



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Sixteenth Sunday after Trinity

5th October 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:

Parable of the Workers in the Vineyard

Dante Gabriel Rossetti (1828-82)

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

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)

Tune: 'Blaenwern' by William Rowlands (1860-1937)

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

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

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

All kneel. A time of silence and recollection is kept.

**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: Missa brevis – Kenneth Leighton (1929-1988)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

O Lord,
we beseech thee mercifully to receive the prayers
of thy people which call upon thee;
and grant that they may both perceive and know
what things they ought to do,
and also may have grace and power faithfully to fulfil the same;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

All sit.

THE FIRST READING

The Prophecy of Isaiah 5: 1-7

Let me sing for my beloved
my love-song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.
He dug it and cleared it of stones,
and planted it with choice vines;
he built a watch-tower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.

And now, inhabitants of Jerusalem and people of Judah,
judge between me and my vineyard.
What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield wild grapes?

And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.
I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;
I will also command the clouds
that they rain no rain upon it.

For the vineyard of the Lord of hosts is the house of
Israel, and the people of Judah are his pleasant planting;
he expected justice, but saw bloodshed;
righteousness, but heard a cry!

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

Turn us again, thou God of hosts :
shew the light of thy countenance, and we shall be whole.
Thou hast brought a vine out of Egypt :
thou hast cast out the heathen, and planted it.
Thou madest room for it :
and when it had taken root it filled the land.
The hills were covered with the shadow of it :
and the boughs thereof were like the goodly cedar-trees.
She stretched out her branches unto the sea :
and her boughs unto the river.
Why hast thou then broken down her hedge :
that all they that go by pluck off her grapes?
The wild boar out of the wood doth root it up :
and the wild beasts of the field devour it.
Turn thee again, thou God of hosts, look down from heaven :
behold, and visit this vine.

Psalm 80: 7-14

THE SECOND READING

St Paul's Letter to the Philippians 3:4b-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the heavenly call of God in Christ Jesus.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

Christ is our Cornerstone,
On Him alone we build;
With His true saints alone
The courts of heaven are filled;
On His great love our hopes we place
Of present grace and joys above.

O then with hymns of praise
These hallowed courts shall ring;
Our voices we will raise
The Three in One to sing;
And thus proclaim in joyful song
Both loud and long, that glorious Name.

Here may we gain from Heav'n,
The grace which we implore;
And may that grace, once given,
Be with us evermore;
Until that day when all the blest
To endless rest are called away.

Words: Latin c.7th century, translated by John Chandler (1806-76)
Music: 'Harewood' by S. S Wesley (1810-76)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

We do not live by bread alone,
but by every word that comes from the mouth of God.

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 said to the chief priests and elders of the people:

“Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.” When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

Matthew 21: 33-46

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON
The Reverend 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.**

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 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 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

Lord of beauty, thine the splendour
Shown in earth and sky and sea,
Burning sun and moonlight tender,
Hill and river, flower and tree:
Lest we fail our praise to render
Touch our eyes that they may see.

Lord of wisdom, whom obeying
Mighty waters ebb and flow,
While unhasting, undelaying,
Planets on their courses go:
In thy laws thyself displaying,
Teach our minds thyself to know.

Lord of life, alone sustaining
All below and all above,
Lord of love, by whose ordaining
Sun and stars sublimely move:
In our earthly spirits reigning,
Lift our hearts that we may love.

Lord of beauty, bid us own thee,
Lord of truth, our footsteps guide,
Till as Love our hearts enthrone thee,
And, with wisdom purified,
Lord of all, when all have known thee,
Thou in all art glorified.

Words: C.A. Alington (1872-1955)

Music: 'Regent Square', Henry Smart (1813-1879)

All sit.

The choir sings:

THE OFFERTORY MOTET

O, for a closer walk

Charles Villiers Stanford (1852-1924)

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

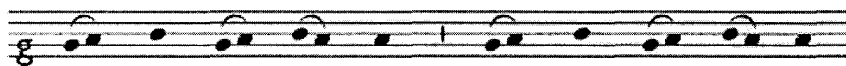
So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Words: William Cowper (1731-1800)

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

THE EUCHARISTIC PRAYER

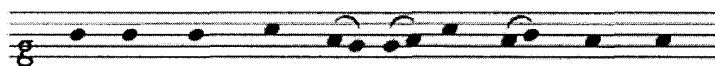
The Celebrant sings: *All respond:*



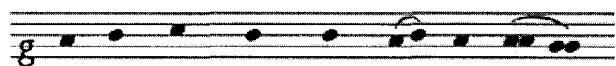
The Lord be with you *R.* and with thy spi-rit.



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:

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

Music: Missa brevis – Kenneth Leighton (1929-1988)

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,

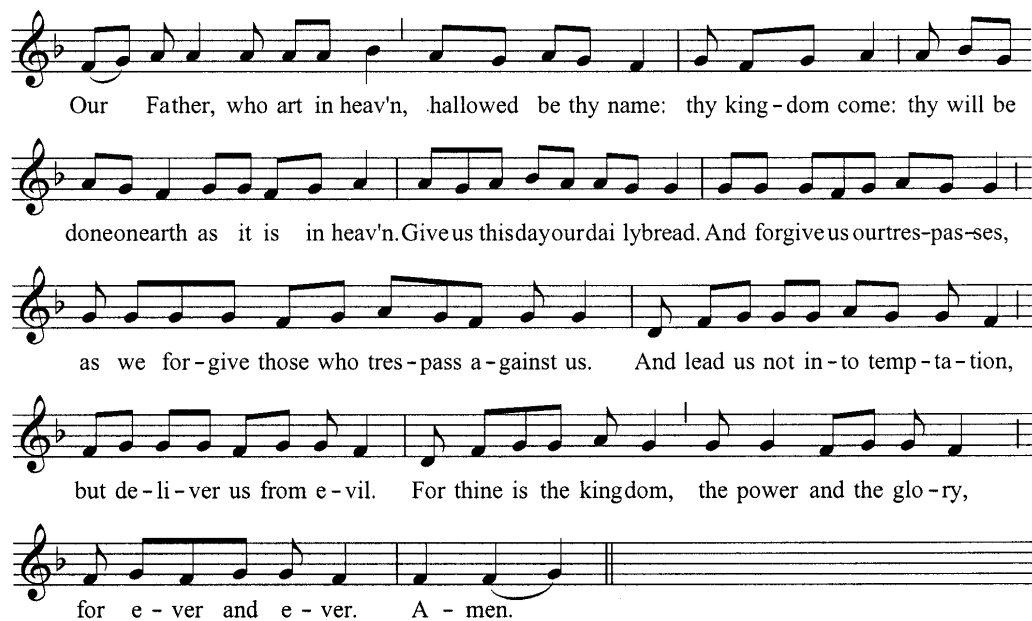
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end.
Amen.

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

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: Missa brevis – Kenneth Leighton (1929-1988)

COMMUNION ANTHEM

'Tantum ergo'

Déodat de Séverac (1872-1921)

Tantum ergo sacramentum veneremur cernui: et antiquum documentum
novo cedat ritui: praestet fides supplementum sensuum defectui.

Genitori, genitoque laus et iubilatio, salus, honor, virtus quoque sit et
benedictio: procedenti ab utroque compar sit laudatio.

Therefore we, before him bending, this great sacrament revere: types and
shadows have their ending, for the newer rite is here; faith, our outward
sense befriending, makes the inward vision clear.

Text: from Liber Usualis

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Almighty God, who hast taught us through thy Son that love is the
fulfilling of the law:

grant that we may love thee with our whole heart and our neighbours as
ourselves; 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.**

THE CONCLUDING HYMN

Lead us, heavenly Father, lead us
O'er the world's tempestuous sea;
Guard us, guide us, keep us, feed us,
For we have no help but Thee:
Yet possessing
Every blessing,
If our God our Father be.

Saviour, breathe forgiveness o'er us;
All our weakness Thou dost know;
Thou didst tread this earth before us;
Thou didst feel its keenest woe;
Lone and dreary,
Faint and weary,
Through the desert Thou didst go.

Spirit of our God, descending,
Fill our hearts with heavenly joy;
Love with every passion blending,
Pleasure that can never cloy:
Thus provided,
Pardoned, guided,
Nothing can our peace destroy.

Words: James Edmeston (1791-1867)

Tune: 'Mannheim', melody in F. Filitz's 'Choralbuch' 1847

The Concluding Rite

THE BLESSING & THE DISMISSAL

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
'Ite, missa est' from Missa de Gloria
Kenneth Leighton (1929 –1988)

NOTES ON THE READINGS

Isaiah 5: 1-7

This book can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

This is a poem composed during the reign of King Jotham (750-734 BC). In form it is a popular ballad; perhaps it was sung at the Feast of Tabernacles (Booths), the fall thanksgiving festival. Starting on a happy note, the hard truth appears in v. 7: it is a parable.

The farmer prepares the vineyard with care. Perhaps he piles the “stones” (v. 2) into terrace walls (“hedge”, v. 5) to permit more intensive cultivation. He uses the “watchtower” (v. 2) to warn him of wild animals which might trample down (v. 5) the vines. The vines are “choice” (v. 2), the best available. The Hebrew word rendered “wild” means stinks! As does any good parable, this one invites the hearer to judge the actors (see vv. 3-4): “my beloved” (v. 1) did right, so the fault must lie with the vineyard. In v. 6, we learn who speaks: God “command[s] the clouds”. The destruction of the vineyard foreshadows his judgement: disaster will come on Judah and God will withdraw his support of the people. (Even so, as any Palestinian knows, hard work and the return of rain in a future year can make the vineyard productive again.) V. 7 identifies the actors in the parable: the farmer stands for “the Lord of hosts”, the vineyard for Judah (“the house of Israel”) and the grapes for “the people of Judah”: they are his “pleasant planting” for he was pleased to covenant with them. The end of v. 7 involves word play in Hebrew, on pairs of words that sound alike but have very different meanings: “justice” – “bloodshed” and “righteousness” – “cry”. “Justice” here is what God expects people to do – to God, fellow humans and themselves; “righteousness” is the ethical behaviour resulting from so doing, especially in helping the poor. The “cry” is from a poor person, perhaps robbed of his goods through unjust judgement.

Philippians 3: 4b-14

Paul wrote to the church at Philippi, a prosperous Roman colony in northern Greece, from prison. We do not know whether this imprisonment was in Ephesus or in Rome. It appears that he was held under house arrest. It is possible that the epistle is actually made up of three letters. It contains many personal references, exhorts members of the Philippian church to live the Christian life and to good ethical conduct, introduces Timothy and Epaphroditus as his representatives, and warns against legalists and libertines. Lastly, he thanks the Philippian community for their material support.

Paul has warned his readers about those who try to convince them that being a Christian requires acceptance of Jewish law, including circumcision. True circumcision is of the heart – and not of the “flesh”, i.e. following legal precepts, as in Judaism. Inner circumcision is what is required of us.

He cites his own experience as an example. In early life, he was as true to Judaism as anyone could be: he was circumcised; he is from the elite tribe (“Benjamin”, v. 5), as Jewish as one can be (“a Hebrew born of Hebrews”); like other Pharisees, he knew the Law well and applied it in daily life. He zealously persecuted Christians and faultlessly kept the Law. And yet, knowing Christ has made him realize that a Jewish, law-based, approach to God is a “loss” (vv. 7-8) for Christians: it obstructs God’s free gift of love. True “righteousness” (v. 9) comes through “faith in Christ”, not self-assessment of godliness, per legal precepts. He has cast aside all his Jewishness in order to realize the gain Christ offers (v. 8).

He wants to “know Christ” (v. 10) as risen and living. This involves attaining oneness with him through sharing his sufferings and participating in his death. Out of this, he will come to know “the power of his resurrection”. He is still working on understanding Christ completely (v. 12), an obligation he has – for Christ has chosen him (“made me his own”).

He has made progress not on his own, but through God’s grace (v. 13); however he has left his past behind and eagerly seeks what lies ahead. As the winner in a Greek foot race was called up to receive his “prize” (v. 14), so he seeks God’s call to share in eternal life. (“Heavenly” is literally upward.)

Matthew 21: 33-end

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.

The Sanhedrin members who first heard this parable would recall Isaiah 5:1-7, where God tells what will happen to his unfruitful “vineyard”, “the house of Israel, and the people of Judah”. In vv. 33-39, Jesus tells the parable: the landowner plants the vineyard, leases it out, and leaves. At harvest time, he sends successive sets of slaves “to collect his produce”; all are mistreated. When he sends his son, he is killed. If a landowner died without an heir, the land passed to the first claimant, so by killing

the son (presumably the only one), the tenants become landowners. Jesus' hearers answer his question: the first tenants will suffer "a miserable death" (v. 41) and other tenants will be found who will deliver.

Here, the landowner stands for God, the first tenants for Israel's leaders, and the time the landowner is away for their period of stewardship of God's chosen people. So the second tenants are replacements for Israel, probably those who follow Christ. Is Jesus "the son" (v. 38, Aramaic: ben) and the "stone" (v. 42, 'eben)? Then v. 43: to oppose God will be disastrous; his patience will be exhausted. The leaders of Israel recognize his reference to Isaiah; were it not that Jesus was widely accepted as God's "prophet" (v. 46), they would have arrested him.

NOTES ON THE MUSIC

Leighton - Missa Brevis

Kenneth Leighton was a fairly prolific composer of the 20th century. Beginning musical life as an undergraduate at Oxford, he remained in academic circles his entire life, alongside his career as a composer. He was a talented pianist and composed much piano music, although today it is mostly his organ and choral music which is still performed. His style is a subtle blend of many of his predecessors, making him an obvious continuation from Vaughan Williams, Howells, or William Walton in the English tradition.

This Missa Brevis is one of his most popular works, and is still regularly performed today.

Stanford - O for a closer walk with God

Born in 1852 into a wealthy Irish family, Charles Villiers Stanford studied the piano from an early age, and showed a flare for composition. In accordance with his parents' wishes, he went on to study classics at Queen's College Cambridge where he also held an organ scholarship. He completed his musical studies in both organ and piano in Leipzig - the town in which Bach worked extensively - and Berlin. Stanford's time in Germany greatly influenced his musical taste and compositional style, imbedding a deep desire to rebel against the ultra-conservatism preached by what he saw as the dry and desiccated teachers at the Academy. Stanford went on to a prolific career as a conductor and composer, with a large output of Anglican choral music. Towards the end of the nineteenth century, he was appointed a professor at London's Royal College of Music, where his pupils included famed composers Herbert Howells, Ralph Vaughan Williams, and Gustav Holst, amongst whom he was greatly admired and respected. He was known as a quintessentially Edwardian gentleman; somewhat 'military' in his persona, possessing strong, forthright opinions, and deeply critical of anything that he saw to be in the slightest of 'bad taste'. Towards the end of his life, he was forced to flee London, suspending his duties at the College for fear of the incessant air raids of WW1. He died in 1924 - his ashes lie in Westminster Abbey.

This beautiful piece sets the divine words of the hymn by English poet William Cowper. Of writing these words, Cowper wrote in a letter to his aunt in 1772, 'I began to compose them yesterday morning before day-break, but I fell asleep at the end of the first two lines. When I awaked again, the third and fourth verses were whispered to my heart in a way I have often experienced.'

The music's long, romantic lines and lush but restrained English harmony compliment the text beautifully. The organ seems to drift, ethereally above the choir almost throughout.

Severac - Tantum ergo

Déodat de Séverac was a fin de siècle French composer, he studied in Paris under Vincent d'Indy among others. He produced a small catalogue of compositions throughout a fairly short life - three operas, and a selection of choral and piano music (including the rather inspiring 'Suite Cerdãna', which seems to be something of a more interesting and nuanced alternative to Louis Vierne's 'Suite Bourguignonne').

The joy of this piece, I think, comes from both its clean simplicity, and its glorious harmonic unpredictability. Phrases seem to twist and turn in quite unexpected directions....some chords - especially at the ends of phrases - taken out of context, could almost be described as jazzy! Structurally, one section of music is sung twice to different parts of the text, followed by a separate 'Amen'.

Leighton - 'Ite, missa est' from Missa de Gloria

This piece is the conclusion of Leighton's 1980 work Missa de Gloria 'Dublin festival Mass' - a work for solo organ which builds on an ancient plainchant. This work is one of Leighton's later compositions and little remains of the 'Vaughan Williams-esque' harmonic language of his earlier works. 'Ite, Missa est' are the concluding words of the Roman Rite of the Catholic Mass. Their meaning is somewhat debated, but varying on opinion, the phrase means something between the phrases 'Go, the dismissal is made', and 'Go out on your mission'.

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.

THE BERKELEY

KNIGHTSBRIDGE LONDON

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

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

020 7201 9999

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