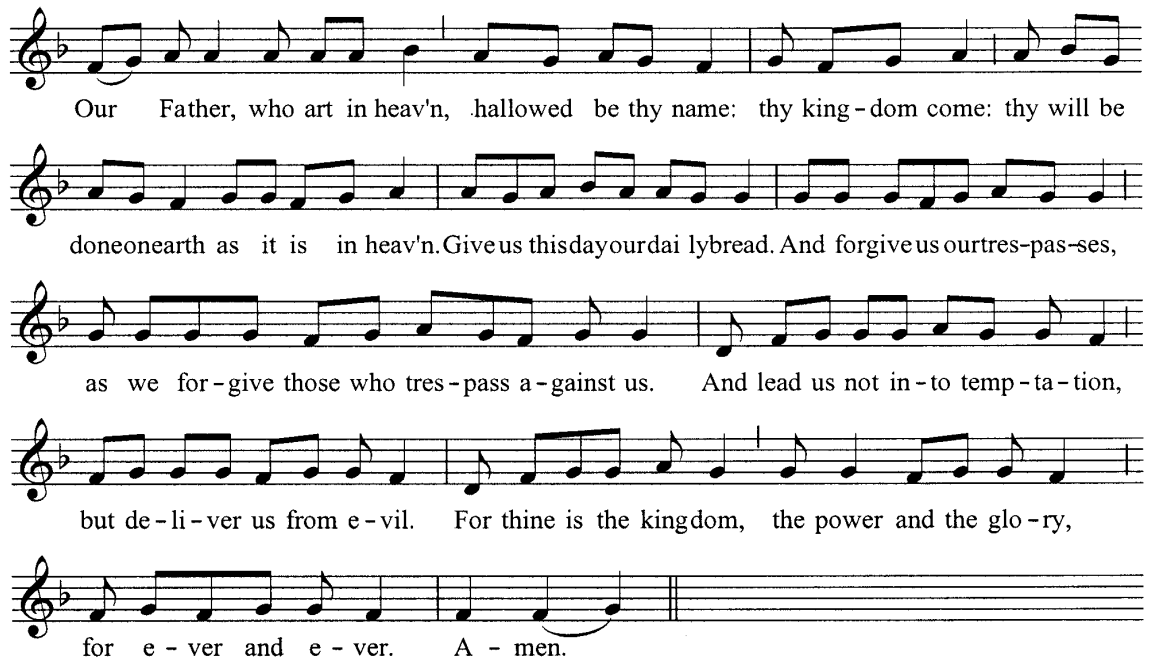
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,

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 Sancti Nicolai – Franz Joseph Haydn (1732-1809)

COMMUNION ANTHEM

O sacrum convivium

Thomas Tallis (1505-1585)

O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur. Alleluia

Panem de caelo praestitisti eis
Omnem delectamentum in se habentem.

O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us. Alleluia

You gave them bread from heaven
Containing in itself all sweetness.

Words from an Antiphon on the Magnificat for the Feast of Corpus Christi

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Lord, we pray thee that thy grace
may always precede and follow us,
and make us continually to be given to all good works;
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.**

THE CONCLUDING HYMN (394)

**Let all the world in every corner sing,
my God and King!
The heavens are not too high,
his praise may thither fly,
the earth is not too low,
his praises there may grow.
Let all the world in every corner sing,
my God and King!**

**Let all the world in every corner sing,
my God and King!
The church with psalms must shout,
no door can keep them out;
but, above all, the heart
must bear the longest part.
Let all the world in every corner sing,
my God and King!**

Words: George Herbert, 1633

Music: Luckington, Baisl Harwood (1859-1949)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

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

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Fantasia and Fugue in G, BWV 542

Johann Sebastian Bach (1685 – 1750)

NOTES ON THE READINGS

Amos 8: 4-7

In about 750 BC, Amos heard the Lord calling him to prophesy to the northern tribes. He leaves Tekoa, a village just south of Jerusalem, and travels to the north. Israel has split into two kingdoms. Times are prosperous, but society is corrupt and God is largely ignored. This book is our only source of knowledge about Amos. He speaks as a voice independent of the royal court. He predicts God's punishment upon Israel, Judah and the surrounding nations. He foretells that Israel will fall. Within a few decades, the northern kingdom will be conquered by Assyrian armies.

In this week's lesson, Amos condemns practices that "trample the needy" and "ruin the poor." Specifically, the prophet challenges practices that create untrustworthy markets. God does not condemn markets. Rather, God's laws are about creating trustworthy markets, which will create social prosperity and be a fair means of exchange. In the ancient world, units of weight and measure had not been standardized, so a "shekel" or "ephah" used in the markets of Jerusalem might be different than those employed in the markets of Samaria, or Damascus, or Tyre. This means a merchant might need to have different sets of weights in order to trade in different markets. But given human nature, the temptation to cheat the illiterate would often have proven irresistible. Amos also condemns those who yearn for the end of the Sabbath day, so that they can cheat their neighbours. It is well here to remember that the Sabbath day was not first-and-foremost about a time for worship, but rather was originally a justice law designed to give rest to all of society—not just to the property owner, but also "your ox and your donkey, and your livestock, and the resident alien in your towns" (Deuteronomy 5:14). One can trace what Patrick D. Miller has called "the Sabbatical principle" through the Pentateuchal laws and see how justice is a theme of the Sabbath. But in Amos' day, the justice sense of the laws had been lost. People longed for the justice-establishing Sabbath to be over, so that they could return to exploitation. The phrase "buying the poor for silver and the needy for a pair of sandals" refers to the practice of enslaving those in debt, even those who owed only a pair of sandals. Note how far this is from a just social order in which debts are forgiven! "Selling the sweepings of the wheat" was prohibited because these were to be left for the poor.

1 Timothy 2: 1-7

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

At a time when Christians were suspect for not joining in worship of Roman gods, an act expected of all, the author urges them to pray for "everyone", including civil authorities ("kings ...", v. 2), so that Christians may live "a quiet and peaceable life", as good citizens yet godly ones. This, he says, is in accord with God's plan, for he wishes "everyone" (v. 4) to be saved, through knowledge of Christian "truth". God desires this for:

- he is the "one God" (v. 5) for all people;
- the "one mediator", Christ, shared in being human with all of us, and represents us all before the Father, and
- gave his life as the price of freedom ("ransom", v. 6) for all.

His life and death were "attested" (shown to be an authentic part of the plan) "at the right time", at the time chosen by God. Paul ("I", v. 7) was "appointed" by God to announce ("herald") this to all, genuinely sent out by him ("apostle") to teach doctrine ("faith") and the truth about God to everyone.

Luke 16: 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.

As he continues to travel towards Jerusalem, Jesus says more about what is required of a disciple. Many in the crowd were poor, oppressed by the rich, so a story about a "rich man" (vv. 1-8a) would be popular. Jesus speaks in their terms, calling money "dishonest wealth" (v. 9) or filthy lucre. (A "manager", v. 1, negotiated and signed contracts on his master's behalf; the master was usually a (hated) absentee landlord.) Mosaic law forbade charging interest on a loan, but there was a way round this: the debtor in v. 6 had probably received 50 jugs of olive oil but the bill was for 100. The manager settles the account by forgiving the usurious interest, probably to his master's benefit, not his own. Both the "master" (v. 8, the rich man) and the manager are businessmen; the master praises the manager for acting "shrewdly" (the Greek word means pragmatically). Both understand prudent use of financial resources. From elsewhere in the New Testament and from the Qumran literature, we know that "the children of light" (v. 8) are the spiritually enlightened: business-people are more pragmatic in their sphere than are disciples in affairs of the Kingdom. Then v. 9: Jesus advises accumulation of heavenly capital by providing for the needy. If one does this in one's own small way, God will see one as trustworthy regarding Kingdom affairs (v. 10) – and if one isn't, he won't. Being "faithful" now involves sharing possessions; one who doesn't now won't be entrusted with "true riches" (v. 11), i.e. the Kingdom. Financial resources are God's gift; they belong "to another" (v. 12), i.e. to him. "Your own" is your inheritance as God's children, i.e. eternal life. So in v. 12 Jesus asks: if you have not managed your finances prudently, will God give you eternal life? Then v. 13: one cannot make a god out of money and serve God. Disciples must serve God exclusively, using material resources for his purposes, sharing with the needy. The alternative is enslavement to materialism.

NOTES ON THE MUSIC

Missa Sancti Nicolai – Franz Josef Haydn (1732 – 1809)

Haydn is one of the most prominent and productive composers of the Classical period and is often called the 'Father of the Symphony' and the 'Father of the String Quartet' because of his important contributions to these forms. Brought up in a musical family, and a lifelong resident of Austria, Haydn was a close friend of Mozart and a teacher of Beethoven. In 1761, Haydn took up a job as Kapellmeister for the wealthy Esterhazy family on their remote estate. His employer was a lover of instrumental music and opera, and Haydn composed extensively in those forms for him. He claimed that being so isolated allowed him to be individual and innovative with his compositions, rather than follow the trends of his contemporaries. Composed in 1772, Haydn's **Missa Sancti Nicolai** is his only early mass that can be directly connected to the Esterhazy court, and was intended for the Feast of St. Nicholas which was also the name-day of Prince Nicolaus Esterhazy. This optimistic, youthful Mass has complex and very subtle writing for the vocal quartet. The opening Kyrie is in the unusual time signature of 6/4, giving it a flowing, pastoral quality, and the Benedictus is remarkably lyrical and even rhapsodic.

Teach me, O Lord – William Byrd (1540 – 1623)

A student of Thomas Tallis, Byrd wrote in many of the popular styles and forms of music in England at the time, including songs, sacred and secular works such as masses, anthems and psalms. Byrd was a devoted catholic and was prosecuted for this throughout his life, though it did not prevent him from contributing significantly to the Anglican Church music repertoire. His Psalm setting **Teach me, O Lord** most probably comes from his Lincoln career. It was apparently not

designed as an anthem, but as a truly liturgical piece. This piece helps mark a new intimacy between text and music; this is partly due to the verse idiom, in which a soloist alternates with the choir. A modern listener used to hearing Evensong cannot help noticing the similarity of the full sections, with their regular cadential formulae, to Anglican chant.

O sacrum convivium – Thomas Tallis (1505 – 1585)

During the ephemeral reign of Queen Mary, the Roman Catholic Rite was restored to English churches at the point of a sword. Anglican dissensions (such as the Book of Common Prayer) were censured; with the Latin language returning to the choir and the pulpit. Composers such as Tallis were once again required to entirely shift their compositional focus. Tallis' five-voiced setting of **O sacrum convivium** actually embodies, with a few other motets, the manifold ritual shifts of the Reformation. Written at a time when the Abbeys were dissolved and English made the official language of the Church of England, Tallis rapidly adapted Latin music into English vestments. His musical setting follows many of the conventions of early sixteenth century Catholic style; he opens with a clear and conventional point of imitation on a joyful motive twice leaping upwards. Each phrase of Tallis' text corresponds to a musical phrase beginning imitatively and leads to a cadence; a full stop.

Fantasia and Fugue in G, BWV 542 – Johann Sebastian Bach (1685 – 1750)

Thought to have been composed separately, this **Fantasia** opens spaciouly and in a recitative-like style, but as it unfolds Bach finds room for dense passages in upper-voice imitation. Sections are balanced between intensely dramatic passages and quieter, more even passages which are interwoven. The broad tonal scope of the fantasia has been a fascinating subject for two centuries of musicians; just when harmonic stability is reached, Bach ricochets off on a mock-improvised cadenza, jolting the music into a whole new pitch realm. The **Fugue**, considered to be Bach's ultimate accomplishment in the field of counterpoint, provides the sense of a stable answer to the Fantasia in its predominantly even semi-quaver rhythms, though it is similarly ambitious harmonically.

Parts of this service are © the Archbishops' Council 2001.

The hymns are reproduced with permission under CCLE Licence No. 666560

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

For further information about the life of St Paul's, please contact:

The Parish Office, 32A Wilton Place, London SW1X 8SH

020 7201 9999

As part of our commitment to sustaining God's creation,
this service paper is printed on paper from sustainable forests,
and any waste paper will be recycled.



www.stpaulsknightsbridge.org