



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Fourth Sunday of Easter

21st April 2013 at 11 a.m.

Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.



There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.

giftaid it

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



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

*Cover image:
The Portico of Solomon
Computer simulation Crandall University*

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

THE ENTRANCE HYMN (381)

Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice opprest.
I know not, O I know not,
What social joys are there,
What radiancy of glory,
What light beyond compare.

They stand, those halls of Sion,
Conjubilant with song,
And bright with many an angel,
And all the martyr throng;
The Prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David,
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they who, with their Leader,
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.

O sweet and blessèd country,
Shall I ever see thy face?
O sweet and blessèd country,
Shall I ever win thy grace?
Exult, O dust and ashes!
The Lord shall be thy part:
His only, his for ever,
Thou shalt be, and thou art!

*Words: Bernard of Cluny 12th cent., tr. J. M. Neale (1818-66)
Music: 'Ewing' from tune 'St Bede's' by Alexander Ewing 1853*

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. The Deacon then says:

Jesus Christ, Risen Master and Triumphant Lord,
we come to you in sorrow for our sins,
and confess to you our weakness and unbelief.

We have lived by our own strength,
and not by the power of your resurrection. (*Silence is kept.*)
Lord, have mercy.
Lord, have mercy.

We have lived by the light of our own eyes,
as faithless and not believing. (*Silence is kept.*)
Christ, have mercy.
Christ, have mercy.

We have lived for this world alone,
and doubted our home in your kingdom. (*Silence is kept.*)
Lord, have mercy.
Lord, have mercy.

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 intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

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 Ego flos campi - Juan Gutiérrez de Padilla (ca. 1590 – 1664)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Almighty God,
whose Son Jesus Christ is the resurrection and the life:
raise us, who trust in him,
from the death of sin unto the life of righteousness,
that we may seek those things which are above,
where he liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and forever.

Amen.

The Liturgy of the Word

THE FIRST READING

The Acts of the Apostles 9: 36-43

A reading from the Acts of the Apostles.

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, 'Please come to us without delay.' So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, 'Tabitha, get up.' Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord. Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

The Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture :
and lead me forth beside the waters of comfort.

He shall convert my soul :
and bring me forth in the paths of righteousness,
for his Name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil :
for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me :
thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me
all the days of my life :
and I will dwell in the house of the Lord for ever.

Psalm 23

THE SECOND READING

The Revelation of St John the Divine 7: 9-17

A reading from the Book of Revelation

I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying,
'Salvation belongs to our God who is seated on the throne, and to the Lamb!'

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing,

'Amen! Blessing and glory and wisdom
and thanksgiving and honour
and power and might

be to our God for ever and ever! Amen.'

Then one of the elders addressed me, saying, 'Who are these, robed in white, and where have they come from?' I said to him, 'Sir, you are the

one that knows.' Then he said to me, 'These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.

They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;
for the Lamb at the centre of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.'

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (107)

**Good Christian men, rejoice and sing!
Now is the triumph of our King:
To all the world glad news we bring: Alleluia!**

**The Lord of Life is risen for ay:
Bring flowers of song to strew his way;
Let all mankind rejoice and say: Alleluia!**

**Praise we in songs of victory
That Love, that Life, which cannot die,
And sing with hearts uplifted high: Alleluia!**

**Thy name we bless, O risen Lord,
And sing today with one accord
The life laid down, the life restored: Alleluia!**

Cyril Alington (1872-1955)

Music: 'Vulpus' Melody from Vulpus' Gesangbuch Jena 1609

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the First and the Last, says the Lord, and the Living One;
I was dead, and behold I am alive for evermore.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you

And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to John.

Glory be to thee, O Lord.

At that time the festival of the Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered around him and said to him, 'How long will you keep us in suspense? If you are the Messiah, tell us plainly.' Jesus answered, 'I have told you, and you do not believe. The works that I do in my Father's name testify to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. The Father and I are one.'

John 10:22-30

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Andrew Sloane

Associate Vicar

Silence is kept.

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.**

All remain standing.

THE PRAYERS OF INTERCESSION

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

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer Lord, graciously hear us.

For the departed, these words may be used:

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

At the end, a brief period of silence is kept for personal prayer. All say:

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

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

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

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

The Deacon says:

Let us offer one another a sign of peace.

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

THE OFFERTORY

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

THE COLLECTION HYMN (397)

**Let us with a gladsome mind,
Praise the Lord for he is kind:
*For his mercies ay endure,
Ever faithful, ever sure.***

**Let us blaze his name abroad,
For of gods he is the God:
*For his mercies ay endure,
Ever faithful, ever sure.***

**He with all-commanding might
Filled the new-made world with light:
*For his mercies ay endure,
Ever faithful, ever sure.***

**He the golden-tressèd sun
Caused all day his course to run:
*For his mercies ay endure,
Ever faithful, ever sure.***

**And the horned moon by night,
Mid her spangled sisters bright:
*For his mercies ay endure,
Ever faithful, ever sure.***

**All things living he doth feed,
His full hand supplies their need:
*For his mercies ay endure,
Ever faithful, ever sure.***

John Milton (1608-74)

Music: 'Monkland', John Antes (1740-1811) and J.A. Freylinghausen (1670-1739)

THE OFFERTORY ANTHEM

Alleluia. In resurrectione tua *Jacob Handl (1550-1591)*

Alleluia. In resurrectione tua, Christe, alleluia, caelum et terra laetentur, alleluia. Surrexit Dominus de sepulcro, alleluia, qui pro nobis pependit in ligno, alleluia. Gavisi sunt discipuli, alleluia, viso Domino, alleluia.

Alleluia. In thy resurrection, O Christ, alleluia, let heaven and earth rejoice, alleluia. The Lord is risen from the tomb, alleluia, who hung on the tree for us, alleluia. The disciples rejoiced, alleluia, to see the Lord, alleluia.

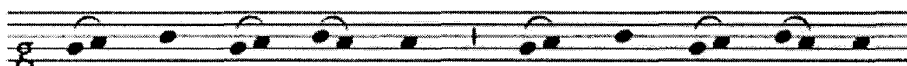
Text: (Alleluia verses from the Easter Season)

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

THE EUCHARISTIC PRAYER

The Celebrant sings:

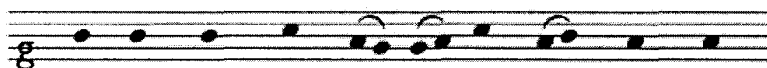
All respond:



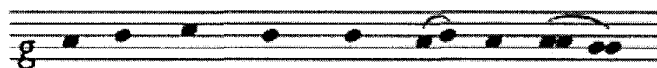
The Lord be with you **R.** and with thy spi-rit.



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



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



R. It is meet and right so to do.

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word;
through him thou hast created all things from the beginning,
and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.
Through him thou hast made us a people for thine own possession,
exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.
But chiefly are we bound to praise thee
because thou didst raise him gloriously from the dead.
For he is the true paschal lamb who was offered for us,
and has taken away the sin of the world.
By his death he has destroyed death,
and by his rising to life again he has restored to us everlasting life.
Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising thee
and saying:

The choir sings:

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

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

Missa Ego flos campi - Juan Gutiérrez de Padilla (ca. 1590 – 1664)

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.

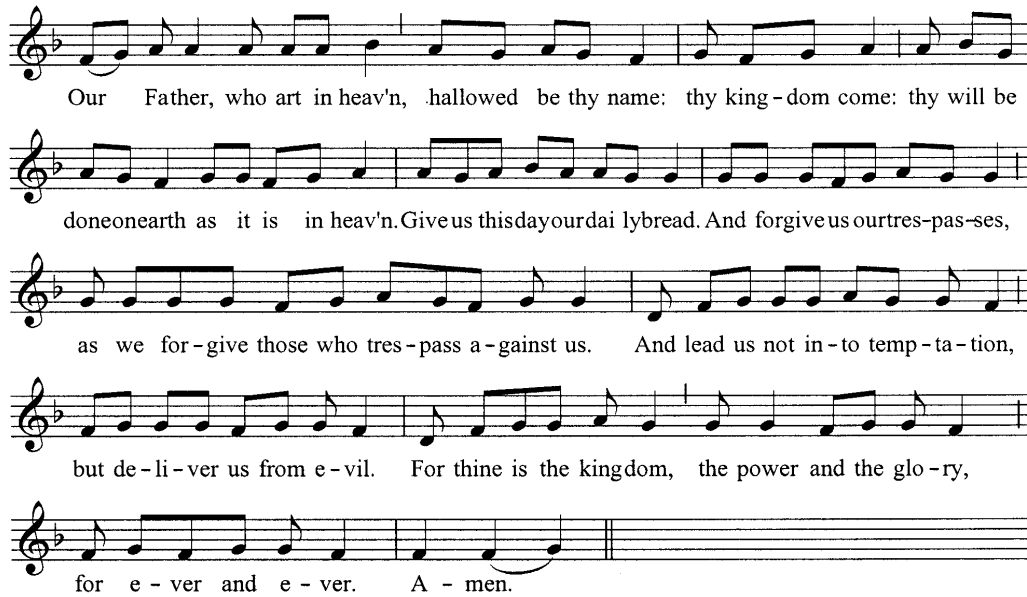
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

AGNUS DEI

The choir sings:

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

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

Missa Ego flos campi - Juan Gutiérrez de Padilla (ca. 1590 – 1664)

COMMUNION ANTHEM

Jesus came when the doors were shut
Thomas Tomkins (1572 - 1656)

Jesus came when the doors were shut, and stood in the midst, and said,
Peace be unto you. And after that he said to Thomas, bring thy finger
hither, and see my hands; and reach hither thy hand, and thrust it into my
side: and be not faithless, but believing.
Thomas answered and said unto him, My Lord and my God.
Jesus said unto him, Thomas, because thou hast seen me, thou hast
believed: blessed are they that have not seen, and yet they have believed.

Text: John 20: 26-9

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

O merciful Father,
who gavest thy Son Jesus Christ to be the good shepherd,
and in his love for us to lay down his life and rise again:
keep us ever under his protection,
and give us grace to follow in his steps;
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.**

All stand.

THE CONCLUDING HYMN (124)

**Ye choirs of new Jerusalem,
your sweetest notes employ,
the paschal victory to hymn
in strains of holy joy.**

**How Judah's Lion burst his chains,
and crushed the serpent's head;
and brought with him, from death's domains
the long-imprisoned dead.**

**From hell's devouring jaws the prey
alone our leader bore;
his ransomed hosts pursue their way
where he has gone before.**

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

**While joyful thus his praise we sing,
his mercy we implore,
into his palace bright to bring
and keep us evermore.**

**All glory to the Father be,
all glory to the Son,
all glory, Holy Ghost, to thee,
while endless ages run.
Alleluia! Amen.**

*Words: Chorus novae Jerusalem, Fulbert of Chartres, tr. Robert Campbell (1814-1868)
Music: St. Fulbert, Henry John Gauntlett (1805-1876)*

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Father,
by whose glory Christ was raised from the dead,
strengthen you to walk with him in his risen life;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Deacon says:

Go in the peace of Christ, alleluia, alleluia!
Thanks be to God, alleluia, alleluia!

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Christian Wilson

xx

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

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

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

THE BERKELEY

KNIGHTSBRIDGE LONDON

ACTS 9:36-43. The story of Peter healing Dorcas, the beloved disciple of Lydda, presents the apostle in the role of continuing the ministry of the risen Christ to demonstrate to the early church that Jesus was alive and still ministering through the apostles. It recalls the story of Jesus raising the daughter of Jairus in Luke 8:41-56 just as the immediately previous healing miracle about Aeneas (9:32-34) recalls the healing of the paralytic in Luke 5:18-26.

Hans Conzelmann pointed out in his *The Theology of Luke*, (Fortress Press, 1961. 177) that the story assures Luke's audience in a second generation community that the church still has living contact with Jesus whose presence with the apostles fulfills the commissions of Luke 24:46-49 and Acts 1:8. "It is the Exalted Lord who heals" This theological statement had considerable significance toward the end of the 1st century CE. The first apostles were aging. Many who had known Jesus personally had already died. The rest would soon no longer be present to witness to their direct experience with Jesus. How was the church of future generations to continue the ministry of those who had been directly appointed by Jesus? Probably this was the prime reason for Luke writing his gospel. This pericope clarified that the spiritual power that was in the apostles as it had been in Jesus would continue in the Christian community.

Most likely Dorcas (Tabitha, her Aramaic name) was a Hellenistic Jewess. This passage also introduces several more stories of Peter's participation in the mission to the Gentiles. Luke described Peter's role in this mission in considerable detail in the next two chapters through to 11:18. The way in which these stories appear immediately after the stories of Stephen, Philip and Paul, all of which end abruptly and inconclusively, signaled that Peter, not those others, actually initiated the Gentile mission. Yet the main narrative from 13:1 on dealt almost exclusively with Paul. Behind these conflicting traditions may lie the tension within the apostolic church to which Paul refers in Galatians 2. Certainly, as G.H.C. Macgregor stated in *The Interpreter's Bible*, (ix, 129): "The narrative, like the story of Peter's and John's visit to Samaria (8:14-25), reads like the account of an episcopal tour."

On the other hand, the late Prof. Heinz Guenther, of Emmanuel College and the Toronto School of Theology, described the true protagonist of the whole narrative of Acts as neither Peter nor Paul, but the Holy Spirit. Accordingly, *The Acts of the Apostles* is a misnomer. They were the "helpers" who carried out "The Acts of the Spirit." They were always successful because in this "salvation history," created by Luke's "faith imagination." They functioned under the protection of the Spirit and nothing could go wrong. For Luke, the Christian faith was both creative and productive. He wanted to get away from the problem the second generation had of hanging on until the Kingdom arrived with the return of Christ. So he created the theology of the Spirit active in the Apostolic Church to explain the delayed *Parousia*. Hence, all the miracle stories and missionary activities of the apostles elucidated this theological point of view.

REVELATION 7:9-17. In this vision full of soaring metaphors, John envisioned a host of faithful Christian martyrs joining in a triumphal chorus before the throne of God. The victory was a spiritual one, the victory of faith in Jesus Christ and his self-giving love over all that can seduce and contaminate the faithful person or community.

In most translations, the word *soteria* in vs.10 is translated as “salvation.” The late Professor George Caird translated it as “victory.” While acknowledging the common translation throughout the NT, Caird claimed that this is not the sense in which John used the word here. The martyrs were not celebrating their salvation which had been achieved long since. The vicarious death of Christ who loved them and released them from their sins by his own life-blood had done this. By faith they had accepted his redeeming love and the baptism which sealed their faith and made them members of the redeemed and priestly community. Now, before the heavenly throne with Christ, symbolized by the Lamb, they celebrated their triumphant passage through persecution. (G.B. Caird. *The Revelation of St. John the Divine*. Black’s New Testament Commentary. London: Adam & Charles Black, 1966. 100-101.)

Caird went on to point out that in the Septuagint *sozein* and *soteria* normally translated the Hebrew verb *yasha* and its cognate nouns. Besides meaning “to save,” (*yasha*) means ‘to give victory to’ or ‘to win a victory.’ It could be that both of these ideas are present in the martyrs’ shout of triumph. Primarily, however, they are conquerors, to whom the promise was made that they should share both the conquest and the throne of Christ (3:21). They attribute their victory to Christ who fully revealed his power to conquer in the cross. But the victory of Christ is also the victory of God over all the powers of evil which compete with him for possession of creation. Was the vision modeled after the Roman custom of a victorious general leading his army into the presence of the emperor to receive the praise and honours due to him?

The great ordeal through which the martyrs have come was a grim conflict of loyalties in which every Christian may genuinely doubt where his/her duty lies. This was as real a danger for the church members to whom John was writing at the end of the 1st century. It is so for us too at the beginning of the 21st century. The tragedy may be that so many of us do not realize how our loyalties are being tested every day as we seek to live in two cultures – the one characterized by Christian moral and spiritual values and the one which attempts to maintain the comfortable materialistic values of our consumer civilization.

JOHN 10:22-30. Thus far, John has told us, Jesus had been accused of having only hinted at who he is. Now the hecklers who followed his every move so they could entrap him pressed him to declare himself openly. He insisted that he had already told them by his actions and they would not believe. Only those who were capable of recognizing him as the true Messiah would follow him as a flock follows its shepherd.

John's description of the time and place of this confrontation deserves some attention. The festival of the Dedication is celebrated today as Hanukkah, or the Festival of Lights. It starts on the 25th of the Hebrew month, *Chislev*, and lasts for eight days. It often falls close to our Christmas, although not this year when it is to be celebrated from December 1-8, 2010. Its origin lies in the rededication of the temple after the Maccabean Revolt of 165 BCE (1 Maccabees 4:36-59). According to the Jewish legend found in the Babylonian Talmud when the temple was purified only one cruse of unpolluted ritual oil was found intact. It contained only enough oil to last a single day. By a miracle the contents of that little cruse lasted for the full eight days of the rededication period until new oil could be prepared according to the correct ritual formula.

William Barclay speculated that this confrontation between Jesus and his opponents must have occurred close to the time when the lamps in the temple and in all Jewish homes were being lighted for the festive commemoration of this miracle. He also suggested that it may have been close to the time when Jesus declared himself to be "the light of the world." After the destruction of the temple in 70 CE, the festival celebrations took place entirely within the home as is commonly done to this day.

The portico in which the incident reported in this passage took place was a columned and roofed area which enclosed the temple precincts. Some models or drawings of the temple show columns on all four sides. In most reconstructions, the name Solomon's Portico is generally reserved for the eastern side only. It was breached by the *Shushan* or "Beautiful Gate" which gave general access from the Kidron Valley to the Temple Mount and the Court of the Gentiles. The portico on the north side was named the Royal Porch. Barclay stated that the columns which held up the roof were magnificent pillars almost forty feet high. People walked there to pray and meditate. There too rabbis strolled as they talked to their disciples (not necessarily students) and expounded their particular doctrines and interpretations of the traditional faith. (*The Gospel of John*, ii, 83. Daily Bible Readings. Church of Scotland, 1955.) All of these details give the story unmistakable messianic undertones.

In Bruce Chilton's study of Jesus' confrontation with the temple authorities, Jesus has been described as a rabbi with a special interpretation of the tradition about sacrifice which thrust him into a messianic role he reluctantly and only late in his ministry accepted. (*op. cit.* above) According to Chilton, Jesus believed that every Jew should have the right to present his own sacrifice directly on the altar rather than purchasing a properly sanctioned sacrificial beast from the authorized supply controlled by the temple priesthood.

The narrative included corroborating data that "it was winter." Such details seem to suggest that the story comes from an eyewitness. If it was the apostle John whose account of this incident is reported here, he certainly would have been aware of this location and the message Jesus delivered to his disciples. The content of Jesus' conversation with his opponents was a continuation of the teaching in 10:1-18 in

which the central focus is another messianic declaration, "I am the good shepherd." Typical of John's sub-plot of a continuing controversy with the Jewish authorities, he had Jesus confirm the difference between those who believe and follow him, and those who don't. Obviously John was writing this to exhort his own community at the end of the 1st century to remain faithful under severe duress, a theme which is extensively elaborated in the Book of Revelation.

The issue remains to this day: How are we to maintain our loyalty to Christ when everyone and everything around us denies that for which he lived and died? Chilton's view of Jesus' unique teaching about sacrifice may have some relevance. The purpose of sacrifice which Jesus emphasized was not to placate a deity angry with us because of our sinful behavior, but to have the intimate fellowship of a festive meal with the deity. Sacrifice did nothing to make the worshiper pure and so worthy to be in God's presence. The person who brought a sacrifice was pure already because of being included in the divine covenant with Israel. An intimate relationship with God that is the purpose of every meal became the central focus of Jesus' view of sacrifice. This contradicted to the contemporary priestly practice of controlling who was pure enough to enter the temple to offer sacrifice and which sacrifices were permitted as pure. What is more, Jesus sought to open the temple to all who desired to enter the presence of Israel's God. This included not only women, but social outcasts and even the hated Samaritans and all other Gentiles to whom the priesthood rigorously denied all entry.

Such universalism was anathema to the priesthood as this pericope clearly shows. On the other hand, the prophetic tradition did envision a time when all nations would come to the temple of Israel to worship Yahweh. Jesus' contention was that this time had come and that he was the Messiah to accomplish this prophetic mission. But only those who followed him could understand that.

The church still struggles with the question of who is acceptable in the intimate fellowship with God. Inclusiveness almost always creates conflict for those who fear all outsiders.

NOTES ON THE MUSIC

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