



St Paul's Church, Knightsbridge
The Diocese of London



**The Solemn Eucharist
of the third Sunday of Advent
*Gaudete Sunday***

15th December 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'.



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 Jesse Tree*

ORDER OF SERVICE

The Introductory Rite

The Choir, Servers and Sacred Ministers enter from the West doors and process to cense the High Altar. All stand:



The Choir sings:

Drop down ye heavens from above,
and let the skies pour down righteousness.

All repeat:

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

Be not wroth very sore, O Lord, neither remember iniquity for ever: thy holy cities are a wilderness; Sion is a wilderness, Jerusalem a desolation: our holy and our beautiful house, where our fathers praised thee.

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know me and believe me: I, even I, am the Lord, and beside me is no Saviour: and there is none that can deliver out of my hand.

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

Comfort ye, comfort ye my people; my salvation shall not tarry: I have blotted out as a thick cloud thy transgressions: fear not, for I will save thee: for I am the Lord thy God, the holy one of Israel, thy redeemer.

**Drop down ye heavens from above,
and let the skies pour down righteousness.**

THE GREETING

When all are in their places the Celebrant says:

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

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

THE PRAYERS OF PENITENCE AND KYRIE ELEISON

The Deacon says:

When the Lord comes,
he will bring to light those things now hidden in darkness,
and will disclose the purposes of the heart.
Therefore in the light of Christ let us confess our sins.

All kneel and, in silence, call to mind sins and failings.

**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 Choir sings:

Kyrie eleison,
Christe eleison,
Kyrie eleison.

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

Communion Service in F – Harold Darke (1888-1976)

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 with the Celebrant.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

O Lord Jesus Christ,
who at thy first coming didst send thy messenger
to prepare thy way before thee:
grant that the ministers and stewards of thy mysteries
may likewise so prepare and make ready thy way
by turning the hearts of the disobedient to the wisdom of the just,
that at thy second coming to judge the world
we may be found an acceptable people in thy sight;
who livest and reignest with the Father and the Holy Spirit,
one God, now and for ever.
Amen.

All sit.

THE FIRST READING

Isaiah 35: 1-10

A reading from the prophecy of Isaiah.

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes. A highway shall be there, and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveller, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

At the end:

This is the word of the Lord.

Thanks be to God.

The choir sings:

THE PSALMODY

Blessed is he that hath the God of Jacob for his help :
and whose hope is in the Lord his God;

Who made heaven and earth, the sea, and all that therein is who keepeth
his promise for ever.

Who helpeth them to right that suffer wrong :
who feedeth the hungry.

The Lord looseth men out of prison :
the Lord giveth sight to the blind.

The Lord helpeth them that are fallen
the Lord careth for the righteous.

The Lord careth for the strangers;
he defendeth the fatherless and widow :
as for the way of the ungodly, he turneth it upside down.

Psalms 146: 1-9

THE SECOND READING

James 5: 7-10

A reading from the letter of James.

Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient. Strengthen your hearts, for the coming of the Lord is near. Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN (499)

Thy kingdom come, O God!
Thy rule, O Christ begin!
Break with thine iron rod
the tyrannies of sin!

Where is thy reign of peace,
and purity and love?
When shall all hatred cease,
as in the realms above?

When comes the promised time
that war shall be no more,
and lust, oppression, crime
shall flee thy face before?

We pray thee, Lord, arise,
and come in thy great might;
revive our longing eyes,
which languish for thy sight.

O'er lands both near and far
thick darkness broodeth yet:
arise, O Morning Star,
arise, and never set!

Words: Lewis Hensley (1824-1905)

Music: St. Cecilia. L. G. Hayne (1836-83)

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

Prepare the way of the Lord, make his paths straight:
and all flesh shall see the salvation of God.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

Matthew 11: 2-11

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to Jesus, 'Are you the one who is to come, or are we to wait for another?' Jesus answered them, 'Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offence at me.' As they went away, Jesus began to speak to the crowds about John: 'What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written, "See, I am sending my messenger ahead of you, who will prepare your way before you." Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.'

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON
The Reverend Alan Gyle
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.**

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

In the tender mercy of our God,
the dayspring from on high shall break upon us,
to give light to those who dwell in darkness
and in the shadow of death
and to guide our feet into the way of peace.

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 Liturgy of the Sacrament

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 (10)

Long ago, prophets knew
Christ would come, born a Jew.
Come to make all things new;
Bear his People's burden,
Freely love and pardon.
Ring, bells, ring, ring, ring!
Sing, choirs, sing, sing, sing!
When he comes, when he comes,
Who will make him welcome?

God in time, God in man,
This is God's timeless plan:
He will come, as a man,
Born himself of woman,
God divinely human.
Ring, bells, ring, ring, ring! etc.

Mary, hail! Though afraid,
She believed, she obeyed.
In her womb God is laid;
Till the time expected
Nurtured and protected.
Ring, bells, ring, ring, ring! etc.

Journey ends! Where afar
Bethlem shines, like a star,
Stable door stands ajar.
Unborn Son of Mary,
Saviour, do not tarry!
Ring, bells, ring, ring, ring! etc.

Words: F. Pratt Green (1903-2000)

Tune: 'Personent Hodie, melody from Piaae Cantiones 1582

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

THE OFFERTORY ANTHEM

Benedictus (Short Service)

Phillip Moore (b. 1943)

Blessed be the Lord God of Israel : for he hath visited and redeemed his people; and hath raised up a mighty salvation for us : in the house of his servant David; as he spake by the mouth of his holy Prophets : which have been since the world began; that we should be saved from our enemies : and from the hand of all that hate us. To perform the mercy promised to our forefathers : and to remember his holy Covenant; to perform the oath which he swore to our forefather Abraham : that he would give us; that we being delivered out of the hand of our enemies : might serve him without fear; in holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people : for the remission of their sins, through the tender mercy of our God : whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

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.

Words from Luke 1 vv.68-79

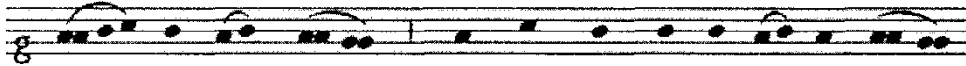
THE EUCHARISTIC PRAYER

The Celebrant sings:

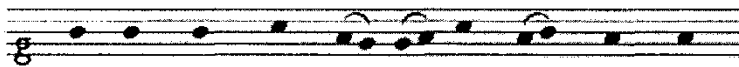
All respond:



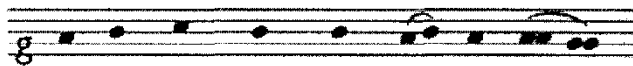
The Lord be with you *R.* and with thy spi-rit.



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 didst send him to redeem us from sin and death
and to make us inheritors of everlasting life;
that when he shall come again in power
and great triumph to judge the world,
we may with joy behold his appearing,
and in confidence may stand before him.

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.*

Communion Service in F – Harold Darke (1888-1976)

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.

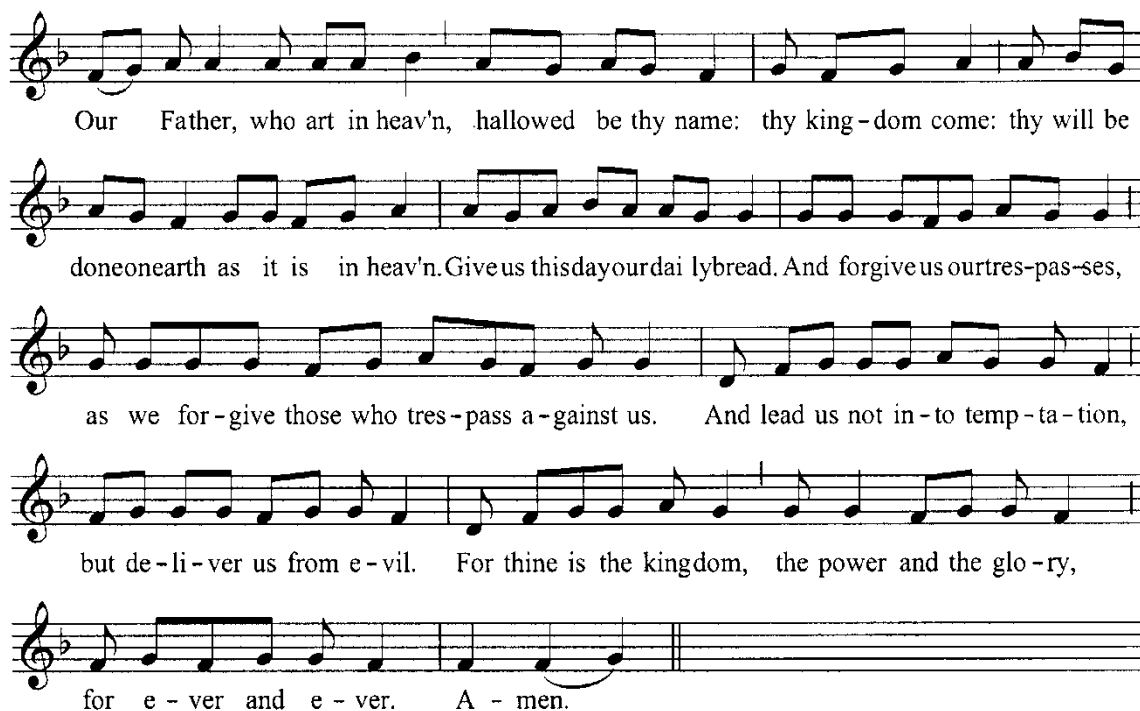
Accept through him, our great high priest, this our sacrifice of thanks and praise, and as we eat and drink these holy gifts in the presence of thy divine majesty, renew us by thy Holy Spirit, inspire us with thy love, and unite us in the body of thy Son, Jesus Christ our Lord, by whom, and with whom,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

Communion Service in F – Harold Darke (1888-1976)

COMMUNION ANTHEM

Virga Jesse
Anton Bruckner (1824-96)

Virga Jesse floruit:
Virgo Deum et hominem genuit:
pacem Deus reddidit,
in se reconcilians ima summis.
Alleluja.

*The branch from Jesse blooms:
a Virgin brings forth God and man:
God restores peace,
reconciling in Himself the lowest with the highest.
Alleluia.*

Words: Mediaeval text based on Isaiah 11

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.
All kneel.

We give thee thanks, O Lord, for these thy heavenly gifts;
kindle in us the fire of thy Spirit
that when our Saviour Christ shall come again
we may shine as lights before his face;
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 (6)

Hark! the glad sound! the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

He comes the prisoners to release
In Satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

He comes the broken heart to bind,
The bleeding soul to cure,
And with the treasures of his grace
Enrich the humble poor.

Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring
With thy belovèd name.

Words: Philip Doddridge (1702-51)
Tune: 'Bristol' from Tomas Ravenscroft's 'Psalmes' 1621

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, the Sun of Righteousness, shine upon you,
scatter the darkness before your path, and make you ready to meet him
when he comes in glory; and the blessing of God almighty,
the Father, the Son, and the Holy Spirit, come upon 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 Jeremy Cole

Fuga sopra il Magnificat: Meine Seele erhebet den Herren, (BWV 733)
J.S. Bach (1685 – 1750) (Johann Ludwig Krebs, 1713 – 1780)

NOTES ON THE READINGS

Isaiah 35: 1-10

This book can be divided into two (and possibly three) parts. Chapters 1 to 39 were written before the exile, from about 740 BC to about 700 BC. These were difficult times for the southern kingdom, Judah: a disastrous war was fought with Syria; the Assyrians conquered Israel, the northern kingdom, in 723 BC, and threatened Judah. Isaiah saw the cause of these events as social injustice, which he condemned, and against which he fought valiantly. Chapters 40 to 66 were written during and after the Exile in Babylon. They are filled with a message of trust and confident hope that God will soon end the Exile. Some scholars consider that Chapters 56 to 66 form a third part of the book, written after the return to the Promised Land. These chapters speak of hope and despair; they berate the people for their sin, for worshipping other gods. Like Second Isaiah, this part speaks of the hope that God will soon restore Jerusalem to its former glory and make a new home for all peoples.

In this oracle of restoration, the prophet promises:

- restoration of the land to fertility,
- the end of human suffering and infirmity,
- restoration of hope and justice, and
- the joyful return of the exiles from captivity.

The prophet has predicted the destruction of the nations, particularly of Edom, and the devastation of their lands. (Edom was thought to have aided the Babylonians in capturing Jerusalem.) The other lands will be laid waste, rendered unproductive and given over to wild beasts (in Chapter 34). Now, in contrast, exiled Israel will be restored. The “desert shall ... blossom” (v. 1), the fertility of “Lebanon” (v. 2), “Carmel and Sharon”, which has been taken from them (33:9) will be given to Israel as a sign of God’s favour and glory. (The Plain of Sharon, extending from the Mediterranean coast to the Carmel range of mountains, was then covered with dense oak forest, as was much of Lebanon.) The land which had once been given over to wild beasts (“jackals”, v. 7, “lion”, v. 9) will once again be cultivated, and barren land will bloom. Not only the land will be restored, but human life will also be transformed, with the end of infirmity (“make firm ... feeble knees”, v. 3, “blind”, “deaf”, “lame”, “speechless” vv. 4-6), and with the restoration of justice (“vengeance” and “recompense” v. 4) and hope. “Waters” (v. 6) and “streams” will make the land fertile again. (The little evidence we have indicates that the exiles did not suffer in exile, so vv. 4-6 are not meant literally.) Finally, the exiles, those taken captive to Babylon, will return on a “Holy Way” (v. 8), a “highway” in safety

(v. 9) to “Zion” (v. 10), the holy city, and once again will worship God in the Temple. All of these will be signs that God’s rule is restored and that his favour rests on his people.

James 5: 7-10

Although James opens like a letter, it is an exhortation to ethical conduct. Christians find themselves in an alien world, full of immorality and evil; they are called to a faith that is not merely theoretical or abstract, but acted upon, in every aspect of their lives. In a situation where trials and tribulations abound, and where the poor suffer at the hands of the rich, the author exhorts them to joy, endurance, wisdom, confident prayer and faithful response to the liberating word of God, as they await the second coming of the Lord. The recipients appear to be a group of Jewish-Christian communities outside Palestine. Traditionally, the Church has seen the author of this book as James, the brother of our Lord; however, its excellent Greek style, late acceptance into the canon, and absence of concerns about ritual purity suggest another author. The author seems to have written in the name of James, thus giving the book authority.

Early Christians expected the return of Jesus, the second coming, almost immediately. This was connected with expectations about the Kingdom of God. The apparent delay of this event caused some difficulties and even some disputes among the faithful. James warns his readers not to be impatient (vv. 8-9), lest this impatience lead to grumbling and division within the church (v. 9), which will bring judgement. For with the second coming of Christ comes also the judgement of God. The second coming is a two-edged sword: its arrival is both of comfort and of warning to Christians! Instead, James tells his readers that they are to be patient in suffering like the prophets (v. 10). They are to bide their time like the farmer who plants his crop in the knowledge that the rains will come in their own time (v. 7). (In Palestine, there are two rainy times of the year: October-November, “early” and April-May, “late”.) So it is with the Kingdom. It is on its way, it is “near”, (v. 8) but will come in its own time. Our impatience will not hasten its coming, but we can expect it with the confidence of faith.

Matthew 11: 2-11

This gospel is the first in the New Testament, but it was probably the second to be written. Scholars recognize that it borrows material from Mark, and from a sayings source containing sayings of Jesus and known as Q (for Quelle, German for source). The author shows an understanding of Jewish culture and religion not found in the other gospels. It was probably written about 60 to 70 AD, possibly for a largely Jewish audience.

John the Baptist has been arrested and imprisoned. Discouraged and in doubt, he sends messengers to ask Jesus: “Are you the one ...?” (v. 3) But Jesus does not simply say yes. Instead, he points John (and the crowd) to the signs of the Kingdom (v. 5). Echoing Isaiah, he points out that the blind, the deaf, the lame and the lepers are being healed and good news is given to the poor. Anyone can claim to be a herald of the kingdom, but only in the presence of the Messiah will the true signs of the Kingdom be evident. These are not mere claims, but incontrovertible

proof. Yet apparently there are some who take offense at Jesus (v. 6). Perhaps even John himself has been disappointed because his expectations of the Messiah do not seem to be fulfilled by Jesus, e.g. he does not “wear soft robes” (v. 8). Perhaps this has given rise to doubts. Jesus refers to the signs of the Kingdom in Isaiah. John is “more than a prophet” (v. 9) for he heralds the dawn of the final era of history and announces the coming of the Kingdom. Now Jesus validates John’s ministry as a true prophet (by quoting a prophecy from Malachi, v. 10), going on even to identify John as Elijah, returned (v. 14). (Jews understood the time of the prophets to have ended, but took Malachi’s words to mean that Elijah would come again.) Jesus criticizes the people who went out to see John the Baptist in the wilderness with a variety of incorrect expectations. What they actually saw was greater than they could have imagined. Yet even John, as great as he was, only pointed the way to an even greater reality (v. 11). Up to and including John the Baptist was the time of prophetic promise; now this promise is starting to be fulfilled (v. 13). When we are disappointed, or our expectations of God’s Kingdom are dashed, perhaps it is because we are not looking for the signs of the Kingdom that are all around us.

NOTES ON THE MUSIC

Communion Service in F – Harold Darke (1888 – 1976)

Born in Highbury, London, Harold Darke was an English composer and organist, who studied at the Royal College of Music with Parratt and Stanford, later returning as Professor between 1919 and 1969. He held organist posts at Emmanuel Church West Hamstead, St. Michael’s Cornhill, and at King’s College, Cambridge. It is widely accepted that the Cornhill Lunchtime Organ Recitals series begun by Darke in 1916 is the longest-running lunchtime concert series in the World. His famous setting of Christina Rossetti’s ‘In the Bleak Midwinter’ is still often sung at the service of Nine Lessons and Carols at King’s College, Cambridge, and at similar services around the World. Written for Parish Churches (rather than for King’s College), Darke’s Communion Service in F is one of his works that is still frequently sung. It was written in 1926 – at a time when Darke’s writing was fresh; with naïve harmonies and daring cadences opposed to his other Communion Services that were more stereotypical of mass settings at that time.

Benedictus – Philip Moore (b. 1943)

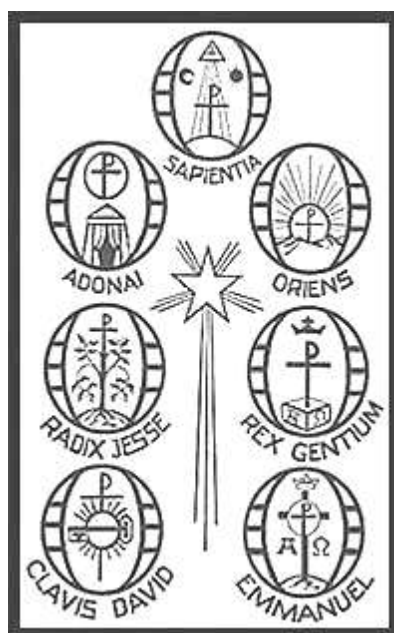
Philip Moore is an English composer and organist who, after studying at the Prince Jacobs School of Music, became Assistant Music Master and Organist at Eton College. He went on to hold organist posts at Canterbury Cathedral and Guildford Cathedral, before succeeding Francis Jackson in 1983 as Organist and Master of Music at York Minster; a post he held until his retirement in 2008. He has composed works for organ, including instrumental works, cantatas for choir and orchestra, and many piece of Church music, including this Benedictus. Written for four voices and organ, this Benedictus flits between melodic lines and chordal textures, and chant-like passages with the organ sustaining it throughout.

Virga Jesse – Anton Bruckner (1824 – 1896)

Anton Bruckner was an Austrian composer known for his symphonies, masses and motets. His compositional style had rich harmonic language, a strongly polyphonic character, and he produced works of considerable length. Bruckner's works helped define radical contemporary music, due to their dissonances, unprepared modulations, and roaming harmonies. He was greatly admired by later composers, including his friend Gustav Mahler, who described him as 'half simpleton, half God'. Bruckner was a devoutly religious man, and composed numerous sacred works, including forty motets, seven masses and a requiem. In *Virga Jesse*, Bruckner very deliberately draws on an ancient music heritage, turning out rich, pure lines in a style reminiscent of Palestrina. One of Bruckner's most famous pieces, *Virga Jesse* is commonly sung at Christmastime, with the brief text translating as: 'The rod of Jesse flourished; a virgin produced both God and man: and God restored peace, reconciling both lowest and highest within Himself. Alleluia.' This motet moves from a group of isolated phrases at the beginning of the piece through some expansive intimate play on the text 'pacem Deus reddidit' and finally to the staggered alleluias – at first ecstatic, and then completely tender, filling the final third of this piece.

Fuga sopra il Magnificat: Meine Seele erhebet den Herren, BWV 733 – J.S. Bach (1685 – 1750) (Johann Ludwig Krebs, 1713 – 1780)

Meaning 'My Soul Praise the Lord'), *Fuga sopra il Magnificat: Meine Seele erhebet den Herren* was at one time believed to date from J.S. Bach's first year as organist in the Duke of Sachsen-Weimar's Court. At the time the *Bach-Gesellschaft* volume containing this work was compiled in 1893, the only manuscript sources known for the 'Magnificat Fugue' dated from no earlier than 1800, and these identified the work as Bach's. Towards the end of the twentieth century, previously unknown manuscripts came to light which established the paternity of the piece for Bach's student, Johann Ludwig Krebs. Krebs' writing is brilliant and quite as masterful as that in many of Bach's greatest works for organ. He presents the stately chorale theme in a somewhat dry fashion in the opening, but soon his subtle contrapuntal voicing enlivens the music and draws in the listener. When he finally makes use of the pedal just past the midpoint of the work, the music suddenly takes on a more epic air, a greater sense of religious grandeur. Throughout the piece, Krebs subtly employs a motif, as well as its inversion, which is derived from the work's countermelody, in the end demonstrating his mastery in development and contrapuntal writing.



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