

**ST  
PAUL'S**  
KNIGHTSBRIDGE



**The Solemn Eucharist**

The Third Sunday of Easter  
19<sup>th</sup> 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:*

**Christ Appears to Disciples at Emmaus**

*Albrecht Dürer (1471-1528)*

# 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:*

### ENTRANCE HYMN

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

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

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

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

*Words: St John of Damascus (d.c.754); translated by J.M. Neale (1818-1866)*

*Music: 'St John Damascene'; A.H. Brown (1830-1926)*

## THE GREETING

*When all are in their places the Celebrant says:*

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

**Amen.**

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

Alleluia! Christ is risen.

**He is risen indeed. Alleluia!**

## THE PRAYER OF PREPARATION

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

## 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.**

*All stand for the intonation of the Gloria, then sit with the Celebrant.*

*The choir sings:*

### GLORIA IN EXCELSIS DEO

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

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

*Music: Missa Brevis in C K.259 – Wolfgang Amadeus Mozart (1756-1791)*

*All stand when the sacred ministers stand.*

## THE COLLECT

*The Celebrant introduces a period of silence:*

Let us pray.

*Thereafter, he sings:*

Almighty Father,  
who in thy great mercy gladdened the disciples  
with the sight of the risen Lord:  
give us such knowledge of his presence with us,  
that we may be strengthened and sustained by his risen life  
and serve thee continually in righteousness and truth;  
through Jesus Christ thy Son our Lord,  
who liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Amen.**

*All sit.*

**THE READING**

The Acts of the Apostles 3.12-19

A reading from the Acts of the Apostles

When Peter saw it, he addressed the people, 'You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you.

'And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

**THE PSALMODY**

Hear me when I call, O God of my righteousness :

thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour :

and have such pleasure in vanity, and seek after leasing?

Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the Lord.

There be many that say : Who will shew us any good?

Lord, lift thou up : the light of thy countenance upon us.

Thou hast put gladness in my heart :

since the time that their corn, and wine, and oil, increased.

I will lay me down in peace, and take my rest :

for it is thou, Lord, only, that makest me dwell in safety.

*Psalm 4*

## THE SECOND READING

The first Letter of John 3: 1-7

A reading from the First Epistle of John

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

*At the end:*

This is the word of the Lord.

**Thanks be to God.**

*All stand.*

## THE GRADUAL HYMN

**Through all the changing scenes of life,  
in trouble and in joy,  
the praises of my God shall still  
my heart and tongue employ.**

**O magnify the Lord with me,  
with me exalt his name;  
when in distress to him I called,  
he to my rescue came.**

**To Father, Son, and Holy Ghost,  
the God whom we adore,  
be glory, as it was, is now,  
and shall be evermore. Amen.**

*Text: Nahum Tate (1652-1715) & Nicholas Brady (1659-1726)*

*Music: 'Wiltshire'; George Smart (1776-1867)*

*All remain standing.*



## THE GOSPEL ACCLAMATION

*The Cantor sings:*



**Alleluia, alleluia, alleluia.**

I am the light of the world, says the Lord.  
Whoever follows me will never walk in darkness  
but will have the light of life.

**Alleluia, alleluia, alleluia.**

*All turn to face the Deacon.*

## THE GOSPEL READING

The Lord be with you

**And with thy spirit.**

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

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

While they were talking [about this], Jesus himself stood among them and said to them, 'Peace be with you.' They were startled and terrified, and thought that they were seeing a ghost. He said to them, 'Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.' And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, 'Have you anything here to eat?' They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, 'These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures, and he said to them, 'Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

*Luke 24.36b–48*

This is the Gospel of the Lord.

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

## THE SERMON

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

*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. Alleluia!

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**

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

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

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

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

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

*All sit.*

*The choir sings:*

**THE OFFERTORY ANTHEM**

**Christ Rising (part I)**  
*by Thomas Weelkes (1576-1623)*

Christ rising again from the dead  
Now dieth not

Death from henceforth hath no pow'r upon him

For in that he died, he died  
But once to put away sin

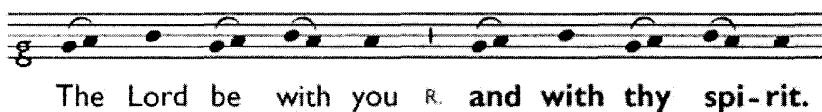
But in that he liveth, he liveth unto God

And so likewise count yourselves dead unto sin, but living  
unto God  
In Christ Jesus our Lord

*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.

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:

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 in C K.259 – Wolfgang Amadeus Mozart (1756-1791)*

*The prayer continues:*

Accept our praises, heavenly Father, through thy Son, our Saviour, Jesus Christ, and as we follow his example and obey his command, grant that by the power of thy Holy Spirit these gifts of bread and wine may be unto us his body and his blood; who, in the same night that he was betrayed, took bread; and when he had given thanks to thee, he broke it and gave it to his disciples, saying:

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

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

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

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

Let us proclaim the mystery of faith.

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

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

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

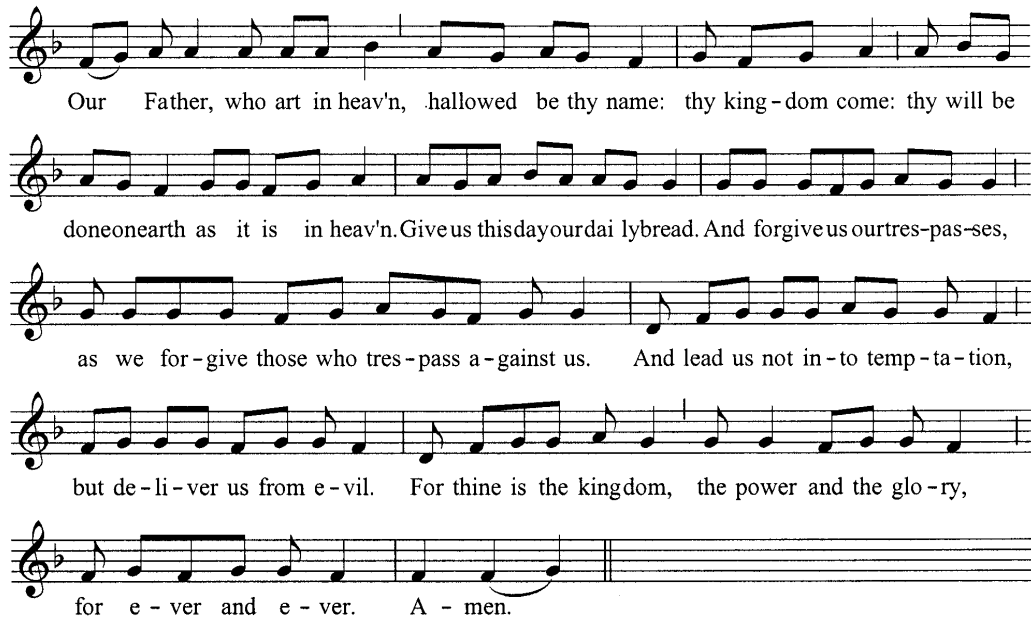
*All sing, boldly:*     **Amen.**

## THE LORD'S PRAYER

*All kneel. The Celebrant sings:*

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

*All sing:*



Our Father, who art in heav'n, hallowed be thy name: thy king - dom come: thy will be  
done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres - pas - ses,  
as we for - give those who tres - pass a - 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 in C K.259 – Wolfgang Amadeus Mozart (1756-1791)*

## COMMUNION ANTHEM

**Christ Rising (part II)**  
*by Thomas Weelkes (1576-1623)*

Christ is risen again, the first fruits of them that sleep  
For seeing that, by man came death  
By man also cometh the resurrection of the dead  
For as in Adam all die, so by Christ all men shall be restored to  
life. Alleluia

## PRAYERS AFTER COMMUNION

*The Celebrant introduces a period of silent prayer.*

Let us pray.  
*All kneel.*

O living God, whose Son made himself known to his disciples  
in the breaking of the bread:  
open the eyes of our faith,  
that we may see him in all his redeeming work;  
who liveth and reigneth,  
now and for ever.  
**Amen.**

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

*All stand.*

## THE CONCLUDING HYMN

Now is eternal life,  
If risen with Christ we stand,  
In him to life reborn,  
and holden in his hand;  
no more we fear death's ancient dread,  
in Christ arisen from the dead.

For God, the living God,  
stooped down to man's estate;  
by death destroying death,  
Christ opened wide life's gate:  
he lives, who died; he reigns on high;  
who lives in him shall never die

Unfathomed love divine,  
reign thou within my heart;  
from thee nor depth nor height,  
nor life nor death can part;  
our life is hid with God in thee,  
now and through all eternity.

*Words: G. W. Briggs (1875-1959)*

*Music: 'Christchurch' Charles Steggle(1826-1905)*

---

## The Concluding Rite

### THE BLESSING & THE DISMISSAL

*The Celebrant says:*

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

The God of peace, who brought again from the dead  
our Lord Jesus, that great shepherd of the sheep,  
through the blood of the eternal covenant  
make you perfect in every good work to do his will,  
working in you that which is well-pleasing in his sight;  
and the blessing of God almighty, the Father, the Son, and the Holy  
Spirit, be among you and remain with you always. **Amen.**

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 Jeremy Cole*

### Lobe den Herren, O meine Seele Op. 65, No 28

*by Sigfrid Karg-Elert (1877-1933)*

## NOTES ON THE READINGS

---

### Acts 3:12-19

Peter and John, observant Jews, have gone to the Temple at the time of day when sacrifice is offered for prayer. At the gate to the temple courtyard they have seen a man lame from birth, forced to beg in order to survive. Peter has commanded him: “in the name of Jesus Christ of Nazareth, stand up and walk” (v. 6). After helping him to his feet, the man has entered the temple precincts with them, “walking and leaping and praising God” (v. 8). “While he clung to Peter and John, all the people ran together to them” (v. 11).

Now Peter preaches to the crowd. It is not by their own power or devotion (“piety”, v. 12) that the man walks, but rather by God’s power, through Christ. Peter speaks as a Jew, to his own people: the titles of God in v. 13 are those by which God identifies himself to Moses in the burning bush (Exodus 3:6). God has “glorified” (v. 13, exalted, lifted up) Jesus. Glorification stands in contrast to the actions of the unthinking mob, who “handed [him] over and rejected [him]”. “Holy and Righteous One” (v. 14) are messianic titles; the “murderer” is Barabbas. Jesus is “the Author of life” (v. 15), the pioneer or founder of a new order, an order open to all. The healing occurred due to faith in God’s authority, “his name” (v. 16), through Christ, God’s agent. Vv. 17-26 are an appeal to Israel to repent and be converted. The mob and the Jewish authorities, Peter says, “acted in ignorance” (v. 17): this is how part of God’s plan was accomplished. “The prophets” (v. 18), as a body – Isaiah in particular – predicted that “his Messiah would suffer” (v. 18). But there is a second chance for Israel: “repent” (v. 19) and be converted, “turn to God” and God will wipe out their sins.

In the NRSV, v. 19 begins a sentence; it continues: so that you may enjoy “times of refreshing” (v. 20) when Christ comes again at the end of the era, at “the time of universal restoration” (v. 21). Christ is the prophet Moses said God would “raise up” (v. 22); those who do not listen to him will be condemned (Deuteronomy 18:19, Leviticus 23:29). Peter reminds his audience of God’s promise to Abraham: “in your descendants all the families of the earth shall be blessed” (v. 25). His words are like Genesis 22:18.

## **Psalm 4**

The psalmist calls on God, knowing that God is on his side (“of my right”). God has helped him in the past; may he hear his plea now. The psalmist addresses his foes in v. 2: how long will you slander me? You need to realize that God considers me (“the faithful”, v. 3) to be his, so he will respond to my prayer – so beware! Angry (“disturbed”, v. 4) as you are, seek inner quiet through silent meditation. Further, offer the “sacrifices” (v. 5) demanded by the Law (“right”) and trust in God. Others seek what is “good” (v. 6); I pray that God may favour them. I know that inner joy, given by God, which I have received, is much more valuable (v. 7). So as I go to sleep, I rest assured of God’s peace and protection (v. 8).

## **1 John**

This epistle was addressed to a general audience, unlike those written by Paul. It shares a style, phrases and expressions with the Gospel according to John, so it is very likely that both were written by the same person. It appears to have been circulated to various churches. The author seeks to combat heresy, specifically that the spirit is entirely good but matter is entirely evil. John tells his readers that morality and ethical behaviour are important for Christians. In 1 John 3:1-7 the author emphasizes that through our kinship with Christ, son of God, we can “be called children of God”, a status we enjoy because of God’s gift of love: his gift of his only Son as Saviour of the world. We have this status now (“that is what we are”). Then v. 1b: most people did not listen to and understand Jesus (“did not know him”), so it is to be expected that few will listen to us, his emissaries. Then v. 2: being his children is happening now, and will be at the end of time, but we have not been shown in what way this will be; however, we do know that we will be like Christ: we will see the Father fully, in all his glory. “All who have this hope” (v. 3) in Christ, this expectation of the future – i.e. Christians – consider it required of them to live a virtuous, ethical, life (“purify themselves”), emulating the essential goodness, purity, of God.

In 2:1-2, the author says that he is writing “so that you may not sin”, but should anyone sin, Christ will defend us. Then in 2:3, he says that we know Christ “if we obey his commandments”, i.e. if we walk in God’s ways, his laws. There are dissenters from the true faith, who are spoken of, in v. 4, as lawless: they habitually deviate from God’s ways, persist in doing evil (v. 5). In 1:8, the author says “If we say we have no sin, we deceive ourselves ...”: so sin is possible for Christians. When we do sin, we weaken our bond with God, the very bond which gives meaning and reality to being Christian (v. 6). The dissidents may claim that all that matters is a godly attitude, but being “righteous” (v. 7, godly) requires actions as well. Jesus is our example.

## Luke

Three gospels in the New Testament offer similar portraits of the life of Jesus; Luke is the third of them. Its author, traditionally Luke the physician who accompanied Paul on some of his missionary journeys, draws on three sources: Mark (via Matthew), a collection of sayings (known as Q for Quelle, German for source) and his own source. It is a gospel that emphasizes God's love for the poor, the disadvantaged, minorities, outcasts, sinners and lepers. Women play a more prominent part than in the other gospels. Luke never uses Semitic words; this is one argument for thinking that he wrote primarily for Gentiles. In Luke 24:36b-48, Jesus has appeared to two disciples on the road to Emmaus, and has shared bread with them (vv. 13-32). Upon returning to Jerusalem, they have heard from "the eleven and their companions" (v. 33) that Jesus has also appeared to Peter. "Peace" (v. 36), proclaimed by the angel at Jesus' birth, (in 2:14) is now his gift to the disciples. When the group think they are seeing a ghost (v. 37), Jesus asks them: why do you have trouble in believing that it is me, risen from death? (v. 38) He invites them to "touch me and see" (v. 39), to understand. Realizing that he is risen, their joy is so great as to leap beyond belief (v. 41). They give him "broiled fish" (v. 42), a Galilean dish. Eating shows that he is not a ghost: he is bodily resurrected. Times have changed, as "while I was still with you" (v. 44) shows. He tells them that he fulfils the whole of the Old Testament (to Jews divided into "the law ... the prophets, and the psalms" or Writings), and explains the scriptures to them (v. 45). The quotation in vv. 46-47 combines verses from the Old Testament and apocryphal books. He commissions the Church: with faith in his divinity ("in his name", v. 47) "repentance and forgiveness ... is to be proclaimed ... to all nations"; the Church is his agent.

## NOTES ON THE MUSIC

---

### **Missa Brevis in C K259 – W.A Mozart (1756-1791)**

Mozart composed this Mass in the winter of 1776, alongside two other Masses - the 'Credo Mass' and the 'Piccolominimesse'. All three of them are set in the bright, celebratory key of C major. Whilst in length this Mass fits the description of a Missa Brevis (literally, a 'brief Mass'), Mozart's inclusion of trumpets in the scoring makes it more appropriate for the title of Missa brevis et solemnis. Like many of Mozart's Masses, this one bares an unofficial nickname - 'the organ solo Mass', owing to the long organ solo which precedes the entrance of the singers in the Benedictus.

### **Christ Rising Again – T. Weelkes (1576-1623)**

Weelkes published his setting of this verse anthem several decades after Byrd published his, and it proves to be a lovely example of the influence of the Byrd's generation in the music of the next generation of composers. Whilst much of Byrd's style pervades the music, there are marked differences in Weelkes' style - namely, his extensive use of 'word painting' (the now widespread technique of using the music to very literally reflect the text). For example, long, rising motifs pervade the music from the start - a less the subtle indication of Christ rising from the dead! Today, this verse anthem is heard in two halves - the first half during the offertory, and the second half during communion.



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

**DIRECTOR OF MUSIC:** *Stephen Farr*

**ASSISTANT DIRECTOR OF MUSIC:** *Jeremy Cole*

**ORGAN SCHOLAR:** *Luke Navin*

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

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

**B E R K E L E Y**  
—  
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](http://www.stpaulsknightsbridge.org)