



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The first Sunday of Lent

17th February 2013 at 11 a.m.

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



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

giftaid it

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



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

*Cover image:
The Temptation of Christ
William Blake (1757-1827)*

ORDER OF SERVICE

The Introductory Rite

THE ENTRANCE

At 11 a.m. a bell is rung and 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: Messe Gregorienne – Jehan Alain (1911-1940)

THE GREETING & THE 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.

The Lord be with you

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, saying:

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.

*'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 silent prayer:

Let us pray.

Thereafter, he sings:

Almighty God,
whose Son, Jesus Christ,
did fast forty days in the wilderness,
and was tempted as we are, yet without sin:
give us grace to discipline ourselves in obedience to thy Spirit;
and, as thou knowest our weakness,
so may we know thy power to save;
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.

THE FIRST READING

The book of Deuteronomy 26: 1-11

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, 'Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.' When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: 'A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.' You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

Whoso dwelleth under the defence of the most High :
shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold :
my God, in him will I trust.

For he shall deliver thee from the snare of the hunter :
and from the noisome pestilence.

He shall defend thee under his wings,
and thou shalt be safe under his feathers :
his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night :
nor for the arrow that flieth by day;

For the pestilence that walketh in darkness :
nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand :
but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold :
and see the reward of the ungodly.

For thou, Lord, art my hope :
thou hast set thine house of defence very high.

There shall no evil happen unto thee :
neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee :
to keep thee in all thy ways.

Psalm 91:1-11

THE SECOND READING

St Paul's Letter to the Romans 10: 8b-13

But what does it say?
'The word is near you,
on your lips and in your heart'

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

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

All stand.

THE GRADUAL HYMN (67)

Forty days and forty nights
thou wast fasting in the wild;
forty days and forty nights
tempted, and yet undefiled.

Sunbeams scorching all the day,
chilly dewdrops nightly shed,
prowling beasts about thy way,
stones thy pillow, earth thy bed.

Let us thine endurance share
and awhile from joys abstain,
with thee watching unto prayer,
strong with thee to suffer pain.

So shall we have peace divine:
holier gladness ours shall be;
round us, too, shall angels shine,
such as ministered to thee.

Keep, O keep us, saviour dear,
ever constant by thy side;
that with thee we may appear
at the eternal Eastertide.

G.H. Smyttan (1822-1870) & Francis Pott (1832-1909)
Music: 'Aus der Tiefe' from the Nürnbergisches Gesangbuch (1676)

THE GOSPEL ACCLAMATION

The Cantor sings:

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



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

Man does not live on bread alone,

but on every word that comes from the mouth of God.

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

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.' Jesus answered him, 'It is written, "One does not live by bread alone."' Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, 'To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.' Jesus answered him, 'It is written, "Worship the Lord your God, and serve only him."' Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down from here, for it is written, "He will command his angels concerning you, to protect you," and "On their hands they will bear you up, so that you will not dash your foot against a stone."' Jesus answered him, 'It is said, "Do not put the Lord your God to the test."' When the devil had finished every test, he departed from him until an opportune time.

Luke 4: 1-13

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

Fr Andrew Sloane

Associate Vicar

Silence is kept.

THE CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come. Amen.**

All remain standing.

THE PRAYERS OF INTERCESSION

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

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

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

For the departed, these words may be used:

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

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

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

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

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 (292)

**Jesu, thou joy of loving hearts!
Thou fount of life, thou light of men!
From the best bliss that earth imparts
we turn unfilled to thee again.**

**Thy truth unchanged hath ever stood;
thou savest those that on thee call;
to them that seek thee thou art good;
to them that find thee, all in all.**

**We taste thee, O thou living bread,
and long to feast upon thee still;
we drink of thee, the fountain-head,
and thirst our souls from thee to fill.**

**Our restless spirits yearn for thee,
where'er our changeful lot is cast;
glad, when thy gracious smile we see,
blest, when our faith can hold thee fast.**

**O Jesu, ever with us stay;
make all our moments calm and bright;
chase the dark night of sin away,
shed o'er the world thy holy light.**

*Anonymous, Latin (12th century)
translated by Ray Palmer (1808-1887)
Music: 'Eisenach'; J.H. Schein (1586-1630)*

THE OFFERTORY ANTHEM

O quam suavis *Jehan Alain (1911-1940)*

O quam suavis est, Domine, spiritus tuus,
qui ut dulcedinem tuam in filios demonstrares
pane suavissimo de caelo praestito,
esurientes replebis bonis,
fastidiosos divites dimittens inanes.

*O how sweet is thy spirit, Lord,
thou who, in order to demonstrate thy sweetness to thy children,
send down from heaven the sweetest bread unsurpassed,
filling the hungry with good things,
sending away empty the disdainful rich!*

Words from the Book of Wisdom

*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:

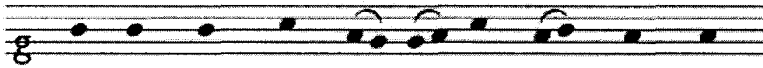
All respond:



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:

The choir sings:

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: Messe Gregorienne – Jehan Alain (1911-1940)

The prayer continues:

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

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

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

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

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

Let us proclaim the mystery of faith.

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

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

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

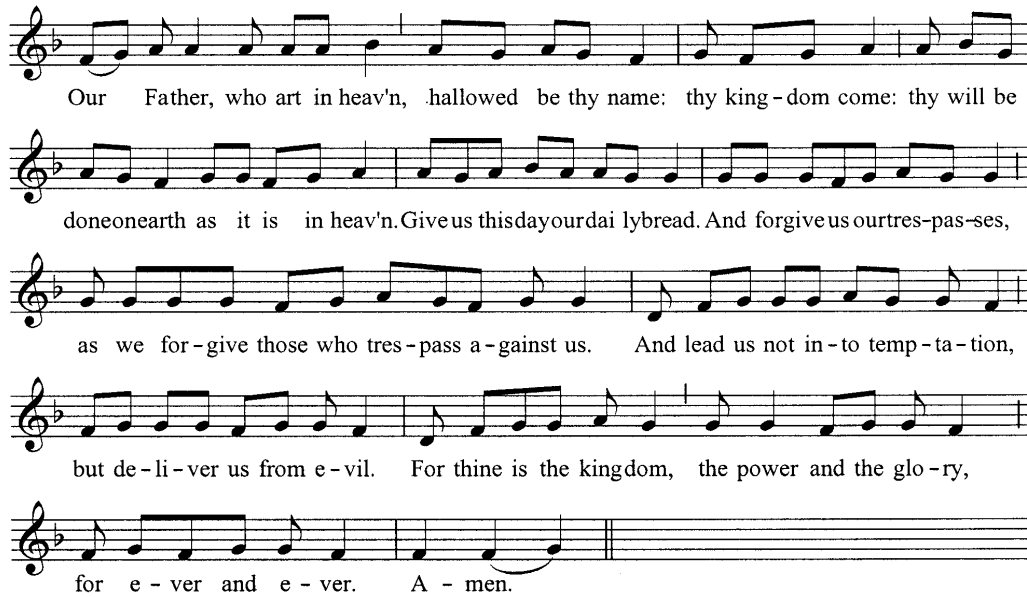
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

All sing:



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

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

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

All who normally do so in their own Church are invited to receive the Sacrament.

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

AGNUS DEI

The choir sings:

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: Messe Gregorienne – Jehan Alain (1911-1940)

COMMUNION ANTHEM

Tantum ergo

Jehan Alain (1911-1940)

Tantum ergo sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.

Genitori Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio;
Procedenti ab utroque
Compar sit laudatio.

So let us devoutly revere this great sacrament, and the old covenant may give way to the new rite. May faith grant assistance to the deficiency of our senses.

Jubilant praise, glory, laud, honor, and benediction be to the Father and the Son. Equal praise be to Him that proceeds from the two.

*Words: last two verses of the Eucharistic hymn 'Pange lingua'
by Thomas Aquinas (13th cent.).*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

O Lord our God,
who hast renewed us with the living bread from heaven,
and dost thereby nourish our faith,
increase our hope, and strengthen our love:
incline our hearts always to hunger for him
who is the true and living bread,
and give us grace to live
by every word that proceedeth out of thy mouth;
through Jesus Christ, our Lord.

Amen.

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

All stand.

THE CONCLUDING HYMN (467)

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.

The hosts of God encamp around
the dwellings of the just;
deliverance he affords to all
who on his succor trust.

O make but trial of his love;
experience will decide
how blest are they, and only they
who in his truth confide.

Fear him, ye saints, and you will then
have nothing else to fear;
make you his service your delight;
your wants shall be his care.

Words: Nahum Tate (1652-1715) and Nicholas Brady (1659-1726)

Music: Wiltshire, George Thomas Smart (1776-1867)

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

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 Christian Wilson

Fantasie

Jehan Alain

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

ORGAN SCHOLAR

Georgina Sherriff

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

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

THE BERKELEY

KNIGHTSBRIDGE LONDON

Deuteronomy 26: 1-11

Deuteronomy is a book of instruction, or torah. It is the fifth book of the Bible. It recasts Israel's mission and destiny, mostly by restating the history of the people recorded in the first four books. It emphasizes teaching and learning for all generations. Moses speaks on God's behalf, with authority, to the assembled people of Israel, as they prepare to enter the Promised Land.

The book purports to be Moses' final speech to the Israelites before they cross into the Promised Land; however closer inspection shows that Deuteronomy is a reinterpretation of the Exodus legal tradition for a later generation, who now live a settled life. Exodus 23:19 and 34:26 say only: "The choicest/best of the first fruits of your ground you shall bring into the house of the Lord your God." Our passage expands on this. The commandment here is highly specific: the first fruits are to be taken in a "basket" (v. 2) to "the priest who is in office" (v. 3): to a central location. Earlier, there were several shrines to God but now there is only one – at Jerusalem. Here the giving is linked to Israelite history: God swore to Abraham ("ancestors", v. 3) to give the Promised Land to Israel. Jacob, the "wandering Aramean" (v. 5), and his children moved to Egypt in a time of famine. There they multiplied, were oppressed and enslaved. When they prayed to God to help them, he used his power to free them. Note v. 9: no longer are they "wandering" semi-nomads; now they live in a prosperous "land flowing with milk and honey". In thanks for God's gift of both the land and abundant crops, Israelites are to give produce to God (v. 10); in recognition of his sovereignty over the land, they are to prostrate themselves ("bow down") before him. God's gifts are cause for celebration by Israelites and foreigners ("aliens", v. 11) who live in Palestine.

Romans 10:8b-13

Romans is the first epistle in the New Testament, although not the first to be written. Paul wrote it to the church at Rome, which included both Jews and Gentiles. His primary theme is the basics of the good news of Christ, salvation for all people. The book was probably written in 57 AD, when Paul was near the end of his third missionary journey around the Eastern Mediterranean. It is unusual in that it was written to a church that Paul had not visited.

Paul has written that the Israelites did strive for law-based righteousness (9:31), a right relationship with God, but failed to achieve it because they sought it through "works" (9:32) rather than faith. By massaging Isaiah 28:16 and 8:14, Paul says that God is the impediment that lay in their way. He desires that they be part of God's plan of salvation because of their "zeal for God" (10:2); however, they lack the right relationship with God that now comes from God: that revealed in Christ. They missed the real meaning of what God has done through Christ, thus failing to embrace Christ as the model for living. Moses said that union with God comes through obedience to the Law (v. 5), but this is close to impossible: it is like a Christian being expected to bring about his own resurrection (v. 6) and ascension (v. 7) – this we are not asked to do! Rather (v. 8) God's "word", his freely-given gift of love and right living, is readily available ("near you") through faith. We need only acknowledge that "Jesus is Lord" (v. 9) and believe in Christ's resurrection by the Father. One who believes this and recognizes Jesus as sovereign is godly ("justified", v. 10) and will have new life when Christ comes again ("saved"). In v.

11, Paul again messages Isaiah: “no one” who believes, whatever his or her ethnic background, will be condemned (“put to shame”) at the Last Day. There is one Jesus – for all people. Everyone who sincerely believes will be saved (v. 13).

Luke 4: 1-13

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.

Luke has told us of Jesus' baptism in the Jordan, of “a voice ... from heaven” (3:22) saying “You are my Son ...”. On that occasion “the Holy Spirit descended upon him in bodily form”, but is this what we today, living in an age with supposedly only one reality, would consider bodily? Ancient people conceived of several levels of spirit worlds with occasional contact between them and earth. Perhaps Jesus transcends between earth and a spirit world in the story of his testing by the devil. (Note the imaginative images in vv. 5 and 9.) During his time there (“forty days”, v. 2, meaning a significant period of time), the Holy Spirit sustains him in his travails; human as he is, Jesus is totally dependent on the Spirit being with him, for “he ate nothing”. (Moses ate nothing during the time he was on the mountain to receive the Ten Commandments.) In this dependence, Jesus is humanly helpless; he humbles himself before the Father. The devil speaks, but is this like “a voice from heaven” speaking? The devil recognizes him as “Son of God” (vv. 3, 9), the one who fulfils God's plan in creation and, given Luke's genealogy in 3:23-28, in Israel's history. Jesus answers the devil's questions with quotations from the Law, i.e. Deuteronomy, then considered to be the words of Moses. In v. 4 Jesus, hungry as he is, says: *God sustains humans through other means than eating*. Whether the devil has the authority to offer Jesus world-wide political power is unlikely (vv. 5-7); however Jesus' answer is plain: God is the ultimate master; only he is to be worshipped (v. 8). In vv. 9-11, the devil invites Jesus to do something extraordinary – a thing not in accordance with God's plan of salvation. Again Jesus refuses to be taken in (v. 12). Jesus opposed the forces of evil throughout his ministry, but the greatest chance (“an opportune time”, v. 13) the devil had was on the cross. There he again faces identified temptations.

NOTES ON THE MUSIC

Messe Gregorienne – Jehan Alain (1911 – 1940)

Jehan Alain was a French organist and composer, born in the western suburbs of Paris into a family of musicians. His father was an enthusiastic organist, composer and organ-builder who studied with Guilmant and Vierne. His younger brother and sister were also organists. Jehan Alain initially learnt the organ with his father – who had built a four-manual organ in the family sitting room, and between the ages of sixteen and twenty-eight he attended the Paris Conservatoire, studying with Dupré and where he won First Prize for Harmony, Organ and Improvisation. His short career as a composer began in 1929 and lasted until the outbreak of the Second World War. As the name suggests, his **Messe Gregorienne** is based on the Gregorian chant, which he merges with his interest in music of Debussy, Messiaen and other styles from the twentieth century, and is written for just one soprano and one alto. He composed this mass in 1938 when he was twenty-seven years old.

O quam suavis – Jehan Alain

Alain's compositional output was very large for the little time he had (only twenty full years, yet he wrote over 160 works), and was influenced not only by the musical language of Debussy and Messiaen, but also by an interest in the music, dance and philosophies of the Far East, a rebirth of Baroque music, and his curiosity of jazz. Though it is for his organ music he is best known, he also wrote some choral and solo-voice music. His **O quam suavis** was written in 1932 when he was just twenty-one, and is written for an alto with an organ accompaniment.

Tantum ergo – Jehan Alain

Always interested in mechanics, Alain was a skilled motorcyclist and became a dispatch rider in the French Army. On the 20th of June 1940, coming around a curve and hearing the approach of a group of German soldiers, he abandoned his motorcycle and engaged the enemy troops with his carbine – killing sixteen of them before being killed himself. He was awarded the Croix de Guerre for his bravery and was buried, by the Germans, with full military honours – leaving behind his wife, their three children, and a musical output viewed by many to have been amongst the most original of the twentieth century. Like his *Messe Gregorienne*, Alain's **Tantum ergo** was composed in 1938 when he was twenty-seven, and similarly is for one soprano and one alto.

Fantasie – Jehan Alain

In this piece **Fantasie**, composed in 1936, Alain employs a classical form – exposition, development and recapitulation (similar to that of the Sonata form) – partly to showcase a melody of rhythms that, at the time, were considered 'primitive'. The composer's sister, organist Marie-Claire Alain, wrote that the rhythm of several passages 'defies musical notation' which is an obvious exaggeration the piece was, after all, published in conventional notation. What she meant was that the rhythms, some of them North African, do not fit comfortably between Western bar lines and they require a good deal of dexterity and imagination from the performer. The piece begins innocently enough, with an arch-like little tune in the high register of the organ followed by a chordal sequence. The reedy third theme is the Moroccan snake-charmer music, twisting around with liberal grace notes and odd accents. This and the chordal theme dominate the tumultuous development section. In the abbreviated recapitulation, Alain smooths out the North African tune a bit, emphasising its relationship to the simple opening melody.

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