



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
& Sacrament of Baptism

The Third Sunday of Easter

14th April 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:
Good Shepherd
Lateran Museum, late 4th C*

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

**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.**

After the intonation of Gloria in excelsis Deo, all sit.

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 Brevis in D K194 - W.A. Mozart (1756-1791)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty Father,
who in thy great mercy gladdened the disciples
with the sight of the risen Lord:
give us such knowledge of his presence with us,
that we may be strengthened and sustained by his risen life
and serve thee continually in righteousness and truth;
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.

The Liturgy of the Word

THE FIRST READING

The Acts of the Apostles 9: 1-6

A reading from the Acts of the Apostles.

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.'

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (467)

Through all the changing scenes of life,
in trouble and in joy,
the praises of my God shall still
my heart and tongue employ.

O magnify the Lord with me,
with me exalt his name;
when in distress to him I called,
he to my rescue came.

Fear him, ye saints, and you will then
have nothing else to fear;
make you his service your delight;
your wants shall be his care.

To Father, Son, and Holy Ghost,
the God whom we adore,
be glory, as it was, is now,
and shall be evermore. Amen.

*Nahum Tate (1652-1715) & Nicholas Brady (1659-1726); based on Psalm 34
Music: 'Wiltshire' by George Smart (1776-1867)*

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.

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, 'I am going fishing.' They said to him, 'We will go with you.' They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, 'Children, you have no fish, have you?' They answered him, 'No.' He said to them, 'Cast the net to the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, 'Bring some of the fish that you have just caught.' So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Feed my lambs.' A second time he said to him, 'Simon son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Tend my sheep.' He said to him the third time, 'Simon son of John, do you love me?' Peter felt hurt because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.' (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, 'Follow me.'

John 21:1-19

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

THE SERMON

Fr Alan Gyle
Vicar

The Liturgy of Baptism

THE PRESENTATION OF THE CANDIDATE

Melissa and Stuart Ralph with their daughter Eloise and her godparents are presented to the congregation. The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.
In baptism the Lord is adding to our number
those whom he is calling.
People of God, will you welcome this child
and uphold her in her new life in Christ?
With the help of God, we will.

The Celebrant then says to the parents and godparents:
Parents and godparents, the Church receives this child with joy.
Today we are trusting God for her growth in faith.
Will you pray for her, draw her by your example
into the community of faith and walk with her in the way of Christ?
With the help of God, we will.

In baptism this child begins her journey in faith.
You speak for her today.
Will you care for her, and help her to take her place
within the life and worship of Christ's Church?
With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized must affirm their allegiance to Christ and their rejection of all that is evil. It is your duty to bring up this child to fight against evil and to follow Christ. Therefore I ask these questions which you must answer for yourselves and for this child.

Do you turn to Christ?

I turn to Christ

Do you repent of your sins?

I repent of my sins.

Do you renounce evil?

I renounce evil.

THE SIGNING WITH THE CROSS

The Deacon makes the sign of the cross on the forehead of the Candidate, saying:
Christ claims you for his own. Receive the sign of his cross.

The Celebrant then says:

Do not be ashamed to confess the faith of Christ crucified. Fight valiantly as a disciple of Christ against sin, the world and the devil, and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory,
and lead you in the light and obedience of Christ. **Amen.**

The Servers and Sacred Ministers, parents and godparents move to the font.

THE PRAYER OVER THE WATER

The Celebrant stands before the water of baptism and says:

Praise God who made heaven and earth,
who keeps his promise for ever.

Let us give thanks to the Lord our God.
It is right to give thanks and praise.

We thank thee, almighty God,
for the gift of water to sustain, refresh and cleanse all life.
Over water the Holy Spirit moved in the beginning of creation. Through
water thou didst lead the children of Israel
from slavery in Egypt to freedom in the promised land.
In water thy Son, Jesus, received the baptism of John
and was anointed by the Holy Spirit as the Messiah, the Christ,
to lead us from the death of sin to newness of life.

We thank thee, Father, for the water of baptism.
In it we are buried with Christ in his death.
By it we share in his resurrection.
Through it we are reborn by the Holy Spirit.
Therefore, in joyful obedience to thy Son,
we baptize into his fellowship this child
who is brought to him in faith.
Now sanctify this water that, by the power of thy Holy Spirit,
she may be cleansed from sin and born again.

Renewed in thy image,
may she walk by the light of faith
and continue for ever in the risen life of Jesus Christ, our Lord;
to whom with thee and the Holy Spirit be all honour and glory,
now and for ever.

Amen.

THE PROFESSION OF FAITH

The Celebrant addresses the congregation, saying:

Brothers and sisters,
I ask you to profess the Faith of the Church.

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?

I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?

I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?
I believe and trust in him.

This is the Faith of the Church.

This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.**

THE BAPTISM

The Celebrant baptizes the child, saying:

ELOISE KATHERINE,

I baptize thee in the name of the Father,
and of the Son, and of the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The Celebrant anoints the child with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.

Amen.

THE GIVING OF A LIGHTED CANDLE

The child is given a lighted candle, with the words:

Receive this light. This is to show that you have passed from darkness to
light.

Shine as a light in the world to the glory of God the Father.

*The congregation is blessed with the Baptismal water. The parents and
godparents, with Connie, return to their places. The Servers and Sacred
Ministers return to the platform.*

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:

The risen Christ came and stood among his disciples and said:
'Peace be with you.' Then were they glad when they saw the Lord.
Alleluia.

The peace of the Lord be always with you.
and with thy spirit.

The Deacon says:

Let us offer one another a sign of peace.

All exchange a sign of peace with those standing close by.

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN (408)

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 grace receive;
Suddenly return, and never,
Never more 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', William Rowlands (1860-1937)

THE OFFERTORY ANTHEM

We praise Thee, O Father *Orlando Gibbons (1583-1625)*

We praise Thee, O Father, for the glorious resurrection of Thy Son, Jesus Christ our Lord.

For he is the very Paschal Lamb which was offered up for us, and hath taken away the sins of the world.

Who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with angels and archangels and with all the company of heaven,

We laud and magnify Thy glorious name.

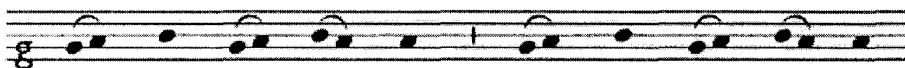
When the Thurifer approaches, all stand to be censed.

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

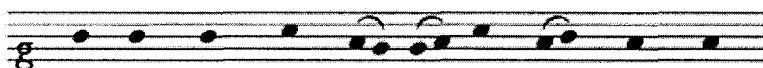
All respond:



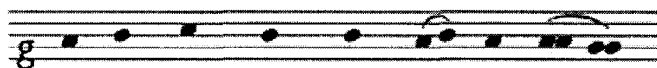
The Lord be with you *R.* and with thy spi-rit.



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.

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 Brevis in D K194 - W.A. Mozart (1756-1791)

The prayer continues:

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

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

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

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

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

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.

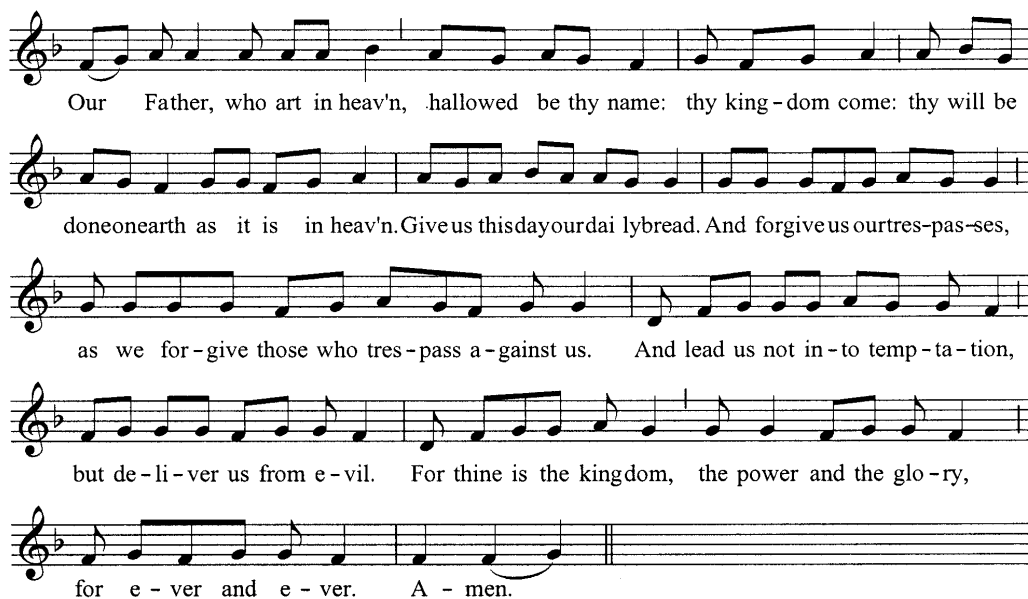
Amen.

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.

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 Brevis in D K194 - W.A. Mozart (1756-1791)

COMMUNION ANTHEM

Surrexit pastor bonus
Jehan L'Heritier (1480-1552)

Surrexit pastor bonus
qui animam suam posuit
pro ovibus suis,
et pro grege suo
mori dignatus est, alleluia,
et enim pascha nostrum
immolatus est Christus.
Alleluia.

*The good shepherd has arisen,
who laid down his life
for his sheep,
and for his flock
deigned to die, alleluia,
and for our Passover
was sacrificed for us: Christ.
Alleluia.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

O living God,
whose Son made himself known to his disciples
in the breaking of the bread:
open the eyes of our faith,
that we may see him in all his redeeming work;
who liveth and reigneth, now and for ever.
Amen.

**Almighty God,
we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Send us out in the power of thy Spirit
to live and work to thy praise and glory.
Amen.**

All stand.

THE CONCLUDING HYMN (113)

Love's redeeming work is done,
fought the fight, the battle won.
Lo, our Sun's eclipse is o'er!
Lo, he sets in blood no more!

Vain the stone, the watch, the seal!
Christ has burst the gates of hell;
death in vain forbids him rise;
Christ has opened paradise.

Lives again our victorious King;
where, O death, is now thy sting?
Dying once, he all doth save;
where thy victory, O grave?

Soar we now where Christ has led,
following our exalted Head;
made like him, like him we rise,
ours the cross, the grave, the skies.

Hail the Lord of earth and heaven!
Praise to thee by both be given:
thee we greet triumphant now;
hail, the Resurrection thou!

Words: Charles Wesley (1707-88)

Music: 'Savannah'. (John Wesley's Foundery Collection, 1742)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Father, by whose glory Christ was raised from the dead,
strengthen you to walk with him in his risen life; 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, alleluia, alleluia!
Thanks be to God, alleluia, alleluia!

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

Wir glauben all an einen Gott, BWV680
Johann Sebastian Bach (1685 – 1750)

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Director (Stephen Farr) and Assistant Director of Music (Christian Wilson). The organ is by Henry Willis & Sons and dates from 1888. The musical repertoire, Sunday by Sunday, is diverse and often boldly ambitious: at the Solemn Mass at 11 am there is always a choral mass setting and two seasonal anthems, one at the Offertory and the other during Communion. Full details of the music for each week – along with a programme note – is published in the service paper. The musicians also sing and play for weddings, baptisms, funerals and memorial services at the church.

St Paul's Knightsbridge is grateful to The Berkeley Hotel for its generous and neighbourly support of the music.

THE BERKELEY

KNIGHTSBRIDGE LONDON

NOTES ON THE READINGS

Acts 9: 1-6

This book is the sequel to the gospel according to Luke. Beginning with Jesus' ascension, Luke tells the story of the beginnings of the church. By no means a comprehensive history, it does however describe the spread of the church from Jerusalem to all of Palestine, and as far as Greece. The episodes he reports show how Christianity arose out of Judaism. He shows us something of the struggles the church underwent in accepting Gentiles as members. The Holy Spirit guides and strengthens the church as it spreads through much of the Roman Empire.

Luke has told us, in Acts 8:3, that in Jerusalem "Saul was ravaging the church by entering house after house; dragging off both men and women, he committed them to prison." Now we see his great transformation: from persecutor to evangelist. At the time, Jews often had two names: a Semitic one ("Saul", v. 1) and a Roman or Greek one (Paul). A scholar says that the Empire granted Jews the right to extradite their own from beyond Palestine. Those "who belonged to the Way" (v. 2) were Jewish Christians; they worshipped in synagogues. In the early days, Christianity was known as "the Way". Paul later called the glory of God (or Christ) a "light" (v.

3). Vv. 4-5 make it clear that in persecuting members of the Christian flock, Paul persecuted Christ.

In v. 7, the Greek suggests that Saul's companions heard the sound of the voice but not what was said. God commands "Ananias" (v. 10), a leader of the followers in Damascus, to seek out Saul to restore his sight. Naturally, Ananias is fearful, Saul being a known enemy of Christians. In today's terminology, God might say that he had chosen Paul as a medium to convey his message (v. 15). He will "suffer" (v. 16), as Jesus told the eleven apostles they would. Through Ananias, God restores Paul's sight; Paul receives the Holy Spirit and is baptised, thus becoming a member of the Church.

John 21: 1-19

John is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do, to a degree), but rather "...these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." John includes what he calls signs, stories of miracles, to help in this process. Since his resurrection, Jesus has twice appeared to the disciples in the house where he hosted the Last Supper. Now he appears to six disciples near the Sea of Galilee ("Tiberias", v. 1). Led by Peter, they go fishing but catch nothing. When they return to the shore in the morning, Jesus is there. When he invites them to cast their net again, they catch many fish (v. 6). One (probably John) recognizes him now (v. 7); the others do later. V. 10 looks odd, for some fish is already on the fire (v. 9), but it leads into the eucharistic scene in vv. 12-13. In John 6, the Feeding of the Five Thousand, Jesus has blessed a meal of bread and fish. (The significance of "a hundred [and] fifty-three", v. 11, is unknown.)

Jesus asks Peter about his love for him (v. 15). Peter avoids comparisons with "these", the other disciples. Jesus asks three times – a reversal of Peter's denial of him; each time Jesus tells him: feed/tend my lambs/sheep. V. 18 begins with a proverbial saying: in old age, we lack the mobility and freedom of movement we had when young. But Peter's life will be cut short: he will either be bound a prisoner, or be crucified ("stretch out ..."). In 13:37-38, Peter offers to follow Jesus even to laying down his life for him. Now Jesus says: "Follow me" (v. 19). Tradition says that Peter was crucified too.

NOTES ON THE MUSIC

Missa Brevis in D major, K194 – Wolfgang Amadeus Mozart (1756 – 1791)

Born into a musical family in Salzburg, Mozart was a child prodigy and was a capable pianist, violinist and composer by the time he was five. What started off as a game with his father (Leopold), Wolfgang learnt piano pieces from memory, and at a very young age, he was composing little pieces – playing them to his father who wrote them down. At the age of 17, Mozart was betrothed as a court musician in Salzburg, but grew impatient so he travelled in search of better work – composing copiously along the way. Mozart composed over 600 works: including many symphonies, concertos, operas, chamber pieces and choral and sacred works. He composed nineteen masses, the fourth being his *Missa Brevis in D major, K194*. During his years in Salzburg, Mozart wrote a series of shorter mass settings, for

which he drew on the models of his senior colleague Michael Haydn. The *Missa Brevis* in D major, completed on the 8th of August 1774, is a work of great solemnity, employing a remarkable range of expressive contrasts. This *Missa Brevis* is thought to have been composed for ordinary liturgical use in the Salzburg Cathedral under the directive of Archbishop Colloredo. Mozart tried to satisfy Colloredo's demands for brevity and concision in the composition of this mass – none of the movements have an orchestral prelude, and the orchestra itself is highly reduced (two violin parts, three trombones and basso continuo) there is very little fugal writing, and much of the setting is homophonic (chordal). In 1793, the Lotter house published the mass posthumously; it was the first of Mozart's works to appear in print.

We praise thee, O Father – Orlando Gibbons (1583 – 1626)

A leading English composer of his day, Gibbons had a good musical education – starting off singing in the Choir of King's College Cambridge (where he later completed a Bachelor degree). He went on to be the organist of the Chapel Royal, with Thomas Tomkins as his junior organist, and was also the organist at Westminster Abbey. His sudden death in Canterbury (due to a plague outbreak) at the age of 41 was a shock to his peers, and the haste of his burial there drew comment that his body should have been returned to London. One of the most versatile composers of his time, Gibbons wrote many keyboard works, over thirty 'Fantasias' for stringed instruments, a collection of Madrigals and a number of verse anthems. His choral music is distinguished by his comprehensive mastery of counterpoint, combined with his great ability for melody writing. *We praise thee, O Father* begins with an organ introduction, then gradually the five voices come in piling on top of one another – starting with the bass, then the soprano, then the two altos then finally the tenor. This 'Verse Anthem' with parts for soloists from within in the choir is an anthem written for the time of Easter.

Surrexit Pastor Bonus – Jean L'Héritier (c. 1480 – c.1551)

Jean L'Héritier was a French composer of the Renaissance era, mainly famous for his motets. Born in Northern France, he became one of the most notable of a group of composers in the generation immediately after Josquin. The manuscript containing *Surrexit Pastor Bonus* was a working choirbook for the choir of the Julian Chapel in the Vatican; it is dated 1536 and bears the coat of arms of Pope Paul III. It contains several motets by L'Héritier, as well as other Renaissance composers. That L'Héritier's music was highly regarded in the sixteenth century is evident from the number and geographical diversity of sources in which his music is found. Much of his work was published by printers in Paris, Lyon, Rome, Ferrara and Venice. Moreover, his works were being reprinted well into the 1580s, and manuscripts of his works were compiled as far afield as Spain, Austria, Germany, Poland and Bohemia. Palestrina based two masses on motets by L'Héritier, and it is obvious that L'Héritier was important in developing the style of continuous imitation from Josquin and disseminating this style in Italy. *Surrexit Pastor Bonus* is an Easter Respond which in pre-Tridentine uses occurs mainly at Matins, but also occasionally at Vespers. It is not known with which use L'Héritier was familiar with then he selected the text, but his setting is a motet, which suggests that it would have been used during mass on Easter Day.

Wir glauben all an einen Gott, BWV680 – Johann Sebastian Bach (1685 – 1750)

As organist at Weimar, JS Bach was charged with providing a harmonic underpinning for the singing of Lutheran chorale tunes for each day. Bach wrote out many of these harmonisations in part as instruction for younger composers. A derivation of this practice, Bach's conception of the organ chorale, as manifested in the chorale preludes, dates from 1713 – 1714, about the time he became familiar with Vivaldi's concertos. *Wir glauben all an einen Gott*, BWV 680 comes from the third part of the Bach's *Clavier- Übung*, published in Leipzig in 1739. Many of the chorales from this set are for manuals only, and nine of the set are meant for use during the Mass – while others (including 'Wir glauben') are for the catechism. The Lutheran catechism chorales he wrote respectively refer to; the Ten Commandments, the Creed (including BWV 680), the Lord's Prayer, the Sacrament of Holy Baptism, the Office of the Keys and Confession, and the Sacrament of the Altar – each containing a chorale for manual- (hands-) only, and a chorale including the pedal also. *Wir glauben all an einen Gott* begins with a fugue-like introduction before the pedals enter. This chorale is the only pedal-chorale setting that does not employ through cantus firmus (chorale tune); appearing periodically beneath the fugue instead is a quasi-ostinato motive derived from the chorale melody.

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