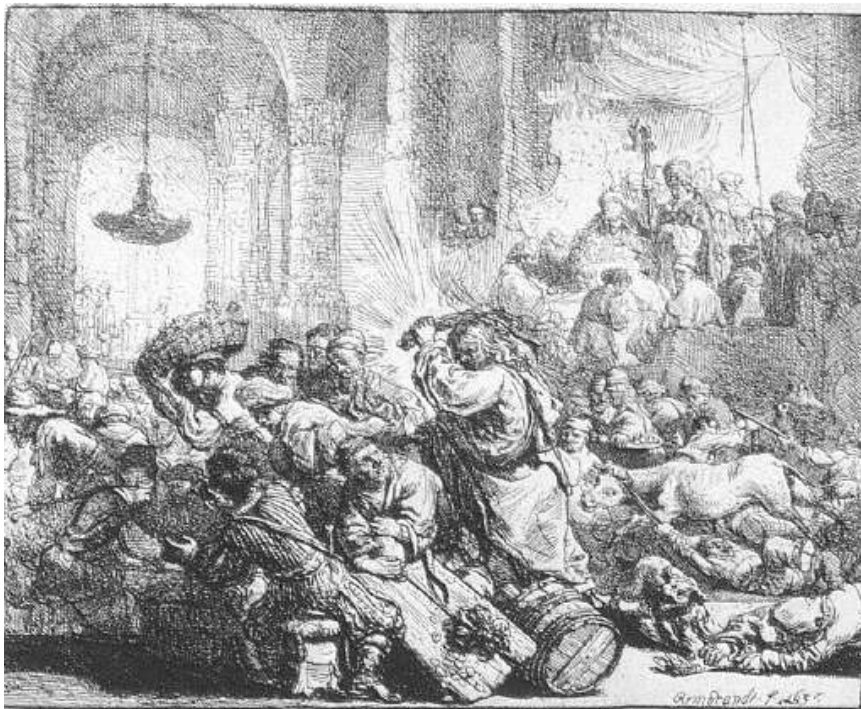


ST PAUL'S

KNIGHTSBRIDGE



The Solemn Eucharist
on
The Third Sunday of Lent

8th March 2015 at 11 a.m.

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

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

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

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

*Cover image:
Christ cleansing the Temple
Rembrandt van Rijn (1606-69)*

Order of Service

The Introductory Rite

THE ENTRANCE

At 11 a.m. a bell is rung, all stand.

The Servers and Sacred Ministers enter from the west doors.

The Choir sings:

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Music: Missa brevis – Lennox Berkeley (1903-1989)

THE GREETING AND ACT OF PENITENCE

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.

Brothers and sisters in Christ: during this holy season of Lent, the Church invites us, by prayer, penitence and self-denial, to grow in holiness and to be reminded of the infinite love and mercy of God. We, who are created in his image, have marred the divinity that is within us, and yet in Christ we are assured of eternal life and are made one with him. Let us now keep silence, calling to mind our sins and giving thanks for the infinite mercy of God.

All kneel. Silence is kept. Water is presented to the Celebrant, who blesses it:

Almighty God,
your gift of water brings life and freshness to the earth,
and your water in baptism gives to us the gift of salvation.
Bless this water and grant that it may be for us
a sign of the living spring of life which you alone renew within us
to wash away our sin and fill us with your Spirit.

Amen.

The Celebrant sprinkles the congregation with water. The Choir sings:

Thou shalt purge me, O Lord, with hyssop, and I shall be clean; thou shalt wash me and I shall be whiter than snow.

Have mercy upon me, O God, after thy great goodness.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

*Text: 'Asperges me'; Psalm 51. 1 & 8
Music: plainsong; Mode vii*

The Celebrant then pronounces the absolution, saying:

May the Father of all mercies
cleanse us from our sins,
and restore us in his image
to the praise and glory of his name,
through Jesus Christ, our Lord.

Amen.

All stand.

THE COLLECT

The Celebrant introduces a period of silence:

Let us pray.

Almighty God,
whose most dear Son went not up to joy but first he suffered pain,
and entered not into glory before he was crucified:
mercifully grant that we, walking in the way of the cross,
may find it none other than the way of life and peace;
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 FIRST READING

Exodus 20: 1-17

A reading from the book of the Exodus.

Then God spoke all these words:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The heavens declare the glory of God :
and the firmament sheweth his handywork.
One day telleth another : and one night certifieth another.
There is neither speech nor language :
but their voices are heard among them.
Their sound is gone out into all lands :
and their words into the ends of the world.
In them hath he set a tabernacle for the sun :
which cometh forth as a bridegroom out of his chamber,
and rejoiceth as a giant to run his course.
It goeth forth from the uttermost part of the heaven,
and runneth about unto the end of it again :
and there is nothing hid from the heat thereof.
The law of the Lord is an undefiled law, converting the soul :
the testimony of the Lord is sure, and giveth wisdom unto the simple.
The statutes of the Lord are right, and rejoice the heart :
the commandment of the Lord is pure, and giveth light unto the eyes.
The fear of the Lord is clean, and endureth for ever :
the judgements of the Lord are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold :
sweeter also than honey, and the honey-comb.
Moreover, by them is thy servant taught :
and in keeping of them there is great reward.
Who can tell how oft he offendeth :
O cleanse thou me from my secret faults.
Keep thy servant also from presumptuous sins,
lest they get the dominion over me :
so shall I be undefiled, and innocent from the great offence.
Let the words of my mouth, and the meditation of my heart :
be alway acceptable in thy sight,
O Lord : my strength, and my redeemer.

Psalm 19

THE SECOND READING

1 Corinthians 1: 18-25

A reading from the first letter of Paul to the Corinthians.

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

'I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.'

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

At the end:
This is the word of the Lord.
Thanks be to God.

All stand.

THE GRADUAL HYMN

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee.
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

**Holy, holy, holy! All saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and evermore shalt be.**

**Holy, holy, holy! Though the darkness hide thee,
though the eye of sinful man thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.**

**Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy Name, in earth, and sky, and sea;
Holy, holy, holy! Merciful and mighty,
God in three Persons, blessed Trinity.**

*Words: Reginald Heber (1783-1826)
Music: 'Nicaea', J. B. Dykes (1823-76)*

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.

Destroy this temple, says the Lord, and in three days I will raise it up.

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

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 John.

Glory be to thee, O Lord.

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' His disciples remembered that it was written, 'Zeal for your house will consume me.' The Jews then said to him, 'What sign can you show us for doing this?' Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

John 2: 13-22

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
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:

Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

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

**Victim Divine, thy grace we claim
While thus thy precious death we show;
Once offered up, a spotless Lamb,
In thy great temple here below,
Thou didst for all mankind atone,
And standest now before the throne.**

**Thou standest in the holiest place,
As now for guilty sinners slain;
Thy blood of sprinkling speaks and prays
All-prevalent for helpless man;
Thy blood is still our ransom found,
And spreads salvation all around.**

Words: Charles Wesley (1707-88)

Music: 'Song 9', melody by Orlando Gibbons (1583-1625)

All sit.

The choir sings:

THE OFFERTORY MOTET

Morning Prayers of Dietrich Bonhoeffer *Philip Moore (b.1943)*

O God,
Early in the morning do I cry unto thee.
Help me to pray,
And to think only of thee.
I cannot pray alone.
In me there is darkness,
But with thee there is light.
I am lonely, but thou leavest me not.
I am feeble in heart, but thou leavest me not.
I am restless, but with thee there is peace.
In me there is bitterness, but with thee there is patience;
The ways are past understanding, but Thou knowest the way for me.
O heavenly Father, I praise and thank thee for the peace of the
night. I praise and thank thee for this new day.
I praise and thank thee for all thy goodness and faithfulness
throughout my life.
Thou hast granted me many blessings:
Now let me accept tribulation from thy hand.
Thou wilt not lay on me more than I can bear.
Thou makest all things work together for good for thy children.
Lord Jesus Christ Thou wast poor and in misery, a captive and
forsaken as I am.
Thou knowest all man's distress;
Thou abidest with me when all others have deserted me;
Thou doest not forget me, but seekest me.
Thou willest that I should know thee and turn to thee.
Lord, I hear thy call and follow thee;
Do thou help me.
Chiefly do I remember all my loved ones,
my fellow-prisoners, and all who
in this house perform their hard service.
Lord have mercy.
Restore me to liberty, and enable me so to live now,
that I may answer before thee and before the world.
Lord, whatever this day may bring,
Thy Name be praised. Amen.

When the Thurifer approaches, all stand to be censed.

After being censed, all remain standing for the Eucharistic Prayer.

THE EUCHARISTIC PRAYER

The Celebrant sings:

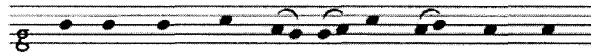
All respond:



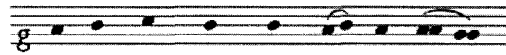
The Lord be with you *R.* and with thy spi-rit.



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



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



R. It is meet and right so to do.

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

For he is thy living Word;

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

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

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

And now we give thee thanks because thou dost give us the spirit of
discipline, that we may triumph over evil and grow in grace, as we
prepare to celebrate the Paschal Mystery with mind and heart
renewed.

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 – Lennox Berkeley (1903-1989)

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 shall come again.

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

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

Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:

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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

Though we are many, we are one body,

because we all share in one bread.

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

The choir sings:

AGNUS DEI

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

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

Music: Missa brevis – Lennox Berkeley (1903-1989)

COMMUNION ANTHEM

Solus ad victimam

Kenneth Leighton (1929-88)

Alone to sacrifice thou goest, Lord, giving thyself to Death whom thou hast slain. For us thy wretched folk is any word? Who know that for our sins this is thy pain?

For they are ours, O Lord, our deeds, our deeds. Why must thou suffer torture for our sin? Let our hearts suffer in thy Passion, Lord, that very suffering may thy mercy win.

This is the night of tears, the three days' space, sorrow abiding of the eventide, Until the day break with the risen Christ, and hearts that sorrowed shall be satisfied.

So may our hearts share in thine anguish, Lord, that they may sharers of thy glory be; Heavy with weeping may the three days pass, to win the laughter of thine Easter Day.

Words: Peter Abelard (1079-1142), trans. Helen Waddell

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord.
Amen.

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

THE CONCLUDING HYMN

Jesus, where'er thy people meet,
there they behold thy mercy seat;
where'er they seek thee thou art found,
and every place is hallowed ground.

For thou, within no walls confined,
dost dwell with those of humble mind;
such ever bring thee where they come,
and, going, take thee to their home.

Great Shepherd of thy chosen few,
thy former mercies here renew;
here, to our waiting hearts, proclaim
the sweetness of thy saving Name.

Here may we prove the power of prayer
to strengthen faith and sweeten care;
to teach our faint desires to rise,
and bring all heaven before our eyes.

Lord, we are few, but thou art near;
nor short thine arm, nor deaf thine ear;
O rend the heavens, come quickly down,
and make a thousand hearts thine own!

Words: William Cowper (1731-1800)

Music: 'Wareham', William Knapp (1698-1768)

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Lord be with you
and with thy spirit.

Christ give you grace to grow in holiness to deny yourselves, take up your cross and follow him; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

The Deacon says:

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Luke Navin

NOTES ON THE READINGS

Exodus 20:1-17

The giving of the Ten Commandments marks the starting point of Israel as a self-defining community. They form a covenant between God and Israel but, unlike God's agreements with Noah and Abraham, here both parties have a stake in it, and either can break it. (In the earlier covenants, God acts and promises but the recipients passively receive – although they do have obligations.) Having arrived at Mount Sinai, the Israelites clean themselves physically and ritually, but it is Moses and Aaron who ascend the mountain. God speaks to all, to the whole community. But why does God enter into the agreement? In 19:3-6, Moses is told that he has seen what God did to the Egyptians, and how he has lovingly protected Israel, that “you shall be for me a ... holy nation.” They are to have “no other gods before [or beside] me” (v. 3). In the ancient Near East, people commonly encountered gods in sculpted images, but the Israelites are not to do this (v. 4), because God is different: he demands loyalty to him alone (v. 5); he punishes for a long time those who intentionally “reject” him, but rewards with compassion those who love him and follow his ways. Those who use God's name for a false or evil purpose (e.g. for casting spells, doing magic) will not be acquitted (v. 7) or held harmless. Each week, time is to be reserved for praying to, and worshipping, God. The Israelites must honour older people; doing so will contribute to their own longevity. Then vv. 13-17: life, marriage and property are sacred. Testifying falsely against another (or even spreading innuendos) is prohibited. Even coveting, desiring greatly, the possessions of others is prohibited.

1 Corinthians 1:18-25

Having heard that there are “quarrels” (v. 11) among Christians at Corinth, Paul has urged them to be “united in ... mind and ... purpose.” (v. 10) Some claim allegiance to him, others to Apollos, to Cephas, or to Christ. He is thankful that he baptised very few there. because “no one can say that you were baptised in my name” (v. 15), for Christ sent him to Corinth to “proclaim the gospel ...” (v. 17). Divisions within the Church should be avoided, but between believers and others they are legitimate. Now v. 18: the message of the cross makes sense to the faithful: to us, it is the revelation of God's power, but to others, it is nonsense (“foolishness”, vv. 18, 21). In v. 19, Paul recalls a verse from Isaiah referring to events that occurred when Assyria was threatening Judah. The king's counsellor (a “wise” man, one versed in popular philosophy) advised alliance with Egypt, but Isaiah told the king to do nothing but trust in the Lord: God would save Israel and bring to nothing the “wisdom of the wise”

and the “discernment” (intelligence) “of the discerning”. From other sources, we know that there were many “wise” citizens of Corinth, each of whom had their own solutions to the world's problems. The Greek philosopher and the Jewish scribe count as nothing before God, Paul says: God's wisdom is different: you can't “know” (v. 21) it in a philosophical way. Knowing God is an experiential matter in which one renders him homage and obeys his will. Jews and Greeks seek knowledge in their cultural ways (v. 22), but we proclaim something different: to those Jews and “Greeks” (v. 24, non-Jews) who are called, the cross makes much sense: he is God's power working in the world; he shows us God's intentions for humankind. God's ways are not human ways (v. 25).

John 2:13-22

Perhaps John contrasts “the Passover of the Jews” with the sacrifice of our “pascal lamb, Christ” (1 Corinthians 5:7). Jesus, as did many Jews, goes “up to Jerusalem” for the feast. In the forecourt of the Temple, he finds merchants selling animals and birds for sacrifices, and money changers exchanging coins bearing idolatrous images for coins used to pay the temple tax. Jesus throws both traders and animals out of the temple precincts, insisting that commercial activities (especially shady ones) have no place here (v. 16). (V. 19 may show that Jesus also speaks against the regulation of the Jewish sacrificial system by the religious authorities: it oppressed most people and enriched the traders and money changers.) Note that Jesus claims that God is his Father and sees the Temple as worthy of respect. The disciples recall Psalm 69:9 - here a prophecy that Jesus' “zeal” (v. 17) will lead to his death. The religious leaders (“Jews”, v. 18) ask Jesus what authority he has for his (violent) action; his reply (v. 19) is puzzling and perhaps evasive, challenging them to replace temple worship with belief in him. Lacking faith, they take it literally (and misunderstand), but John tells us that Jesus is saying that, by his resurrection (“three days”) he will become a new spiritual temple, replacing the Temple. The disciples only understand this after the first Easter. It helps them to believe in Jesus and his message of good news.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Jeremy Cole

ORGAN SCHOLAR

Luke Navin

The Music & Musicians of St Paul's Knightsbridge

St Paul's Knightsbridge maintains a regular professional choir of eight and the services of both a Director and Assistant Director of Music. 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

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

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

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