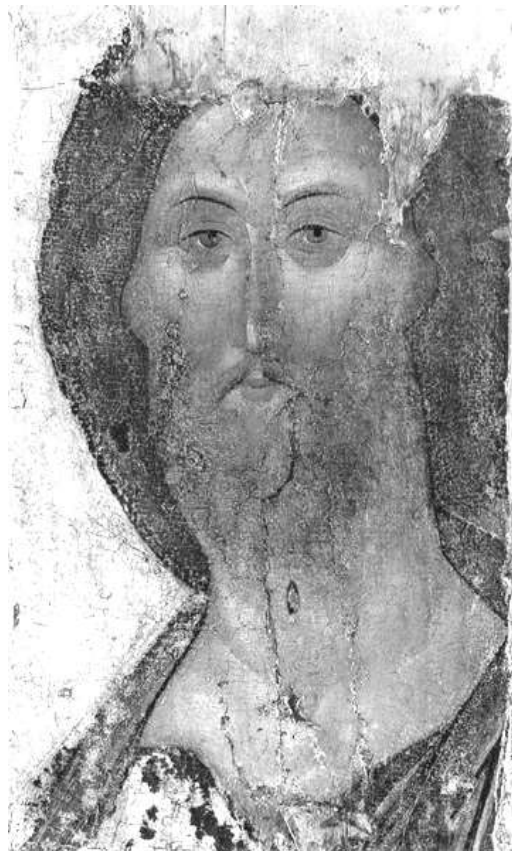




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Twelfth Sunday after Trinity
7th September 2014 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:
Christ The Saviour
(discovered in the town of Zvenigorod in 1918)
Andrei Rublev (c. 1360 - c. 1427)*

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:

ENTRANCE HYMN

**Christ is made the sure foundation,
Christ the head and cornerstone,
chosen of the Lord, and precious,
binding all the Church in one;
holy Zion's help for ever,
and her confidence alone.**

**To this temple, where we call thee,
come, O Lord of Hosts, today;
with thy wonted loving-kindness
hear thy servants as they pray,
and thy fullest benediction
shed within its walls always.**

**Here vouchsafe to all thy servants
what they ask of thee of gain;
what they gain from thee, for ever
with the blessed to retain,
and hereafter in thy glory
evermore with thee to reign.**

**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: Latin, seventh century; trans. John Mason Neale (1818-66)

Music: 'Regent Square', Henry Smart (1813-79)

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

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

Kyrie eleison: Christe eleison: Kyrie eleison.
Lord have mercy: Christ have mercy: Lord have mercy.

All then stand for the intonation of the Gloria (after which we take our lead from the celebrant, and may sit until its end):

GLORIA IN EXCELSIS DEO

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: Spaurmesse K 258 – W.A. Mozart (1756-1791)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Almighty and everlasting God,
who art always more ready to hear than we to pray,
and art wont to give more than either we desire or deserve:
pour down upon us the abundance of thy mercy,
forgiving us those things whereof our conscience is afraid
and giving us those good things
 which we are not worthy to ask,
but through the merits and mediation
of 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.

All sit.

THE FIRST READING

The Prophecy of Ezekiel 33: 7-11

The word of the Lord came to me:

So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, 'O wicked ones, you shall surely die', and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

Now you, mortal, say to the house of Israel, Thus you have said: 'Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?' Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

Teach me, O Lord, the way of thy statutes :
and I shall keep it unto the end.
Give me understanding, and I shall keep thy law :
yea, I shall keep it with my whole heart.
Make me to go in the path of thy commandments :
for therein is my desire.
Incline my heart unto thy testimonies :
and not to covetousness.
O turn away mine eyes, lest they behold vanity :
and quicken thou me in thy way.
O stablish thy word in thy servant :
that I may fear thee.
Take away the rebuke that I am afraid of :
for thy judgements are good.
Behold, my delight is in thy commandments :
O quicken me in thy righteousness.

Psalm 119: 33-40

THE SECOND READING

St Paul's Letter to the Romans 13: 8-end

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment, are summed up in this word, 'Love your neighbour as yourself.' Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light; let us live honourably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

At the end:

This is the word of the Lord.
Thanks be to God.

All stand.

THE GRADUAL HYMN

**Jesus, Lord, we look to thee;
let us in thy Name agree;
show thyself the Prince of Peace,
bid our strife forever cease.**

**Make us of one heart and mind,
gentle, courteous, and kind,
lowly, meek, in thought and word,
altogether like our Lord.**

**Let us for each other care,
each the other's burdens bear;
to thy church the pattern give,
show how true believers live.**

**Free from anger and from pride;
let us thus in God abide;
all the depths of love express,
all the heights of holiness.**

Words: Charles Wesley (1707-88)

Music: 'Vienna', J. H. Knecht (1752-1817)

All remain standing.

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

The Deacon says:

The Lord be with you **and with thy spirit.**

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

Glory be to thee, O Lord.

Jesus spoke to his disciples: "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

Matthew 18: 15-20

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.**

All remain standing.

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

THE PEACE

All stand. The Celebrant says:

We are the body of Christ.

In the one Spirit we were all baptized into one body.

Let us then pursue all that makes for peace
and builds up our common life.

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 Liturgy of the Sacrament

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 is censed.*

THE COLLECTION HYMN

SHELDONIAN 10 10 10 10

The musical score is written in G major (one sharp) and 4/4 time. It consists of four systems, each with a treble and bass clef staff. The melody is primarily in the treble clef, and the bass clef provides a simple harmonic accompaniment. The hymn concludes with a final cadence in the bass clef.

**Come, risen Lord, and deign to be our guest;
nay, let us be thy guests; the feast is thine;
thyself at thine own board make manifest
in thine own Sacrament of Bread and Wine.**

**We meet, as in that upper room they met;
thou at the table, blessing, yet dost stand:
"This is my Body"; so thou givest yet:
faith still receives the cup as from thy hand.**

**One body, we, one Body who partake,
one Church united in communion blest;
one Name we bear, one Bread of life we break,
with all thy saints on earth and saints at rest.**

**One with each other, Lord, for one in thee,
who art one Saviour and one living Head;
then open though our eyes, that we may see;
be known to us in breaking of the Bread.**

*Words: George Wallace Briggs (1875-1959)
Music: 'Sheldonian', Cyril Taylor (1907-91)*

All sit.

The choir sings:

THE OFFERTORY ANTHEM

O Jesu Christ, meins Lebens Licht, BWV 118b

J.S. Bach (1685–1750)

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

Auf deinen Abschied, Herr, ich trau —
darauf mein letzte Heimfahrt bau.
Tu mir die Himmelstür weit auf,
wenn ich beschließ meins Lebens Lauf.

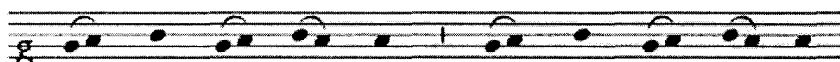
*O Jesus Christ, light of my life,
my refuge, comfort, and confidence,
on earth I am but a guest
and by sin's burdens sore oppressed.*

*In your departure, Lord, I place my trust —
on it I rely for my last journey home.
Open wide heaven's gate for me,
when I complete my life's course.*

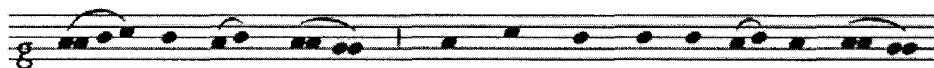
*When the Thurifer approaches, all stand to be censed.
After being censed, all remain standing for the Eucharistic Prayer.*

THE EUCHARISTIC PRAYER

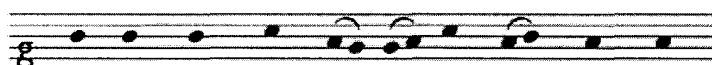
The Celebrant sings: *All respond:*



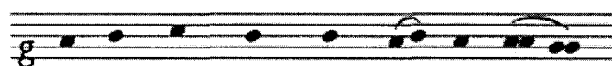
The Lord be with you *R.* and with thy spi-rit.



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: Spaurmesse K 258 – W.A. Mozart (1756-1791)

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.

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.

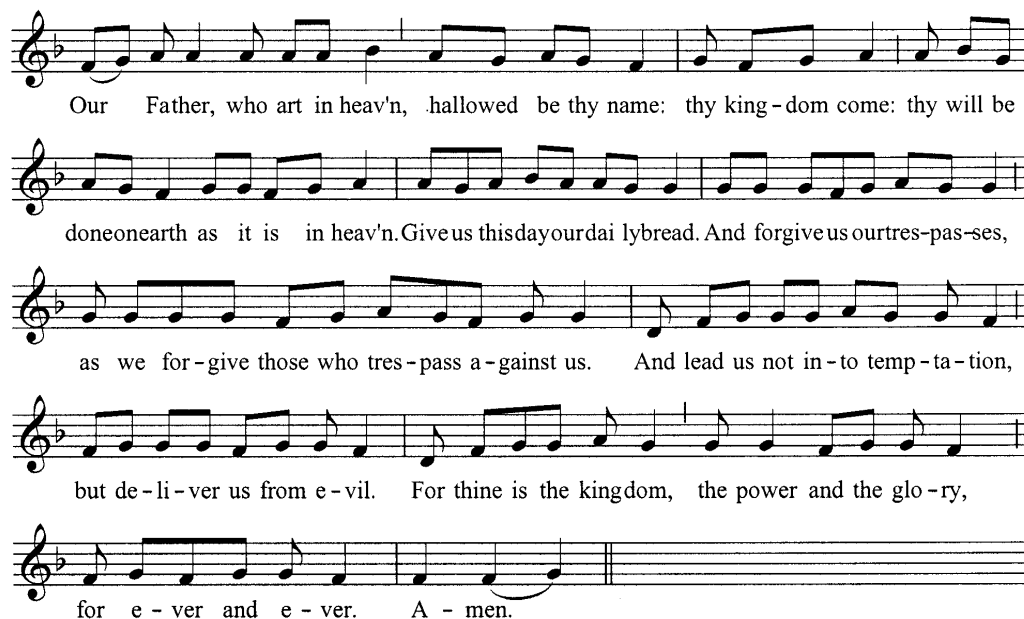
Amen.

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. The choir sings:

AGNUS DEI

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: Spaurmesse K 258 – W.A. Mozart (1756-1791)

COMMUNION ANTHEM

Almighty and everlasting God

Orlando Gibbons (1583-1625)

Almighty and everlasting God,
mercifully look upon our infirmities,
and in all our dangers and necessities
stretch forth thy right hand to help and defend us,
through Christ our Lord. Amen.

Words: Collect for the Third Sunday after Epiphany

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

Merciful God,
who in this holy sacrament hast put away our sins
and given us thy healing;
grant that as we are made whole in Christ,
so we may bring thy healing to this broken world,
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.**

THE CONCLUDING HYMN

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,
nevermore 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.

Words: Charles Wesley (1707-88)

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

THE BLESSING & THE DISMISSAL

All stand.

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**

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Tocatta in D minor ("Dorian") BWV 538
Johann Sebastian Bach (1685 – 1750)

Ezekiel 33

Ezekiel was a prophet and a priest. His ministry began before the conquest of Judah in 587 BC, and continued in exile in Babylon. This book is the foundation for both Jewish and Christian visionary or apocalyptic literature, e.g. Revelation (or The Apocalypse.) It is a book that contains many strange things (strange because we do not understand them, e.g. Ezekiel eating a scroll), but the prophet's message to the exiles is clear: he assures his hearers of God's abiding presence among them, and he emphasizes God's involvement in the events of the day, so that Israel and all nations "will know that I am the Lord". For the first time, we see the importance of the individual in his relationship to God. To a dispersed and discouraged people, he brings a message of hope: hope that God will restore them to their homeland and the temple.

In Chapter 33 the nature of the calling of Ezekiel as God's prophet is laid out. He is to pronounce a judgement on the people that is not his, but God's. But this judgement is tempered with the mercy of God, who beseeches and implores his people to turn back from their sin.

Romans 13:8-14

Romans is the first epistle in the New Testament, although not the first to be written. Paul wrote it to the church at Rome, which included both Jews and Gentiles. His primary theme is the basics of the good news of Christ, salvation for all people. The book was probably written in 57 AD, when Paul was near the end of his third missionary journey around the Eastern Mediterranean. It is unusual in that it was written to a church that Paul had not visited.

In vv. 1-7, Paul has written about the obligations we Christians have to civil authorities; he now continues his instructions on ethics for Christians. The only thing we Christians should "owe" (v. 8) others – Christians and non-Christians – is love: this sums up the obligations of the Christian in life. But as Christians, love is part of the deal rather than an obligation, and can never be completely discharged. Love among Christians is something special: it is mutual.

Then vv. 9-10: if we love our neighbours, we will treat them as the Ten Commandments ("the law") requires: this flows naturally out of our love for them, e.g. we will not offend them by adulterous behaviour. This is why "one who loves another ... [fully satisfies] the law" (v. 8).

In v. 11, Paul tells us another reason why ethical behaviour is important for Christians. We know that we are living both in the present and in the age which is after the first coming of the Messiah and before the second: "salvation is nearer to us now than when we became believers". Paul expresses it in terms of night and day: we should awake, pass from darkness to light, from evil to good. The image of armour is also found in Jewish contemporary writings about the end of the age; in 1 Thessalonians 5:8, Paul tells us that the "armour of light" (v. 12) is faith, hope, charity, fidelity, uprightness, etc. "Let us live" (v. 13), he says, as if the Day of the Lord is already here, "honourably", not in ways that harm ourselves and our neighbours. Rather, let Christ be our armour, and let us not give in to the temptations of the flesh. (In baptism, we have already "put on", v.

14, Christ, but life in Christ is something that grows with experience. As we grow in the faith, we are more and more able to resist sinful opportunities.)

Matthew 18:15-20

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and from a sayings source containing sayings of Jesus and known as Q (for Quelle, German for source). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

Jesus has just told the parable of the lost sheep. When one sheep gets lost, he says, doesn't the shepherd "go in search of the one that went astray?" (v. 12). And, if he finds it, doesn't he rejoice "over it more than over the ninety-nine that never went astray"? (v. 13).

So, in the church, how should a "member" (v. 15) who has strayed, i.e. sinned, be treated? First, try taking him (or her) aside and "point out the fault" to him. Do not humiliate him by having others present. But if he doesn't listen, face him with his misdemeanour before a few witnesses. Sharing the reproof adds weight to it. If the person still refuses to listen, bring the matter before the whole assembly of the (local) church. If "the offender refuses to listen even to the church" (v. 17), consider the person an unworthy outsider: in Jewish parlance in Jesus' time "a Gentile and a tax collector". Expel him from the church (as Paul did at Corinth, where a man was living with his father's wife.)

Then, in v. 18, Jesus broadens what he said earlier of Peter (16:19); "you" (the whole assembly) have the authority to "bind" (here, condemn) and to "loose" (here, acquit). Their decision will be ratified by God. Finally, in vv. 19-20, Jesus tells us that in common prayer, study, and in decision-making, however small the group, if we ask God for anything seeking to know his will and do it ("in my name"), he will do it, because Jesus, God the Son, is there in the community.

NOTES ON THE MUSIC

Mozart –Spaurmesse K258

Mozart is perhaps the archetypal classical composer. His music comes close to defining the classical style that we all appreciate. Among a vast catalogue of instrumental and choral music, composed over a mere thirty five years, including forty one symphonies and twenty six piano sonatas, Mozart composed nineteen masses, many of which are commonplace in today's choral repertoire.

Referred to sometimes as 'Piccolomini' mass (a reflection of it's duration), this is one of Mozart's shortest masses. Composed in 1776, the name 'Spaur mass' reflects the fact that Mozart composed this mass for the consecration of Count Ignaz Joseph von Spaur.

Bach – O Jesu Christ, meins Lebens Licht BWV 118

Johan Sebastian Bach is perhaps the most brilliant and versatile composer ever to have lived. More so than almost any other composer, his music manages to capture impeccably every conceivable mood, emotion, and setting. And it does so in a way that is entirely original and unendingly beautiful.

Bach composed this motet sometime around the year 1735, during his time in Leipzig, the place in which he became most established. The motet is characterised by a chorus preceded by a series of choral strophes, each separated by a gently lilting orchestral interlude. This setting of the text, 'Jesus Christ, light of my life' was originally intended for a funeral.

Gibbons – Almighty and Everlasting God

Orlando Gibbons was born in Oxford in 1583 into a musical family. He was a chorister at King's College Cambridge, where he later continued his musical studies, gaining a degree from the University. He composed a wealth of choral and instrumental music throughout his forty one years, the last of which were spent as organist of the Chapel Royal. A monument to him can be found in Canterbury cathedral.

His music is characterised by a mastery of counterpoint and writing sympathetic both to the singers and to the text! Sympathy to a text, sometimes known as 'word painting' was an art Gibbons picked up largely from the deeply intense 'seconda pratica' madrigals of Monteverdi. An example of word painting in this work can be seen by comparing the first and second stanzas. The first uses broad sweeping melodies with imitation between the parts to reflect the great expansiveness of God's power - 'Almighty and Everlasting God'. In contrast the second stanza uses much closer and more intense imitation reflecting the words - 'Mercifully Look Upon Our Iniquities'.

Bach - Toccata in D minor ("Dorian") BWV 538

This work, like much of Bach's organ output, was composed during his time in Weimar from 1708 - 1717.

Unlike the more famous 'Toccata and Fugue in D minor' BWV 565, this is one of Bach's most elaborate works for the organ. The theme of the toccata is a lengthy semiquaver figure which is heard almost continuously, as it moves between the parts, from start to finish. Exceedingly unusually for this period, notation reflecting changes in the sound to be produced on the organ by the organist are included in the score, (in the form of written manual - or 'keyboard' - changes). The title 'Dorian', as with all nicknames associated with Bach's music, was not ascribed the piece by the composer. It reflects the fact that, despite being composed in the key of D minor (which would generally require a b flat in the key signature), this Toccata and Fugue lacks any key signature. This can be seen as a reflection of the Renaissance practice of writing in 'modes' - essentially using only the notes given by a particular scale, in this case the 'dorian' - which can be heard in this piece. The Dorian mode can be heard by playing a scale on the piano from D to D playing only the white notes in between.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Luke Navin

The Music & Musicians of St Paul's Knightsbridge

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 (Jeremy Cole). 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.

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KNIGHTSBRIDGE LONDON

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