



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
& Sacrament of Baptism

The Sixth Sunday after Trinity

7th July 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.

**At this mass we rejoice with
Fiona and Stuart Anderson Wheeler
on the birth of their firstborn son, Tristan –
and pray for Tristan and his godparents on this the
day of his baptism.**

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 (t.185)

**Glorious things of thee are spoken
Zion, city of our God;
he whose word cannot be broken
formed thee for his own abode;
on the Rock of Ages founded,
what can shake thy sure repose?
With salvation's walls surrounded,
thou may'st smile at all thy foes.**

**See, the streams of living waters,
springing from eternal love,
well supply thy sons and daughters
and all fear of want remove.
Who can faint, when such a river
ever flows their thirst to assuage?
Grace which, like the Lord, the giver,
never fails from age to age.**

**Round each habitation hovering,
see the cloud and fire appear
for a glory and a covering,
showing that the Lord is near.
Thus they march, their pillar leading,
light by night, and shade by day;
daily on the manna feeding
which he gives them when they pray.**

Saviour, if of Zion's city,
I through grace a member am,
let the world deride or pity,
I will glory in thy name.
Fading is the worldling's pleasure,
all his boasted pomp and show;
solid joys and lasting treasure
none but Zion's children know.

Words: John Newton (1725-1807)
Music: 'Abbot's Leigh' by Cyril Taylor (b.1907)

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:

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.

*Music: Mass in B♭ – Sergei Rachmaninoff (1873 –1943)
(adapted by Walter Vale from The Liturgy of St John Chrysostom)*

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, who hast prepared for them that love thee
such good things as pass our understanding:
pour into our hearts such love toward thee
that we, loving thee in all things and above all things,
may obtain thy promises
which exceed all that we can desire;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

THE FIRST READING

The book of the prophet Isaiah 66:10-14

A reading from the prophecy of Isaiah.

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her — that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom. For thus says the Lord: I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees. As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the Lord is with his servants, and his indignation is against his enemies.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (t. 94)

**We sing the praise of him who died,
of him who died upon the Cross;
the sinner's hope let men deride;
for this we count the world but loss.**

**Inscribed upon the cross we see
in shining letters, 'God is love;'
he bears our sins upon the tree:
he brings us mercy from above.**

**The Cross! it takes our guilt away,
it holds the fainting spirit up;
it cheers with hope the gloomy day,
and sweetens every bitter cup.**

The balm of life, the cure of woe,
the measure and the pledge of love,
the sinner's refuge here below,
the angels' theme in heaven above.

Words: Thomas Kelly (1769-1854)

Music: 'Bow Brickhill' by Sydney Nicholson (1875-1947)

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 10: 1-11, 16-20

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

The Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, "Peace to this house!" And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house.

Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, "The kingdom of God has come near to you." But whenever you enter a town and they do not welcome you, go out into its streets and say, "Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near."

'Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.'

The seventy returned with joy, saying, 'Lord, in your name even the demons submit to us!' He said to them, 'I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.'

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

THE SERMON

Fr Alan Gyle
Vicar

The Liturgy of Baptism

THE PRESENTATION OF THE CANDIDATE

Tristan, son of Stuart and Fiona Anderson Wheeler, 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 him in his 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 his growth in faith. Will you pray for him, draw him by your example into the community of faith and walk with him in the way of Christ?

With the help of God, we will.

In baptism this child begins his journey in faith.

You speak for him today. Will you care for him, and help him to take his 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, he may be cleansed from sin and born again.

Renewed in thy image, may he 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:

TRISTAN ROSS AXEL, 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.

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 (408)

Love divine, all loves excelling,
joy of heaven, to earth come down,
fix in us thy humble dwelling,
all thy faithful mercies crown.
Jesus, thou art all compassion,
pure, unbounded love thou art;
visit us with thy salvation,
enter every trembling heart.

Come, almighty to deliver,
let us all thy life receive;
suddenly return, and never,
never more thy temples leave.
Thee we would be always blessing,
serve thee as thy hosts above,
pray, and praise thee, without ceasing,
glory in thy perfect love.

Finish then thy new creation;
pure and spotless let us be;
let us see thy great salvation,
perfectly restored in thee:
changed from glory into glory,
till in heaven we take our place,
till we cast our crowns before thee,
lost in wonder, love, and praise.

Charles Wesley (1707-1788)

Music: 'Blaenwern' by William Rowlands (1860-1937)

THE OFFERTORY ANTHEM

Ach, arme Welt (Op.110 No.2)

Johannes Brahms (1833-1897)

Ach, arme Welt, du trügest mich,
ja, das bekenn' ich eigentlich,
und kann dich doch nicht meiden.
Du falsche Welt, du bist nicht wahr,
dein Schein vergeht, das weiß ich zwar,
mit Weh' und großem Leiden.
Dein' Ehr', dein Gut, du arme Welt,
im Tod, in rechten Nöten fehlt,
dein Schatz ist eitel falsches Geld,
dess hilf mir, Herr, zum Frieden.

*Thou, poor vain world, deludest me,
yes, that I grant thee verily,
and can not still deny thee.
Ah, thou false world, thou art not true,
thy glories fade, I know and rue,
with grief and sorrow try me.
The honours, riches, thou hast brought,
in death, in dire distress are naught;
Thy treasure vain and falsely wrought.
Lord, give me peace eternal.*

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

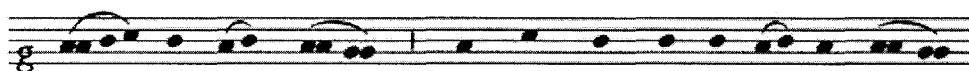
THE EUCHARISTIC PRAYER

The Celebrant sings:

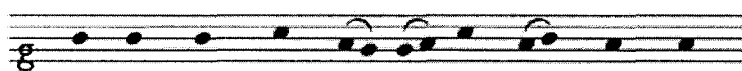
All respond:



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:

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.

*Music: Mass in B \flat – Sergei Rachmaninoff (1873 –1943)
(adapted by Walter Vale from The Liturgy of St John Chrysostom)*

The prayer continues:

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

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

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

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

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

The celebrant sings:

Let us proclaim the mystery of faith:

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

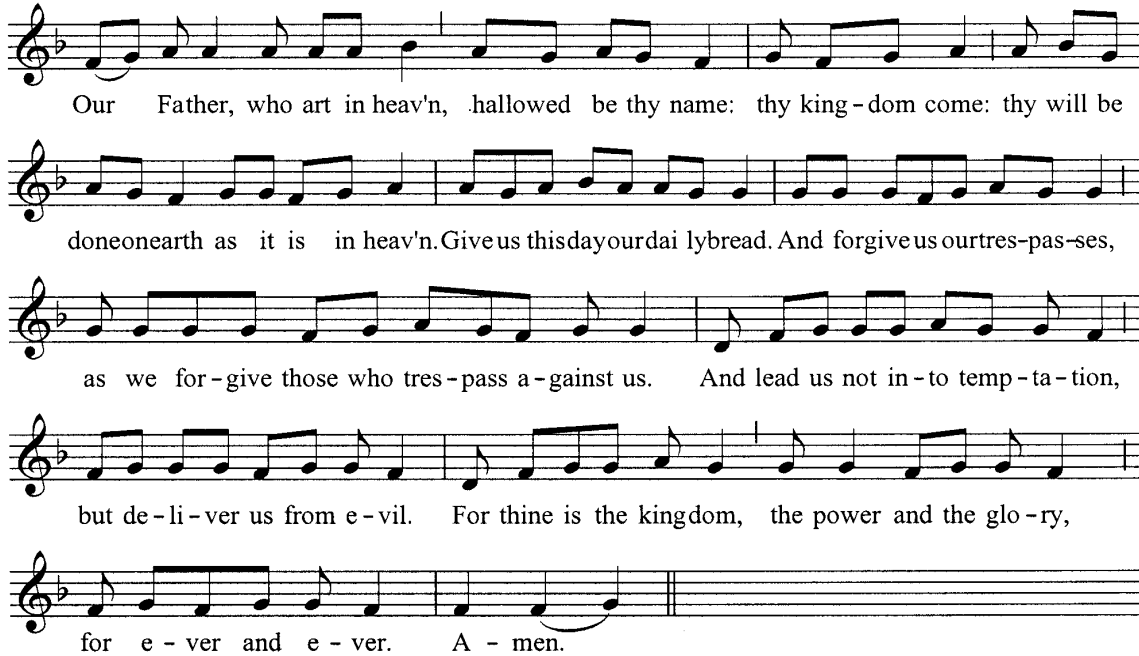
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end. **Amen.**

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

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:

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.

*Music: Mass in B♭ – Sergei Rachmaninoff (1873 –1943)
(adapted by Walter Vale from The Liturgy of St John Chrysostom)*

COMMUNION ANTHEM

My soul, there is a country
Sir C. Hubert H. Parry (1848-1918)

My soul, there is a country
Far beyond the stars,
Where stands a winged sentry
All skilful in the wars:

There, above noise and danger
Sweet Peace sits crowned with smiles
And One, born in a manger
Commands the beauteous files.

He is thy gracious friend
And, O my soul, awake!
Did in pure love descend
To die here for thy sake.

If thou canst get but thither,
There grows the flow'r of Peace,
The Rose that cannot wither,
Thy fortress and thy ease.

Leave then thy foolish ranges,
For none can thee secure
But One who never changes,
Thy God, thy life, thy cure.

Words: Henry Vaughan (1622-1695)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O God of our pilgrimage,
who hast led us to the living water:
refresh and sustain us
as we go forward on our journey,
in the name of Jesus Christ our Lord.
Amen.

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

All stand.

THE CONCLUDING HYMN (t. 186)

**Go forth and tell! O Church of God, awake!
God's saving news to all the nations take:
proclaim Christ Jesus Saviour, Lord and King,
that all the world his worthy praise may sing.**

**Go forth and tell! God's love embraces all;
he will in grace respond to all who call:
give us, O Lord, concern of heart and mind,
a love like yours that cares for humankind.**

**Go forth and tell! The doors are open wide:
share God's good gifts – let no one be denied;
live out your life as Christ, your Lord, shall choose,
your ransomed powers to his sole glory use.**

**Go forth and tell! O Church of God, arise!
Go in the strength which Christ, your Lord, supplies;
go till all nations his great name adore
and serve him, Lord and king, for evermore.**

Words: J. E. Seddon (1915-1983)

Music: 'Woodlands' by Walter Greatorex (1877-1949)

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

Prelude and Fugue in Bb, op. 35 no. 6 (arr. Bossart)

Felix Mendelssohn Bartholdy (1809–1847)

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 66: 10-14

Everything about this final chapter of Isaiah heralds God's sovereignty. From the opening portrait of God as the cosmic king, who sits enthroned in heaven with feet propped on the earth (66:1; cf. 63:15), to the concluding announcement of a divinely-wrought "new heavens and new earth" in which all flesh will worship God (66:22-23), God commands center stage—larger than life, all powerful, and awe-inspiring. The prophet's relentless insistence that God reigns supreme renders comparatively insignificant any other claim to ultimate importance, whether from the Temple ("what is the house that you would build for me?," 66:1), certain believers ("they chose what did not please me," 66:4), or political powers ("I am coming to gather all nations and tongues," 66:18).

God's sudden and unexpected deliverance turns lament into joy (verses 10-11). The verb "to rejoice" frames the lectionary text (verses 10, 14) and, as if to pull every last person up from the dust, the prophet unleashes a string of imperatives—using

three different verbs—to summon the community to celebration ("rejoice...be glad...rejoice in her rejoicing...," verse 10). Repetition of "all" contributes to the sense of comprehensiveness: not a single one who loves Jerusalem need mourn any longer. Moreover, the celebration enlivens the joyful, who now nurse until satisfied, slurp until refreshed from Jerusalem's "comforting" (nhm, verse11; cf. verse13) breast; the prophet's frequent use of the labial letter "m" in verse 11b evokes the sound of contentment. Imagery of milk merges with water as the prophet reveals God's promise for comfort and wellbeing (verses 12-14; cf. Isa 40:1; 49:13). Like a river, God will send shalom ("peace")—a broad term that prophet pairs with the parallel phrase "the wealth of nations" (verse 12). As Isaiah testifies elsewhere, the restoration of Israel disrupts socioeconomic realities so that an abundance of the finest goods streams to Zion (e.g., 60:4-16; 61:5). And, as the world turns toward Jerusalem, God turns as well, speaking directly and personally of great comfort—"you will nurse, you will be carried, you will be dandled" (verse 12b). The parental and playful images culminate in a threefold assurance of "comfort" (nhm): as does a mother—as does Zion—so God will comfort you (verse 13; cf. verse 11). God's comfort transforms the community and the world, for even as the faithful witness God's power and renew their strength, "it is known," presumably by everyone, that God stands with them (verse 14).

Galatians 6: 7-16

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.) Paul has written that we are called to freedom, but not licentiousness (5:15). He calls on the Galatians to live by, and be guided by, the Spirit (5:25). True Christians (those "who have received the Spirit", v. 1) should gently help those who stray into sin (but even the upright can stray!) The "law of Christ" (v. 2) is the norm of mutual love. While each person is expected to bear the normal duties and stresses of daily life him or herself (except for teachers lacking time to support themselves financially, v. 6), we are expected to take on, in love, excessive "burdens" (v. 2) for each other. We should not think of ourselves as more than we are (v. 3). Evaluate your own conduct, loving yourself as you should (v. 4). God is not fooled: our works now will determine whether we will have "eternal life" (v. 8). We should do good deeds for all people, and especially for fellow Christians. So far, Paul has dictated his letter to a scribe. Unused to writing, he now writes in "large letters" (v. 11). V. 12 speaks of Judaisers, infiltrators into the Christian community who influence members into thinking that by keeping parts of Mosaic law they can avoid the need to live an ethical life. The Judaisers want to look good, thus avoiding persecution by fellow Jews and Judaisers. They want to be able to boast of their own success ("about your flesh", v. 13) in converting members to their way of thinking, but Paul boasts only in the death, crucifixion

and resurrection of Christ (“the cross”, v. 14) – by which the old order (the Law) has been eliminated, and he has been freed from it. He and other Christians have entered into the “new creation” (v. 15), the new way – of being shaped by Christ – called “this rule” in v. 16. The Law (“circumcision”, v. 15) has become irrelevant. Christians are the “Israel of God” (v. 16), the new children of Abraham.

Luke 10: 1-11, 16-20

Three gospels in the New Testament offer similar portraits of the life of Jesus; Luke is the third of them. Its author, traditionally Luke the physician who accompanied Paul on some of his missionary journeys, draws on three sources: Mark (via Matthew), a collection of sayings (known as Q for Quelle, German for source) and his own source. It is a gospel that emphasizes God's love for the poor, the disadvantaged, minorities, outcasts, sinners and lepers. Women play a more prominent part than in the other gospels. Luke never uses Semitic words; this is one argument for thinking that he wrote primarily for Gentiles. As Jesus has sent out the twelve disciples on a missionary journey within Israel, he now sends others on a mission beyond, for “seventy” is the traditional Jewish number of nations of the world. The seventy are “like lambs into the midst of wolves” (v. 3): (1) they are defenceless before hostile people; and (2) Christ inaugurates an era of peace and reconciliation in which “the wolf and the lamb shall feed together” (Isaiah 65:25). They need to commence without delay (“carry no purse ...”, v. 4) and concentrate on the mission (“greet no one ...”). When you find a receptive person, a person of peace, God's peace will be on him or her (v. 6). Accept their hospitality (“the labourer deserves to be paid”, v. 7) and “eat what is set before you” (v. 8, i.e. ignore Jewish dietary laws). Show by action (healing people) and by telling them the good news that “the kingdom of God has come near to you” (v. 9): it's partly already here! Vv. 11-16 tell the seventy how to handle hostile situations: tell such people that they will be ignored; the kingdom has come anyway. At the end of the era, they will be judged harshly (v. 12). Then v. 16: in hearing the good news from a disciple, people hear Jesus; if they reject a disciple, they reject Jesus and the Father (“the one who sent me”). When the seventy return, they tell of their surprise that they have power over evil (v. 17), a power Jesus has explicitly given to the Twelve. Jesus has seen their victory over evil forces; he has given them “authority” (v. 19) over Satan (“the enemy”). (To Jews, “snakes and scorpions” were known sources of evil.) Exorcism, in itself, is not a sign of the arrival of God's kingdom (v. 20).

NOTES ON THE MUSIC

Mass in Bb – Sergei Rachmaninoff (1873 – 1943)

Widely considered one of the finest pianists and composers of his day, Rachmaninoff was one of the last great representatives of Romanticism in Russian music. Early influences of Tchaikovsky and other Russian composers lead the way to a thoroughly personal idiom, including a distinct lyricism, expressive breadth and structural creativity, as well as a tonal palette of rich, idiosyncratic orchestral colours. The Mass in Bb, also known as the English Mass, was first performed by the choir of All Saints, Margaret Street, in November 1915. Dr Walter Vale, the Director of Music at the time, adapted movements from Rachmaninoff's Liturgy of St John Chrysostom to the words of the Ordinary of the Mass from the Book of Common Prayer, in English, with the exception of the Kyrie which uses the traditional Greek words. The adaptation was approved by Rachmaninoff, who attended a performance of the Mass at All Saints, Margaret Street in 1924.

Ach, Arme welt – Johannes Brahms (1833 – 1897)

Brahms developed a great interest in early music and gathered a huge collection of sources of Early music throughout his life. Many of his choral works pay homage to the style of earlier composers whom he admired and he was particularly interested in the textures and sounds they used. Ach, arme Welt (Ah, Poor World) is the second of three motets Brahms wrote in 1889 indebted to the musical inspiration of Heinrich Schütz's large choral works. As a whole, these pieces are longer, more serious and more complex than Brahms' previous sets of motets. Ach, arme Welt is primarily a homophonic (chordal) motet in strophic form (of three verses), with the music appropriately subdued and reflecting the mood of the text. This piece finds Brahms once again in cerebral mood; like a finely tuned watch mechanism, one cannot but admire its workings, but the human dimension appears strangely hushed.

My soul, there is a country – Sir Charles Hubert Hastings Parry (1848 – 1918)

Best known for the choral song 'Jerusalem', the anthem 'I was Glad' and the hymn 'Dear Lord and Father of Mankind', Parry was a Director at the Royal College of Music for twenty-three years, as well as Professor of music at Oxford University for eight years. My soul there is a country is the first of the set from the six 'Songs of Farewell' that Parry wrote between 1916 – 18, who sensed that his life was coming to an end, and are marked by deep distress due to World War I. Though not devotional works, these 6 short motets are marked by great variety in compositional and choral technique. In them, he approached levels of musical expression and sensitivity to textual meaning, and word-painting which have rarely been exceeded in English music. Written for four voices, 'My soul there is a country' is in a predominantly chordal style. The further into the six 'Songs of Farewell', the more complex the part writing becomes; with four-part settings for the first two motets, going to the seven-part, and double chorus for the final two motets.

Prelude and Fugue in Bb, op. 35 no. 6 (arr Bossart) – Felix Mendelssohn Bartholdy (1809 – 1847)

Mendelssohn was especially successful shaking these preludes and fugues, written for the piano, free of the ghost of Bach, who nonetheless remained one of his most important influences. Mendelssohn's essentially Romantic character exists side by side with a learned but fresh contrapuntal sense. Dating from 1836, this majestic Prelude and Fugue in Bb major (here, arranged for the organ by Bossart) is the last of the Six Preludes and Fugues Mendelssohn wrote, and are probably the two items that least rely on the support of Bach. Strong arpeggio chords begin the prelude, rising to carry a finely-chiselled and unhurried tune, which appears later in the bass. The fugue begins with a rush of semi-quavers in the bass, and the music is allowed to follow its natural course towards a loud and rowdy, yet still noble, close.

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