



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
& Sacrament of Baptism
Second Sunday after Trinity
9th June 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:
Jesus is anointed by the sinful woman
Jan van Orley (1665-1735).*

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 ii)

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.

Thou, O Christ, art all I want;
more than all in thee I find;
raise the fallen, cheer the faint,
heal the sick, and lead the blind.
Just and holy is thy name;
I am all unrighteousness;
false and full of sin I am;
thou art full of truth and grace.

cont.

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.

Charles Wesley (1707-1788)
Music: 'Aberystwyth' by Joseph Parry (1841-1903)

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.**

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 Joannis de Deo – 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:

O Lord, who hast taught us that all our doings without charity are nothing worth: send thy Holy Spirit and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues without which whosoever liveth is counted dead before thee; grant this for thine only Son Jesus Christ's sake, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE FIRST READING

The letter of Paul to the Galatians 2: 15-21

A reading from Paul's Letter to the Galatians.

We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (114)

**Now is eternal life,
If risen with Christ we stand,
In him to life reborn,
And holden in his hand;
No more we fear death's ancient dread,
In Christ arisen from the dead.**

For God, the living God,
Stooped down to man's estate;
By death destroying death,
Christ opened wide life's gate:
He lives, who died; he reigns on high;
Who lives in him shall never die.

Unfathomed love divine,
Reign thou within my heart;
From thee nor depth nor height,
Nor life nor death can part;
Our life is hid with God in thee,
Now and though all eternity.

Words: G. W. Briggs (1875-1959)

Tune: 'Christchurch' by Charles Steggall (1826-1905)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the way, the truth, and the life, says the Lord.

No one comes to the Father except through me.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 7:36-8:3

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.

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, 'If this man were a prophet, he would have known who and what kind of woman this is who is touching him — that she is a sinner.' Jesus spoke up and said to him, 'Simon, I have something to say to you.' 'Teacher,' he replied, 'speak.' 'A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?' Simon answered, 'I suppose the one for whom he cancelled the greater debt.' And Jesus said to him, 'You have judged rightly.' Then turning towards the woman, he said to Simon, 'Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.' Then he said to her, 'Your sins are forgiven.' But those who were at the table with him began to say among themselves, 'Who is this who even forgives sins?' And he said to the woman, 'Your faith has saved you; go in peace.'

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.

This is the Gospel of the Lord. **Praise be to thee, O Christ.**

THE SERMON

Fr Andrew Sloane

Associate Vicar

THE PRESENTATION OF THE CANDIDATE

Flora India, daughter of Jonathan and Alexandra Stewart, is presented to the congregation. The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.

In baptism the Lord is adding to our number those whom he is calling. People of God, will you welcome this child and uphold her in her new life in Christ?

With the help of God, we will.

The Celebrant then says to the parents and godparents:

Parents and godparents, the Church receives this child with joy. Today we are trusting God for her growth in faith. Will you pray for her, draw her by your example into the community of faith and walk with her in the way of Christ?

With the help of God, we will.

In baptism this child begins her journey in faith.

You speak for her today. Will you care for her, and help her to take her place within the life and worship of Christ's Church?

With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized must affirm their allegiance to Christ and their rejection of all that is evil.

It is your duty to bring up this child to fight against evil and to follow Christ.

Therefore I ask these questions:

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?

I repent of my sins.

Do you renounce evil?

I renounce evil.

THE SIGNING WITH THE CROSS

Christ claims you for his own. Receive the sign of his cross.
Do not be ashamed to confess the faith of Christ crucified.
Fight valiantly as a disciple of Christ
against sin, the world and the devil,
and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory,
and lead you in the light and obedience of Christ. **Amen.**
The Servers and Sacred Ministers, parents and godparents move to the font.

THE PRAYER OVER THE WATER

The Celebrant stands before the water of baptism and says:

Praise God who made heaven and earth,
who keeps his promise for ever.
Let us give thanks to the Lord our God.
It is right to give thanks and praise.

We thank thee, almighty God, for the gift of water to sustain, refresh and cleanse all life.

Over water the Holy Spirit moved in the beginning of creation. Through water thou didst lead the children of Israel from slavery in Egypt to freedom in the promised land.

In water thy Son, Jesus, received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us from the death of sin to newness of life.

We thank thee, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore, in joyful obedience to thy Son, we baptize into his fellowship this child who is brought to him in faith. Now sanctify this water that, by the power of thy Holy Spirit, she may be cleansed from sin and born again.

Renewed in thy image, may she walk by the light of faith
and continue for ever in the risen life of Jesus Christ, our Lord;
to whom with thee and the Holy Spirit be all honour and glory,
now and for ever. **Amen.**

THE PROFESSION OF FAITH

The Celebrant addresses the congregation, saying:

Brothers and sisters,

I ask you to profess together with this child the Faith of the Church.

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?

I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?

I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

I believe and trust in him.

This is the Faith of the Church.

This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.**

THE BAPTISM

The Celebrant baptizes the child, saying:

FLORA INDIA, I baptize thee in the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The Celebrant anoints the child with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.

Amen.

THE GIVING OF A LIGHTED CANDLE

Receive this light. This is to show that you have passed from darkness to light. **Shine as a light in the world to the glory of God the Father.**

*The Servers and Sacred Ministers return to the platform.
The congregation is blessed with the Baptismal water.
All return to their places.*

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 all one in Christ Jesus.
We belong to him through faith,
heirs of the promise of the spirit of 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.

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 (477, t 185)

**Ye that know the Lord is gracious,
ye for whom a corner-stone
stands, of God elect and precious,
laid that ye may build thereon,
see that on that sure foundation
ye a living temple raise,
towers that may tell forth salvation,
walls that may re-echo praise.**

**Living stones, by God appointed
each to his allotted place,
kings and priests, by God anointed,
shall ye not declare his grace?
Ye, a royal generation,
tell the tidings of your birth,
tidings of a new creation
to an old and weary earth.**

**Tell the praise of him who called you
out of darkness into light,
broke the fetters that enthralled you,
gave you freedom, peace and sight:
tell the tale of sins forgiven,
strength renewed and hope restored,
till the earth, in tune with heaven,
praise and magnify the Lord.**

*Words: C.A. Alington (1872-1955)
Tune: 'Abbot's Leigh' by Cyril Taylor (b.1907)*

THE OFFERTORY ANTHEM

'Der gerechte kommt um'
Johann Kuhnau (1660-1722)

Der Gerechte kommt um,
Und niemand ist, der es zu Herzen nehme;
Und heilige Leute werden aufgerafft,
Und niemand achtet drauf.
Denn die Gerechten werden weggerafft vor dem
Unglück;
Und die richtig vor sich gewandelt haben,
Kommen zum Frieden und ruhen in ihren
Kammern.

*The righteous pass away; the godly often die before their
time. And no one seems to care or wonder why. No one
seems to understand that God is protecting them from the
evil to come. For the godly who die will rest in peace.*

Text from Isaiah 57

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

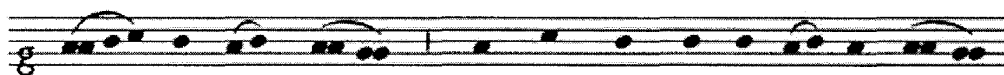
THE EUCHARISTIC PRAYER

The Celebrant sings:

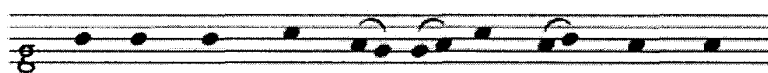
All respond:



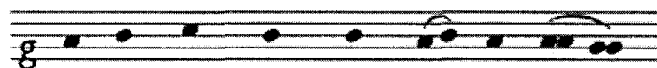
The Lord be with you *R.* and with thy spi-rit.



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:

The choir sings:

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 Joannis de Deo – 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:

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.

All sing:

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 Sancti Joannis de Deo – Franz Joseph Haydn (1732-1809)

COMMUNION ANTHEM

'O Jesu Christ, meins Lebens Licht'

J.S. Bach (1685-1750)

O Jesu Christ, meins Lebens Licht,
mein Hort, mein Trost, mein Zuversicht,
auf Erden bin ich nur ein Gast,
und drückt mich sehr der Sünden Last.

Auf deinen Abschied Herr ich trau
Darauf mein letzte Heimfahrt bau.
Tu mir die Himmelstür weit auf
Wenn ich beschließ mein Lebenslauf.

*O Jesu Christ, light of my life,
my refuge, my comfort, my trust,
on earth I am only a guest,
and the burden of sins weighs heavily upon me.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O loving Father,
we thank thee for feeding us at the supper of thy Son:
sustain us with thy Spirit
that we, serving thee here on earth,
may come at last to the fullness of thy joy in heaven
and be partakers of thine eternal banquet
with Jesus Christ our Lord.

Amen.

**Almighty God,
we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Send us out in the power of thy Spirit
to live and work to thy praise and glory. Amen.**

All stand.

THE CONCLUDING HYMN (372)

He who would valiant be
'gainst all disaster,
let him in constancy
follow the Master.
There's no discouragement
shall make him once relent
his first avowed intent
to be a pilgrim.

Who so beset him round
with dismal stories
do but themselves confound
his strength the more is.
No foes shall stay his might;
though he with giants fight,
he will make good his right
to be a pilgrim.

Since, Lord, thou dost defend
us with thy Spirit,
We know we at the end,
shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
to be a pilgrim.

Words: John Bunyan (1628-88)

Music: 'Monk's Gate', trad. English adap. by Ralph Vaughan Williams (1872-1958)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, who has nourished us with himself the living bread,
make you one in praise and love,
and raise you up at the last day;
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 Christian Wilson

Alla Breve in D major, BWV 589

Johann Sebastian Bach (1685 – 1750)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Director (Stephen Farr) and Assistant Director of Music (Christian Wilson). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

THE BERKELEY

KNIGHTSBRIDGE LONDON

NOTES ON THE READINGS

Galatians 2: 15-end

There were some teachers in Galatia who claimed that a convert to Christianity must first embrace Judaism, that a Christian must observe Mosaic law. Paul wrote this letter to rebut this argument, to insist that one comes into union with God through faith in Christ, and not through ritual observances. This book is a charter of Christian liberty; it was instrumental in transforming Christianity from a sect of Judaism into a world religion. Galatia is in central Turkey, and was settled soon after 300 BC by Celts. In 25 BC, the province of Galatia was extended southwards. (Modern-day Ankara is in Galatia.)

Earlier, Peter has visited, eaten with, and baptised Cornelius' household but now, under pressure from conservative Jewish Christians, he no longer eats with Gentiles. Paul has challenged him for "not acting consistently with the truth of the gospel" (v. 14). He has asked Peter: "how can you compel ... [Gentile Christians] to live like Jews?" Paul now puts forward a (complex) logical proposition. He and Peter ("we", v. 15) are Jews with access to Mosaic Law (unlike "Gentile sinners", i.e. pagans), yet we know that a right relationship ("justified", v. 16) with God comes not through acting per the Law but through faith. One can't attain oneness with God through such acts ("no one ..."). Logically (v. 17), if in pursuing this oneness ("our effort"), we have done something sinful (i.e. eating with Gentiles), isn't Christ sinful too? Of course not, for two reasons:

- Were I to revert to living by the Law ("build up", v. 18), I would show that I sinned by living by faith; and
- an interpretation of the Law ("through the law", v. 19) led to Jesus' crucifixion.

Jesus' death led me to abandon ("died to") the Law, so that I may truly "live to God", sharing in the cross. Surely this is not sinful! Living in Christ has reshaped my very being (v. 20), from self- to Christ-centred. Those who would have Christians obey the Law "nullify the grace of God" (v. 21) by diminishing the efficacy of Jesus' sacrifice, to the extent that "Christ died for nothing": I don't do this.

Luke 7: 36 – 8: 3

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 is reclining at the table of a Pharisee called "Simon" (v. 40). While someone arriving uninvited looks odd to us, Mark 1:33 and 2:2 show that a home was not particularly private. Guests reclined with their legs stretched out away from the table, so the woman could reach Jesus' feet easily. She may have intended to anoint Jesus' head (7:46, a sign of regard); perhaps she is overcome with humility and gratitude for his good news. Simon follows the rules of hospitality but she honours Jesus specially (7:45-46; "ointment" was much more costly than "oil".) In 7:39 Simon means: a prophet would have known she was a sinner; knowing this, he would have avoided her touching him, making him ritually unclean. Jesus' story elicits the correct answer from Simon (7:43). The woman's great love and actions show that her many sins "have been" (7:47) forgiven. In contrast, Simon's actions show little love. Jesus' forgiveness (7:48) articulates what is already clear, but he goes further: "faith" (7:50) is central to forgiveness. Jesus' fellow guests say: this guy is

more than a prophet; he even forgives sins! (7:49) In 8:1-3, that women accompanied Jesus would be strange (in fact, scandalous) in those days. Jesus has healed Mary Magdalene from total ("seven", 8:2) possession by evil forces. "The kingdom of God" (8:1) is both proclaimed in word and carried in their hearts. (Herod's "steward", 8:3, was the manager of his estate.)

NOTES ON THE MUSIC

Missa Sancti Joannis de Deo – Franz Joseph Haydn (1732 – 1809)

Nicknamed the 'Father of the Symphony and String Quartet', Haydn was one of the most prominent and productive composers of the Classical period. 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. Though most of Haydn's bigger masses come from the late 1790s, this *Missa Sancti Joannis de Deo* (meaning Mass of St. John of God) and sometimes known as the 'Little organ mass', was written c.1778. This mass was written for the Brothers of Mercy, who ran the hospital where the Esterhazy residence was located. The Brothers' patron was St. John of God – hence the title of the mass. The lively speed of the Gloria means that it lasts less than a minute, and the Sanctus is of the same character. However, Haydn grows much more expansive in the charming Benedictus – starting with an organ solo (giving the mass its other name), which leads into a soprano solo. An ominous Agnus Dei leads into an unexpected controlled yet radiant *Dona nobis pacem*. The latter text is usually set with faster and more extroverted music to draw the mass to a definite and emphatic close. But in this particular mass, Haydn chose to set the words very quietly and humbly, capturing the mood of the text even more effectively.

Der gerechte kommt um – Johann Kuhnau (1660 – 1722)

Johann Kuhnau was a German organist, composer and harpsichordist, and he also preceded J.S. Bach as cantor of the Thomaskirche in Leipzig from 1701 – 1722. As well as being an accomplished musician, Kuhnau also studied French and Italian, and left translations from Hebrew, Greek and Latin, in addition to studying law; attaining the rank of advocate. Kuhnau wrote sacred music on Bible stories, such as The Marriage of David Gideon and The Tomb of Jacob His secular music is lost, but many of his sacred works have survived, including cantatas and motets. Four sets of keyboard pieces have also survived.

O Jesu Christ, mein lebens licht – Johann Sebastian Bach (1685 – 1750)

Written in 1736, *O Jesu Christ, mein lebens licht* is a church cantata and was performed at the grave-side ceremony for Count Frederich von Flemming in 1740. Originally scored for litui (a type of curved war-trumpet), cornet and trombones, it was meant for outdoor performances, but a few years later Bach re-scored it to include strings, oboe, bassoon and organ. In the opening bars, Bach uses an ornamented motif which is derived from the slow, step-wise fluctuation of the Chorale tune (heard when the voices enter – in long notes from the soprano). This then extends into six-part counterpoint. The opening passage returns unchanged after the last line of the choral. The unusual original instrumentation and the solemn narrative of the choir produces a deep gravity, yet an honest simplicity, fitting the formality for which it was intended.

Alla Breve in D major, BWV 589 – Johann Sebastian Bach (1685 – 1750)

This work probably dates to the early stage of Bach's years in Weimar (1708 – 1717) where Bach was the court organist and had many duties – mostly in regard to church services. He wrote a great number of organ works during this period, including this glorious *Alla Breve* in D major; a work of considerable interest, even if some have raised doubts about its authorship. The work is fully convincing in its rapturous and lavish sonorities. It presents a glorious main theme at a deliberate pace in the soprano voice, which is then completed in the middle register by the left hand. Though this piece doesn't have a lively tempo, despite the title, the contrapuntal writing throughout is brilliantly conceived and the mood never veers from a sense of triumph, from a serene, if regal and splendid peace.

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