



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Eighth Sunday after Trinity
21st 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

*Jesus, Mary and Martha (detail)
Rembrandt van Rijn (1606-69)*

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 (296)

Lord, enthroned in heavenly splendour,
first-begotten from the dead.
Thou alone, our strong defender,
liftest up thy people's head.
Alleluia! Alleluia!
Jesu, true and living bread!

Here our humblest homage pay we,
here in loving reverence bow;
here for faith's discernment pray we,
lest we fail to know thee now.
Alleluia! Alleluia!
Thou art here, we ask not how.

Paschal Lamb, thine offering, finished
once for all when thou was slain,
in its fullness undiminished
shall for evermore remain.
Alleluia! Alleluia!
Cleansing souls from every stain.

Life-imparting heavenly Manna,
stricken Rock with streaming side,
heaven and earth with loud hosanna
worship thee, the Lamb who died.
Alleluia! Alleluia!
Risen, ascended, glorified!

*Words: George Hugh Bourne (1840-1925)
Music: St. Helen, George Martin (1844-1916)*

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

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

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

All kneel.

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

The Celebrant says:

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

The choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

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

GLORIA IN EXCELSIS DEO

The choir sings:

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

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

Missa O Magnum Mysterium – Tomás Luis de Victoria (1548 – 1611)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

O almighty Lord and everlasting God,
vouchsafe, we beseech thee,
to direct, sanctify and govern both our hearts and bodies
in the ways of thy laws and in the works of thy commandments,
that through thy most mighty protection,
both here and ever,
we may be preserved in body and soul;
through our Lord and Saviour Jesus Christ,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

The Liturgy of the Word

THE FIRST READING

The book of Genesis 18: 1-10a

A reading from the book of Genesis.

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son."

At the end:
This is the word of the Lord.
Thanks be to God.

THE PSALMODY

Psalm 15

The Choir sings:

Lord, who shall dwell in thy tabernacle :
or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life :
and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour :
and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes :
and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not :
though it were to his own hindrance.

He that hath not given his money upon usury :
nor taken reward against the innocent.

Whoso doeth these things :
shall never fall.

THE SECOND READING

The Letter to the Colossians 1: 15-28

A reading from the Letter to the Colossians.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him— provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (385)

Jesu, the very thought of thee
with sweetness fills the breast;
but sweeter far thy face to see,
and in thy presence rest.

No voice can sing, no heart can frame,
nor can the memory find,
a sweeter sound than thy blest Name,
O Saviour of mankind.

O hope of every contrite heart,
O joy of all the meek,
to those who fall, how kind thou art:
how good to those who seek!

But what to those who find? Ah, this
nor tongue nor pen can show;
the love of Jesus, what it is,
none but his loved ones know.

Jesus, our only joy be thou,
as thou our prize wilt be;
in thee be all our glory now,
and through eternity.

*Words: Latin, 12th C, tr. Edward Caswall 1814-78
Music: St. Botolph, Gordon Slater (1896-1979)*

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: 38-42

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.

Now as Jesus and his disciples went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Alan Gyle

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:

May the God of peace make you perfect and holy,
that you may be kept safe and blameless
in spirit, soul and body,
for the coming of our Lord Jesus Christ.

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 (384)

Jesus, my Lord, my God, my All,
hear me, blest Saviour, when I call;
hear me, and from thy dwelling-place
pour down the riches of thy grace;
*Jesus, my Lord, I thee adore,
O make me love thee more and more.*

Jesus, too late I thee have sought,
how can I love thee as I ought?
And how extol thy matchless fame,
the glorious beauty of thy Name?
Refrain

Jesus, what didst thou find in me,
that thou hast dealt so lovingly?
How great the joy that thou hast brought,
so far exceeding hope or thought!
Refrain

Jesus, of thee shall be my song,
to thee my heart and soul belong;
all that I have or am is thine,
and thou, blest Saviour, thou art mine.
Refrain

*Words: Henry Collins (1827-1919)
Music: Stella, English traditional*

THE OFFERTORY ANTHEM

Jubilate Deo

Giovanni Gabrieli (c. 1554 – 1612)

Jubilate Deo, omnis terra;
servite Domino in laetitia. Introite in conspectu ejus in
exultatione.
Scitote quoniam Dominus ipse est Deus; ipse fecit nos, et non
ipsi nos:
populus ejus, et oves pascuae ejus.
Introite portas ejus in confessione; atria ejus in hymnis:
confitemini illi. Laudate nomen ejus,
quoniam suavis est Dominus: in aeternum misericordia ejus,
et usque in generationem et generationem veritas ejus.

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

Words: from Psalm 100

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

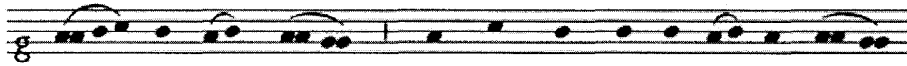
THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



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



Lift up your hearts. *R.* **We lift them up un-to the Lord.**



Let us give thanks un - to the Lord our God.



R. **It is meet and right so to do.**

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word;
through him thou hast created all things from the beginning,
and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.
Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.
Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising thee
and saying:

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.
*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory
be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Missa O Magnum Mysterium – Tomás Luis de Victoria (1548 – 1611)

The prayer continues:

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

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

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

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

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

The celebrant sings:

Let us proclaim the mystery of faith:

The people respond:

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

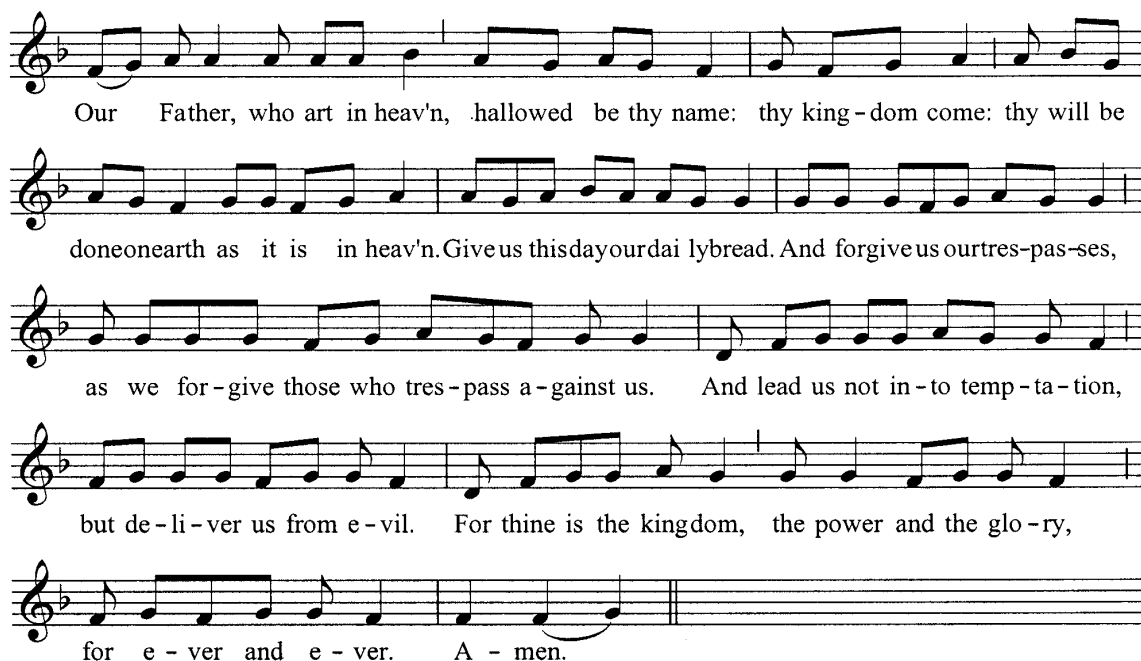
Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,
by whom, and with whom,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

Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses, as we for-give those who tres-pass a- gainst us. And lead us not in-to temp-ta-tion, but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry, for e-ver and e-ver. A-men.

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

Though we are many, we are one body,

because we all share in one bread.

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

AGNUS DEI

The choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

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

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

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

Missa O Magnum Mysterium – Tomás Luis de Victoria (1548 – 1611)

COMMUNION ANTHEM

Also hat Gott die Welt geliebt

Heinrich Schütz (1585 – 1672)

Also hat Gott die Welt geliebt, daß er seinen eingebornen Sohn gab, auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Words from John 3: 16-17

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Strengthen for service, Lord,
the hands that have taken holy things;
may the ears which have heard thy word
be deaf to clamour and dispute;
may the tongues which have sung thy praise be free from deceit;
may the eyes which have seen the tokens of thy love
shine with the light of hope;
and may the bodies which have been fed with thy body
be refreshed with the fullness of thy life;
glory be to thee 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 (413)

Now thank we all our God,
with heart and hands and voices,
who wondrous things hath done,
in whom his world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.

O may this bounteous God
through all our life be near us,
with ever-joyful hearts
and blessed peace to cheer us;
and keep us in his grace,
and guide us when perplexed,
and free us from all ills
in this world and the next.

All praise and thanks to God
the Father now be given,
the Son, and Holy Ghost,
supreme in highest heaven,
the one eternal God,
whom earth and heaven adore;
for thus it was, is now,
and shall be evermore. Amen.

Words: Martin Rinkart (1586-1649), tr. Catherine Winkworth (1827-78)

Music: Nun danket alle Gott, Johann Crüger (1598-1662)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

May the Father from whom every family
in earth and heaven receives its name
strengthen you with his Spirit in your inner being,
so that Christ may dwell in your hearts by faith;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Georgina Sherriff

Prelude and Fugue in C major, BWV 545
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

Genesis 18: 1-10

This passage has literally become iconic: the fifteenth century Russian icon by Andrei Rublev that depicts the three visitors to Abraham as a type of the Holy Trinity appears as a now-familiar image everywhere from mouse pads to fridge magnets. This reminds us that it is common in Genesis for God to appear to human beings in the form of a messenger or angel of the LORD, or, as here, in the form of a human being (see also Genesis 32:22-32).

Why is Abraham so eager to see these strangers? He is sitting under a tree in the heat of the day probably wondering how Sarah and he are to have a child, as God has just rather ridiculously promised in the previous chapter. Not only does Abraham leap to his feet and run (in that heat), but the first words out of his mouth beseech the visitors to allow him to care for them. These visitors have important news for Abraham about the divine promise, and so perhaps his leaping to his feet in the heat of the day is motivated by hope for some word or another about how exactly God proposes to make good on the divine promise of a son with Sarah. Even so, the narrative's emphasis on Abraham's gracious hospitality goes beyond an effort to satisfy Abraham's curiosity. It sets up a contrast with what follows in chapter 19 when the inhabitants of Sodom try to violate the laws of hospitality. Like Abraham, Lot will provide food, water, and shelter for the angels/strangers (19:3), but the principles of hospitality are threatened when the mob seeks to harm the guests. Lot offers his own daughters to the mob (!), saying "let me bring them out to you, and do to them as you please; only do nothing to these men, for they have come under the shelter of my roof" (19:8; see also the similar story in Judges 19). Both Lot and Abraham model hospitality to strangers in their actions, while the mob in Sodom defines inhospitality by their actions. Abraham has received a seemingly impossible promise, but his animated efforts on behalf of these strangers under adverse conditions suggest that he still trusts that God can and will do the impossible. He is eager to show hospitality, for its own sake perhaps, in contrast to the inhabitants of Sodom in the next chapter, but also because he refuses to succumb to a cynical or jaundiced view of his world and his place in it. Abraham certainly does not imagine what is in store down the road (chapter 22), but he continues to believe that God will make good on God's word.

Colossians 1: 15-28

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. The Christians at Colossae lived in a

society where many adhered to Greek cults. Vv. 15-20 are an early hymn about Christ ("He"); he is how we see (and access) God ("image"). Angelology was popular at the time; "thrones ... powers" (v. 16) were orders of angelic beings; each was "created", had its origin "in him", and exists "for him"; any power they have is subordinate to Christ's. The whole of creation – both heavenly and earthly – were created "through him", with his participation. He is also the "firstborn" (v. 18), the inheritor from the Father, of created-ness; he governs it, and is the cohesive power of the universe (v. 17). He existed "before all things", before the first creative act. Greeks saw the "head" (v. 18) as the body's source of life and growth. Christ is this to the Church, and "head" of it in the modern sense. He is "the beginning", the nucleus of the restoration of humanity to union with God, of the new created-ness. In his death ("blood of his cross", v. 20), resurrection, and ascension to the Father, he is the forerunner ("firstborn", v. 18) of our elevation to being with the Father, of our reconciliation with the Father (v. 20). Christians at Colossae tried to find ultimate power and truth in various deities, but in Christ all power and ultimate truth is present (v. 19).

Before the founding of the church at Colossae, the people there were "estranged ..." (v. 21). They are now with God, fully acceptable to him ("holy ...", v. 22), thanks to Jesus' fully human ("fleshly body") presence and death, so long as they keep to the truth of the gospel and the "hope" (v. 23) it offers (and shun Greek cults). This gospel is available to all ("to every creature"). Paul extended the reach of Christ's message; it was complete as he received it. In doing so, he suffered "afflictions" (v. 24). So "completing ... Christ's afflictions" tells of Paul's afflictions as extending Christ's – in no way was Christ's suffering incomplete. Greek cults limited knowledge of mysteries to initiates, but Christ came to make known God's "mystery" (v. 26) to all ("Gentiles", v. 27); it had been "hidden" (v. 26) in Old Testament times. Note "everyone" (three times) in v. 28.

Luke 10: 38-end

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.

Luke emphasizes that Christ came for all: all sectors of society, all peoples, and both sexes. Samaritans, despised by Jews, are welcome in the Kingdom. Jesus has told the seventy that proclaiming his message demands unswerving commitment. The lawyer has learnt that his love should be for everyone; if it is, he has eternal life.

Now Jesus crosses Jewish cultural bounds:

- he is alone with women who are not his relatives;
- a woman serves him; and
- he teaches a woman in her own house.

To sit at someone's feet (v. 39) was to be his disciple. Mary is Jesus' disciple. Martha, while devoted to her home, is "distracted" (v. 40) by busy-ness. The "only ... thing" (v. 42) that is really needed is to listen to Jesus' message and proclaim it. This is the task that Mary has chosen; her role is exemplary. Jesus values Martha's role, but Mary's is "better". (The wording of v. 42a varies among early manuscripts. The differences change the interpretation.)

NOTES ON THE MUSIC

Missa O Magnum Mysterium – Tomás Luis de Victoria (1548 – 1611)

Spain's most renowned composer of the 16th Century, Victoria is sometimes known as the 'Spanish Palestrina'. He is the most significant Spanish composer of the Counter-Reformation and is one of the best-regarded composers of sacred music in the late-Renaissance era. Victoria's music reflected his complex character – expressing religion and Spanish mysticism through melodic motifs and joyful inventions. He was a master at crossing over and dividing choirs with multiple parts. Victoria based his *Missa O Magnum Mysterium*, published in 1592, on a Christmas motet that he had composed in 1572. The motet's character is quite extensive and reflects on the Incarnation at Christmas, but for the mass Victoria adopts a generally more energetic and celebratory spirit. In the Gloria and the Sanctus, Victoria swings into triple-time – reflecting on his multiple, unpredictable personality. The Sanctus holds a motif of a falling 5th, which is a significant feature throughout the movement, and the bass voice drops out completely for the Benedictus. Many people hear in his music a direct emotional appeal and a spiritual intensity – which contrasts the more rhythmically and harmonically docile music of Palestrina.

Jubilate Deo – Giovanni Gabrieli (c. 1554 – 1612)

Born in Venice, Gabrieli was one of the most influential musicians of his time, and represents the culmination of the style of the Venetian School at the time of the Renaissance-to-Baroque idiom shift. Though he composed in many of the forms at the current time, he preferred sacred vocal and instrumental music. The most obvious musical traits of Gabrieli's *Jubilate Deo* clearly reflect the mastery of both Lassus' teaching and his uncle's (also a well-established Venetian organist), with its blend of flawless imitative counterpoint, careful text declamation, and impressive antiphonal effects. Using the text from Psalm 99:1-4, the first verse opens with two classic and well-balanced 'points of imitation' in a single choir of higher voices, then works towards a cadence in two syncopated (off beat) phrases

of homophony, much as Lassus might have done. For the second and third Psalm verses, Gabrieli continues his alternation between three contrasting textures; upper choir, lower choir, and full chordal sonorities, while maintaining a characteristically lucid declamation of the text and sensitivity to its structure.

Also hat Gott die Welt geliebt – Heinrich Schütz (1585 – 1672)

Heinrich Schütz was a German organist and composer, and is generally viewed as the most significant German composer before J.S. Bach. He is also considered to be one of the most important composers of the seventeenth century, along with Monteverdi. After being a choir boy he went on to study law, in Germany, before going to Venice in 1609 – 1612 to study music. Schütz's compositions show similarities to Monteverdi's, as well as other Italian composers. He was of great importance in bringing Italian ideas to Germany, and had such a large influence on German composers to follow – most notably J.S. Bach and Brahms – both who are known to have studied Schütz's work. He was one of the last composers to write in a 'modal' style, and his harmonies in music were often a result from contrapuntal alignment, rather than from any planned, vertical, harmonic structure. A lot of Schütz's music has been lost over the years, but *Also hat Gott die Welt geliebt* (God so loved the World), with the text taken from John 3: 16-17, survived and is a work that shows effectively his musical style, and reflects greatly upon his musical character.

Prelude and Fugue in C major, BWV 545 – Johann Sebastian Bach (1685 – 1750)

This Prelude and Fugue in C major exists in an earlier version, possibly written when Bach was in Weimar, but the present version is a revision Bach made while in Leipzig. The two sections complement each other perfectly; the Prelude having a rapid, flashy character while the Fugue opens with a majestic, rising subject. An extension of the organ meant that the opening of the Prelude could span almost the entire range of the organ – from a high C on the manuals, to a low C in the pedal. The descending semiquaver figure sounded at the beginning forms the backbone of the piece, and returns again at the end of the prelude. The very stately Fugue employs a slow, rising subject, using syncopations between the voices as a prime element. The penultimate entry of the fugue subject begins on the lowest pedal note – the only fugue by Bach to use this lowest note as a start of a subject. The last entry appears in the soprano, and fills out the thicker, chordal texture pulling the piece to its close.

Parts of this service are © the Archbishops' Council 2001.

The hymns are reproduced with permission under CCLE Licence No. 666560

The service is compiled and printed at St Paul's Church, Knightsbridge.

For further information about the life of St Paul's, please contact:

The Parish Office, 32A Wilton Place, London SW1X 8SH

020 7201 9999

As part of our commitment to sustaining God's creation,
this service paper is printed on paper from sustainable forests,
and any waste paper will be recycled.



www.stpaulsknightsbridge.org