



St Paul's Church, Knightsbridge
The Diocese of London



MAUNDY THURSDAY

21st April 2011 at 7.30 p.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 Last Supper'
Andrea del Castagno (1421-57)*

Order of Service

The Introductory Rite

THE ENTRANCE

At 7.30 p.m. a bell is rung and all stand.

The Servers and Sacred Ministers enter from the west doors. The Choir sings:

Christus factus est pro nobis obediens usque ad mortem autem crucis.
Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super
omne nomen.

*Christ once for our salvation was crucified, suffered and was buried. Therefore
God the Father hath exalted his Name; and his Name shall stand for ever, over
every other name.*

Anton Bruckner (1824-1896)

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.

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you all
and with thy Spirit.

THE PRAYERS OF PENITENCE

Our Lord Jesus Christ says: 'If you love me, keep my commandments.
Unless I wash you, you have no part in me.'

Let us confess to almighty God our sins against his love, and ask him to
cleanse us.

All kneel. A period of silence is kept.

Our selfishness betrays you:
Lord, forgive us. **Lord, have mercy.**

We fail to share the pain of your suffering:
Christ, forgive us. **Christ, have mercy.**

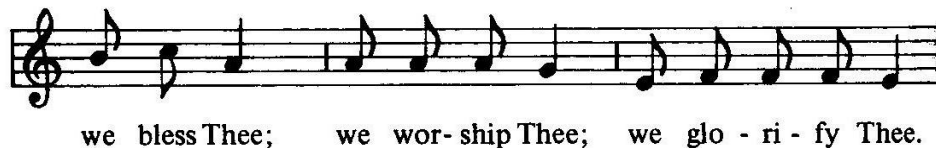
We are afraid of being known to belong to you:
Lord, forgive us. **Lord, have mercy.**

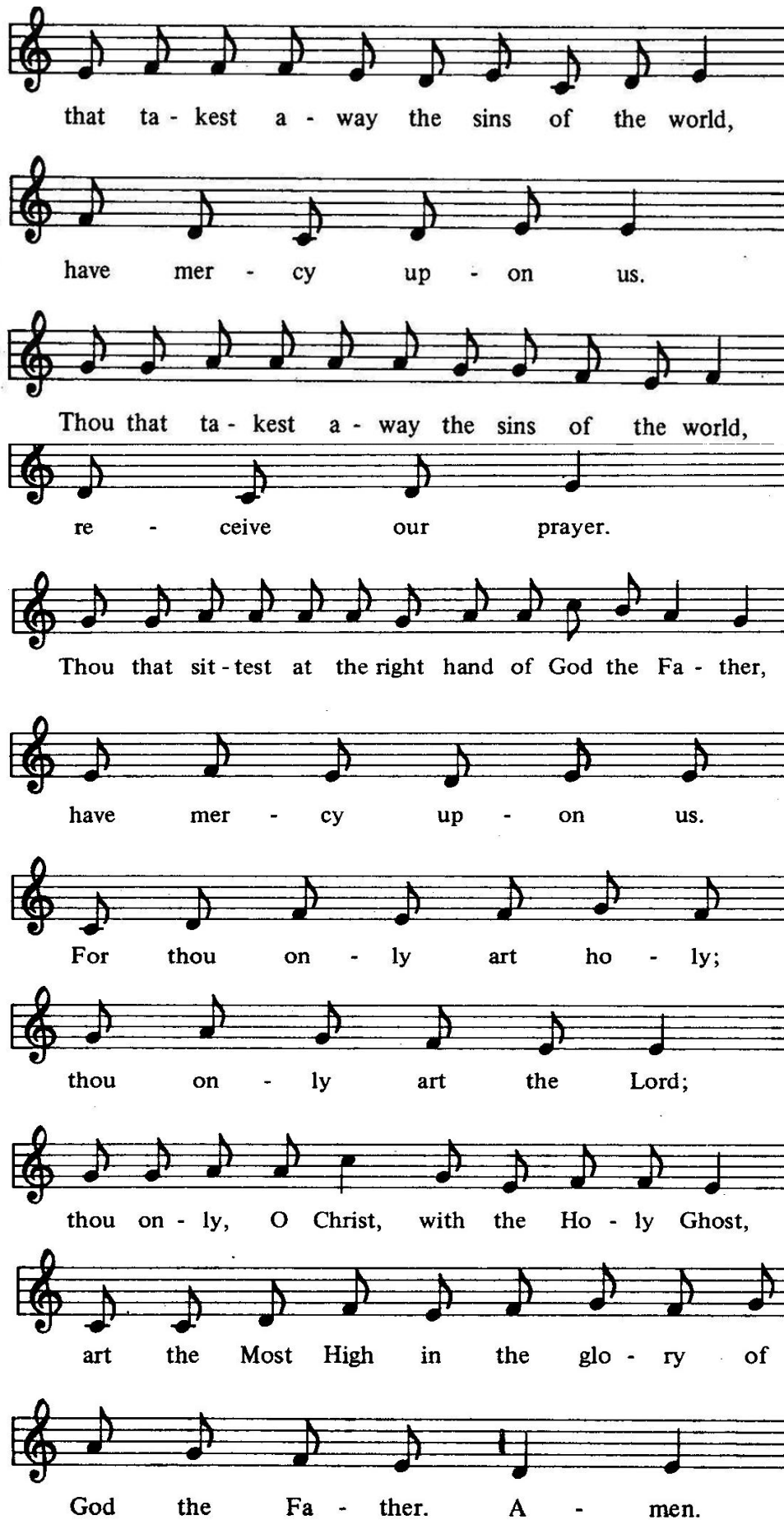
The Celebrant says:

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.**

GLORIA IN EXCELSIS DEO

All remain standing to sing the Gloria, during which bells are rung. Then they are silenced until Easter.





that ta - kest a - way the sins of the world,
 have mer - cy up - on us.

Thou that ta - kest a - way the sins of the world,
 re - ceive our prayer.

Thou that sit - test at the right hand of God the Fa - ther,
 have mer - cy up - on us.

For thou on - ly art ho - ly;
 thou on - ly art the Lord;
 thou on - ly, O Christ, with the Ho - ly Ghost,
 art the Most High in the glo - ry of
 God the Fa - ther. A - men.

*Music: John Merbecke (c.1505-c.1585),
 from The Booke of Common Praier Noted*

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

God our Father,
who hast invited us to share in the supper
which thy Son hath given to his Church
that it may proclaim his death until he comes:
may he nourish us by his presence,
and unite us in his love;
who liveth and reigneth with thee,
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 the Exodus 12: 1-4, 11-14

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

I am well pleased :
that the Lord hath heard the voice of my prayer;
I believed, and therefore will I speak; but I was sore troubled :
I said in my haste, All men are liars.
What reward shall I give unto the Lord :
for all the benefits that he hath done unto me?
I will receive the cup of salvation :
and call upon the name of the Lord.
I will pay my vows now in the presence of all his people :
right dear in the sight of the Lord is the death of his saints.
Behold, O Lord, how that I am thy servant :
I am thy servant, and the son of thine handmaid;
thou hast broken my bonds in sunder.
I will offer to thee the sacrifice of thanksgiving :
and will call upon the name of the Lord.
I will pay my vows unto the Lord, in the sight of all his people :
in the courts of the Lord's house,
even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm 116: 1, 10-end

THE SECOND READING

The first letter to the Corinthians 11: 23-26

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.'⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

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

All stand.

THE GRADUAL HYMN



Word of the Father, source of all things living,
Word once made flesh, our true and only Saviour,
Grow in our hearts, O seed of heaven's harvest,
Jesus, redeemer.

Gospel from heaven, living Word incarnate,
Open our minds, Lord; teach us your true wisdom;
map to our footsteps, scatter all our darkness,
day-star of glory.

Lord of the faithful, guide us in our journey;
Pilgrims, we hunger for the life of heaven;
Jesus, our manna, feed us with your goodness,
here and hereafter.

Words: G.B. Timms (1910-1997)

Music: 'Ad Tuum Nomen' anon. from Chartres Antiphoner (1784)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:

Praise to thee, O Christ, king of eternal glory.



Praise to thee, O Christ, king of eternal glory.

I give you a new commandment, says the Lord:

Love one another as I have loved you.

Praise to thee, O Christ, king of eternal glory.

All turn to face the Gospeller.

THE GOSPEL READING

The Gospeller 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.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said to him, 'One who has bathed does not need to wash, except for

the feet, but is entirely clean. And you are clean, though not all of you.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.'

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

When he had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.'

John 13: 1-17, 31b-35

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

REFLECTION

Fr Andrew Sloane

Rector of St Paul's K-Street, Washington DC

Silence is kept.

Those who are to have their feet washed are invited to take their places at the front of the nave.

THE WASHING OF FEET

The Celebrant, assisted by colleagues, washes the feet of members of the congregation. The Choir sings:

Ubi caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor.
Exultemus, et in ipso iucundemur. Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.

*Where charity and love are, God is there. Christ's love has gathered us into one.
Let us rejoice and be pleased in Him. Let us fear, and let us love the living God.
And may we love each other with a sincere heart.*

*from Quatre Motets sur des Thèmes Grégoriens
Text: anonymous; from the Liber Usualis
Music: Maurice Duruflé (1902-1986)*

The Celebrant says:

Let us pray.

All stand.

Almighty Father,
whose Son, Jesus Christ,
taught us that what we do
for the least of our brothers and sisters we do also for him:
give us the will to be the servant of others
as he was the servant of all;
who gave up his life and died for us,
yet liveth and reigneth with thee and the Holy Spirit,
one God, now and for ever.

Amen.

THE PEACE

The Celebrant says:

Jesus says, 'Peace I leave with you;
my peace I give to you.
Do not let your hearts be troubled,
neither let them be afraid.'

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.

Those whose feet were washed 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 and keep silence.

Father, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet. We commit ourselves anew to follow his example of love and service.

Lord, hear us
and humble us.

On this night, Christ prayer for his disciples to be one. We pray for the unity of the Church, that divisions may be healed and that disagreements and disputes may be conducted peaceably and in a spirit of loving friendship.

Lord, hear us
and unite us.

On this night, Jesus prayed for those who were to believe through the message of his disciples. We pray for the mission of your Church and for your blessing on our ministry and stewardship in this parish.

Lord, hear us
and renew our zeal.

On this night, Christ commanded his followers to love, but suffered rejection himself. We pray for the rejected and the unloved and pray for the grace to discern the needs of others and to put them before our own concerns.

Lord, hear us
and fill us with your love.

On this night, Jesus taught those closest to him that if the world hated them it hated him first. We pray for all who are persecuted for their faith, those unjustly stripped of their liberty and all prisoners of conscience.

Lord, hear us
and give us your peace.

In silence let us make our own prayers to the Lord.

(Silence is kept).

Most merciful Lord,
your love compels us to come in.
Our hands were unclean,
our hearts were unprepared;
we were not fit to eat the crumbs from under your table.
But you, Lord, are the God of our salvation,
and share your bread with sinners.
So cleanse and feed us
with the precious body and blood of your Son,
that he may live in us and we in him;
and that we, with the whole company of Christ,
may sit and eat in your kingdom.
Amen.

All stand for the hymn.

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

**Just as I am, without one plea,
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
*O Lamb of God, I come.***

**Just as I am, though tossed about
with many a conflict, many a doubt;
fightings within and fears without,
*O Lamb of God, I come.***

**Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea, all I need, in thee to find,
*O Lamb of God, I come.***

**Just as I am, thou wilt receive;
wilt welcome, pardon, cleanse, relieve:
because thy promise I believe,
*O Lamb of God, I come.***

**Just as I am (thy love unknown
has broken every barrier down),
now to be thine, yea, thine alone,
*O Lamb of God, I come.***

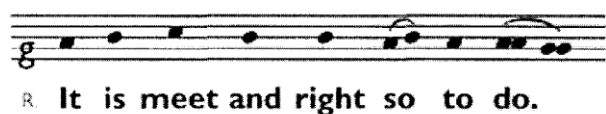
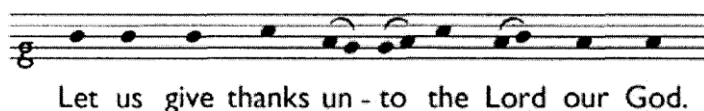
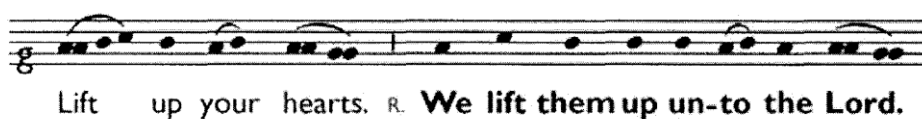
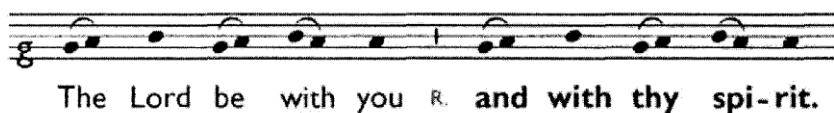
Words: Charlotte Elliott (1789-1871)

Music: 'Saffron Walden'; Arthur Henry Brown (1830-1926)

*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:*



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 this 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:

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.*

Music: Missa brevis – Lennox Berkeley (1903-89)

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, on this night in which he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:

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

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

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

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

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

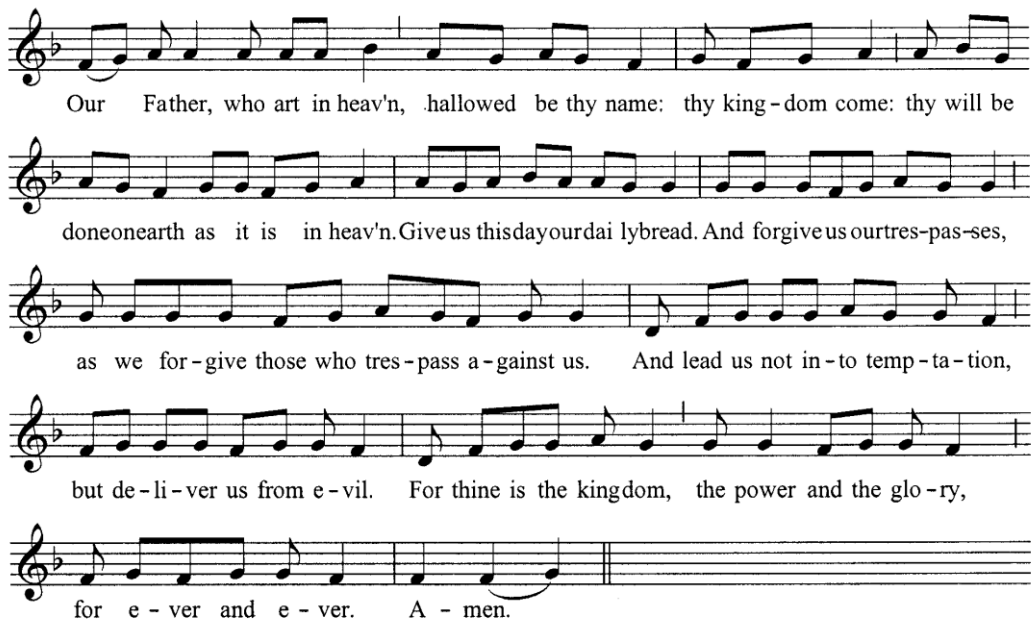
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end.
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

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.

Music: Missa brevis – Lennox Berkeley (1903-89)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

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 know within ourselves
and show forth in our lives the fruits of thy redemption;
for thou livest and reignest,
now and for ever.

Amen.

Procession and The Watch of Gethsemane

THE PROCESSION TO THE ALTAR OF REPOSE

Incense is imposed.

The Ministers and Servers kneel before the sacrament.

After this the Ministers and Servers process to the Altar of Repose in St Luke's Chapel, followed by the congregation.

The Choir sings:

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
quem in mundi pretium
fructus ventris generosi
Rex effudit Gentium.

*Sing, my tongue, the Saviour's glory,
of His flesh the mystery sing;
of the Blood, all price exceeding,
shed by our immortal King,
destined, for the world's redemption,
from a noble womb to spring.*

Nobis datus, nobis natus
ex intacta Virgine,
et in mundo conversatus,
sparso verbi semine,
sui moras incolatus
miro clausit ordine.

*Of a pure and spotless Virgin
born for us on earth below,
He, as Man, with man conversing,
stayed, the seeds of truth to sow;
then He closed in solemn order
wondrously His life of woe.*

In supremae nocte coenae
recumbens cum fratribus
observata lege plene
cibus in legalibus,
cibum turbae duodenae
se dat suis manibus.

*On the night of that Last Supper,
seated with His chosen band,
He the Pascal victim eating,
first fulfills the Law's command;
then as Food to His Apostles
gives Himself with His own hand.*

Verbum caro, panem verum
verbo carnem efficit:
fitque sanguis Christi merum,
et si sensus deficit,
ad firmandum cor sincerum
sola fides sufficit.

*Word-made-Flesh, the bread of nature
by His word to Flesh He turns;
wine into His Blood He changes;
what though sense no change discerns?
Only be the heart in earnest,
faith her lesson quickly learns.*

*Text: Thomas Aquinas (1227-1274), from Pange Lingua;
translated by J.M. Neale (1818-1866) and others
Music: plainsong, mode iii*

Once in the Chapel, the Sacrament is placed on the Altar of Repose.

THE EXPOSITION

All kneel. The Sacrament is censed as the Choir sings:

Tantum ergo sacramentum veneremur cernui:
et antiquum documentum novo cedat ritui:
praestet fides supplementum sensuum defectui.

Genitori, genitoque laus et iubilatio,
salus, honor, virtus quoque sit et benedictio:
procedenti ab utroque compar sit laudatio.

*Therefore we, before him bending, this great sacrament revere
types and shadows have their ending, for the newer rite is here
faith, our outward sense befriending, makes the inward vision clear.*

*Glory let us give and blessing, to the Father and the Son,
honour, might and praise addressing, while eternal ages run;
ever too his love confessing, who, from both, with both is one.*

*Text: Thomas Aquinas (1227-1274), from Pange Lingua;
translated by J.M. Neale (1818-1866) and others
Music: Maurice Duruflé (1902-1986)*

The ministers and servers kneel in silent prayer for a time. Thereafter they depart.

A SILENT WATCH IS KEPT AT THE ALTAR OF
REPOSE UNTIL MIDNIGHT.

ALL ARE INVITED TO SPEND SOME TIME IN
THE CHAPEL IN SILENT PRAYER.

FEEL FREE TO STAY UNTIL MIDNIGHT,
OR TO COME AND GO.

THE STRIPPING OF THE SANCTUARY

The High Altar and the Sanctuary are stripped of their hangings.

The Choir sings Psalm 22:

They part my garments among them, and cast lots upon my vesture.

My God, my God, look upon me; why hast thou forsaken me :
and art so far from my health, and from the words of my complaint?
O my God, I cry in the day-time, but thou hearest not :
and in the night-season also I take no rest.

And thou continuest holy : O thou worship of Israel.

Our fathers hoped in thee :
they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen :
they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man :
a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn :
they shoot out their lips, and shake their heads, saying,

He trusted in God, that he would deliver him :
let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb :
thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born :
thou art my God, even from my mother's womb.

O go not from me, for trouble is hard at hand :
and there is none to help me.

Many oxen are come about me :
fat bulls of Basan close me in on every side.

They gape upon me with their mouths :
as it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of joint :
my heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd,
and my tongue cleaveth to my gums :
and thou shalt bring me into the dust of death.

For many dogs are come about me :
and the council of the wicked layeth siege against me.

They pierced my hands and my feet; I may tell all my bones :
they stand staring and looking upon me.

They part my garments among them :
and casts lots upon my vesture.

But be not thou far from me, O Lord :
thou art my succour, haste thee to help me.

They part my garments among them, and cast lots upon my vesture.

THE END OF THE WATCH

At midnight, a Minister says:

When the disciples had sung a hymn, they went out to the Mount of Olives. Jesus prayed to the Father, 'If it is possible, take this cup of suffering from me.' He said to his disciples, 'The hour has come for the Son of Man to be handed over to the power of sinners.'

Christ was obedient unto death. Go in his peace.

NOTES ON THE READINGS

Exodus 12: 1-4, (5-10), 11-14

Exodus is the second book of the Old Testament, and is part of the Pentateuch, the first five books of the Bible. Jews refer to these books as "The Torah". At times, they are referred to as "The Law", although "Torah" means teaching. Exodus centres on the rescue of God's chosen people from captivity in Egypt and the making of the great covenant, or agreement with God, at Mount Sinai.

God has assailed the Egyptians with nine plagues to convince the Pharaoh to "Let my people go, so that they may worship me [God]" (9:1). The Pharaoh has refused to listen; he has refused to come to the knowledge that "I am the LORD" (7:17). God

continues to act in history to the benefit of his chosen people. As is so for the other plagues, the preparation for the last plague is described at length, but the plague itself occupies only a few verses. A lamb or goat is to be kept in safekeeping ("keep it", v. 6) until close to the full moon ("the fourteenth day"); then "the whole assembled congregation" will slaughter it: here all take on the role of priests. The priestly role extends further: the animal is to be "roasted" (v. 8, not boiled), and it is to be completely consumed (v. 10b): a perfect ("without blemish", v. 5) and complete sacrifice. When eating it, the people are to be ready to travel (v. 11) and it shall be eaten "hurriedly" – but also (per another translation) in trepidation. In v. 12, God will do to the Egyptians more than what Pharaoh tried to do to the Israelites: "strike down every firstborn", male and female. The people are to "celebrate it as a festival to the LORD" (v. 14), and also as a pilgrimage. This is the origin of Passover, the commemoration of how God rescued his chosen people. In vv. 29-32, God brings the tenth plague on the Egyptians, killing all their eldest children. The Pharaoh has had enough: he says "Rise up, go away from my people ... Go, worship the LORD ... And bring a blessing on me too!" God has made his point. In vv. 37ff, the Exodus begins.

1 Corinthians 11: 23-26

Corinth was a major port which also commanded the land route from the Peloponnesus peninsula to central Greece. An industrial and ship-building centre, it was also a centre for the arts. Its inhabitants came from far and wide. In this epistle, Paul answers two letters he has received concerning lack of harmony and internal strife in the Corinthian church, a church he had founded. Paul wrote this letter from Ephesus (now in Turkey), probably in 57 AD. I

It seems that the Eucharist was celebrated at Corinth as part of a communal meal, and that there were problems when the church gathered for "the Lord's supper" (v. 20), the supper in honour of Christ. The wealthy were expected to share with the poor, but they did not, so the poor went "hungry" (v. 21). This showed a lack of love, at a love-feast. Paul warns the Corinthians: this meal should celebrate the loving unity of God's people. In this context, he gives us the earliest description of the central acts of the service (vv. 23-25). He has told them what has been handed down to him orally, or that he has heard "from the Lord". "Remembrance" harks back to Exodus 12:14: Passover "shall be a day of remembrance for you". Paul has written of "our paschal [passover] lamb, Christ" (5:7). The cup is "the new covenant" (v. 25) in which all sins are forgiven and all know God personally. It began with Christ's death ("in my blood"). Wine was not drunk daily, hence "Do this, as often as you drink it". In celebrating, we "proclaim" (v. 26) the fact and significance of the crucifixion, and are to continue to do so until Christ comes again. But sharing in the Eucharist when you are not in a loving relationship with Christ and with other members of the community will make you "answerable" (v. 27) for his death: you will be held to be one of those responsible for his crucifixion. So prepare for the Lord's supper by self-examination leading to reconciliation with others (v. 28).

John 13: 1-17, 31b-35

John is the fourth gospel. Its author makes no attempt to give a chronological account of the life of Jesus (which the other gospels do, to a degree), but rather

"...these things are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." John includes what he calls signs, stories of miracles, to help in this process.

Jesus is preparing his followers for his departure; the "end" of his earthly life is near. A servant usually washed the feet of guests before a meal, but here it is Jesus who does so and he does it "during supper" (v. 2). Peter is surprised (v. 6). Jesus tells him that his action doesn't make sense now, but it will "later" (v. 7), i.e. in vv. 12-17. Peter remonstrates: but that's the chore of a lowly servant! (v. 8a). Jesus answers: only if I wash your feet can you "share" with me in the Kingdom (v. 8b). Peter, now getting part of the point, insists: may I share completely in Christ! (v. 9). In v. 10a, Jesus states a truism: if you have just had a bath, you need to wash only your hands and feet. Perhaps Jesus means "clean" in the sense of pure in v. 10b. In v. 11, John seems to be writing of Judas. Jesus now explains. As he, "Lord and Teacher" (v. 14), has been a servant to them, so each one of the disciples is to be a servant to every other; they are to follow his "example" (v. 15). In vv. 18-30, Jesus predicts his betrayal, says that the traitor is one of them, and tells the disciple "whom Jesus loved" who it is. Judas "immediately went out" (v. 30). In v. 31, perhaps God is "glorified" by the revelation in Jesus ("the Son of Man") of God's servanthood and humility, and/or it is that Jesus is now inevitably on the path to the cross. Jesus is a way of seeing God now ("at once", v. 32). While his disciples (lovingly called "little children", v. 33) cannot "come" to heaven now, in 14:3 he promises to "come again and ... take you to myself". He gives them "a new commandment" (v. 34): while Judaism required one to love one's neighbour as oneself, Jesus is his follower's example of love. This mutual love will show who are his followers (v. 35).

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