



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Fifth Sunday after Trinity
30th June 2013 at 11 a.m.

Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.



There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.

giftaid it

During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.



Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

Cover image:

*Landscape with the Prophet Elijah in the Desert
Abraham Bloemart (1566 – 1651)*

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 HYM

**Praise, my soul, the King of heaven,
To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like me his praise should sing?
Alleluia! Alleluia!
Praise the everlasting King.**

**Praise him for his grace and favour
To our fathers in distress;
Praise him still the same as ever,
Slow to chide, and swift to bless:
Alleluia! Alleluia!
Glorious in his faithfulness.**

**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:
Alleluia! Alleluia!
Widely as 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:
Alleluia! Alleluia!
Praise with us the God of grace.**

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.

Mass in C – Franz Schubert (1797-1828)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayer which we offer for all thy faithful people,
that in their vocation and ministry
they may serve thee in holiness and truth,
to the glory of thy name;
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 FIRST READING

The first book of Kings 19:15-16, 19-21

A reading from the first book of Kings.

Then the Lord said to him, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.

So he set out from there, and found Elisha son of Shaphat, who was ploughing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. He left the oxen, ran after Elijah, and said, "Let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back again; for what have I done to you?" He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

Psalm 16

The Choir sings:

Preserve me, O God : for in thee have I put my trust.

O my soul, thou hast said unto the Lord :
Thou art my God, my goods are nothing unto thee.

All my delight is upon the saints, that are in the earth :
and upon such as excel in virtue.

But they that run after another god shall have great trouble.

Their drink-offerings of blood will I not offer :
neither make mention of their names within my lips.

The Lord himself is the portion of mine inheritance, and of my cup : thou
shalt maintain my lot.

The lot is fallen unto me in a fair ground :
yea, I have a goodly heritage.

I will thank the Lord for giving me warning :
my reins also chasten me in the night-season.

I have set God always before me :
for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced :
my flesh also shall rest in hope.
For why? thou shalt not leave my soul in hell :
neither shalt thou suffer thy Holy One to see corruption.

Thou shalt shew me the path of life;
in thy presence is the fulness of joy :
and at thy right hand there is pleasure for evermore.

THE SECOND READING

Galatians 5: 1, 13-25

A reading from Paul's Letter to the Galatians.

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbour as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another. Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

**Come, thou Holy Spirit, come,
and from thy celestial home
shed a ray of light divine!
Come, thou Father of the poor!
Come, thou Source of all our store!
Come, within our bosom shine!**

**Thou, of comforters the best;
thou, the soul's most welcome guest;
sweet refreshment here below;
in our labour, rest most sweet;
grateful coolness in the heat;
solace in the midst of woe.**

**On the faithful, who adore
and confess thee, evermore
in thy sevenfold gift descend;
give them virtue's sure reward
give them thy salvation, Lord;
give them joys that never end.**

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 9: 51-62

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.

When the days drew near for him to be taken up, Jesus set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set towards Jerusalem. When his disciples James and John saw it, they said, 'Lord, do you want us to command fire to come down from heaven and consume them?' But he turned and rebuked them. Then they went on to another village. As they were going along the road, someone said to him, 'I will follow you wherever you go.' And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.' To another he said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.' But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.' Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him, 'No one who puts a hand to the plough and looks back is fit for the kingdom of God.'

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

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 to-day.

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 him who reigns,
With them in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore. Amen.

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THE OFFERTORY ANTHEM

As the Apple Trees *Robert Walker*

As the apple trees among the trees of the wood,
so is my beloved, among the sons.
I sat down under his shadow with great delight
and his fruit was sweet to my taste.
My beloved spake and said unto me:
Rise up my love, my fair one, and come away.
As the apple tree among the trees of the wood,
so is my beloved among the sons.

Text from: Song of Solomon 2 verses 3 & 10

*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:

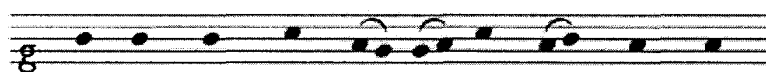
All respond:



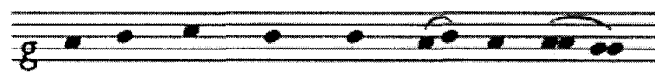
The Lord be with you *R.* and with thy spi-rit.



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.*

Mass in C – Franz Schubert (1797-1828)

The prayer continues:

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

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

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

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

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

The celebrant sings:

Great is the mystery of faith:

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.

Mass in C – Franz Schubert (1797-1828)

COMMUNION ANTHEM

Thou wilt keep him
Samuel Sebastian Wesley (1810-1876)

Thou wilt keep him in perfect peace whose mind is stayed on Thee.

The darkness is no darkness with Thee, but the night is as clear as the day.

The darkness and the light to Thee are both alike.

God is light and with Him is no darkness at all.

Oh let my soul live and it shall praise Thee.

For Thine is the Kingdom, the power and the glory, for evermore.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Grant, O Lord, we beseech thee,
that the course of this world may be so peaceably ordered
by thy governance
that thy Church may joyfully serve thee in all godly quietness;
through Jesus Christ our Lord.

Amen.

**Almighty God, we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.**

**Send us out in the power of thy Spirit
to live and work to thy praise and glory.**

Amen.

All stand.

THE CONCLUDING HYMN

Let all the world in every corner sing, my God and King!
The heavens are not too high, His praise may thither fly,
The earth is not too low, His praises there may grow.
Let all the world in every corner sing, my God and King!

Let all the world in every corner sing, my God and King!
The church with psalms must shout, no door can keep them out;
But, above all, the heart must bear the longest part.
Let all the world in every corner sing, my God and King!

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, who has nourished us with himself the living bread,
make you one in praise and love,
and raise you up at the last day;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

*Allegro giocoso, from Sonata in Eb
Edward Bairstow (1874 – 1946)*

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

The first book of Kings 19: 15-16, 19-21

The two books of Kings were originally one. They continue the story of the monarchy begun in 1-2 Samuel. 1 Kings begins with the enthronement of Solomon and the death of David. 2 Kings continues the story of the monarchies of Israel and Judah. It covers the period from about 850 BC to about 585 BC. During this period, Israel fell to the Assyrians (in 721 BC) and Judah to the Babylonians (586 BC). While these books read like a political history - in which some kings are judged good and others bad - they trace the apostasy that led to the loss of national identity and autonomy. Israel has split into two kingdoms: Israel (the north) and Judah (the south). At the time of our story, (850-849 BC), Ahaziah is King of Israel. The Bible tells us that only two people were sufficiently worthy to be taken up to heaven without dying: Enoch (Genesis 5:24) and Elijah. Elijah and Elisha start their journey at Gilgal, in the hill country north of Bethel. Three times (vv. 2-3, 4-5, 6) Elijah invites Elisha to travel no further: he tests Elisha, to determine whether he is

truly loyal to his master. Each time, Elisha proves his loyalty, and so the two travel southward from “Gilgal” (v. 1) to “Bethel” (v. 2), then east to “Jericho” (v. 4) and “the Jordan” (v. 6). (Note that vv. 4-5 differ from vv. 2-3 only in the place name.) The “company of prophets” (vv. 3, 5, 7) are communities of followers, disciples, of Elijah; they are like monks. Elijah’s “mantle” (v. 8), his cloak, is almost part of him. As in the crossing of the Reed Sea (Exodus 14) and in the carrying of the Ark across the Jordan (Joshua 3:14-17), the waters miraculously part. In v. 9, Elijah offers Elisha a reward for his loyalty; then Elisha requests that he receive the principal share (“double”) of Elijah’s spirituality. (Deuteronomy 21:17 requires that the eldest son inherit a double portion of his father’s estate.) Per v. 10, Elijah cannot grant this request himself, for it is God’s to give. If Elisha sees Elijah taken up, God has granted the wish. “Fire” (v. 11) is a symbol of God’s presence (e.g. God appeared in the burning bush in Exodus 3:2.) V. 12a is difficult to interpret. Perhaps Elisha contrasts the chariots of God (v. 11) with those of Israel, or perhaps Elisha recognizes that Elijah’s spiritual strength is better security for Israel than its army. Elisha does see Elijah’s departure. Tearing of clothes (v. 12) was an expression of grief or distress. Elisha picks up Elijah’s mantle, the symbol of spirituality (vv. 13-14). The water again parts. God recognizes Elisha as Elijah’s successor, as do the “company of prophets” (v. 15). Some of them search for days to find Elijah’s body, but in vain (vv. 16-17). Elijah has been taken up to heaven.

Galatians 5: 1, 13-25

There were some teachers in Galatia who claimed that a convert to Christianity must first embrace Judaism, that a Christian must observe Mosaic law. Paul wrote this letter to rebut this argument, to insist that one comes into union with God through faith in Christ, and not through ritual observances. This book is a charter of Christian liberty; it was instrumental in transforming Christianity from a sect of Judaism into a world religion. Galatia is in central Turkey, and was settled soon after 300 BC by Celts. In 25 BC, the province of Galatia was extended southwards. (Modern-day Ankara is in Galatia.) Paul wrote this letter to counter certain evangelists in Galatia who expected Christians to adopt some (but not all) practices of Judaism. They seem to have argued: so long as you are circumcised and keep Jewish feasts, you are free to do anything you like – you can indulge in “the flesh” (v. 16, self-centeredness and the vices listed in vv. 19-21). Paul denounces this theology vehemently. He has said that what “counts is faith working through love” (v. 6). In v. 14, he may be thinking of Leviticus 19:18, or a contemporary Jewish summary of the Law, or of Jesus’ summary. In v. 16, “live” is literally walk by, a Semitism for conduct yourself. The way of God, brought to us by the Spirit, is incompatible with doing whatever we wish (v. 17). The way of the Spirit also brings freedom from an external norm, i.e. the Law, for our norm is within us (v. 18). The results of living by the Spirit are in v. 22; note that the first is “love”. V. 24 is a summary: Christians share in Christ’s death to worldliness; we died (“crucified”, cast aside) not only to the Law but also to self-centeredness and its degrading tendencies. We have undergone a basic reorientation – to God. Thus reoriented, our actions should be guided “by the Spirit” (v. 25).

Luke 9: 51-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. In telling us of the Transfiguration, Luke has told us that Peter, John and James have seen Moses and Elijah talking to Jesus "of his departure [exodus], which he was about to accomplish at Jerusalem" (9:31). Now Jesus approaches the time when he will be "taken up" (v. 51), i.e. crucified, raised from the dead, and restored to glory with the Father. Jesus resolutely travels to the city where this will happen. He sends "messengers" (v. 52) to arrange food and lodging for him and his disciples. "Samaritans" did not help pilgrims going to keep feasts in Jerusalem because they believed the true temple to be theirs (on Mount Gerizim). James and John ask: do you wish them to be treated as Elijah treated followers of Baal? (v. 54) Jesus has taught non-retaliation against enemies (v. 55), but the point here is that any temple (and Law) is irrelevant: it is trust in him that counts. Vv. 57-62 contain sayings about discipleship which are hard to interpret because Jesus exaggerates to jolt his listeners out of complacency. The "Son of Man" is Jesus, the exemplary human. Those who follow him will not have a resting place, a position to which they can resort: there is no room for conservatism. We are to launch continually into new ways of being Christian. Burying a parent (v. 59) was deemed important in Jewish culture, but proclaiming the good news must have priority (v. 60). We must answer a call to tell the good news immediately (v. 61). A Palestinian plough required constant attention; diverting one's attention for a moment led to disaster. Jesus demands constancy and concentration in proclaiming his message; once committed to Christ, there is no going back.

NOTES ON THE MUSIC

Mass in C major – Franz Schubert (1797 – 1828)

Schubert was one of the first well-known composers not to have come from a musical family, though he did receive a thorough musical education and won a scholarship to a boarding school. His works were noted especially for bridging the gap between classical and romantic music. Written during the summer of 1816, this **Mass in C major** for soloists, chorus, orchestra, and organ is a supple, streamlined mass with a rich melodic vein, and dazzling, almost symphonic, instrumental writing. The Gloria is an appropriately lively movement, whereas the Sanctus begins as an 'Adagio', but midway through moves into a spirited soprano solo. The original Benedictus was given wholly to the soprano soloist; for an 1825 performance, however, Schubert later wrote an entirely new, choral-only Benedictus – likely because there was no highly skilled soprano available. The Agnus Dei comprises a series of duets of various solo combinations which are punctuated by choral entrances. This was the only mass Schubert wrote that was published in his lifetime.

As the Apple tree – Robert Walker (b. 1939)

Robert Walker is an English writer, producer, broadcaster and composer who founded several specialist classical labels, including Phoenix Records, Trax Records and AVM Classics. He was also the editor of several musical magazines, and was also responsible for launching the flautist James Galway's career. Walker has written over one hundred works; including pieces for orchestra, voice, choir, and solo instruments, as well as transcribing some works for orchestra. **As the Apple tree** comes from the middle period of his compositional life, and is written using verses 3 and 10 from Song of Solomon. It has effective word-painting, for example an ascending passage for the words 'Rise up my love...'. Much of the organ writing is sustained, while the four-part voices move in parallel motion. This piece was written for his nephew's wedding, and was first performed at Weston Favell Parish Church in June 1985.

Thou wilt keep him in perfect peace – Samuel Sebastian Wesley (1810 – 1876)

The grandson of the English leader of the Methodist movement, John Wesley, and the son of the composer Samuel Wesley, Samuel Sebastian Wesley was an English composer and organist. His middle name is derived from his father's lifelong admiration for the music of Bach. After singing in the Chapel Royal choir as a boy, Samuel Sebastian was later appointed organist at Hereford, Exeter, Winchester and Gloucester Cathedrals. He was one of the most controversial characters in the nineteenth-century English music; earning a reputation for inherent stubbornness, a highly critical mind-set, and a unique pioneering spirit. All of which were character traits of the wholly new styles of church music for which he became known. Written in 1850, his mature anthem **Thou wilt keep him in perfect peace** shows the distance Wesley travelled compared to some of his earlier works. It is a model of simplicity and restraint, with a devotional close very much in the style of Gibbons or Byrd. Unashamedly Romantic, yet original in style, Wesley's music speaks with a powerful and wholly distinctive voice.

Allegro giocoso, from Sonata in Eb – Edward Bairstow (1874 – 1946)

Sir Edward Bairstow was an English organist and composer in the Anglican church music tradition. Notorious for his abruptness and bluntness, Bairstow did not always commend himself to others; asked whether he'd be willing to follow the example of his predecessor at York (Thomas Tertius Noble) and go to the United States, he replied that he would 'rather go to the devil'. Contentedly shielded in Yorkshire, where he was a close friend of the equally blunt Dr Moody (organist at Ripon Cathedral), he refused the offer to succeed Frederick Bridge at Westminster Abbey. He wrote music mainly for liturgical use, including the well-known anthem Let All Mortal Flesh Keep Silence. He also wrote music for the organ – including this **Sonata in Eb**, and three service settings.

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