



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Seventh Sunday after Trinity
14th 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.

*Cover image
The Good Samaritan
William Hogarth (1697-1764)*

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 (351)

**Come, ye faithful, raise the anthem,
cleave the skies with shouts of praise;
sing to him who found the ransom,
ancient of eternal days,
God eternal, Word incarnate,
whom the heaven of heaven obeys.**

**Ere he raised the lofty mountains,
formed of the seas, or built the sky,
love eternal, free and boundless,
moved the Lord of life to die,
lifted up the prince of princes
on the throne of Calvary.**

**Bring your harps, and bring your incense,
sweep the string and pour the lay;
let the earth proclaim his wonders,
king of that celestial day;
he the lamb once slain is worthy,
who was dead, and lives for ay.**

**Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever three and ever one,
consubstantial, co-eternal,
while unending ages run. Amen.**

*Words: Job Hupton (1762-1849) & J. M. Neale (1818-1866)
Music: 'Neander' by Joachim Neander (1650-1680).*

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.

Music: Missa Papae Marcelli - Giovanni Pierluigi da Palestrina (c.1525-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Lord of all power and might, who art the author and giver of all good things: graft in our hearts the love of thy name,
increase in us true religion, nourish us with all goodness,
and of thy great mercy keep us in the same;
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 Deuteronomy 30: 9-14

A reading from the book of Deuteronomy.

The Lord your God will make you abundantly prosperous in all your undertakings, in the fruit of your body, in the fruit of your livestock, and in the fruit of your soil. For the Lord will again take delight in prospering you, just as he delighted in prospering your ancestors, when you obey the Lord your God by observing his commandments and decrees that are written in this book of the law, because you turn to the Lord your God with all your heart and with all your soul.

Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. It is not in heaven, that you should say, "Who will go up to heaven for us, and get it for us so that we may hear it and observe it?"

Neither is it beyond the sea, that you should say, "Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?" No, the word is very near to you; it is in your mouth and in your heart for you to observe.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 25: 1-10

The Choir sings:

Unto thee, O Lord, will I lift up my soul;
my God, I have put my trust in thee :

O let me not be confounded, neither let mine enemies triumph over me.
For all they that hope in thee shall not be ashamed :
but such as transgress without a cause shall be put to confusion.

Shew me thy ways, O Lord : and teach me thy paths.

Lead me forth in thy truth, and learn me :
for thou art the God of my salvation;
in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies :
and thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth :
but according to thy mercy think thou upon me, O Lord, for thy
goodness.

Gracious and righteous is the Lord :
therefore will he teach sinners in the way.

Them that are meek shall he guide in judgement :
and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth :
unto such as keep his covenant and his testimonies.

For thy name's sake, O Lord : be merciful unto my sin, for it is great.

THE SECOND READING

The Letter to the Colossians 1: 1-14

A reading from the Letter to the Colossians.

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers and sisters in Christ in Colossae: Grace to you and peace from God our Father.

In our prayers for you we always thank God, the Father of our Lord Jesus Christ, for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. This you learned from Epaphras, our beloved fellow servant. He is a faithful minister of Christ on your behalf, and he has made known to us your love in the Spirit.

For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (367 ii)

Gracious Spirit, Holy Ghost,
taught by thee we covet most,
of thy gifts at Pentecost,
holy heavenly, love.

Love is kind and suffers long,
love is meek and thinks no wrong,
love than death itself more strong;
therefore, give us love.

Faith and hope and love we see,
joining hand in hand agree,
but the greatest of the three,
and the best, is love.

From the overshadowing
of thy gold and silver wing
shed on us, who to thee sing,
holy, heavenly love.

Words: Christopher Wordsworth (1807-85)

Music: 'Charity', John Stainer (1840-1901)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Speak, Lord, for your servant is listening.

You have the words of eternal life.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 10: 25-37

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.

A lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.' But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

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

THE SERMON

Fr Andrew Sloane
Associate Vicar

Silence is kept.

THE CREED

All stand with the Celebrant, who says:

Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

Silence is kept.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer Lord, graciously hear us.

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.
Amen.

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

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 (378)

Immortal love, forever full,
forever flowing free,
forever shared, forever whole,
a never ebbing sea!

Our outward lips confess the name,
all other names above;
love only knoweth whence it came,
and comprehendeth love.

We may not climb the heavenly steeps
to bring the Lord Christ down;
In vain we search the lowest deeps,
for him no depths can drown;

but warm, sweet, tender, even yet,
a present help is he;
and faith still has its Olivet,
and love its Galilee.

The healing of his seamless dress
is by our beds of pain;
we touch him in life's throng and press,
and we are whole again.

Alone, O love ineffable,
thy saving name is given;
to turn aside from thee is hell,
to walk with thee is heaven.

Words: John Whittier (1807-1892)

Music: 'Bishopsthorpe' by Jeremiah Clarke (c.1673-1707)

THE OFFERTORY ANTHEM

I was glad
Henry Purcell (1659-95)

I was glad when they said unto me :

We will go into the house of the Lord.

For thither the tribes go up, even the tribes of the Lord : to testify unto
Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgement : even the seat of the house of David.

O pray for the peace of Jerusalem : they shall prosper that love thee.

Peace be within thy walls : and plenteousness within thy palaces.

Text: Psalm 121

When the Thurifer approaches, all stand to be censed.

After being censed, all remain standing for the Eucharistic Prayer.

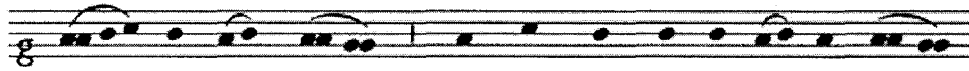
THE EUCHARISTIC PRAYER

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.*

Music: Missa Papae Marcelli - Giovanni Pierluigi da Palestrina (c.1525-1594)

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.

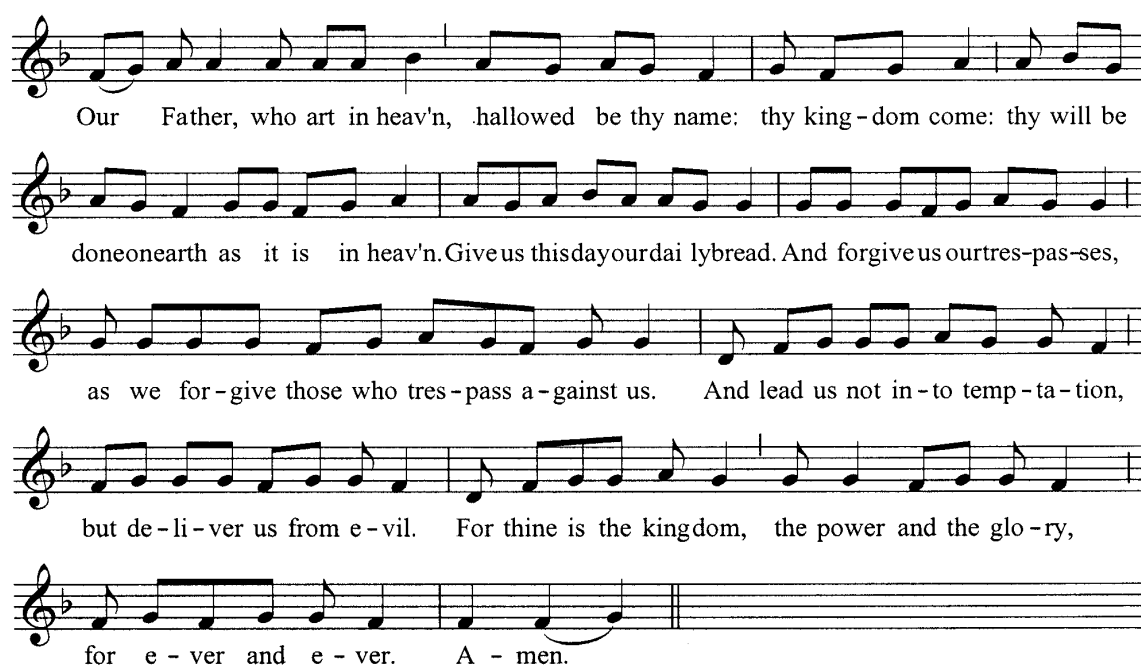
Accept through him, our great high priest,
 this our sacrifice of thanks and praise,
 and as we eat and drink these holy gifts
 in the presence of thy divine majesty,
 renew us by thy Holy Spirit, inspire us with thy love,
 and unite us in the body of thy Son, Jesus Christ our Lord,
 by whom, and with 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-against us. And lead us not in-to temp-ta-tion,
 but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry,
 for e-ver and e-ver. A-men.

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

We break this bread to share in the body of Christ.

**Though we are many, we are one body,
 because we all share in one bread.**

THE GIVING OF HOLY COMMUNION

By way of invitation to receive the Sacrament the Celebrant says:

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou shouldst come under my roof,
but speak the word only and my soul shall be healed.**

The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.

All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

AGNUS DEI

The choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

*O Lamb of God, that takest away the sins of the world,
have mercy upon us.*

*O Lamb of God, that takest away the sins of the world,
have mercy upon us.*

*O Lamb of God, that takest away the sins of the world,
grant us peace.*

Music: Missa Papae Marcelli - Giovanni Pierluigi da Palestrina (c.1525-1594)

COMMUNION ANTHEM

O sacrum convivium
Thomas Tallis (c.1505-1585)

O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur.

*O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Lord God, whose Son is the true vine,
the source of life, who ever giveth himself that the world may live:
may we so receive within ourselves
the power of his death and passion
that in his cup of salvation we may partake of his glory
and also be made perfect in his love;
who liveth and reigneth, now and for ever.
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 (436)

Praise, my soul, the king of heaven;
to his feet thy tribute bring;
ransomed, healed, restored, forgiven,
who like me his praise should sing?
Praise him! Praise him!
Praise him! Praise him!
Praise the everlasting King.

Father-like, he tends and spares us;
well our feeble frame he knows;
in his hands he gently bears us,
rescues us from all our foes:
Praise him! Praise him!
Praise him! Praise him!
Widely yet his mercy flows.

Angels, help us to adore him;
ye behold him face to face;
sun and moon, bow down before him,
dwellers all in time and space:
Praise him! Praise him!
Praise him! Praise him!
Praise with us the God of grace.

*Henry Francis Lyte (1793-1847); based on Psalm 103
Music: 'Praise, my Soul' by John Goss (1800-1880)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his son, Jesus Christ, our Lord;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

Go in the peace of Christ.
Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

Prelude and Fugue in A major, BWV 536

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

Deuteronomy 30: 9-14

Deuteronomy is a book of instruction, or torah. It is the fifth book of the Bible. It recasts Israel's mission and destiny, mostly by restating the history of the people recorded in the first four books. It emphasizes teaching and learning for all generations. Moses speaks on God's behalf, with authority, to the assembled people of Israel, as they prepare to enter the Promised Land.

9-10: God will make the people prosperous when they obey the commandments and decrees of the Lord, and because they turn to the Lord with all their heart and soul. This is a straight-forward presentation of the theology of the Mosaic covenant, as, for example, in Exodus 19:5: "Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples."

10 when you obey The Lord your God by observing his commandments and decrees: Yahweh has blessed his people and prospered them in order for them to observe his commandments and decrees, and to act toward others as he has acted toward them.

11-14: The commandments and decrees are now viewed as impossible to keep. In fact, the word of the commandment is "in your mouth and in your heart." Jeremiah prophesies a new covenant in which the law will be written in the heart (Jeremiah 31:31). But according to this passage that is already the case.

Colossians 1:1-14

Colossae was a city in what is now southwestern Turkey. It had a flourishing wool and textile industry and a significant Jewish population. It seems that most Christians there were Gentile. Although long thought to be written by Paul, today this epistle is considered non-Pauline for a number of reasons. The most compelling is that it emphasizes what God has already done for his people: Paul tells us what God is going to do in the future (although some argue that Paul shifted his viewpoint in later life.) It gives descriptions of false teachings which were being promulgated in the churches. Some scholars consider this evidence of later authorship. In the ancient world, writing in the name of a respected author was accepted and regarded as an honour. Scholars are divided on whether the author is Paul or one of his followers. In the days long before copyright, a writer who thought he really understood how a great writer thought might write in his name: an honour to the great man. If Paul did write Colossians, he probably wrote it from prison (with "Timothy"): there he had time to reflect, and possibly to read. The church in Colossae was probably founded by "Epaphras" (v. 7). Colossians was written to counter deviant teaching, including the need to practice Jewish rituals, and Greek theosophical speculation. Christians there tended to seek power for human life not solely from Christ, but from various sources. They tried to merge traditions. The letter begins in typical Greek style: the names of the senders (v. 1) and those of the recipients (v. 2), and then a prayer for thanksgiving or of petition (here Christian, vv. 3ff). "The saints" (v. 4) are those set apart for God's work in the world. Note the triad of "faith ... love ... hope" (vv. 4-5), the steps in coming to know Christ. The community is basically faithful to the good news, as taught by Epaphras. The Church is growing both in Colossae and throughout the Empire ("the whole world", v. 6). Vv. 9-13 are one sentence in Greek: "we have not ceased ..." "praying", "asking" and "giving thanks" (v. 12). The "knowledge" in v. 9 is practical: born of experience of a person, i.e. Christ. Perhaps they are to "endure" (v. 11) the false

teaching. The opposition of “light” (v. 12) and “darkness” (v. 13) is also found in the Qumran literature. The phrase “forgiveness of sins” (v. 14) occurs only in letters not generally agreed to be by Paul.

Luke 10: 25-37

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

Jesus has prepared disciples for a missionary journey beyond Israel. He has given them advice on how to introduce receptive people to his message of peace and eternal life, to entry into the Kingdom of God.

Perhaps the “lawyer”, a person expert in the interpretation of Jewish law, has heard Jesus' words about mission to Gentiles? He asks: How much must I do ...? Jesus speaks to him in his terms (v. 26). The lawyer answers with a verse from Deuteronomy and another from Leviticus, both books of the Law (v. 27). Jesus echoes a verse in the Law (v. 28). At the time, Jews debated whether all fellow Jews (or just some) were their neighbours. The lawyer seeks to prove his entitlement to eternal life by defining the limits of his duty to neighbours, but Jesus reinterprets the Law in the story of the Good Samaritan (vv. 30-35). The “priest” (v. 31) stands for Jewish religious leadership; Levites (v. 32) assisted priests in the Temple. The man may be dead; if either touches him, he risks ritual defilement. Each keeps the law literally. Jews saw Samaritans as religious deviants, but they did keep the Law; each group despised each other. So for a Samaritan to risk becoming unclean is to act according to the spirit of the Law rather than the letter. (“Oil and wine”, v. 34, were medications.) In v. 37, the lawyer recognizes that the Samaritan has acted properly (but can't bring himself to say Samaritan.) The neighbour argument is irrelevant. The lawyer must see behind the Law to love of all. Even non-Jews who demonstrate this love can enter the kingdom.

NOTES ON THE MUSIC

Missa Papae Marcelli – Giovanni Pierluigi da Palestrina (1526 – 1594)

Arguably Palestrina's best known work, this Missa Papae Marcelli owes its formidable reputation to an oft-repeated legend, according to which Catholic authorities, overwhelmed by the spiritual beauty and dignity of this piece, reversed a proposed ban on the use of music during religious services. The legend continues, without the Missa Papae Marcelli, sacred music would have ceased to exist after the sixteenth century. The true story, however, is somewhat less dramatic. While a total ban on church music was never seriously considered, Catholic authorities were indeed concerned with the growing secularisation and excessive complexity of liturgical music. In 1555, Pope Marcellus II (whom this mass is named after) addressed the Papal choir, urging musicians to strive for simplicity, clarity and intelligibility in their compositions. Palestrina eliminated practically all references to popular song in his sacred music, using instead motivic material extracted

from plainchant melodies – the result was music of great unity, clarity and beauty. The mass is exceptionally austere and noble, and darkly coloured through an emphasis on low voices.

I was glad – Henry Purcell (1659 – 1695)

Born into a musical family, Purcell grew up in London - just a few hundred yards from Westminster Abbey. He is considered to be one of the greatest English composers – no other native-born English composer reached his fame until Edward Elgar in the nineteenth century. Purcell composed anthems throughout his short life and he combined distinct national styles in these pieces: he took the French-influenced symphony anthem and added the solo virtuosity of Italian opera and concerto to his own dynamic and rhythmic character, therefore allowing each anthem to have an exclusive blend of national characteristics. Composed for King and Queen's entrance for the lavish coronation of James II on 23rd April 1685, Purcell wrote a new setting of Psalm 122, I was glad. The opening section is suitably celebratory; using rich five-part harmony and joyful dotted figurations for the word 'glad'. The Gloria begins exultantly, with the opening word repeated three times, but he saves his mastery of music writing for the 'World without end' just before the final Amens.

O sacrum convivium – Thomas Tallis (1505 – 1585)

During the ephemeral reign of Queen Mary, the Roman Catholic Rite was restored to English churches at the point of a sword. Anglican dissolutions (such as the Book of Common Prayer) were censured; with the Latin language returning to the choir and the pulpit. Composers such as Tallis were once again required to entirely shift their compositional focus. Tallis' five-voiced setting of O sacrum convivium actually embodies, with a few other motets, the manifold ritual shifts of the Reformation. Written at a time when the Abbeys were dissolved and English made the official language of the Church of England, Tallis rapidly adapted Latin music into English vestments. His musical setting follows many of the conventions of early sixteenth century Catholic style; he opens with a clear and conventional point of imitation on a joyful motive twice leaping upwards. Each phrase of Tallis' text corresponds to a musical phrase beginning imitatively and leads to a cadence; a full stop.

Prelude and Fugue in A major, BWV 536 – Johann Sebastian Bach (1685 – 1750)

Born into a musical family, Johann Sebastian Bach grew to be one of the most influential composers in our musical history. His vast numbers of choral, keyboard and orchestral works have been performed widely, and are often the focus of study for composition and counterpoint. It is well known that Bach walked about 200 miles to hear Buxtehude play the organ – a man who greatly inspired Bach. This **Prelude and Fugue in A major** is one of his less known works, but still an interesting and well-written work. It is the gentlest of his Preludes and Fugues. The Prelude opens with an arpeggiated motif – which forms the 'backbone' of the piece, resurfacing most noticeably at the end of the Prelude. The fugue has a gentle, triple-time dance feel, and Bach creates an interesting effect by using strettos (entries of fugue voices, one after the other on top of each other, before the full fugue subject has finished). The final fugue entry appears in the pedal, as a syncopated (off beat) figure in the soprano carries the fugue to its final, Tierce de Picardie, chord.

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