



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 Twentieth Sunday after Trinity
13th 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. 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 (383)

Jesu, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah, leave me not alone,
Still support and comfort me.
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

Plenteous grace with thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee,
Spring thou up within my heart,
Rise to all eternity.

Plenteous grace with thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee,
Spring thou up within my heart,
Rise to all eternity.

Words: Charles Wesley (1707- 88)
Tune: 'Aberystwyth' J. B. Dykes (1823-76)

THE GREETING

When all are in their places the Celebrant says:

✠ In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

**Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ, our Lord.
Amen.**

THE PRAYERS OF PENITENCE

The Deacon says:

God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name.
Amen.**

The Celebrant says:

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ, our Lord.
Amen.

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

After the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe cum Sancto Spiritu in gloria Dei Patris. Amen.

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God, the Father almighty. O Lord, the only-begotten son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art the most high, in the glory of God the Father. Amen.

Missa Brevis – Lennox Berkeley (1903-1989)

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, giver of life,
whose Holy Spirit welleteth up within thy Church:
fill us with the gifts of that same Spirit
to live the gospel of Christ,
and make us ready to do thy will,
that we may share with all thy whole creation
the joys of eternal life;
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 Second Book of the Kings 5: 1-3, 7-15c

A reading from the second book of the Kings.

Naaman, commander of the army of the king of Aram, was a great man and in high favour with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me." But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel."

So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean. Then he returned to the man of God, he and all his company; he came and stood before him and said, "Now I know that there is no God in all the earth except in Israel; please accept a present from your servant."

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 111

The Choir sings:

I will give thanks unto the Lord with my whole heart :
secretly among the faithful, and the congregation.

The works of the Lord are great :
sought out of all them that have pleasure therein.

His work is worthy to be praised and had in honour : and his
righteousness endureth forever.

The merciful and gracious Lord hath so done his marvellous works : that
they ought to be had in remembrance.

He hath given meat unto them that fear him :
he shall ever be mindful of his covenant.

He hath shewed his people the power of his works :
that he may give them the heritage of the heathen.
The works of his hand are verity and judgement :
all his commandments are true.

They stand fast for ever and ever : and are done in truth and equity.

He sent redemption unto his people : he hath commanded his covenant
for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom :
a good understanding have all they that do thereafter;
the praise of it endureth for ever.

THE SECOND READING

The second letter of Paul to Timothy 2: 8-15

A reading from Paul's second letter to Timothy.

Remember Jesus Christ, raised from the dead, a descendant of David—
that is my gospel, for which I suffer hardship, even to the point of being
chained like a criminal. But the word of God is not chained. Therefore I
endure everything for the sake of the elect, so that they may also obtain
the salvation that is in Christ Jesus, with eternal glory. The saying is sure:
If we have died with him, we will also live with him; if we endure, we
will also reign with him; if we deny him, he will also deny us; if we are
faithless, he remains faithful— for he cannot deny himself.

Remind them of this, and warn them before God that they are to avoid
wrangling over words, which does no good but only ruins those who are
listening. Do your best to present yourself to God as one approved by
him, a worker who has no need to be ashamed, rightly explaining the
word of truth.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (366)

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

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

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

Words: Henry Francis Lyte (1793-1847)
Tune: 'Heathlands' Henry Smart (1813-79)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the light of the world, says the Lord.
Whoever follows me will never walk in darkness
but will have the light of life.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 17: 11-19

The Deacon says:

The Lord be with you

And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Luke.

Glory be to thee, O Lord.

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Nick Mercer
*Vicar General to the London College of Bishops
and Honorary Assistant Priest*

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 (339)

**Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night,
Both waking and sleeping, thy presence my light.**

**Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord,
Be thou my great Father, and I thy true son,
Be thou in me dwelling, and I with thee one.**

**Be thou my breastplate, my sword for the fight,
Be thou my whole armour, be thou my true might,
Be thou my soul's shelter, be thou my strong tower,
O raise thou me heavenward, great Power of my power.**

**Riches I heed not, nor man's empty praise,
Be thou my inheritance now and always,
Be thou and thou only the first in my heart,
O Sovereign of heaven, my treasure thou art.**

**High King of Heaven, thou heaven's bright Sun,
O grant me its joys after vict'ry is won,
Great Heart of my own heart, whatever befall,
Still be thou my vision, O Ruler of all.**

*Words: Ancient Irish hymn; trans. Mary Byrne (1880-1931),
versified by Eleanor Hull (1860-1935)
Music: 'Slane', traditional Irish melody*

THE OFFERTORY ANTHEM

'Jubilate in C'

Benjamin Britten (1913-1976)

O be joyful in the LORD, all ye lands:
serve the LORD with gladness, and come before his presence with a song.
Be ye sure that the LORD he is God; it is he that hath made us, and not
we ourselves;
we are his people, and the sheep of his pasture.
O go your way into his gates with thanksgiving, and into his courts with
praise;
be thankful unto him, and speak good of his Name.
For the LORD is gracious, his mercy is everlasting;
and his truth endureth from generation to generation.
Glory be...

Words: Psalm 100

*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:

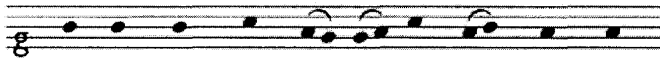
All respond:



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 – Lennox Berkeley (1903-1989)

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.

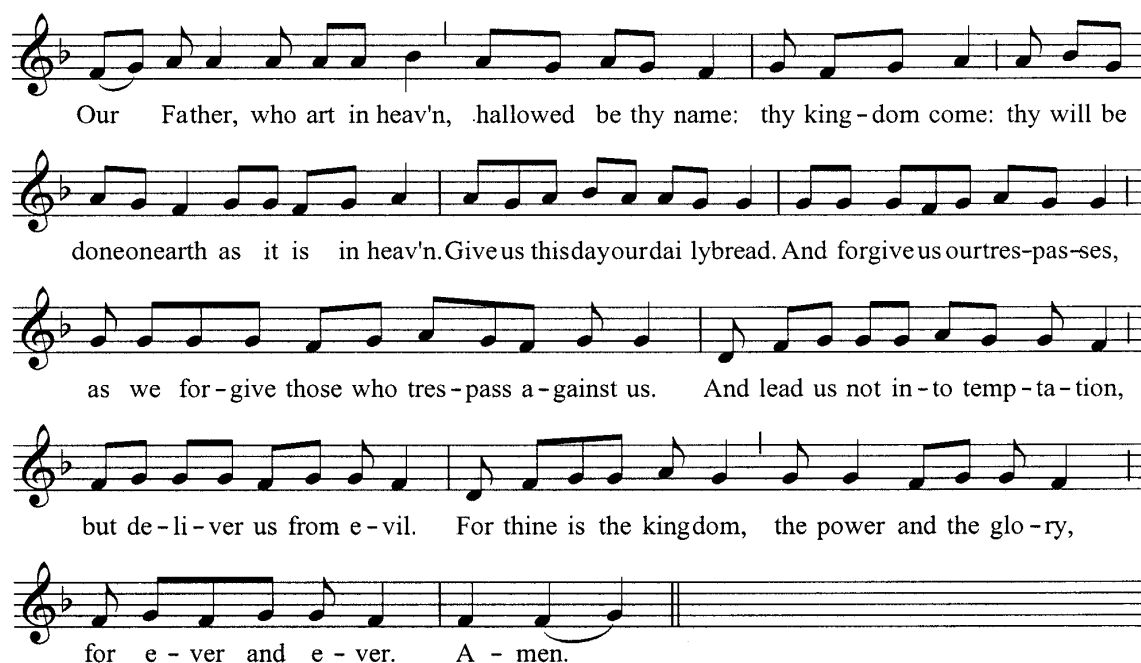
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,

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- 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 Brevis – Lennox Berkeley (1903-1989)

COMMUNION ANTHEM

'O salutaris hostia'

Edward Elgar (1857-1934)

O salutaris hostia
quae caeli pandis ostium,
bella premunt hostilia:
da robur, fer auxilium

Uni trinoque Domino
sit sempiterna gloria,
qui vitam sine termino
nobis donet in patria.

*O saving victim
who opens the gate of heaven,
hostile wars press on us:
give strength, bring aid.*

*To the Lord, three in one,
be everlasting glory,
for life without end
he gives us in his Kingdom.*

*Words from the penultimate stanza of the hymn 'Verbum supernum prodiens',
composed by St. Thomas Aquinas for the
Hour of Lauds in the Office of the Feast of Corpus Christi.*

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

God our Father,
whose Son, the light unfailing,
hath come from heaven that he may deliver the world
from the darkness of ignorance:
may the eyes of our understanding
be opened through these holy mysteries
that we, knowing the way of life,
may walk in it without stumbling;
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 (306)

**Strengthen for service, Lord, the hands
That holy things have taken;
Let ears that now have heard they songs
To clamour never waken.**

**Lord, may the tongues which 'Holy' sang
Keep free from all deceiving;
The eyes which saw thy love be bright,
Thy blessed hope perceiving.**

**The feet that tread thy holy courts
From light do thou not banish;
The bodies by thy Body fed
With thy new life replenish.**

*Words: Syrian, 4th century, tr. C. W. Humphreys (1840-1921
and Percy Dearmer (1867-1936)*

*Music: Melody in Neu-Leipziger Gesangbuch 1682
Adapted by J.S. Bach (1685-1750)*

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The God of all grace,
who called you to his eternal glory in Christ Jesus,
establish, strengthen and settle you in the 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

Litanies

Jehan Alain (1911 – 1940)

NOTES ON THE READINGS

2 Kings 5: 1-3, 7-15c

A terrible affliction has incapacitated Naaman. He has what the text refers to as leprosy. The disease is developing, and it limits his capacity as commanding general of the army. It is also viewed with personal dismay by his benefactor, the king of Aram. The solution comes from a highly unlikely source. The Israelite slave girl in Naaman's household offers what is likely to be the only possible hope for a cure. She tells her mistress that there is a prophet in Samaria who could cure the leprosy. The prophet is Elisha, who is the successor of Elijah, the champion of Yahweh and fierce opponent of the worship of other gods, including the gods of Aram. Naaman is sent from the royal court to the humble abode of the prophet. When he arrives he expects to remain outside on his camel, with his entourage, while this prophet comes and pays him the honour he has come to expect. But the prophet does not even appear, electing rather to send a message by a servant. The instructions are so simple: 'Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean.' Naaman cannot take this. He had pictured himself instantly cured as the prophet waved his hand over him. He also resists the idea that a river of Israel might have more curative properties than rivers in his own Syria. None of it is happening the way he expected for a man of his station in life. So he turns it down. Again the advice of humble servants turns out to be the wisest: 'Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, "Wash, and be clean"?' So he does wash, and is cured. While Naaman remained self-sufficient and 'closed off' to the healing help of God, he could not be helped. Immediately he is persuaded to listen to instruction from God through the prophet then God rids him of the things that were troubling him. But the story is not simply one about humility and healing going hand in hand, as if God is waiting for this prominent man to eat humble pie. It is about the surprising and unexpected way of God in the world and our openness to that way. It is about our expectations being undone as we engage with a God who does the unexpected. And above all it is about the healing being totally the gift of God, neither initiated nor controlled by human action.

The first surprise in this story is that God would heal this Aramean at all. The second is that this God entrusts his message to servants for its conveyance. Even when he follows the slave girl's suggestion Naaman acts as though the ways of power and authority in this world are the ways of God (v. 5b). The final surprise concerns what Naaman is told to do – bathe in the Jordan. The ways of God seem to respect neither personnel nor proper protocol, and they are not to be controlled in any way.

2 Timothy 2: 8-15

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: 11-19

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 – Lennox Berkeley (1903 – 1989)

Sir Lennox Berkeley came from the same generation of British composers as Walton and Tippett, but it was his connections with France that gave him such a distinctive personality. After leaving Oxford in 1926, he started a long apprenticeship with Nadia Boulanger and became her most distinguished British pupil. Possibly under her influence he became a Roman Catholic in 1928, and some of his most profound works are on religious subjects. He was influenced greatly by Ravel and Poulenc (both personal friends) but by the time he wrote this *Missa Brevis* for five voices and organ in 1964, Berkeley was totally independent of his earlier influences and had created an impressive fusion capable of extension into a modified serial technique. This mass was first performed in Westminster Cathedral on the Feast of St. Gregory (March 12th) 1960 under the direction of Mr. Francis Cameron.

Jubilate in C – Benjamin Britten (1913 – 1976)

With the arrival of Benjamin Britten on the international music scene, many felt that English music gained its greatest genius since Purcell. When Britten’s musical aptitude became evident, the family engaged composer Frank Bridge to supervise his musical education. His formal training also included studies at the Royal College of Music, from 1930 – 1933. Although Britten composed this *Jubilate in C* relatively late in his career (1961), well after he had become internationally famous for

his brooding, angst-ridden operas, the work recalls a much earlier, brighter style. As a devotional work meant for church performance (premiered in St. George's Chapel, Windsor) the work features a distinctively intuitive harmonic language that nonetheless serves to illuminate rather than overshadow. The bright opening and the brilliant 'amen' bookends the generally energetic piece with articulate declamation that nonetheless pauses at certain points for reflection.

O salutaris hostia – Edward Elgar (1857 – 1934)

Sir Edward Elgar, born in Worcester, grew to be one of England's most prolific composers, most famous for his Enigma Variations, the Pomp and Circumstance marches, violin and 'cello concertos, and his two Symphonies. Although Elgar is often regarded as a typically English composer, most of his influences were not from England, but from continental Europe. Although he had not yet broken through to an international audience with the Enigma Variations and the Pomp and Circumstance marches, Elgar was already making a name for himself in England when he was asked for a musical contribution to the upcoming Diamond Jubilee of Queen Victoria. Composed in 1880 and the early stages of his career, Elgar's O salutaris hostia is one of three settings of these words. This strophic setting of a Gregorian hymn was made for service use at St. George's, and is perhaps reassuring to us of the choral standard they achieved.

Litanies – Jehan Alain (1911 – 1940)

Jehan Alain was a French organist and composer, born in the western suburbs of Paris into a family of musicians. Always interested in mechanics, Alain was a skilled motorcyclist and became a dispatch rider in the French Army. On the 20th of June 1940, coming around a curve and hearing the approach of a group of German soldiers, he abandoned his motorcycle and engaged the enemy troops with his carbine – killing sixteen of them before being killed himself. He was awarded the Croix de Guerre for his bravery and was buried, by the Germans, with full military honours – leaving behind his wife, their three children, and a musical output viewed by many to have been amongst the most original of the twentieth century. This short composition, Litanies, is based on a snatch of chant-like melody, given as an incipit at the start of the work. It has an improvisational nature and takes this melodic idea through a variety of guises; ranging from joyous, gentle, reflective, troubled and apprehensive passages. Alain left an explanatory postscript stating his intent: 'When the Christian soul in its distress finds no new words with which to implore God's mercy, it repeats endlessly the same invocation with strong faith. Reason having attained its zenith, Faith alone reaches on high'.

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