



St Paul's Church, Knightsbridge  
The Diocese of London



**The Solemn Eucharist  
and Sacrament of Baptism**  
on  
The Third Sunday of Easter

Sunday, 4th May 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:  
Supper at Emmaus  
Michelangelo Merisi da Caravaggio (1571 – 1610)*

# Order of Service

## The Introductory Rite

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*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 (106)

Come, ye faithful, raise the strain  
of triumphant gladness!  
God hath brought his Israel  
into joy from sadness:  
loosed from Pharoah's bitter yoke  
Jacob's sons and daughters,  
led them with unmoistened foot  
through the Red Sea waters.

'Tis the spring of souls today:  
Christ hath burst his prison,  
and from three days' sleep in death  
as a sun hath risen;  
all the winter of our sins,  
long and dark, is flying  
from his light, to whom we give  
laud and praise undying.

Neither might the gates of death,  
nor the tomb's dark portal,  
nor the watchers, nor the seal,  
hold thee as a mortal:  
but today amidst thine own  
thou didst stand, bestowing  
that thy peace which evermore  
passeth human knowing.

**Alleluia now we cry  
to our king in heaven,  
by whose mighty acts of love  
has saved and forgiven;  
alleluia, with the Son  
God the Father praising;  
alleluia yet again  
to the Spirit raising.**

*Words: St John of Damascus (d.c.754); translated by J.M. Neale (1818-1866)  
Music: 'St John Damascene'; A.H. Brown (1830-1926)*

## **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 the Gloria, all sit. All stand again at the end for the 'Amen' and collect. The choir sings:*

## 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 Paschalis – Orlande de Lassus (1532-1594)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silence:*

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.**

*All sit.*

**THE FIRST READING**

The Acts of the Apostles 2: 14a, 36-41

*A reading from the Acts of the Apostles*

But Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.'

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?' Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.' And he testified with many other arguments and exhorted them, saying, 'Save yourselves from this corrupt generation.' So those who welcomed his message were baptized, and that day about three thousand persons were added.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

**THE GRADUAL HYMN**

BEATITUDO CM

J. B. Dykes 1823-76



*They knew him in the breaking of bread...*

**Be known to us in breaking bread,  
But do not then depart;  
Saviour, abide with us, and spread  
Thy table in our heart.**

**There eat with us in love divine;  
Thy body and Thy blood,  
That living bread, that heavenly wine,  
Be our immortal food.**

*Words: James Montgomery (1779-1824)  
Tune: Beatitudo by J.B. Dykes (1823-76)*

*All remain standing.*

## THE GOSPEL ACCLAMATION

The Cantor sings:



**Alleluia, alleluia, alleluia.**

My sheep hear my voice, says the Lord.

I know them, and they follow me.

**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 Luke.

**Glory be to thee, O Lord.**

On that same day, two of the disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, <sup>16</sup>but their eyes were kept from recognizing him. And he said to them, 'What are you discussing with each other while you walk along?' They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?' He asked them, 'What things?' They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at

the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.' Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?' Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

*At the end:*

*Luke 24:13-35*

This is the Gospel of the Lord.

**Praise be to thee, O Christ.**

## THE SERMON

The Reverend Prebendary Nick Mercer

*Honorary Assistant Priest*



## THE PRESENTATION OF THE CANDIDATE

*Isla Rachael, the daughter of Mark and Selina Hillier, is 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:

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

Christ claims you for his own. Receive the sign of his cross.  
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:*

Isla Rachael, 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

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 Servers and Sacred Ministers return to the platform. The congregation is blessed with the Baptismal water. All return to their places.*

## 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

### 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.**

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 (115)

Now the green blade riseth from the buried grain,  
Wheat that in dark earth many days has lain;  
Love lives again, that with the dead has been:  
*Love is come again,  
Like wheat the springeth green.*

In the grave they laid him, Love whom men had slain,  
Thinking that never he would wake again,  
Laid in the earth like grain that sleeps unseen:  
*Love is come again,  
Like wheat the springeth green.*

Forth he came at Easter, like the risen grain,  
He that for three days in the grave had lain,  
Quick from the dead, my risen Lord is seen:  
*Love is come again,  
Like wheat the springeth green.*

When our hearts are wintry, grieving, or in pain,  
Thy touch can call us back to life again,  
Fields of our hearts, that dead and bare have been:  
*Love is come again,  
Like wheat the springeth green.*

Words: J.M.C.Crum (1872-1958)  
Music: Noel Nouvelet Old French Melody

*All sit.*

*The choir sings:*

## **OFFERTORY MOTET**

*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.*

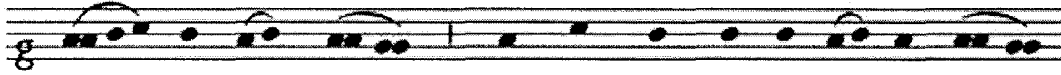
## THE EUCHARISTIC PRAYER

*The Celebrant sings:*

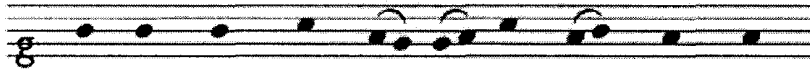
*All respond:*



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.

*Music: Missa Paschalis – Orlande de Lassus (1532-1594)*

*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.  
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, boldly:     **Amen.***

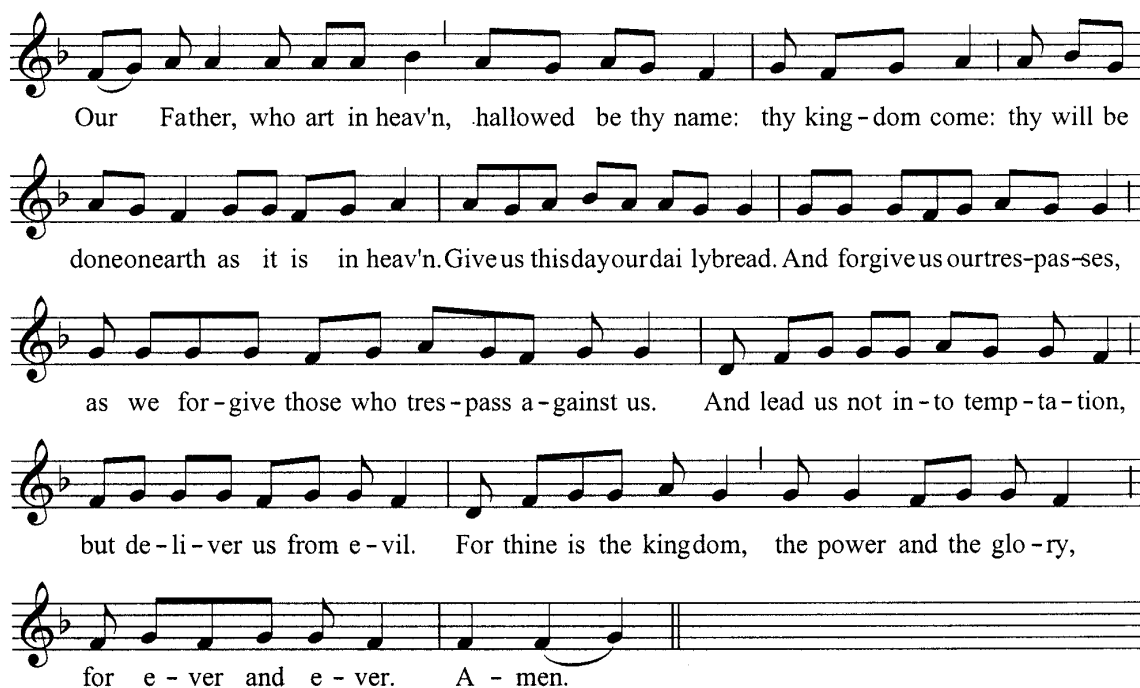


## THE LORD'S PRAYER

*All kneel. The Celebrant sings:*

Let us pray with confidence as our Saviour has taught us.

*All sing:*



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses, as we for-give those who tres-pass a-against us. And lead us not in-to temp-ta-tion, but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry, for e-ver and e-ver. A-men.

## THE FRACTION

*The Celebrant breaks the consecrated bread, saying:*

We break this bread to share in the body of Christ.

**Though we are many, we are one body,  
because we all share in one bread.**

## THE GIVING OF HOLY COMMUNION

*By way of invitation to receive the Sacrament the Celebrant says:*

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou shouldst come under my roof,  
but speak the word only and my soul shall be healed.**

*The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.*

*All who normally do so in their own Church are invited to receive the Sacrament.*

*Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.*

*The choir sings:*

## AGNUS DEI

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.*

*Music: Missa Paschalis – Orlande de Lassus (1532-1594)*

## MUSIC DURING COMMUNION

*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.

Et stetit in medio discipulorum suorum et dixit: pax vobis.  
Gavisi sunt discipuli viso Domino,  
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.*

*And stood in the midst of his disciples and said: Peace be with you.  
The disciples were glad when they saw the Lord.  
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.**

### The Concluding Rite

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#### THE CONCLUDING HYMN (124)

**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 brought with him, from death's domains,  
the long-imprisoned dead.**

**Triumphant in his glory now  
his sceptre ruleth all,  
earth, heaven, and hell before him bow,  
and at his footstool fall.**

**While joyful thus his praise we sing,  
his mercy we implore,  
into 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.**

*Words: St Fulbert of Chartres (d.1028)  
translated by Robert Campbell (1814-1868)  
Music: 'St Fulbert', H.J. Gauntlett (1805-1876)*

*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!**

### **ORGAN VOLUNTARY**

*played by Jeremy Cole*

Prelude, Fugue and Chaconne in C, BuxWV 137  
*Dietrich Buxtehude (1637-1707)*

*All remain standing as the Servers and Sacred Ministers depart.*

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### **Acts 2:14a,36-41**

Peter now comes to the conclusion of his speech to the Jerusalem crowd, in which he interprets the event they have just witnessed: the coming of the Holy Spirit. In vv. 16-21, he has shown (from the book of Joel) that the end times, and therefore salvation, are at hand. He has shown how we have access to salvation: it is through Jesus, whom God has made "both Lord and Messiah" (v. 36). It is imperative that those who hear may receive new life in Christ.

Peter's words about the crowd's responsibility for Jesus' death stuns his hearers: "they were cut to the heart" (v. 37), but rather than being turned off, they ask "what should we do?". In spite of the dark deed of their past, he urges them to undergo a radical change of heart ("Repent", v. 38) to serving the living God, to be "baptised ... in the name of Jesus". Then their sins will be forgiven and they will receive the Holy Spirit (as promised by God through Joel), a promise open to "everyone" (v. 39) whom God calls and who call upon God (v. 21). "Save yourselves from this corrupt generation" (v. 40) is like Joel's call. Many ("about three thousand", v. 41, a round number) respond and are baptised; they are "added" to the 120 believers (1:15) for whom salvation has already begun; they are saved from the sin of rejecting the Messiah. They devote themselves to learning from the apostles, to "fellowship" (v. 42), participating in the Eucharist, and prayer.

### **Luke 24:13-35**

It is later on Easter Day, the day on which Mary Magdalene and the other women have discovered the empty tomb. As two of Jesus' followers walk to Emmaus, they talk about the day's news, the recent startling events. Eusebius, the first church historian, tells us that "Cleopas" (v. 18) was a relative of Jesus. The two do not recognize our Lord. Jesus asks "What things?" (v. 19). Their reply shows the limitations of their understanding of who Jesus is: they do realize that he is a prophet and, like Moses, "mighty in deed and word", but they have no idea how much more he is. Jesus has disappointed them: they expected him to deliver Israel from Roman domination, and to begin an earthly kingdom of God ("redeem Israel", v. 21). Three days have passed (long enough, in Jewish belief, for the soul to have left the body) and, despite Jesus' statement that he would be raised from death, nothing has happened! The women told us that he is alive, but when Peter and John went there, all they saw was the empty tomb! (v. 24).

Jesus tells them how slow they are to grasp how the Old Testament prophecies are fulfilled in him. Was it not God's plan ("necessary", v. 26) that Jesus should be crucified and ascend to be with the Father? He interprets his life as a fulfilment of all of Scripture, from "Moses" (v. 27, the first five books of the Bible) to "all the prophets". The meal seems to be a Eucharist: "he took bread, blessed and broke it" (v. 30). Then, from Jesus' interpretation and their hospitality to this "stranger" (v. 18) "their eyes were opened" (v. 31), i.e. they develop a deeper understanding of who Jesus is, that he is divine. At the Last Supper, Jesus said he would not share food with his disciples until God's kingdom came. He has now eaten with the two, so the Kingdom has indeed come. "The Lord has risen indeed ... !" (v. 34).

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**Missa Paschalis – Orlando de Lassus (1532 – 1594)**

Orlando de Lassus was a Franco-Flemish composer from the late Renaissance era, and is considered to be one of the three most famous and influential composers of polyphony in Europe in the 16th century (the other two being Palestrina and Victoria). He became a choirboy in Mons, and an often disputed story states that Lassus was kidnapped three times as a child on account of his beautiful singing voice. His contemporaries did not hesitate to take their inspiration his works, and he himself also seized upon models that he 'borrowed' from some of the most well-known pieces of the time. Here we hear one of the most famous settings of the mass by Lassus, the Missa Paschalis.

**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.

**Prelude, Fugue and Chaconne in C, BuxWV 137 – Dieterich Buxtehude (1637 – 1707)**

Buxtehude was a German-Danish composer and organist of the Baroque period. His organ works represent a central part of the standard organ repertoire, and his style strongly influenced many composers, including JS Bach. Today, Buxtehude is considered one of the most important German composers of the mid-Baroque. Although its English title might lead one to believe otherwise, Buxtehude's Praeludium, Fugue and Chaconne in C, BuxWV 137 is really not a very lengthy piece of music. Each of the sections are comparatively brief, and

there are no breaks between the three (which is why Buxtehude called it simply a Praeludium; a word that in his day could encompass works with many sections as well as those with few or one). Starting with a pedal solo, the Prelude section is made up of several discrete musical sentences. The main idea from the first of them is re-forged into the subject of the Fugue section, and then by way of more sweeping rhythmic changes, into the ground bass for the Chaconne section, which ends in an impressive cadenza-like blaze.

**THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE**

**DIRECTOR OF MUSIC**

*Stephen Farr*

**ASSISTANT DIRECTOR OF MUSIC**

*Jeremy Cole*

**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 (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.*

**B E R K E L E Y**

LONDON

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