

**ST
PAUL'S**
KNIGHTSBRIDGE



The Solemn Eucharist

EASTER DAY

5th April 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'.

giftaid it

During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.



Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

*Cover image:
The Resurrection
Piero della Francesca*

ORDER OF SERVICE

Before the mass

ORGAN PRELUDE

Saraband for the morning of Easter
Herbert Howells (1892-1983)

THE ENTRANCE

When a bell is rung, the Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

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

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

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

*Greek, St John of Damascus c 750
Tr J.M. Neale 1816-66
Music: Mainz Gesangbuch 1833*

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

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

THE PRAYER OF PREPARATION

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

THE PRAYERS OF PENITENCE

The Deacon says:

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

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name.
Amen.**

The Celebrant says:

Almighty God, who forgives all who truly repent,
have mercy upon you, pardon and deliver you from all your
sins, confirm and strengthen you in all goodness,
and keep you in life eternal; through Jesus Christ, our Lord.
Amen.

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

GLORIA IN EXCELSIS DEO

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias
agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis,
Deus Pater omnipotens, Domine Fili unigenite, Jesu Christe. Domine
Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis.
Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad
dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus
Dominus. Tu solus altissimus, Jesu Christe cum Sancto Spiritu in gloria
Dei Patris. Amen.

*Glory be to God on high, and in earth peace, goodwill towards men. We praise
thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy
great glory. O Lord God, heavenly king, God, the Father almighty. O Lord, the
only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world, have mercy upon us. Thou that takest away
the sins of the world, receive our prayer. Thou that sittest at the right hand of God
the Father, have mercy upon us. For thou only art holy; thou only art the Lord;
thou only, O Christ, with the Holy Ghost, art the most high, in the glory of God
the Father. Amen.*

Missa Bel amfitrit altera – Orlande de Lassus (1530-1594)

As the Celebrant stands, all stand.

THE COLLECT

Let us pray.

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

THE FIRST READING

The Acts of the Apostles 10: 34-43

A reading from the Acts of the Apostles

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

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

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

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

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

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

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

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

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

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

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

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

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

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

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

Psalm 118: 1-2, 14-24

THE SECOND READING

1 Corinthians 15: 1-11

A reading from the first letter of Paul to the Corinthians

Now I should remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to someone untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace towards me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

This is the word of the Lord.

Thanks be to God.

THE GRADUAL HYMN

**Jesus Christ is risen today, Alleluia!
our triumphant holy day, Alleluia!
who did once upon the cross, Alleluia!
suffer to redeem our loss. Alleluia!**

**Hymns of praise then let us sing, Alleluia!
unto Christ, our heavenly King, Alleluia!
who endured the cross and grave, Alleluia!
sinners to redeem and save. Alleluia!**

**But the pains which he endured, Alleluia!
our salvation have procured, Alleluia!
now above the sky he's King, Alleluia!
where the angels ever sing. Alleluia!**

Music: 'Easter Hymn' adapted from a melody in Lyra Davidica, 1708

All remain standing.

THE GOSPEL ACCLAMATION



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 Mark.

Glory be to thee, O Lord.

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white

robe, sitting on the right side; and they were alarmed. But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Mark 16: 1-6

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

THE SERMON

Fr Alan Gyle
Vicar

THE CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,**

the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF INTERCESSION

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

All kneel and keep silence.

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

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

Merciful Father,
**accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ. Amen.**

All sit.

THE BANNS OF MARRIAGE & THE NOTICES

All stand.

THE PEACE

The Celebrant says:

The risen Christ came and stood among his disciples and said:
'Peace be with you.'

Then were they glad when they saw the Lord.

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE COLLECTION HYMN

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

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

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

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

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

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

All sit.

THE OFFERTORY

The gifts of the people are carried to the altar and presented.

*A collection is taken to support our work, ministry and charitable giving.
Please use the Gift Aid envelopes provided, remembering to fill in all the details.*

The altar is prepared and the gifts of bread and wine, the altar, the sanctuary party and the Choir are censed.

THE OFFERTORY ANTHEM

The Choir sings:

Haec dies
William Byrd (1543-1623)

Haec dies quam fecit Dominus:
exultemus et laetemur in ea,
alleluya.

*This is the day which the Lord hath made:
let us be glad and rejoice therein.
Alleluia.*

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

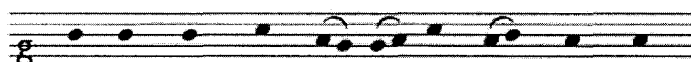
All respond:



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



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



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



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

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.

For he is thy living Word;

through him thou hast created all things from the beginning,
and fashioned us in thine own image.

Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.

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

But chiefly are we bound to praise thee

because thou didst raise him gloriously from the dead.

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

By his death he has destroyed death,

and by his rising to life again he has restored to us everlasting life.

Therefore with angels and archangels,

and with all the company of heaven,

we laud and magnify thy glorious name,

evermore praising thee and saying:

The Choir sings:

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

Hosanna in excelsis.

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

Missa Bel amfitrit altera – Orlande de Lassus (1530-1594)

The prayer continues:

Accept our praises, heavenly Father,
through thy Son, our Saviour, Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of thy Holy Spirit
these gifts of bread and wine may be unto us his body and his blood;

who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:

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

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

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

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

Let us proclaim the mystery of faith.

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

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

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,

all honour and glory be unto thee,

O Father almighty, world without end. *All sing: Amen.*

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses, as we for-give those who tres-pass a- 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. Please leave space in the Chancel for the Choir to be able to see the Director of Music. All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

AGNUS DEI

The Choir sings:

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

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

Missa Bel amfitrit altera – Orlande de Lassus (1530-1594)

THE COMMUNION 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.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.
Let us pray.

All kneel.

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

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

THE CONCLUDING HYMN

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

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

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

Edmond Budry (1854-1932)

translated from the French by Richard Hoyle (1875-1939)

Music: 'Maccabaeus' by G. F. Handel (1685-1759)

All remain standing.

THE BLESSING & THE DISMISSAL

The 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

Toccata from Symph 5 by C.M Widor (1844 -1937)

Acts 10:34-43

The setting is the house of Cornelius, a centurion of the Italian Regiment, part of the military occupation force in Palestine. Cornelius, already a believer in God, has had a vision (vv. 1-8). As a result, he has invited Peter to visit. It is against Jewish law for a Jew to associate with or visit a Gentile, but Peter comes anyway, with “some ... believers from Joppa” (v. 23). The Greek here is rough, full of grammatical errors, unlike the rest of Acts, so we may well have Peter's unedited words. He tells the assembled company that God does not favour Jews over others: anyone, whatever his nationality, who reveres God and lives in unison with him “is acceptable to him” (v. 35). In vv. 36-38, Peter summarizes Jesus' earthly ministry; he applies prophecies found in Isaiah 52:7 and 61:1 to Christ. (Psalm 107:20 says “... he sent out his word ...”) Christ is Kyrios, “Lord of all” (v. 36). In baptism, the Father “anointed” (v. 38) Jesus “with the Holy Spirit” and with the “power” of God (but he was already integral with God's very being.) The good news (“message”, v. 37) spread throughout Palestine (“Judea”); he “went about” (v. 38) “doing good” and combatting evil, doing deeds so powerful that it is clear that he was God's agent: he is a model for all to follow. He suffered death as one guilty of a capital offence, per Deuteronomy 21:23: he hung on a “tree” (v. 39) and was cursed. (By Jesus' time, the “tree”, a pole, had acquired a cross-arm.) But, although cursed, the Father “raised him” (v. 40) and “allowed him to appear” to those chosen by God – to be “witnesses” (v. 41). In Luke 24:41-43, Jesus eats broiled fish with them, so he was clearly humanly alive again, i.e. physically brought back from death, resurrected. Jesus, the Kyrios, is the one appointed by God to set up the Kingdom and to judge both those who are alive and those who have died at Judgement Day (v. 42). Then v. 43: he fulfills many Old Testament prophecies: he is the one through whom sins are forgiven. Forgiveness is now available to “everyone who believes”, not just to Jews. Vv. 44-48 tell of the immediate gift of the Holy Spirit to “all who heard the word”. The Jews “who had come with Peter” (v. 45) are “astounded” that even non-Jews receive the Spirit – the evidence being that they too speak “in tongues” (v. 46), praising God. Peter then commands that the converts be baptised.

1 Corinthians 15:1-11

Paul has heard that some at Corinth deny the physical resurrection of the body, claiming that only the spirit matters. Now he argues against this view. He says: I draw your attention to the “good news” I proclaimed to you, which you received, and “in which also you stand, through which also you are being saved” (vv. 1-2) – assuming that you all hold to it. I ask you to note the form of the words I used – unless you (in not accepting the message fully) “have come to believe” to no purpose. The most important tenets I handed on to you are: “Christ died for our sins” (v. 3), “he was buried” (v. 4, he really died), “was raised ...” and appeared to various persons and groups. His death, burial and rising again were “in accordance with the scriptures”, part of God's plan. (Only the appearances to Peter, “Cephas”, v. 5, and to the “twelve” are in the Bible.) I, Paul says, was the last to see him: I, a monster (in appearance or as persecutor of the Church), the “least of the apostles”

(v. 9). I, through “the grace of God” (v. 10), have achieved more than any other apostle. We all (“I or they”, v. 11) proclaim the same good news; this is how “you have come to believe”.

Mark 16: 1-8

On Saturday after sundown, “when the sabbath was over”, Mary Magdalene (witness to Jesus’ death and burial) and others buy spices to anoint Jesus’ body. (Because Jesus died only hours before the Sabbath, there was no time to anoint it before he was buried. Buying spices on the Sabbath was permitted, but not aromatic oils and salves used for burial preparation.) Early on Sunday morning (“the first day of the week”, v. 2), they go to the tomb, wondering who will roll away the heavy disk-shaped “stone” (v. 3) forming its door. (A tomb was cut out of the rock, and the “stone” ran in a track.) But they find the tomb open (v. 4) and realize what the empty tomb means: “he has been raised” (v. 6). The “young man, dressed in a white robe” (v. 5) is a heavenly messenger; he probably sits on a shelf intended for a body. It is the faithful women who first hear the Easter message. In v. 7, the angel tells them to inform the disciples that he “is going ahead of” them, will appear to them in Galilee, just as he told them during his earthly ministry. The women flee, seized with “terror and amazement” (v. 8), overcome with awe.

NOTES ON THE MUSIC

Missa Bel amfitrit - Lassus

This Mass was published years after the composer’s death and comes from a Munich court chapel manuscript. The title suggests that this is a parody Mass based on a madrigal (‘Amfrit’ meaning sea-nymph), although this madrigal by the composer has not been found. Although composed for two choirs, the composer largely shies away from pure antiphonal writing, and instead there is much interplay between groups of singers from both choirs.

Byrd – Haec dies

William Byrd is one of the most definitive composers of English Renaissance music, and one of the staple composers of the sacred choral repertoire. Born into a musical family, much of Byrd’s career was spent as master of the Chapel Royal. It was in this post that he composed the majority of his sacred music. The close imitation and triple metre of the music lend it the feel of a madrigal, which seems to work well for the celebration of Easter.

Gibbons - We praise thee, O Father

Orlando Gibbons was born in Oxford in 1583 into a musical family. He was a chorister at King’s College Cambridge, where he later continued his musical studies, gaining a degree from the University. He composed a wealth of choral and instrumental music throughout his forty one years, the last of which were spent as organist of the Chapel Royal. A monument to him can be found in Canterbury cathedral.

This verse anthem sets to music a prayer of thanks offered to God for the sacrifice of his only son, and the consequent redemption of humanity from sin.

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.

BERKELEY

LONDON

Parts of this service are © the Archbishops' Council 2001.

The hymns are reproduced with permission under CCLE Licence No. 666560

The service is compiled and printed at St Paul's Church, Knightsbridge.

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

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

020 7201 9999

As part of our commitment to sustaining God's creation,
this service paper is printed on paper from sustainable forests,
and any waste paper will be recycled.



www.stpaulsknightsbridge.org