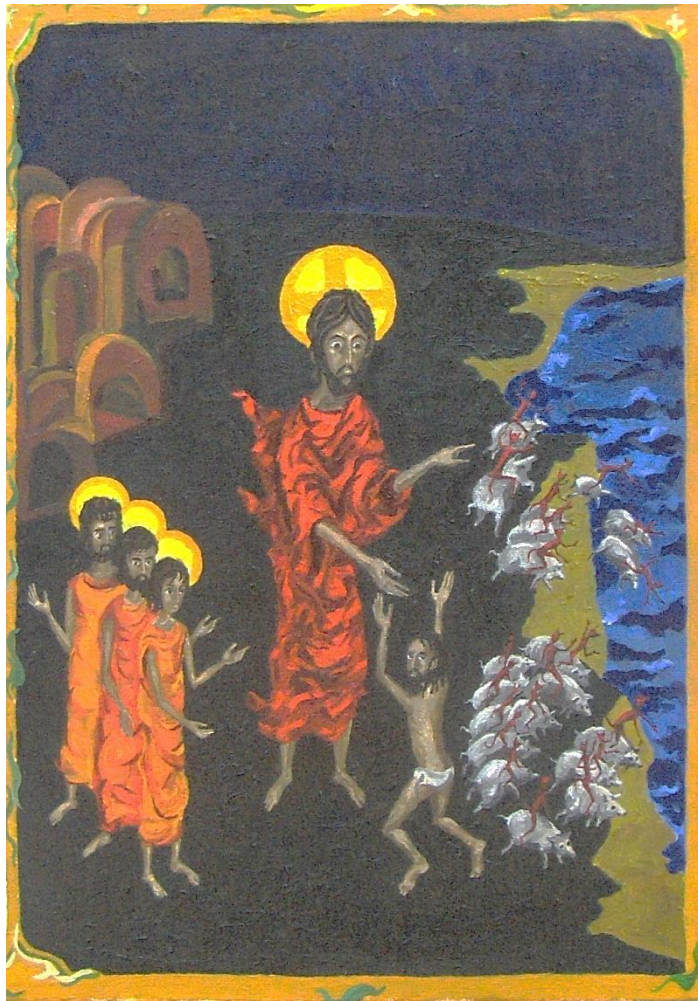




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Fourth Sunday after Trinity
23rd 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:
Icon: The Gadarene Swine*

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 (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 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:

My brothers and sisters,
as we prepare to celebrate the presence of Christ
in word and sacrament,
let us call to mind and confess our sins.

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.

Messe Solennelle – Jean Langlais (1907-1991)

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, the protector of all that trust in thee,
without whom nothing is strong, nothing is holy:
increase and multiply upon us thy mercy
that, thou being our ruler and guide,
we may so pass through things temporal
that we lose not our hold on things eternal;
grant this, O heavenly Father,
for Jesus Christ's sake 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

Isaiah 65: 1-9

A reading from the book of the prophet Isaiah

I was ready to be sought out by those who did not ask,
to be found by those who did not seek me.
I said, 'Here I am, here I am',
to a nation that did not call on my name.
I held out my hands all day long to a rebellious people,
who walk in a way that is not good, following their own devices;
a people who provoke me to my face continually,
sacrificing in gardens and offering incense on bricks;
who sit inside tombs, and spend the night in secret places;
who eat swine's flesh, with broth of abominable things in their vessels;
who say, 'Keep to yourself, do not come near me, for I am too holy for you.'
These are a smoke in my nostrils, a fire that burns all day long.
See, it is written before me:
I will not keep silent, but I will repay;
I will indeed repay into their laps
their iniquities and their ancestors' iniquities together, says the Lord;
because they offered incense on the mountains
and reviled me on the hills,
I will measure into their laps
full payment for their actions.
Thus says the Lord:
As the wine is found in the cluster,
and they say, 'Do not destroy it,
for there is a blessing in it',
so I will do for my servants' sake,
and not destroy them all.
I will bring forth descendants from Jacob,
and from Judah inheritors of my mountains;
my chosen shall inherit it,
and my servants shall settle there.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 22: 19-28

The Choir sings:

- 19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.
- 20 Deliver my soul from the sword : my darling from the power of the dog.
- 21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.
- 22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.
- 23 O praise the Lord, ye that fear him magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;
- 24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.
- 25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.
- 26 The poor shall eat, and be satisfied they that seek after the Lord shall praise him; your heart shall live for ever.
- 27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.
- 28 For the kingdom is the Lord's : and he is the Governor among the people.

THE SECOND READING

Galatians 3: 23-end

A reading from Paul's Letter to the Galatians.

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

The musical score consists of three systems of two staves each. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has four flats (B-flat, E-flat, A-flat, D-flat), and the time signature is common time (C). The music is a hymn tune with a steady, rhythmic melody in the upper voice and a supporting bass line in the lower voice.

Give me the wings of faith to rise
within the veil, and see
the saints above, how great their joys,
how bright their glories be.

Once they were mourning here below,
and wet their couch with tears:
they wrestled hard, as we do now,
with sins, and doubts, and fears.

I ask them whence their victory came:
they, with united breath,
ascribe their conquest to the Lamb,
their triumph to his death.

They marked the footsteps that he trod,
his zeal inspired their breast;
and following their incarnate God,
possess the promised rest.

cont.

**Our glorious leader claims our praise
for his own pattern given;
while the long cloud of witnesses
show the same path to heaven.**

Isaac Watts (1674-1748)

Music: 'San Rocco' by Derek Williams (b.1945)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I will give you a new heart, says our God
and I will put a new spirit within you.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 8: 26-39

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.

Then they arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, 'What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me' — for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, 'What is your name?' He said, 'Legion'; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, 'Return to your home, and declare how much God has done for you.' So he went away, proclaiming throughout the city how much Jesus had done for him.

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr 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 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.
All exchange a sign of peace with those standing close by.

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN (420)

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

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

**O let me see thy features,
the look that once could make
so many a true disciple
leave all things for thy sake:
the look that beamed on Peter
when he thy name denied;
the look that draws thy lovers
close to thy piercèd side.**

cont.

**O Jesus, thou hast promised
to all who follow thee,
that where thou art in glory
there shall thy servant be;
and, Jesus I have promised
to serve thee to the end;
O give me grace to follow,
my Master and my friend.**

*Words: John Ernest Bode (1816-74)
Music: Wolvercote, William H. Ferguson (1874-1950)*

THE OFFERTORY ANTHEM

O pray for the peace of Jerusalem.
Herbert Howells (1892-1983)

O pray for the peace of Jerusalem.
They shall prosper that love thee.
Peace be within they walls
And plenteousness within thy palaces.

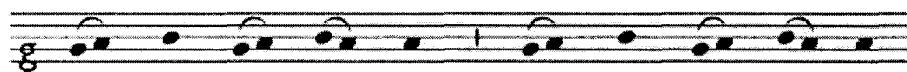
Words Psalm 122 vv. 6, 7

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

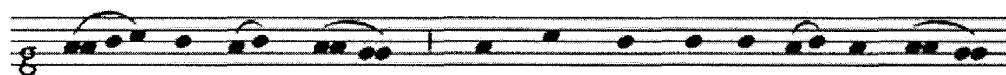
THE EUCHARISTIC PRAYER

The Celebrant sings:

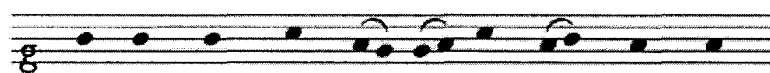
All respond:



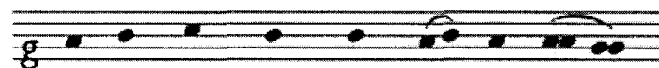
The Lord be with you *R.* and with thy spi-rit.



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.

Messe Solennelle – Jean Langlais (1907-1991)

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:

Great is the mystery of faith:

Christ has died: Christ is risen: Christ will come again.

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

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

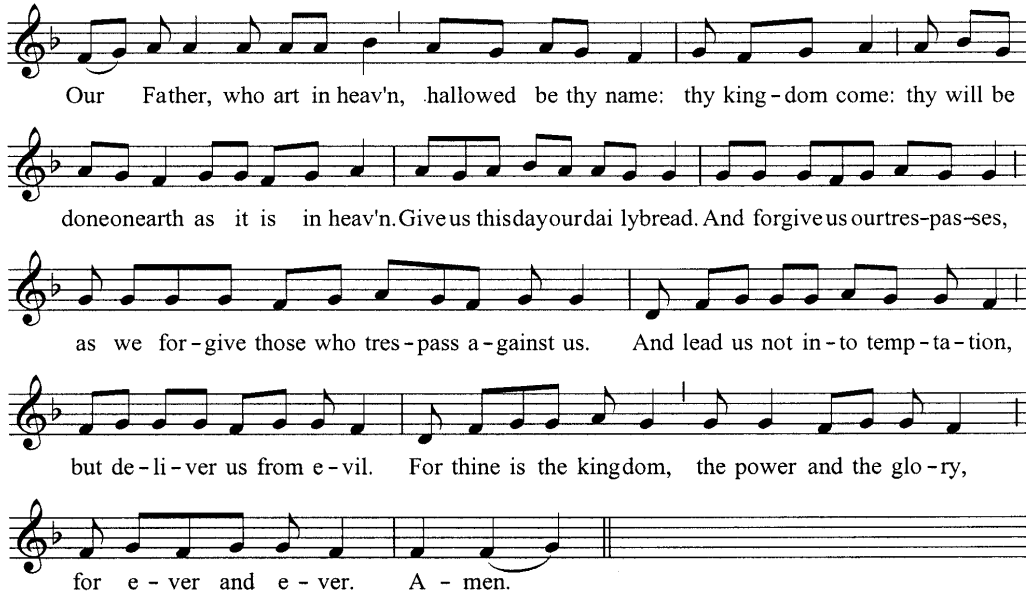
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

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 shouldest 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.*

Messe Solennelle – Jean Langlais (1907-1991)

COMMUNION ANTHEM

Notre Père

Maurice Duruflé (1902-1986)

Notre Père, qui es aux cieux,
Que ton nom soit sanctifié,
Que ton règne vienne,
Que ta volonté soit faite
Sur la terre comme au ciel.
Donne-nous aujourd’hui notre pain de ce jour
Pardonne-nous nos offenses,
Comme nous pardonnons aussi à ceux qui nous ont
offensés
Et ne nous soumetts pas à la tentation,
Mais délivre-nous du mal.
Amen.

Words: The Lord’s Prayer

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Everlasting God, comforter to the afflicted and healer to the broken,
who hast nourished us at the table of life and hope: teach us the ways of
gentleness and peace that all the world may acknowledge the kingdom of
thy Son 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), moderated by Percy Dearmer (1867-1936)
Music: Monk's Gate, 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

'Cortège et Litanie'

Marcel Dupré (1886 – 1971)

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

Isaiah 65: 1-9

This book can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

Galatians 3:23-29

Some Jewish Christians have visited Galatia and argued that a right relationship with God comes through Mosaic law, but Paul argues that it is God's promise(s) that establish this link. After all, Paul has written, God's promise to Abraham predated the Law by centuries (v. 17). The Law was "added" (v. 19) because people deviated from God's ways. It also came through a "mediator" (Moses), while the promise came directly (v. 20). The Law doesn't "make alive" (v. 21), give life, so it doesn't yield oneness with God. All of scriptural (Old Testament) tradition locks people into sinfulness, but God's (new) promise of the gift of Christ is freely given to "those who believe" (v. 22): it is different; it gives life.

In v. 23, by "before faith came" Paul means before the Christian era, before the fulfilment of God's promises. The word translated "disciplinarian" (v. 24) was used of a slave who supervised a child outside school hours. We were restricted in our development until Christ came. Living under the Law prepared the first Christians for Christ, for oneness, through faith, with God; however, now they are no longer subject to the Law. Baptism has implications for daily living (v. 27). Having taken on Christ, we are spiritually akin to Abraham (v. 29). Being "one in Christ" (v. 28), racial, social and gender differences are insignificant.

Luke 8:26-39

Jesus and his disciples arrive in Gerasa, a city some 30 km east of the Jordan – in Gentile territory. Ancient ideas of dementia were very different from ours: demons were spirits of an evil kind, thought to do battle, as a "legion" (v. 30), with God and his allies;

they were thought to invade human bodies and personalities, causing mental (and some physical) illness, and taking control of people;

“the wilds” (v. 29, the desert) was the abode of demons and destructive forces;
“the abyss” (v. 31) was the realm of Satan and home to demons.

People who had been deprived of their liberty (e.g. prisoners) lost the right to wear clothes. “Tombs” (v. 27) were ritually unclean places. Jesus has power over evil forces (“fell down”, v. 28; “commanded”, v. 29). The man recognizes Jesus for whom he is. “Swine” (v. 32) were a symbol of pagan religion and of Roman rule: even they are subject to Jesus’ authority. Perhaps Luke predicts the fall of Rome in telling the fate of the swine (v. 33): that Roman legions will drown. The man not only sits “at the feet of Jesus” (v. 35), as disciples did, but becomes a missionary to fellow Gentiles (v. 39). This is a story of transformation; so dramatic is the change in the man that the people are “seized with ... fear” (v. 37): they can’t handle it.

What does Luke mean by “had been healed” (v. 36) or saved? Look at the changes in the man’s life:

from outside the city to inside it;

from living in tombs and being driven into the desert to living in a house;

from nakedness to being clothed; and

from being demented to being of sound mind.

From destructive isolation, he has become part of a nurturing, human community. He proclaims the good news. To Luke, a “house” (v. 27) is a home where one belongs, is a person, interacts with others, and exercises personal and communal rights and obligations, including moral ones.

NOTES ON THE MUSIC

Messe Solennelle – Jean Langlais (1907 – 1991)

Of all the twentieth-century French composers for organ, Langlais is known to be one of the most important (after Messiaen) and probably the most prolific. Blind from childhood, he started music lessons at an early age, and went onto study at the Paris Conservatoire with Marcel Dupré and Paul Dukas, and later become the organiste titulaire of the church of Saint-Clotilde in Paris. His Messe solennelle dates from 1951 and is undeniably his finest piece of church music. The organ part is made up from the two separate instruments often found in French cathedrals and churches; the choir organ (which mostly doubles the vocal parts), and the larger ‘Grand Orgue’ which has more independent part writing – making its own dramatic contribution to the musical setting. Langlais’ choral writing is effective; he sometimes writes in severe fugue style (hear in the beginning sections of the Gloria and Agnus Dei), and other times he writes in massive homophonic (chordal) blocks (the Sanctus), or in delicately supple lines (such as the Benedictus). The organ generally sets the mood for each part of the mass, and adds colour to the part writing.

O pray for the peace – Herbert Howells (1892 – 1983)

Born in Gloucestershire, Howells learnt the organ in Gloucester Cathedral and went on to be a pupil at the Cathedral school – alongside Ivor Novello and Ivor Gurney. In 1912, following suit of Gurney, Howells went to study at the Royal

College of Music where he thrived in the 'cosy family' atmosphere of the college. In 1920 he joined the staff of the Royal College of Music where he remained until 1979. Snowed in at Cheltenham while London was under an almost constant air attack in January 1941, Howells composed feverishly – producing a set of anthems including O Pray for the peace. Using verses taken from Psalm 122, this less well known motet by Howells, for choir and organ, displays firmly his typically English style of writing, from the middle period of his life. Though he titled these choral works simply as 'Four Anthems', it is clear from his writings that he originally conceived these as 'In time of War'.

Notre Peré – Maurice Duruflé (1902 – 1986)

Duruflé was a French composer and organist who studied at the Paris Conservatoire – later becoming Professor of Harmony there in 1943. He was appointed the assistant organist to Louis Vierne at Saint-Sulpice, Paris, in 1927. He is most well-known for his Requiem, but wrote many organ, piano, and choral works, and also transcribed pieces by Bach, Vierne, Faure and Schumann – mainly for organ solo. Duruflé wrote comparatively few pieces, and his Notre Peré (a setting of the 'Our Father' prayer from Matthew 6:9-13) is his last, and shortest work. It was written in 1976, one year after a serious car crash that ended his career as an organist. The setting, for a capella four-part choir, is syllabic and homophonic (the voices move together most of the time), with a flexible, text-based rhythm. Likened to Stravinsky's Three Motets (written during his Neo-Classical phase between 1926 and 1934), this motet is very simple, even severe, but beautiful and moving.

Cortége et Litanie – Marcel Dupré (1886 – 1971)

Since Dupré was declared physically unfit for military service in World War I, he was available to take a temporary organist position in France's most famous church; Notre-Dame de Paris in 1916 until 1922. During that time, he made history by playing a recital series comprising all of Bach's organ music, from memory. Meanwhile, he had written some music for stage production, and then reworked it into a set of Four Pieces for Organ, including his Cortége et Litanie. This brilliant display piece runs the entire dynamic range, and shows the combination capable of delicate sounds, as well as the grandiose effect that prevails at the work's conclusion. There is also an unusual Russian character to this music, which comes from Dupré's respect and admiration for the great Russian composers. Dupré uses two main and separate themes (Cortége and Litany) which he then combines for the grand finale, with a conclusion that is unexpectedly sunny.

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