



St Paul's Church, Knightsbridge
The Diocese of London



**The Solemn Eucharist for the
Feast of the Conversion of St Paul**

January 27th 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.

On this our Patronal Festival we very much hope that you will join us for drinks afterwards at the back of church.

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



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



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

*Cover image:
The conversion of Saul
Michelangelo, c. 1542-1545
Cappella Paolina, Vatican Palace.*

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

Thy hand, O God, has guided
thy flock, from age to age;
the wondrous tale is written,
full clear, on every page;
thy people owned thy goodness,
and we their deeds record;
and both of this bear witness,
one Church, one Faith, one Lord.

Thy heralds brought glad tidings
to greatest, as to least;
they bade men rise, and hasten
to share the great king's feast;
and this was all their teaching,
in every deed and word,
to all alike proclaiming
one Church, one Faith, one Lord.

And we, shall we be faithless?
Shall hearts fail, hands hang down?
Shall we evade the conflict,
and cast away our crown?
Not so: in God's deep counsels
some better thing is stored;
we will maintain, unflinching,
one Church, one Faith, one Lord.

Thy mercy will not fail us
nor leave thy work undone;
with thy right hand to help us
the victory shall be won;
and then, by all creation,
thy name shall be adored,
and this shall be their anthem:
one Church, one faith, one Lord.

*Words: Edward Plumptre (1812-1891)
Music: 'Thornbury'; Basil Harwood (1859-1949)*

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:

Hear the words of St. Paul: 'There is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.'

Let us confess our sins and pray for God's mercy and forgiveness.

All kneel. Silence is kept. The Deacon then says:

May thy loving mercy come to me, O Lord,
and thy salvation according to thy word:
Lord, have mercy. **Lord, have mercy.**

Thy word is a lantern to my feet and a light to my path:
Christ, have mercy. **Christ, have mercy.**

O let thy mercy come to me that I may live,
for thy law is my delight:
Lord, have mercy. **Lord, have mercy.**

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.

All stand for the intonation of Gloria in excelsis Deo, then all sit.

GLORIA IN EXCELSIS DEO

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: Communion Service in F – Harold Darke (1888-1976)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

O God, who, through the preaching of the blessed apostle, Paul,
hast caused the light of the gospel to shine throughout the world:
grant, we beseech thee, that we,
having his wonderful conversion in remembrance,
may show forth our thankfulness unto thee for the same
by following the holy doctrine which he taught;
through Jesus Christ, thy Son, our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

All sit.

THE FIRST READING

The Acts of the Apostles 9: 1-22

Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, 'Saul, Saul, why do you persecute me?' He asked, 'Who are you, Lord?' The reply came, 'I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do.' The men who were travelling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank. Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, 'Ananias.' He answered, 'Here I am, Lord.' The Lord said to him, 'Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.' But Ananias answered, 'Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to bind all who invoke your name.' But the Lord said to him, 'Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name.' So Ananias went and entered the house. He laid his hands on Saul and said, 'Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit.' And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength. For several days he was with the disciples in Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, 'He is the Son of God.' All who heard him were amazed and said, 'Is not this the man who made havoc in Jerusalem among those who invoked this name? And has he not come here for the purpose of bringing them bound before the chief priests?' Saul became increasingly more powerful and confounded the Jews who lived in Damascus by proving that Jesus was the Messiah.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

God be merciful unto us, and bless us :
and shew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth :
thy saving health among all nations.

Let the people praise thee, O God :
yea, let all the people praise thee.

O let the nations rejoice and be glad :
for thou shalt judge the folk righteously,
and govern the nations upon earth.

Let the people praise thee, O God :
let all the people praise thee.

Then shall the earth bring forth her increase :
and God, even our own God, shall give us his blessing.

Psalm 67

THE SECOND READING

St Paul's Letter to the Galatians 1: 11-16a

I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

A heavenly splendour from on high,
a light too great for mortal eye,
drives Paul the hunter from his prey
and turns his threatening wrath away.

In darkened eyes, an inward light
begins to shine upon his sight,
and in his heart he hears the call
to follow, and surrender all.

The Christ, for sinners crucified,
whose risen power he had denied,
now claims this servant for his own,
and bids him make the gospel known.

The nations listen to his voice
and in the peace of Christ rejoice;
the Church on earth his praises sing
who led the gentiles to their king.

To God the Father, God the Son
and God the Spirit, three in one,
from saints on earth and saints in heaven,
let everlasting praise be given. Amen.

Words: G.B. Timms (1910-97); Tune: 'Eisenach'; J.H. Schein (1586-1630)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I have called you friends, says the Lord,
for all that I have heard from my Father
I have made known to you.

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.

Peter said to Jesus: 'Look, we have left everything and followed you. What then will we have?' Jesus said to them, 'Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold, and will inherit eternal life. But many who are first will be last, and the last will be first.'

Matthew 19: 27-end

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr 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

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 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 are censed.

THE COLLECTION HYMN

We sing the glorious conquest
before Damascus' gate,
when Saul, the Church's spoiler,
came breathing threats and hate;
the ravening wolf rushed forward
full early to the prey;
but lo! the shepherd met him,
and bound him fast today.

O glory most excelling
that smote across his path!
O light that pierced and blinded
the zealot in his wrath!
O voice that spake within him
the calm, reproving word!
O love that sought and held him
the bondman of his Lord!

Lord, teach thy Church the lesson,
still in her darkest hour
of weakness and of danger,
to trust thy hidden power;
thy grace by ways mysterious
the wrath of man can bind,
and in thy boldest foeman
thy chosen saint can find.

Words: John Ellerton (1826-1893)

Music: 'Ellacombe'; from the Mainz Gesangbuch

All sit.

The choir sings:

THE OFFERTORY MOTET

'Und al ser auf der wege war'
Felix Mendelssohn (1809-1847)

When the Thurifer approaches, all stand to be censed.

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

THE EUCHARISTIC PRAYER

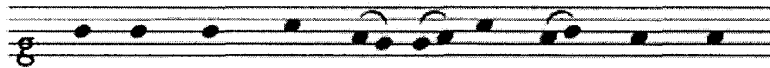
The Celebrant sings: *All respond:*



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.
And now we give thee thanks
that thy glory is revealed in Paul and all the saints.
In their lives thou hast given us an example of faithfulness to Christ.
In their holiness we find encouragement and hope.
In our communion with them we share the unity of thy kingdom.
Therefore with angels and archangels,
and with all the company of heaven,
we laud and magnify thy glorious name,
evermore praising thee and saying:

The choir sings:

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Music: Communion Service in F – Harold Darke (1888-1976)

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.

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.

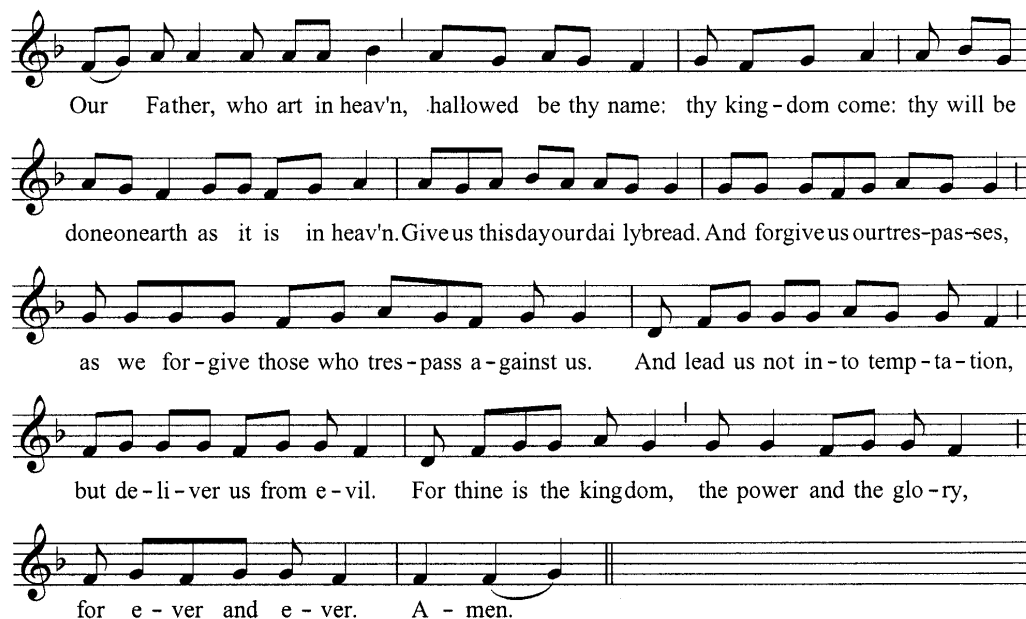
Amen.

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

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 thy peace.

Music: Communion Service in F – Harold Darke (1888-1976)

COMMUNION ANTHEM Prologue to 'The Apostles': 'The Spirit of the Lord' *Sir Edward Elgar (1857–1934)*

The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor: He hath sent me to heal the broken-hearted to preach deliverance to the captives and recovery of sight to the blind – to preach the acceptable year of the Lord; to give unto them that mourn a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that He might be glorified. For as the earth bringeth forth her bud, and as the garden that causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel.

Words: from the Prophet Isaiah, Chapter 61

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Lord God,
the source of truth and love,
keep us faithful to the apostles' teaching and fellowship,
united in prayer and the breaking of bread,
and one in joy and simplicity of heart
in 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

**Christ triumphant, ever reigning,
Saviour, Master, King,
Lord of heaven, our lives sustaining,
Hear us as we sing:
Yours the glory and the crown,
The high renown, the eternal name.**

**Word incarnate, truth revealing,
Son of Man on earth!
Power and majesty concealing
By your humble birth:
Yours the glory and the crown,
The high renown, the eternal name.**

**Suffering Servant, scorned, ill-treated,
Victim crucified!
Death is through the cross defeated,
Sinners justified:
Yours the glory and the crown,
The high renown, the eternal name.**

**Priestly King, enthroned forever
High in heaven above!
Sin and death and hell shall never
Stifle hymns of love:
Yours the glory and the crown,
The high renown, the eternal name.**

**So, our hearts and voices raising
Through the ages long,
Ceaselessly upon You gazing,
This shall be our song:
Yours the glory and the crown,
The high renown, the eternal name.**

Words: Michael Saward (b. 1932)

Music: 'Guiting Power', John Barnard (b. 1948)

THE BLESSING & THE DISMISSAL

The Celebrant says:

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

The Father, whose glory fills the heavens, cleanse you by his holiness and send you to proclaim his word. **Amen.**

The Son, who has ascended to the heights, pour upon you the riches of his grace. **Amen.**

The Holy Spirit, the Comforter, equip you and strengthen you in your ministry. **Amen.**

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you now and 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 Christian Wilson)

Finale from Organ Symphony No. 2

Charles-Marie Widor (1844 – 1937)

NOTES ON THE READINGS

Acts 9. 1-22

The engrossing story of Paul's conversion fits neatly into Luke's theory of the development of earliest Christianity. Acts 1:8 stated his "thesis": that Christianity spread out in concentric circles as waves in a rock-impinged lake--first in Jerusalem, then Judea, then Samaria and, finally, to the ends of the earth. We have been in Samaria in Acts 8; now we need the person/instrument who will enable Christianity to advance "to the ends of the earth." That person is Saul, aka Paul, who is first mentioned in connection with Stephen's killing (8:1), but now takes on a more central role. By the time we arrive at Acts 13, Paul will be the central figure in the development of earliest Christianity--especially to the Gentiles. So, from the perspective of Luke's approach to what the Germans used to call "salvation history," this narrative fits perfectly.

It also is one of four "personal" narratives which Luke gives us in the first half of Acts. That is, we become acquainted with the original Apostles, especially Peter in Acts 1-6, then Stephen takes centre stage in Acts 8, Saul in Acts 9 and Cornelius/Peter in Acts 10-11. Each of these personal or biographical narratives also helps Luke achieve his theological purpose. Peter represents the Gospel going with moderate success to the Jews; Stephen indicates the controversy engendered by the Gospel among Jews; Paul shows the animosity of a hyper-religious Jew against the nascent Christian movement; Cornelius demonstrates the openness to the Gospel among the non-Jews. Thus, Luke's "thesis" is demonstrated not simply in the spreading of the message; it is also seen in the people who embrace this new message. The combination of these two artistic elements makes Acts an entertaining and compelling read.

In *Acts 9. 1-22* we see a trajectory of action that seems almost to reflect the flow of a Greek tragedy, albeit with "comic" ending. There is a rapid build up of the action stressing Saul's intensity and vituperative rancour (1-2); then there follows a stupendously sudden divine intervention, with the light blinding Saul and the words of the Lord stopping him dead in his tracks (3-9); finally there is a "new" Saul, who will later become Paul, "clothed and in his right mind," to use words from the story of the Gadarene demoniac (10-19a). Instead of a desperate Oedipus, however, who must in his self-imposed blindness be led around by a boy, we now have a docile Saul who is baptized, eats and will begin a new life.

Galatians 1. 11-16a

From 1:11 to 2:14 Paul presents an autobiographical defence of both his gospel and his apostleship. Paul is aware of the personal attacks directed against his apostleship by members of the circumcision party and how these attacks are undermining the gospel which he proclaims in the Gentile churches. Paul therefore, sets out to establish the authenticity of both his ministry and his message before proceeding with his study on the gospel of God's grace in Christ. In v11-12. Paul begins by arguing that the gospel he proclaims is not a product of human devising, and certainly not something taught him by some other person, rather, it came directly by divine revelation. The gospel which Paul proclaims is actually a revelation that was given him by God through the person of Jesus Christ. Paul may be referring to his Damascus road confrontation with Jesus, but also possibly to the time he spent in Arabia where he grew in his understanding of God's grace in Christ. v13-14. Only a divine

revelation could have turned Paul away from his former life as a fanatical Jew. As a pious Pharisee, Paul happily persecuted the church, but then he met the risen Lord on the road to Damascus and his world changed. v15-17. Paul's enemies had probably suggested that he had moved in his understanding of the gospel from what was first explained to him by the apostles at the time of his conversion. Yet, the truth is, it was years after his conversion that Paul got to meet the apostles. Paul's gospel of grace, apart from the law, was a direct revelation from God, as was his commissioning as apostle to the Gentiles. As far as Paul was concerned, his commissioning is a sovereign act of God. The language he uses is of the call of an Old Testament prophet, the servant of Jehovah. As with the Old Testament prophets, Paul the apostle had a strong sense of God's call to ministry. Much like the prophets of old, or even the messiah, Paul said of himself, God "set me apart from birth, and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles." Paul's ministry was marked by a strong sense of God's directives, rather than the directives of others.

Matthew 19. 27-end

This passage leads into and is introductory to the parable beginning in verse 20:1, which is about the same wage for different amounts of work in the field - a passage about rewards for believers, not how to work for eternal life. This is easily discerned from the beginning of 20:1 which starts with "For" connecting vv. 29-30 to 20:1 as a connected context and the end of the parable which parallels v. 19:30: "But many who are first will be last, and many who are last will be first". Neither section in Matthew could be about getting into heaven for both end with "first will be last... last will be first" and not how some will go to heaven and some to hell based on their relative service to God. Hence what we have in view throughout is working for relative rewards in heaven where the first on earth will indeed be last in rewards in heaven and vice versa, reflecting on Whom does one serve, oneself to be first or God so that one's self is last.

In the previous incident Jesus told the rich young man to sell all he had and follow Him. This was exactly what the disciples had done, as expressed by Peter. We have left everything to follow You! What then will there be for us? Whereas the young ruler did not leave his possessions, (v. 22), Peter and the other disciples had (4:18-22; 9:9; cf. 16:25). Surely then, Peter reasoned, God would bless them for they were not trusting in their wealth! The Lord explained there would be a renewal (*palingenesia*, "rebirth") of all things. Though the nation was then rejecting His offer of the kingdom, the kingdom would come, with its extensive remaking of things spiritual (Isa 2:3; 4:2-4; 11:9b), political (Isa 2:4; 11:1-5, 10-11; 32:16-18), and geographical and physical (Isa 2:2; 4:5-6; 11:6-9; 35:1-2). Christ will then sit on His glorious throne (cf. Matt. 25:31; Rev. 22:1).

NOTES ON THE READINGS

Communion Service in F – Harold Darke (1888 – 1976)

Born in Highbury, London, Harold Darke was an English composer and organist, who studied at the Royal College of Music with Parratt and Stanford, later returning as Professor between 1919 and 1969. He held organist posts at Emmanuel Church West Hamstead, St. Michael's Cornhill, and at King's College, Cambridge. It is widely accepted that the Cornhill Lunchtime Organ Recitals series begun by Darke in 1916 is the longest-running lunchtime concert series in the World. His famous setting of Christina Rossetti's 'In the Bleak Midwinter' is still often sung at the service of Nine Lessons and Carols at King's College, Cambridge, and at similar services around the World. Written for Parish Churches (rather than for King's College), Darke's Communion Service in F is one of his works that is still frequently sung. It was written in 1926 – at a time when Darke's writing was fresh; with naïve harmonies, and daring cadences, opposed to his other Communion Services that were more stereotypical of mass settings at that time.

Und al ser auf der wege war – Felix Mendelssohn Bartholdy (1809 – 1847)

Much of Mendelssohn's sacred choral music dates from his time in Berlin during the 1840s. In September of 1841, Mendelssohn was appointed Kapellmeister by the Prussian King, Friedrich Wilhelm IV, and this appointment earned him many new commissions and performances, including his well-known performances of large scale choral works by Bach and Handel. Mendelssohn's duties in Berlin Cathedral included implementing the revised Prussian liturgy, and the musical result was a preference for 'a cappella' (unaccompanied) writing in the style of Palestrina, the performance of psalms with choir and congregation and less instrumental accompaniment in services. Und al ser auf der wege war is one of Mendelssohn's lesser known works, but is performed to great effect. A lot of Mendelssohn's larger works are greatly influenced by Bach – including his oratorios. A majority of his works are also written in, or translated into, English – and remain highly popular, such as 'Hear My Prayer' (with its second half containing 'O for the Wings of a Dove').

The Spirit of the Lord – Edward Elgar (1857 – 1934)

Sir Edward Elgar, born in Worcester, grew to be one of England's most prolific composers, most famous for his Enigma Variations, the Pomp and Circumstance marches, violin and 'cello concertos, and his two Symphonies. Although Elgar is often regarded as a typically English composer, most of his influences were not from England, but from continental Europe. Although he had not yet broken through to an international audience with the Enigma Variations and the Pomp and Circumstance marches, Elgar was already making a name for himself in England when he was asked for a musical contribution to the upcoming Diamond Jubilee of Queen Victoria. Composed in 1903, The Spirit of the Lord comes from 'The Apostles' – an oratorio originally for soloists, chorus and orchestra. The conception of 'The Apostles' was designed to highlight three contrasting episodes among the apostles and their followers. The first example was to be drawn from the life of Judas, the apostle who lacked faith. The second was to deal with a doubter converted – the obvious choice being Mary Magdalene. The final episode was to deal with an apostle whose faith remained consistently strong: Peter. However the 'Peter' episode

was eventually excluded, with the intention that it would become a separate work at a later time. 'The Apostles' is ranked among the best of Elgar's works.

Finale from Organ Symphony No. 2 – Charles-Marie Widor (1844 – 1937)

Born in Lyon, France, Widor's musical studies followed an unorthodox route. Rather than going to the Paris Conservatoire, he was encouraged by the organ builder Aristide Cavaillé-Coll (a family friend) to study privately in Brussels. Back in Paris, Cavaillé-Coll introduced the young Widor to Liszt, Rossini and Saint-Saëns. Widor's playing as a young man was of such quality that he was invited to participate in the prestigious inaugurations of the organs at Notre-Dame and La Trinité, and in 1869 he became Saint-Saëns's assistant at the Madeleine. In 1870, he was appointed the organ titulaire of Saint-Sulpice, where he remained for sixty-four years. Widor composed his Organ Symphony no. 2 in D major in 1872. Like his first Symphony, it is less a symphony than a suite – in this case, six short movements: Prelude, Pastorale, Andante, Salve Regina, Adagio and Finale – to which Widor added a Scherzo in 1887. And like his first Symphony, Widor's Second is an extremely difficult work, demanding supreme technique. Unlike his First, however, Widor's Second has no movements that are frequently performed to grant the work to a degree of familiarity to audiences, and it remains known almost exclusively among organists.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

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 (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.

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THE BERKELEY

KNIGHTSBRIDGE LONDON

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