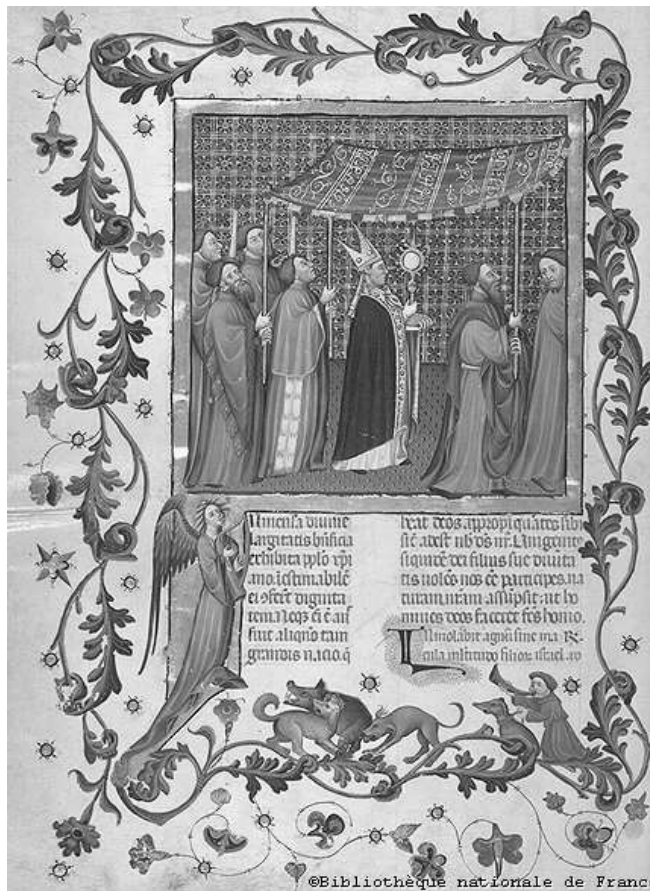


ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist, the Sacrament of Baptism and Thanksgiving for a Marriage

The Solemnity of Corpus Christi
7th June 2015 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'.

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:
Breviary of Martin of Aragon
Catalonia 15th Century*

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 Altar. All stand to sing:

ENTRANCE HYMN

Lord, enthroned in heavenly splendour,
first-begotten from the dead.
Thou alone, our strong defender,
liftest up thy people's head.
Alleluia! Alleluia!
Jesus, true and living bread!

Here our humblest homage pay we,
here in loving reverence bow;
here for faith's discernment pray we,
lest we fail to know thee now.
Alleluia! Alleluia!
Thou art here, we ask not how.

Paschal Lamb, thine offering, finished
once for all when thou was slain,
in its fullness undiminished
shall for evermore remain.
Alleluia! Alleluia!
Cleansing souls from every stain.

Life-imparting heavenly Manna,
stricken Rock with streaming side,
heaven and earth with loud hosanna
worship thee, the Lamb who died.
Alleluia! Alleluia!
Risen, ascended, glorified!

*Words: George Hugh Bourne (1840-1925)
Music: 'St. Helen', George Martin (1844-1916)*

THE GREETING

When all are in their places the Celebrant says:

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

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

THE PRAYER OF PREPARATION

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

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

Missa Brevis – Jean Langlais (1907-1991)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Lord Jesus Christ, we thank thee that in this wonderful Sacrament thou hast given us a memorial of thy Passion: grant us so to reverence the sacred mysteries of thy Body and Blood that we may always know within ourselves and show forth in our lives the fruits of thy redemption; who livest and reignest with the Father in the unity of the Holy Spirit, one God, now and for ever.

Amen.

All sit.

The Liturgy of the Word

THE FIRST READING

The book of Genesis 14: 18-20

King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. He blessed him and said, 'Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!' And Abram gave him one-tenth of everything.

At the end:

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

All stand.

THE GRADUAL HYMN

**Bread of heaven, on thee we feed,
for thy Flesh is meat indeed;
ever may our souls be fed
with this true and living Bread;
day by day with strength supplied
through the life of him who died.**

**Vine of heaven, thy Blood supplies
this blest Cup of sacrifice;
'tis thy wounds our healing give,
to thy cross we look and live:
Thou our life! oh let me be
grafted, rooted, built in thee.**

*Words: Archbishop William Maclagan (1826-1910)
Music: 'Bread of Heaven', Josiah Conder (1789-1855)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

THE GOSPEL READING

John 6: 51-58

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 said to the Jews, 'I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.' The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as

the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.'

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Nick Mercer
*Vicar General to the London College of Bishops,
Acting Archdeacon of London and Honorary Assistant Priest*

The Liturgy of Baptism

THE PRESENTATION OF THE CANDIDATE

Rosalind Alexandra Collins 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:

Rosalind Alexandra, 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:

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

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 are censed.

THE COLLECTION HYMN

**Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for with blessing in his hand
Christ our God to earth descendeth,
our full homage to demand.**

**King of kings, yet born of Mary,
as of old on earth he stood,
Lord of lords, in human vesture,
in the Body and the Blood
he will give to all the faithful
his own self for heavenly food.**

**Rank on rank the host of heaven
spreads its vanguard on the way,
as the Light of Light descendeth
from the realms of endless day,
that the powers of hell may vanish
as the darkness clears away.**

**At his feet the six-winged seraph;
cherubim with sleepless eye,
veil their faces to the Presence,
as with ceaseless voice they cry,
"Alleluia, alleluia!
Alleluia, Lord Most High!"**

*Words: Liturgy of St James, tr. Gerard Moutrie (1829-85)
Music: 'Picardy' French carol, prob. 17th cent., found in Tiersot's Méloides Paris 1887*



THE OFFERTORY ANTHEM

Ave verum corpus Op.65 No.1 *Gabriel Fauré (1845-1924)*

Ave, verum corpus natum de Maria Virgine:
vere passum, immolatum in cruce pro homine:
cuius latus perforatum unda fluxit et sanguine:
esto nobis praegustatum, mortis in examine.
O Jesu dulcis, O Jesu pie, O Jesu Fili Mariae.
Tu nobis miserere mei. Amen.

*Hail the true body, born of the Virgin Mary:
You who truly suffered and were sacrificed
on the cross for the sake of man.
From whose pierced flank flowed water and blood:
Be a foretaste for us in the trial of death.
O sweet, O merciful, O Jesus, Son of Mary.
Have mercy on me. Amen.*

Text: 14th century Eucharistic hymn

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

All respond:



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



Lift up your hearts. *R.* **We lift them up un-to the Lord.**



Let us give thanks un - to the Lord our God.



R. **It is meet and right so to do.**

It is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ, thine only Son, our Lord. For he is thy living Word; through him thou hast created all things from the beginning, and fashioned us in thine own image. Through him thou didst redeem us from the slavery of sin, giving him to be born of a woman, to die upon the cross, and to rise again for us. Through him thou hast made us a people for thine own possession, exalting him to thy right hand on high, and sending forth through him thy holy and life-giving Spirit. And now we give thee thanks because, having loved his own who were in the world, he loved them to the end; and on the night before he suffered, sitting at table with his disciples, he instituted these holy mysteries, that we, redeemed by his death and restored to life by his resurrection, might be partakers of his divine nature. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying:

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 – Jean Langlais (1907-1991)

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.

Great is the mystery of faith:

Christ has died: Christ is risen: Christ will come again.

Accept through him, our great high priest, this our sacrifice of thanks and praise, and as we eat and drink these holy gifts in the presence of thy divine majesty, renew us by thy Holy Spirit, inspire us with thy love, and unite us in the body of thy Son, Jesus Christ our Lord,

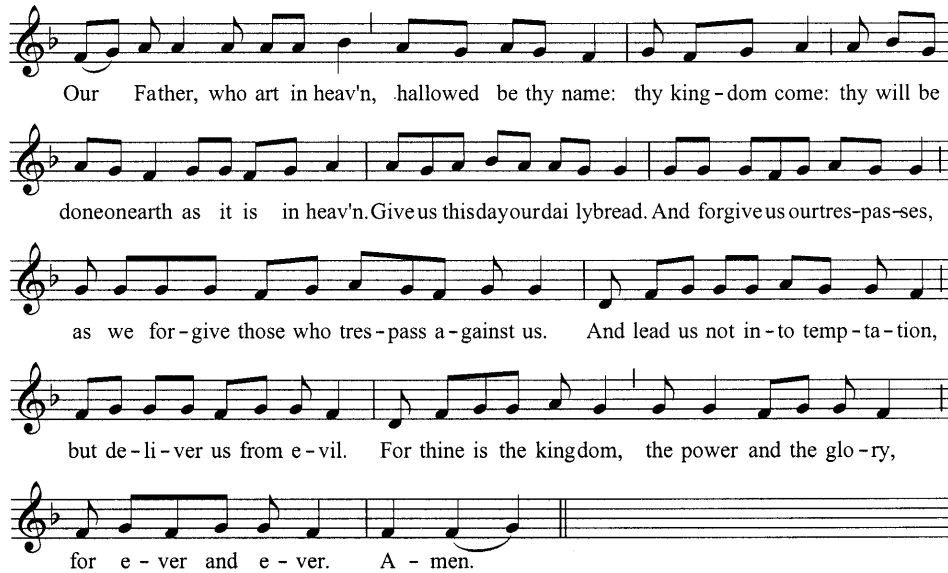
by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father almighty, world without end. **Amen.**

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

The choir sings:

AGNUS DEI

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, Donna 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 thy peace.*

Missa Brevis – Jean Langlais (1907-1991)

COMMUNION ANTHEM

O Sacrum Convivium
Olivier Messaien (1908-1992)

O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur.
Panem de caelo praestitisti eis
Omnem delectamentum in se habentem.

*O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.
You gave them bread from heaven
Containing in itself all sweetness.*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All praise be to thee, our God and Father, for that thou hast fed us with the bread of heaven and hast quenched our thirst from the true vine: grant that we, being grafted into Christ, may grow together in unity and be partakers of his heavenly feast; through Jesus Christ, our Lord.
Amen.

Thanksgiving for a Marriage

The Sacred Ministers and Howard and Hilary Shelley make their way to the platform. When all are in their places, the Celebrant says:

Today we give thanks with Howard and Hilary for forty years of married life; we rejoice with them and ask for God's blessing upon them.

As our Lord Jesus Christ was himself a guest at the wedding in Cana of Galilee, so through his Spirit he is with us now.

Marriage is a gift of God in creation and a means of his grace; it is given that a husband and wife may comfort and help each other, living faithfully together in times of need as well as in plenty, in sadness and in joy, in sickness and in health; it is given that with delight and tenderness they may know each other in love.

It is given as the foundation of family life in which children may be born and nurtured in accordance with God's will, to his praise and glory. In marriage a couple belong together and live life in the community; it is a way of life created and hallowed by God, that all should honour.

Therefore we pray with them that, strengthened and guided by God, they may continue to fulfil his purpose for their life together.

Almighty God, our heavenly Father, we lift up our hearts to you through Jesus Christ our Lord. We thank you today for Howard and Hilary:

for leading them to each other in friendship and love;

for the commitment and trust they have shown each other;

for your many blessings upon them and their family;

for their sharing in the life of this place,

and for all that we have received so richly from them.

As you continue to pour out your love upon them,

may they grow together in your sight,

and each be to the other a companion in joy,

a comfort in sorrow and a strength in need.

And may we come with them at the last

to that great marriage banquet of your Son

in our home in heaven, where, with all your saints and angels,

in the glory of your presence, we will for ever praise you;

through Jesus Christ our Lord. **Amen.**

✠ God the Father, God the Son, God the Holy Spirit,
bless, preserve and keep you; the Lord mercifully grant you the riches of
his grace that you may please him both in body and soul,
and, living together in faith and love, may receive the blessings of eternal
life. **Amen.**

As the couple return to their place, all stand and sing:

All stand.

THE CONCLUDING HYMN

**Praise, my soul, the King of heaven;
To his feet thy tribute bring.
Ransomed, healed, restored, forgiven,
Who like me his praise should sing?
Praise him, praise him! Praise him, praise him!
Praise the everlasting King.**

**Praise him for his grace and favour
To our fathers in distress;
Praise him still the same for ever,
Slow to chide, and swift to bless.
Praise him, praise him! Praise him, praise him!
Glorious in his faithfulness.**

**Father-like, he tends and spares us;
Well our feeble frame he knows;
In his hands he gently bears us,
Rescues us from all our foes.
Praise him, praise him! Praise him, praise him!
Widely as his mercy flows.**

**Angels, help us to adore him;
Ye behold him face to face;
Sun and moon, bow down before him;
Dwellers all in time and space.
Praise him, praise him! Praise him, praise him!
Praise with us the God of grace.**

Words: H.F. Lyte (1793-1847)

Music : 'Praise, My Soul', John Goss (1800-1880)

THE BLESSING & THE DISMISSAL

All stand.

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, who has nourished us with himself the living bread,
make you one in praise and love,
and raise you up at the last day;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Deacon says:

Go in the peace of Christ.
Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Joie et clarté des Corps Glorieux
Olivier Messiaen (1908-1992)

A NOTE ON THE FEAST, ITS LITURGY & READINGS

Corpus Christi (Latin for Body of Christ) is a Western Catholic feast. It is also celebrated in some Anglican, Lutheran churches and some Liberal Catholic Churches. It does not commemorate a particular event in Jesus's life but celebrates the Body and Blood of Christ in the Mass. It is held on the Thursday after Trinity Sunday or, in some places, on the following Sunday. Its celebration on a Thursday is meant to associate it with the institution by Jesus of the Eucharist during the Last Supper, commemorated on Maundy Thursday, but because the primary focus of Maundy Thursday is the institution of the Eucharist and not a veneration of the Real Presence of Christ in the consecrated elements of bread and wine, Corpus Christi is observed after the fifty days of Easter are over. Therefore, it is observed on the first free Thursday after Paschaltide. In many English-speaking countries, Corpus Christi is transferred to the Sunday after Trinity Sunday by both Roman Catholics and Anglicans.

The appearance of Corpus Christi as a feast in the Christian calendar was primarily due to the petitions of the thirteenth-century Augustinian nun Juliana of Liège. From her early youth Juliana had a veneration for the Blessed Sacrament, and always longed for a special feast in its honour. This desire is said to have been increased by a vision of the Church under the appearance of the full moon having one dark spot, which signified the absence of such a solemnity. In 1208 she reported her first vision of Christ in which she was instructed to plead for the institution of the feast of Corpus Christi. The vision was repeated for the next 20 years but she kept it a secret. When she eventually relayed it to her confessor, he relayed it to the bishop.

Juliana also petitioned the learned Dominican Hugh of St-Cher, Jacques Pantaléon (Archdeacon of Liège who later became Pope Urban IV) and Robert de Thorete, Bishop of Liège. At that time bishops could order feasts in their dioceses, so in 1246 Bishop Robert convened a synod and ordered a celebration of Corpus Christi to be held each year thereafter.

The celebration of Corpus Christi became widespread only after both St. Juliana and Bishop Robert de Thorete had died. In 1263 Pope Urban IV investigated claims of a Eucharistic miracle at Bolsena, in which a consecrated host began to bleed. In 1264 he issued the papal bull *Transiturus de hoc mundo* in which Corpus Christi was made a feast throughout the entire Latin Rite. This was the very first papally sanctioned universal feast in the history of the Latin Rite.

While the institution of the Eucharist is celebrated on Holy (Maundy) Thursday, the liturgy on that day also commemorates Christ's New Commandment ("A new commandment I give unto you, That ye love one another; as I have loved you." John 13:34), the washing of the disciples' feet, the institution of the priesthood and the agony in the Garden of Gethsemane. For this reason, the Feast of Corpus Christi was established to create a feast focused solely on the Holy Eucharist.

A new liturgy for the feast was composed by St. Thomas Aquinas. This liturgy has come to be used not only on the Feast of Corpus Christi itself but also throughout the liturgical year at events related to the Blessed Sacrament. The hymn Aquinas composed for Vespers of Corpus Christi, *Pange Lingua*, is also used on Holy (Maundy) Thursday during the procession of the Blessed Sacrament to the altar of repose. The last two verses of *Pange Lingua* are also used as a separate hymn, *Tantum Ergo*, which is sung at Benediction of the Blessed Sacrament. *O Salutaris Hostia*, another hymn sung at Benediction of the Blessed Sacrament, comprises the last two verses of *Verbum Supernum Prodiens*, Aquinas' hymn

for Lauds of Corpus Christi. Aquinas also composed the propers for the Mass of Corpus Christi, including the sequence *Lauda Sion Salvatorem*. The epistle reading for the Mass was taken from Paul's First Epistle to the Corinthians (1 Corinthians 11:23-29), and the Gospel reading was taken from the Gospel of John (John 6:56-59)

NOTES ON THE MUSIC

Missa Brevis – Langlais

Jean Langlais was a French organist and composer of the 20th Century. He was blind from birth, and attended the Institut National des Jeunes Aveugles, where he began to study the Organ. In later years, it became known that, upon sitting down at the console of an unfamiliar organ, Langlais would lay his hand over each of the stops (sometimes numbering many hundreds) and, upon touching each one, have an assistant tell him what the stop was. After this, he was able to go through an entire recital, finding all the stops he needed, purely based on this brief introduction. He composed many works for the organ, ranging from slow, meditative works such as his meditation on the Nativity, to fast, loud, exuberant works such as his 'Fireworks' and his best known work - the *Te Deum*.

Langlais composed his *Missa Brevis* for 2 voices (soprano & alto) in 1935. It was the first Mass that he had composed, and was written for the parish choir of a small church in the village of Escalquens in southern France, where the composer used to spend his summers with his wife and family. This Mass was only published for the first time in 2007.

Ave verum – Fauré

Gabriel Fauré was one of the most notable composers in France in the 19th and 20th centuries. His earlier works are generally his best known, as they employ beautiful, lyrical, and above all memorable melodies, set over conservatively beautiful harmony. Fauré is often seen as a composer whose life and music links together romantic and modern music - at the time Fauré started to compose, Chopin and Berlioz were still composing, and by the time of his death in 1924, both jazz and the atonal music of Schoenberg and the second Viennese school was already being heard.

This *Ave Verum* was composed around the middle of Fauré's composing life - in 1894. It is composed for soprano and alto voices, and perfectly displays Fauré's wonderful gift for lyricism - the quality which likely brings about his ongoing popularity.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC: *Stephen Farr*

ASSISTANT DIRECTOR OF MUSIC: *Jeremy Cole*

ORGAN SCHOLAR: *Luke Navin*

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
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LONDON

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For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

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