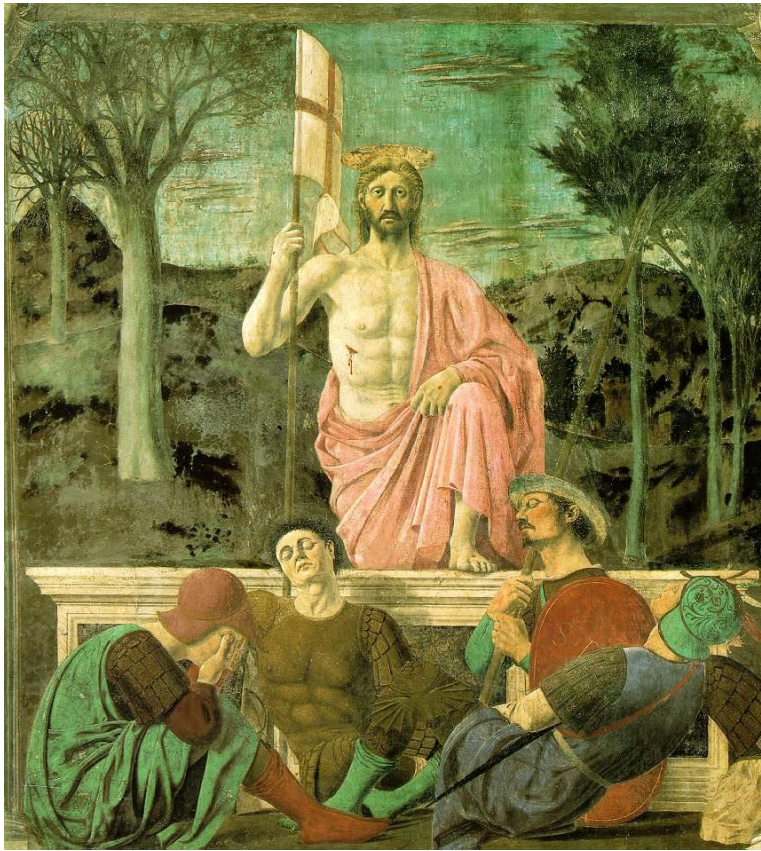




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist

EASTER DAY

31st March 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:
The Resurrection
Piero della Francesca*

ORDER OF SERVICE

Before the mass

ORGAN PRELUDE



Chorale Prelude on 'Christ ist erstanden' (BWV 627)
J.S. Bach (1685-1750)

The Introductory Rite

THE ENTRANCE

When 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:

**Come, ye faithful, raise the anthem,
cleave the skies with shouts of praise;
sing to him who found the ransom,
ancient of eternal days,
God eternal, Word incarnate,
whom the heaven of heaven obeys.**

**Ere he raised the lofty mountains,
formed of the seas, or built the sky,
love eternal, free and boundless,
moved the Lord of life to die,
lifted up the Prince of princes
on the throne of Calvary.**

**Now on those eternal mountains
stands the sapphire throne, all bright,
with the ceaseless alleluias
which they raise, the sons of light;
Sion's people tell his praises,
victor after hard-won fight.**

**Bring your harps, and bring your incense,
sweep the string and pour the lay;
let the earth proclaim his wonders,
king of that celestial day;
he the Lamb once slain is worthy,
who was dead, and lives for ay.**

**Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever three and ever one,
consubstantial, coeternal,
while unending ages run. Amen.**

*Job Hupton (1762-1849) & J. M. Neale (1818-1866)
Music: 'Neander' by Joachim Neander (1650-1680)*

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.

Alleluia! Christ is risen.
He is risen indeed. Alleluia!

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:

Christ, our Passover Lamb, has been sacrificed for us.
Let us therefore rejoice by putting away all malice and evil
and confessing our sins with a sincere and true heart.

All kneel. The Deacon then says:

Jesus Christ, Risen Master and Triumphant Lord,
we come to thee in sorrow for our sins,
and confess thee our weakness and unbelief.
We have lived by our own strength,
and not by the power of thy resurrection. (*Silence is kept.*)
Lord, have mercy. **Lord, have mercy.**

We have lived by the light of our own eyes,
as faithless and not believing. (*Silence is kept.*)

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

We have lived for this world alone,
and doubted our home in thy kingdom. (*Silence is kept.*)

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.

After the Gloria has been intoned, all sit, taking their lead from the celebrant.

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.

Missa Vidi Speciosam – Tomas Luis da Victoria (1548-1611)

As the Celebrant stands, all stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Lord of all life and power, who through the mighty resurrection of thy Son hast overcome the old order of sin and death to make all things new in him: grant that we, being dead to sin and alive to thee in Jesus Christ, may reign with him in glory; to whom with thee and the Holy Spirit be praise and honour, glory and might, now and in all eternity.

Amen.

The Liturgy of the Word

THE FIRST READING

Isaiah 65: 17-end

A reading from the Prophecy of Isaiah

For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the

work of their hands. They shall not labour in vain, or bear children for calamity; for they shall be offspring blessed by the Lord — and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent — its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the Lord.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

O give thanks unto the Lord, for he is gracious :
because his mercy endureth for ever.

Let Israel now confess that he is gracious :
and that his mercy endureth for ever.

The Lord is my strength, and my song :
and is become my salvation.

The voice of joy and health is in the dwellings of the righteous :
the right hand of the Lord bringeth mighty things to pass.

The right hand of the Lord hath the pre-eminence :
the right hand of the Lord bringeth mighty things to pass.

I shall not die, but live : and declare the works of the Lord.

The Lord hath chastened and corrected me :
but he hath not given me over unto death.

Open me the gates of righteousness :
that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord : the righteous shall enter into it.

I will thank thee, for thou hast heard me :
and art become my salvation.

The same stone which the builders refused :
is become the head-stone in the corner.

This is the Lord's doing : and it is marvellous in our eyes.

This is the day which the Lord hath made :
we will rejoice and be glad in it.

Psalm 118: 1-2, 14-24

THE SECOND READING

The Acts of the Apostles 10: 34-43

Peter began to speak to them: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

At the end:

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

THE GRADUAL HYMN

Ye choirs of new Jerusalem,
Your sweetest notes employ,
The Paschal victory to hymn
In strains of holy joy.

For Judah's Lion bursts His chains,
Crushing the serpent's head;
And cries aloud through death's domains
To wake the imprisoned dead.

From hell's devouring jaws the prey
Alone our Leader bore;
His ransomed hosts pursue their way
Where Jesus goes before.

Triumphant in His glory now
To Him all power is given;
To Him in one communion bow
All saints in earth and heaven.

While we, His soldiers, praise our King,
His mercy we implore,
Within His palace bright to bring
And keep us evermore.

All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to Thee,
While endless ages run. Alleluia. Amen.

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the First and the Last, says the Lord, and the Living One;
I was dead, and behold I am alive for evermore.

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 John.

Glory be to thee, O Lord.

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus.

Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God." ' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.

John 20: 1-18

At the end:

This is the Gospel of the Lord.
Praise be to thee, O Christ.

A fanfare is sounded.

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.

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel and keep silence.

*To the words, Lord in thy mercy, we respond, **hear our prayer.***

Rest eternal grant unto them, O Lord.
And let light perpetual shine upon them.
May they rest in peace.
And rise in glory.

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:

The risen Christ came and stood among his disciples and said:

'Peace be with you.'

Then were they glad when they saw the Lord.

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 COLLECTION HYMN

**The day of resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.**

**Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light;
And listening to His accents,
May hear, so calm and plain,
His own "All hail!" and, hearing,
May raise the victor strain.**

**Now let the heavens be joyful!
Let earth the song begin!
Let the round world keep triumph,
And all that is therein!
Let all things seen and unseen
Their notes in gladness blend,
For Christ the Lord hath risen,
Our joy that hath no end.**

Greek, St John of Damascus c 750

Tr J.M. Neale 1816-66

Music: Mainz Gesangbuch 1833

All sit.

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, the sanctuary party and the Choir are censed.

THE OFFERTORY ANTHEM

The Choir sings:

Ecce vicit Leo
Peter Phillips (1561-1628)

Ecce vicit Leo de tribu Juda, radix David, aperire librum,
et solvere septem signacula eius.
Alleluia.

Dignus est Agnus qui occisus est, accipere virtutem, et divinitatem,
et sapientiam, et fortitudinem, et honorem, et gloriam, et
benedictionem.
Alleluia.

*Behold, the Lion of the tribe of Judah, the root of David,
hath prevailed to open the book and to loose the seven seals thereof.*
Alleluia.

*Worthy is the Lamb that was slain to receive power, and godliness,
and wisdom, and strength, and honour, and glory, and blessing.*
Alleluia.

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

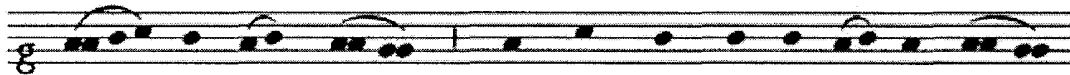
THE EUCHARISTIC PRAYER

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 for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.

But chiefly are we bound to praise thee
because thou didst raise him gloriously from the dead.

For he is the true paschal lamb who was offered for us,
and has taken away the sin of the world.

By his death he has destroyed death,
and by his rising to life again he has restored to us everlasting life.

Therefore with angels and archangels,
and with all the company of heaven,
we laud and magnify thy glorious name,
evermore praising thee and saying:

The Choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth, Pleni sunt caeli et terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

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

Missa Vidi Speciosam – Tomas Luis da Victoria (1548-1611)

The prayer continues:

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

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

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

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

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

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.

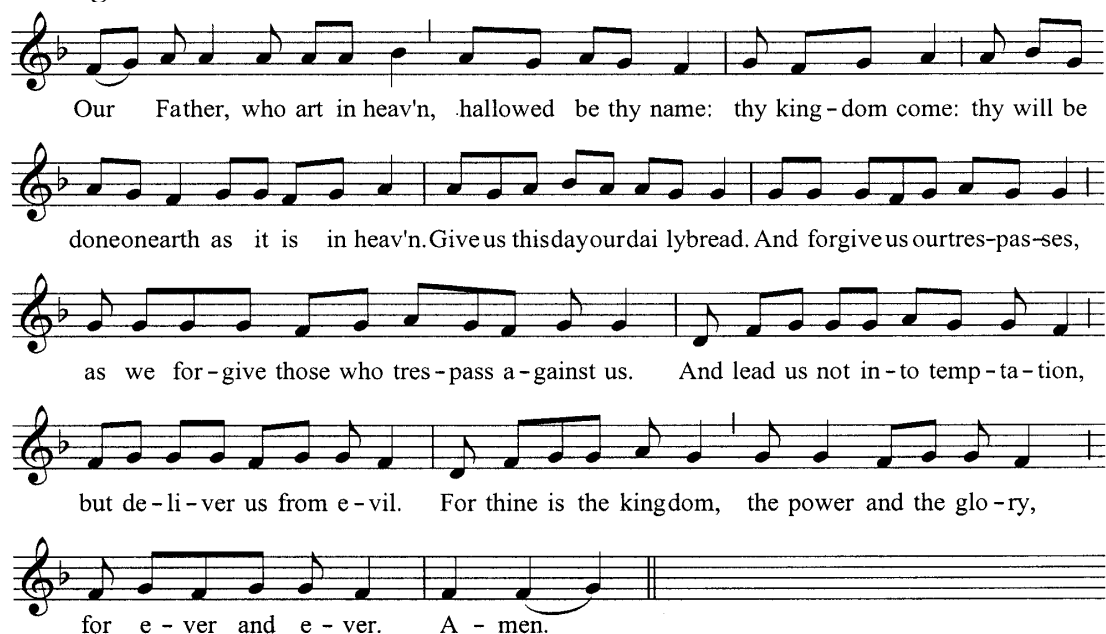
All sing: *Amen.*

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. Please leave space in the Chancel for the Choir to be able to see the Director of Music. All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

AGNUS DEI

The Choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

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

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

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

Missa Vidi Speciosam – Tomas Luis da Victoria (1548-1611)

THE COMMUNION ANTHEM

'Surrexit Christus hodie'

Samuel Scheidt (1587-1654)

Surrexit Christus hodie. Alleluia!
Humano pro solamine. Alleluia!
In hoc Paschali gaudio. Alleluia!
Benedicamus Domino. Alleluia!
Mortem qui passus pridie. Alleluia!
Miserrimo pro homine. Alleluia!
Laudetur sancta Trinitas. Alleluia!
Deo dicamus gratias. Alleluia!

Christ is risen today Alleluia!
For the comfort of all people. Alleluia!
Rejoice in this Easter Day. Alleluia!
Let us give thanks to God. Alleluia!
He suffered death the day before. Alleluia!
He suffered for us all. Alleluia!
Praise the Holy Trinity. Alleluia!
Give thanks to God. Alleluia!

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

God of life,
who for our redemption
didst give thine only-begotten Son to the death of the Cross,
and by his glorious Resurrection
hast delivered us from the power of our enemy:
grant us so to die daily unto sin
that we may evermore live with him in the joy of his Risen Life;
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 Rite

THE CONCLUDING HYMN

Thine be the glory, risen, conquering Son;
endless is the victory, thou o'er death hast won;
angels in bright raiment rolled the stone away,
kept the folded grave clothes where thy body lay.
Thine be the glory, risen conquering Son,
Endless is the vict'ry thou o'er death hast won.

Lo! Jesus meets us, risen from the tomb;
lovingly he greets us, scatters fear and gloom;
let the Church with gladness hymns of triumph sing;
for her Lord now liveth, death hath lost its sting.
Thine be the glory, risen conquering Son,
Endless is the vict'ry thou o'er death hast won.

No more we doubt thee, glorious Prince of Life;
life is naught without thee; aid us in our strife;
make us more than conquerors, through thy deathless love:
bring us safe through Jordan to thy home above.
*Thine be the glory, risen conquering Son,
Endless is the vict'ry thou o'er death hast won.*

*Edmond Budry (1854-1932)
translated from the French by Richard Hoyle (1875-1939)
Music: 'Maccabaeus' by G. F. Handel (1685-1759)*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:
The Lord be with you
and with thy spirit.

The God of peace,
who brought again from the dead our Lord Jesus,
that great shepherd of the sheep,
through the blood of the eternal covenant
make you perfect in every good work to do his will,
working in you that which is well-pleasing in his sight;
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 sings:
Go in the peace of Christ. Alleluia! Alleluia!
Thanks be to God. Alleluia! Alleluia!

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY
Final, from Symphony 1 in D minor
Louis Vierne (1870 – 1937)

NOTES ON THE READINGS

Jeremiah 31:1-6

“O that you would tear open the heavens and come down” (64:1): thus the people of Israel pray that God will reveal himself to them as in days of old. God answers, speaking through the prophet, “I was ready to be sought out” (65:1) but no one has sought my help. Instead, Israel was disobedient and self-centred; they will be punished, but God will preserve a faithful line, chosen by him. Fortunes will be reversed: “my servants shall eat” (v. 13) and be joyful but the majority will go hungry and be shamed. God will give “a different name” “to his servants” (v. 15), the faithful. God will completely transform the cosmos (“new heavens and a new earth”, v. 17); he will forget waywardness. The inhabitants of the new Jerusalem will be joyful (v. 18); sorrow will cease (v. 19). Long life was considered a blessing; now lifetimes will be even longer (v. 20). Life will be stable and harvests plentiful; God will bless his people (vv. 21-23). In v. 22, the “tree” is probably the tree of life in the Garden of Eden: there will be a return to the sin-free life God originally intended. Now God will initiate dialogue with humankind: he will no longer wait for his people to seek him (v. 24). All will be at peace in “my holy mountain” (v. 25), the new Jerusalem. Conflict between animal species will cease, and humans will live in harmony.

Acts 10:34-43

The setting is the house of Cornelius, a centurion of the Italian Regiment, part of the military occupation force in Palestine. Cornelius, already a believer in God, has had a vision (vv. 1-8). As a result, he has invited Peter to visit. It is against Jewish law for a Jew to associate with or visit a Gentile, but Peter comes anyway, with “some ... believers from Joppa” (v. 23). The Greek here is rough, full of grammatical errors, unlike the rest of Acts, so we may well have Peter's unedited words. He tells the assembled company that God does not favour Jews over others: anyone, whatever his nationality, who reveres God and lives in unison with him “is acceptable to him” (v. 35). In vv. 36-38, Peter summarizes Jesus' earthly ministry; he applies prophecies found in Isaiah 52:7 and 61:1 to Christ. (Psalm 107:20 says “... he sent out his word ...”) Christ is Kyrios, “Lord of all” (v. 36). In baptism, the Father “anointed” (v. 38) Jesus “with the Holy Spirit” and with the “power” of God (but he was already integral with God's very being.) The good news (“message”, v. 37) spread throughout Palestine (“Judea”); he “went about” (v. 38) “doing good” and combatting evil, doing deeds so powerful that it is clear that he was God's agent: he is a model for all to follow. He suffered death as one guilty of a capital offence, per Deuteronomy 21:23: he hung on a “tree” (v. 39) and was cursed. (By Jesus' time, the “tree”, a pole, had acquired a cross-arm.) But, although cursed, the Father “raised him” (v. 40) and “allowed him to appear” to those chosen by God – to be “witnesses” (v. 41). In Luke 24:41-43, Jesus eats broiled fish with them, so he was clearly humanly alive again, i.e. physically brought back from death, resurrected. Jesus, the Kyrios, is the one appointed by God to set up the Kingdom and to judge both those who are alive and those who have died at Judgement Day (v. 42). Then v. 43: he fulfills many Old Testament prophecies: he is the one through whom sins are forgiven. Forgiveness is now available to “everyone who believes”, not just to

Jews. Vv. 44-48 tell of the immediate gift of the Holy Spirit to “all who heard the word”. The Jews “who had come with Peter” (v. 45) are “astounded” that even non-Jews receive the Spirit – the evidence being that they too speak “in tongues” (v. 46), praising God. Peter then commands that the converts be baptised.

John 20:1-18

Early on Sunday morning (“the first day of the week”), before dawn, Mary Magdalene (witness to Jesus’ death and burial) comes to the tomb and finds that the “stone” door has been rolled back, so she and those with her (“we”, v. 2) tell “Peter and the other disciple” (traditionally thought to be John) that they suspect that someone has removed the body. The “other disciple”, apparently younger, outruns Peter (v. 5). But the orderliness of the “cloth” (v. 7) and “linen wrappings” show that the body has neither been stolen nor spiritualized. John, when he sees, comes to trust that God is active; by implication, Peter does not understand yet. They do not yet understand the significance of what is occurring (v. 9), of how it fits into God’s plan, because they have not yet fully received the Holy Spirit. Mary, still thinking that the body has been moved, has returned to the cemetery. In her grief, she sees “two angels in white” (v. 12), heavenly messengers. She recognizes Jesus when he calls her by name. But something has changed: they are in a new relationship: “do not hold on to me” (v. 17). To John the evangelist, Jesus’ crucifixion, resurrection, exaltation and return to heavenly glory, his ascension, are parts of a single event.

NOTES ON THE MUSIC

Missa Vidi Speciosam – Tomás Luis de Victoria (1548 – 1611)

Spain’s most well-known composer of the 16th Century, Victoria, is sometimes referred to as the ‘Spanish Palestrina’. He was an accomplished organist and singer, as well as composer, and held a number of chapel master positions before being appointed ‘Maestro di Capella’ at the Basilica St. Apollinare Italy, in 1575. In the preceding year, he became an ordained Priest. He is the most significant Spanish composer of the Counter-Reformation and is one of the best-regarded composers of sacred music in the late-Renaissance era. Victoria’s music reflected his complex character – expressing religion and Spanish mysticism through melodic motifs and joyful inventions. In 1592 Victoria, published his **Missa Vidi Speciosam** for six-part choir, based on the previously-written motet ‘Vidi Speciam’: it is particularly concise, at times declamatory and homophonic (chordal). The Gloria is a mixture of free homophonic writing and derivations from the Vidi Speciosam motet. The Sanctus begins with the opening theme from this motet; the three upper voices followed by the three lower voices, and as so often with Victoria, he breaks into triple time for the ‘Gloria tua. Hosanna in excelsis’. The Agnus Dei, however, makes only minimal use of the motet model. Despite the independence of the voices in this richly polyphonic (contrapuntal) ending, the treatment is very syllabic; one could hardly call the few flourishes melismata.

Ecce Vicit Leo – Peter Philips (1560 – 1628)

Peter Philips was an eminent English organist, composer and Catholic Priest, exiled to Flanders. His career began as a boy chorister at St. Paul's Cathedral. He was a virtuoso keyboardist, and transcribed several Italian motets and madrigals by composers such as Lassus and Palestrina for his instruments. Philips was an extremely prolific composer: hundreds of motets survived, and he also composed both instrumental and consort music. His keyboard pieces are mostly in the English Renaissance style, but his choral works, although retaining occasional English features, are largely in the style of the more conservative, Italian composers. The anthem **Ecce Vicit Leo** comes from the collection 'Cantiones Sacrae of 1613, a collection of thirty double-choir motets. It is said of Philips that he deliberately cultivated the style antico of his forbears. If this is true, then his assimilation of the style must have been thorough as his mastery of the double-choir idiom is so complete. Some of the effects are quite breath-taking, for example at the words 'accipere virtutem' where the vigorous exchange of material reaches a climax.

Surrexit Christus hodie – Samuel Scheidt (1587 – 1654)

One of the earliest German composers to forge a fusion of traditional Germanic chorale and counterpoint with the more modern textures emerging from Italy, Samuel Scheidt was a multifaceted composer of music both secular and sacred whose fame, however, rests almost entirely on the excellence of his instrumental music. From 1609 – 1625, Scheidt served as court organist and secular keyboard composer to Christian Wilhelm of Brandenburg. These were prosperous years for the composer, and it was here where Scheidt wrote **Surrexit Christus hodie**, meaning Our Lord is Risen Again Today. This motet for Easter, for solo soprano and choir, uses fine examples of word painting; for the risen Christ. In 1625, however, Wilhelm left the court to fight in the Thirty Years War, and Scheidt was left virtually unemployed, and his personal life soon worsened when all of his children died of the plague during a 1636 outbreak. In 1638, a new court leader brought a renewed musical prosperity, and Scheidt once again assumed his duties as the city's composer. He continued to compose music for public and private occasions until his death in 1654 at the age of sixty-six.

Final, from Symphony 1 in D minor – Louis Vierne (1870 – 1937)

Louis Vierne was a French organist and composer, nearly blind from congenital cataracts, but at an early age he was discovered to have a gift for music. He studied at the Paris Conservatoire, and went on to become Widor's assistant in Saint-Sulpice (Paris) and later served as the organist at the cathedral of Notre-Dame de Paris. Vierne suffered a stroke or a heart attack during his 1750th organ recital at Notre-Dame, thus full-filling his lifelong dream – to die at the console of the great organ of Notre-Dame. He was considered one of the greatest musical improvisers of his generation. He had an elegant, clean style of writing, and his harmonic language was romantically rich. Composed between 1898 – 1899, Vierne's **Symphony in D minor** for the organ was his first major work and an ambitious throw at continuing the ancestry of large-scale serious works for organ advanced by his mentors: Franck and Widor. Vierne's powerful and magnificent **Final** of virile assertiveness brings

the symphony to an exhilarating close. The Final became vastly popular – Vierne referred to it as ‘my Marseillaise’ (National Anthem of France) and arranged it for organ and orchestra in 1926. The symphony as a whole announced the startling emergence of a major compositional voice and set the pattern for the five organ symphonies to follow: a suite-like succession of movements in which confessional moments of disconcerting intimacy are juxtaposed with manifestations of eerie fantasy and virtuoso movements of tremendous power.

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.

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KNIGHTSBRIDGE LONDON

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