



St Paul's Church, Knightsbridge
The Diocese of London

*Lord,
how shall I not give you
all that I have,
when you, in your great goodness,
give me all that you are?*

ANONYMOUS PRAYER

The Solemn Eucharist
The Nineteenth Sunday after Trinity
6th October 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.

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN (238)

New every morning is the love
our wakening and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.

New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.

If on our daily course our mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
will furnish all we ought to ask:
room to deny ourselves; a road
to bring us daily nearer God.

Only, O Lord, in thy dear love,
fit us for perfect rest above;
and help us, this and every day,
to live more nearly as we pray.

Words: John Keble (1792-1866)

Music: Melcombe, Samuel Webbe the elder (1740-1816)

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 Brevis in Bb K275 – Wolfgang Amadeus Mozart (1756-1791)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

O God, forasmuch as without thee
we are not able to please thee;
mercifully grant, that thy Holy Spirit
may in all things direct and rule our hearts;
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 the prophet Habakkuk 1. 1-4; 2. 1-4

The oracle that the prophet Habakkuk saw.

O Lord, how long shall I cry for help, and you will not listen? Or cry to you "Violence!" and you will not save? Why do you make me see wrongdoing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous— therefore judgment comes forth perverted.

I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. Then the Lord answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. Look at the proud! Their spirit is not right in them, but the righteous live by their faith.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 37: 1-9

The Choir sings:

Fret not thyself because of the ungodly :
neither be thou envious against the evil doers.

For they shall soon be cut down like the grass :
and be withered even as the green herb.

Put thou thy trust in the Lord, and be doing good :
dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord : and he shall give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in him :
and he shall bring it to pass.

He shall make thy righteousness as clear as the light :
and thy just dealing as the noon-day.

Hold thee still in the Lord, and abide patiently upon him :
but grieve not thyself at him, whose way doth prosper, against the man
that doeth after evil counsels.

Leave off from wrath, and let go displeasure :
fret not thyself, else shalt thou be moved to do evil.

Wicked doers shall be rooted out : and they that patiently abide
the Lord, those shall inherit the land.

THE SECOND READING

The second letter of Paul to Timothy 1: 1-14

A reading from Paul's second letter to Timothy.

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you.

For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (357)

Father, hear the prayer we offer:
not for ease that prayer shall be,
but for strength, that we may ever
live our lives courageously.

Not for ever in green pastures
do we ask our way to be ;
but the steep and rugged pathway
may we tread rejoicingly.

Not forever by still waters
would we idly rest and stay;
but would smite the living fountains
from the rocks along our way.

Be our strength in hours of weakness,
in our wanderings be our Guide;
through endeavour, failure, danger,
Father, be thou at our side.

Words: Love Maria Willis (1824-1908)

Music: Sussex, adapted by Ralph Vaughan Williams (1872-1958)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

We do not live by bread alone,
but by every word that comes from the mouth of God.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 17: 5-10

The Deacon says:

The Lord be with you
And with thy spirit.

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

The apostles said to the Lord, 'Increase our faith!' The Lord replied, 'If you had faith the size of a mustard seed, you could say to this mulberry tree, "Be uprooted and planted in the sea", and it would obey you.

'Who among you would say to your slave who has just come in from ploughing or tending sheep in the field, "Come here at once and take your place at the table"? Would you not rather say to him, "Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink"? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, "We are worthless slaves; we have done only what we ought to have done!" '

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:

Christ is our peace.
He has reconciled us to God in one body by the Cross.
We meet in his name and share his peace.

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 (353)

Dear Lord and Father of mankind,
forgive our foolish ways!
Re-clothe us in our rightful mind,
in purer lives thy service find,
in deeper reverence, praise;
in deeper reverence, praise.

In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Lord,
let us, like them, without a word,
rise up and follow thee;
rise up and follow thee.

Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace;
the beauty of thy peace.

Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still, small voice of calm;
O still, small voice of calm.

*Words: John Greenleaf Whittier (1807-92)
Music: Repton, C. H. H. Parry (1848-1918)*

THE OFFERTORY ANTHEM

'Super flumina'

Giovanni Pierluigi da Palestrina (c.1525-1594)

Super flumina Babylonis illic sedimus et flevimus, cum recordaremur
Sion.

*By the waters of Babylon we sat down and wept: when we remembered thee, O
Sion.*

Words from Psalm 137

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

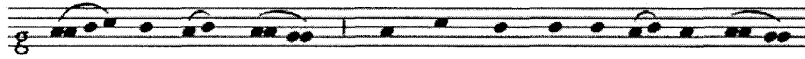
THE EUCHARISTIC PRAYER

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 Brevis in Bb K275 – Wolfgang Amadeus Mozart (1756-1791)

The prayer continues:

Accept our praises, heavenly Father,
through thy Son, our Saviour, Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of thy Holy Spirit
these gifts of bread and wine may be unto us his body and his blood;
who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you;
do this in remembrance of me.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:

Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of his kingdom
and with this bread and this cup
we make the memorial of Christ, thy Son, our Lord.

The celebrant sings:

Let us proclaim the mystery of faith:

The people respond:

Christ has died:

Christ is risen:

Christ will come again.

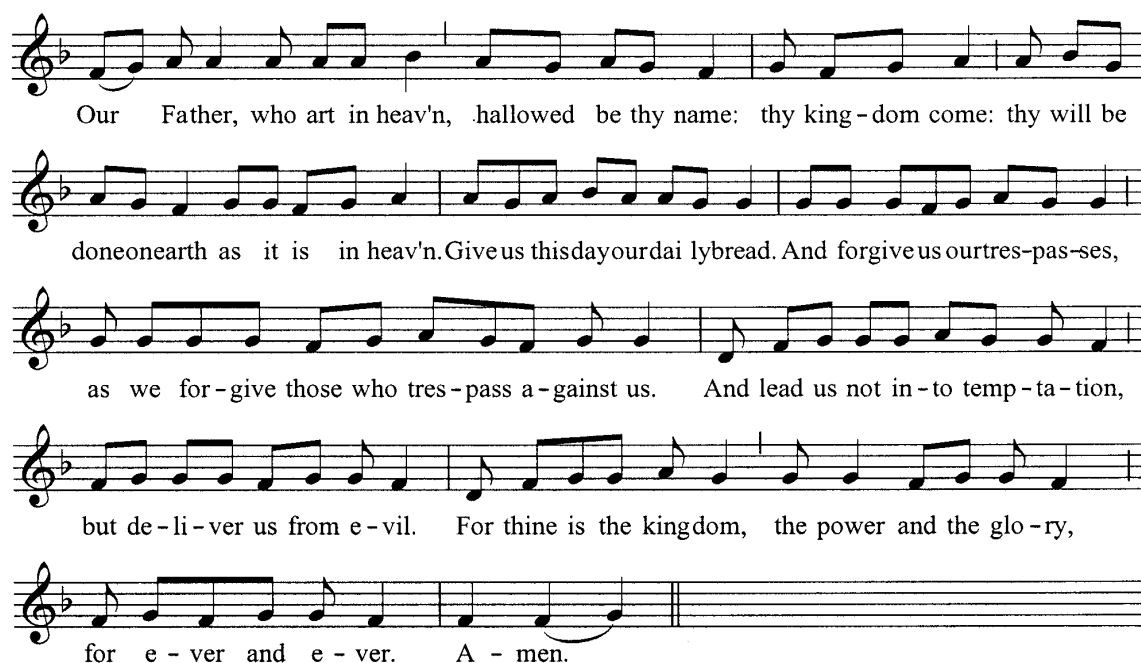
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

THE LORD'S PRAYER

All kneel. The Celebrant sings:

Let us pray with confidence as our Saviour has taught us.



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 Brevis in Bb K275 – Wolfgang Amadeus Mozart (1756-1791)

COMMUNION ANTHEM

'Ave verum'

Peter Phillips (1561-1628)

Ave, verum corpus natum
ex Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
unda fluxit sanguine:
esto nobis praegustatum,
in mortis examine.
O dulcis, O pie, O Jesu, Fili Mariae.
Miserere mei. Amen.

*Hail true Body, born of the Virgin Mary
that truly suffered, sacrificed on the cross for man;
You whose pierced side flowed with a wave of blood,
let us foretaste of you in the trial of our death.
O sweet! O merciful! O Jesus son of Mary, have mercy upon
me.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Holy and blessed God,
who dost vouchsafe to feed us
with the body and blood of thy Son
and hast filled us with thy Holy Spirit:
grant that we may honour thee
not only with our lips
but in lives dedicated to the service
of 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 (431)

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

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

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

**Still let me prove thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make the sacrifice complete.**

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

All remain standing.

The Concluding Rite

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

played by Jeremy Cole

Ite, missa est

Kenneth Leighton (1929 – 1988)

NOTES ON THE READINGS

Habakkuk 1:1-4; 2:1-4

This book is one of the twelve Minor Prophets, minor mostly in that they are all short books. The book begins with a dialogue between the prophet and God which seeks to discover why Israelites suffer from foreign invaders, and in which God announces that he will deal with the wicked at the proper time, and will vindicate the faithful. Then follow five woes against a wicked nation. The final chapter is a psalm, intended for liturgical use. It is likely that Habakkuk was written when the Babylonians were a world power, probably between 608 and 598 BC. An "oracle" is a message of doom, usually pronounced against foreign nations, but here it includes the judgement that awaits God's people. 1:1-2:5 is a dialogue between the prophet and God. From the text, it seems that Habakkuk wrote when Babylonian armies were ravaging Judah, before the fall of Jerusalem in 587 BC, but the problem is universal.

In vv. 1-4, Habakkuk asks God: why do you neither listen nor act? "Violence" is being done to us; our basic human rights are being violated. The state is in confusion and near anarchy ("law becomes slack ... justice never prevails ...", v. 4). The "wicked", fellow Jews or foreigners, have taken over! God answers in vv. 5-11: rather than promising stability, he says he is working through the "Chaldeans" (v. 6, Babylonians), a people known for their ferocity and savagery! "Their justice" (v. 7) is their own (not God's); "their own might is their god!" (v. 11). The prophet now asks: aren't you Israel's God? Surely you have marked this enemy for judgement, so why allow this misery to happen to your people? Doesn't using such wicked people as your agents go against your very essence? (v. 13) The enemy is merciless and self-serving, like someone who catches helpless fish (v. 15); he worships his own achievement, in immense pride (v. 16). Are you and the enemy intent on "destroying nations"? (v. 17) Like a sentinel on a city wall, Habakkuk awaits God's reply (2:1). God responds: make my message "plain" (2:2) so all hear it: my justice will come at "the appointed time" (2:3), in the "end" times. But God's time may not be human time, so "wait for it". "The proud" (2:4, the enemy), those who are self-sufficient, don't endure ("their spirit is not right"), but those who trust in God, "the righteous", continue to "live", to keep the faith, even in these difficult times. God has a plan for the future: the faithful will be rewarded, the wicked punished.

2 Timothy 1: 1-14

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.

Paul was made an apostle as part of God's plan of salvation (vv. 1, 11) to bring eternal "life", found in the Christian community ("in Christ Jesus"), to all. Paul worships God in continuity with his Jewish "ancestors" (v. 3). V. 4a probably recalls Paul's departure from Timothy: may sorrow be replaced by "joy". Timothy's faith has been handed down from generation to generation (v. 5). He was given and received "the gift of God" (v. 6), through Paul ("my hands") but now this gift, "a spirit of power ... love ... self-discipline" (v. 7, or ethical behaviour) has become dormant through neglect. God has not withdrawn it, so, Timothy, "rekindle" (v. 6) the gift! The teaching of Jesus (or the preaching about him, "testimony ...", v. 8) and of Paul's servitude ("prisoner") are not shameful; rather Timothy should emulate Paul in suffering for spreading the good news ("the gospel"). Our godly "calling" (v. 9) is based on God's plan and his gift of love ("grace"). Grace, in Jesus' becoming human, was part of the plan since "before" God's creative act. In his "appearing" (v. 10, in taking on human form) Christ brought eternal life ("abolished death ... immortality"). The body of faith (Christian doctrine) has been entrusted to Paul until "that day" (v. 12) when Christ comes again. So,

Timothy, faithfully hand on the valuable teachings you have received from me, with the help of the "Holy Spirit" (v. 14), which is present and active in us.

Luke 17: 5-10

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

Jesus has told his followers that

- there will be times when you lose your faith, but if you cause another to do so, your fate will be worse than death! (vv. 1-2) and
- if a fellow Christian sins, rebuke him;

if he repents, forgive him – however often he sins and repents (vv. 3-4). The twelve ("the apostles", v. 5) now speak to him, asking him to give them enough faith to remain faithful. (The "mustard seed", v. 6, is very small. The "mulberry tree" is large with an extensive root system, making it hard to uproot. It would not normally take root in the sea.) Jesus tells them that with genuine faith, however small, anything is possible. Quality of faith matters more than quantity.

Jesus now tells a parable (vv. 7-10). Slaves were expected to do their duties, and no master would absolve a slave of them, so the disciples would answer of course not! to the question in v. 7: should a slave eat before his master? The master stands for God and the slave for his people. The Greek word translated "worthless" (v. 10) means those to whom nothing is owed, to whom no favour is due, so God's people should never presume that their obedience to God's commands has earned them his favour. (The Revised English Bible translates v. 10b as We are servants and deserve no credit; we have only done our duty.) However, as 12:35-38 says, God will reward those who are prepared when Christ comes again.

NOTES ON THE MUSIC

Missa Brevis in Bb K275 – Wolfgang Amadeus Mozart (1756 – 1791)

After a twelve-month break from writing sacred music, Mozart returned in 1777 writing this **Missa Brevis in Bb**, with its first performance at St. Peter's Salzburg on 21st December. This is the performance mentioned in a letter written by Leopold (Mozart's father) to his wife and son in Mannheim, the point they had reached on the fateful trip to Paris during which Anna Maria Mozart (Wolfgang's mother) died. This mass is the last in a series of masses composed in the *missa brevis* (short mass) style which was introduced by the then Archbishop of Salzburg. Such masses were required to get through large parts of text with little or no dwelling on anything than key phrases. Mozart managed here to create a work whose direct and uncomplicated approach makes it one of the most affecting Salzburg church works, the most expansive setting being that of the final *Agnus Dei*; a movement in which the gracious opening theme constantly returns in the old Baroque *ritornello* style. Mozart himself seems to have retained a special affection for the mass; he refers in a letter to performing it in 1791 – the year he died.

Super flumina – Giovanni Pierluigi da Palestrina (1526 – 1594)

Palestrina's conservative approach to this motet **Super flumina**, with text from Psalm 137: 1 – 2, demonstrates a particular point about music that is sometimes lost when people get to know the Western musical canon. While some brilliant composers were writing heartfelt and genuinely

devout motets in seven or eight voices, Palestrina continued to write in the traditional four-voice format, and nothing is lost for this approach. The phrasing is irregular but always with purpose and his weaving from imitative counterpoint to occasional rhythmic unisons is especially persuasive. The evocative imagery of the text is carried with reverence and endless shades of variety, while the virtuosity of the composing is never the cornerstone of the listener's admiration.

Ave verum – Peter Phillips (1560 – 1628)

Peter Phillips was an eminent English organist, composer and Catholic Priest, exiled to Flanders. His career began as a boy chorister at St. Paul's Cathedral. He was a virtuoso keyboardist, and transcribed several Italian motets and madrigals by composers such as Lassus and Palestrina for his instruments. Phillips was an extremely prolific composer: hundreds of motets survived, and he also composed both instrumental and consort music. His keyboard pieces are mostly in the English Renaissance style, but his choral works, although retaining occasional English features, are largely in the style of the more conservative, Italian composers. Written for five voices, Phillips' serene and devout **Ave Verum** is typical of the older *prima practica*: almost totally contrapuntal, it stylistically belongs more to the mid-sixteenth century than to 1612 (the year of its publication).

Ite, missa est – Kenneth Leighton (1929 – 1988)

Kenneth Leighton was an English composer and pianist – writing Anglican Church music, concertos, chamber music, symphonies and an opera. His works were highly influenced by English composers such as Vaughan Williams, Britten and Walton, as well as being exposed to Schoenberg, Webern and Berg from his studies in Italy in 1951. His single most widely-known piece is his setting of the Coventry Carol, which he composed as a student at Queen's College, Oxford, in 1948. In addition to contributing greatly to the choral repertoire, he also wrote a significant number of organ works. His **Ite, missa est** appears after the Agnus Dei in his 'Missa de Gloria' as an organ solo. The mass, based on an ancient plainchant from the *Sarum* rite for Easter Sunday, uses the full resources and colours of the solo organ to express the drama and mystery of the Catholic liturgy.

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