



St Paul's Church, Knightsbridge
The Diocese of London

*Lord,
how shall I not give you
all that I have,
when you, in your great goodness,
give me all that you are?*

ANONYMOUS PRAYER

The Solemn Eucharist &
Sacrament of Baptism

The Twenty First Sunday after Trinity

20th October 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'.

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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
Jacob and the Angel
Sir Jacob Epstein*

ORDER OF SERVICE

The Introductory Rite

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

THE ENTRANCE HYMN (333)



All my hope on God is founded;
he doth still my trust renew.
Me through change and chance he guideth,
only good and only true.
God unknown,
he alone
calls my heart to be his own.

Pride of man and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tower and temple, fall to dust.
But God's power,
hour by hour,
is my temple and my tower.

God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light and life attend him,
beauty springeth out of naught.
Evermore
from his store
newborn worlds rise and adore.

Still from man to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his son.
Christ doth call
one and all:
ye who follow shall not fall.

*Text: Robert Bridges (1844-1930);
based on the German of Joachim Neander (1650-1680)
Music: 'Michael'; Herbert Howells (1892-1983)*

THE GREETING

When all are in their places the Celebrant says:

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

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

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

After the intonation of Gloria in excelsis Deo, all sit.

GLORIA IN EXCELSIS DEO

The choir sings:

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

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

Missa Qual dona – Orlando di Lassus (1530-1594)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Grant, we beseech thee, merciful Lord,
to thy faithful people pardon and peace,
that they may be cleansed from all their sins
and serve thee with a quiet mind;
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 Genesis 32: 22-31

A reading from the book of Genesis.

Jacob got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had.

Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Peniel, limping because of his hip.

At the end:

This is the word of the Lord.

Thanks be to God.

THE GRADUAL HYMN (358)

**Father of heav'n, whose love profound
A ransom for our souls hath found,
Before Thy throne we sinners bend;
To us Thy pard'ning love extend.**

**Almighty Son, incarnate Word,
Our Prophet, Priest, Redeemer, Lord,
Before Thy throne we sinners bend;
To us Thy saving grace extend.**

**Eternal Spirit, by whose breath
The soul is raised from sin and death,
Before Thy throne we sinners bend;
To us Thy quickening power extend.**

**Thrice holy—Father, Spirit, Son;
Mysterious Godhead, Three in One,
Before Thy throne we sinners bend;
Grace, pardon, life to us extend.**

*Words: Edward Cooper (1770-1833)
Music: 'Rievaulx' by J.B. Dykes (1823-76)*

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

We do not live by bread alone,
but by every word that comes from the mouth of God.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Luke 18: 1-8

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 told them a parable about their need to pray always and not to lose heart. He said, "In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'" And the Lord said, "Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Alan Gyle
Vicar

The Liturgy of Baptism

THE PRESENTATION OF THE CANDIDATE

The Celebrant addresses the whole congregation, saying:

Faith is the gift of God to his people.
In baptism the Lord is adding to our number those whom he is calling.
People of God, will you welcome this child and uphold her in her new
life in Christ? **With the help of God, we will.**

The Celebrant then says to the parents and godparents:

Parents and godparents, the Church receives this child with joy. Today
we are trusting God for her growth in faith. Will you pray for her, draw
her by your example into the community of faith and walk with her in the
way of Christ? **With the help of God, we will.**

In baptism this child begins her journey in faith.
You speak for her today. Will you care for her, and help her to take her
place within the life and worship of Christ's Church?
With the help of God, we will.

THE DECISION

To the parents and the godparents, the Celebrant says:

Those who bring children to be baptized
must affirm their allegiance to Christ
and their rejection of all that is evil.
It is your duty to bring up this child to fight against evil
and to follow Christ.

Therefore I ask these questions:

Do you turn to Christ?	I turn to Christ
Do you repent of your sins?	I repent of my sins.
Do you renounce evil?	I renounce evil.

THE SIGNING WITH THE CROSS

Christ claims you for his own. Receive the sign of his cross.
Do not be ashamed to confess the faith of Christ crucified.
Fight valiantly as a disciple of Christ against sin, the world and the devil,
and remain faithful to Christ to the end of your life.

May almighty God deliver you from the powers of darkness,
restore in you the image of his glory, and lead you in the light and
obedience of Christ. **Amen.**

The Servers and Sacred Ministers, parents and godparents move to the font.

THE PRAYER OVER THE WATER

The Celebrant stands before the water of baptism and says:

Praise God who made heaven and earth,
who keeps his promise for ever.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

We thank thee, almighty God, for the gift of water to sustain, refresh and
cleanse all life. Over water the Holy Spirit moved in the beginning of
creation. Through water thou didst lead the children of Israel from
slavery in Egypt to freedom in the promised land. In water thy Son,
Jesus, received the baptism of John and was anointed by the Holy Spirit
as the Messiah, the Christ, to lead us from the death of sin to newness of
life.

We thank thee, Father, for the water of baptism. In it we are buried with
Christ in his death. By it we share in his resurrection. Through it we are
reborn by the Holy Spirit. Therefore, in joyful obedience to thy Son, we
baptize into his fellowship this child who is brought to him in faith. Now
sanctify this water that, by the power of thy Holy Spirit, she may be
cleansed from sin and born again.

Renewed in thy image, may she walk by the light of faith
and continue for ever in the risen life of Jesus Christ, our Lord;
to whom with thee and the Holy Spirit be all honour and glory,
now and for ever. **Amen.**

THE PROFESSION OF FAITH

The Celebrant addresses the congregation, saying:

Brothers and sisters,
I ask you to profess the Faith of the Church.

Do you believe and trust in God the Father,
source of all being and life, the one for whom we exist?
I believe and trust in him.

Do you believe and trust in God the Son,
who took our nature,
died for us and rose again?
I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?
I believe and trust in him.

This is the Faith of the Church.
This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.

THE BAPTISM

The Celebrant baptizes the child, saying:

Raphaëlle Lyra, I baptize thee in the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**

THE ANOINTING WITH CHRISM

The Celebrant anoints the child with the oil of Chrism, saying:

May God, who has received thee by baptism into his Church,
pour upon thee the riches of his grace,
that within the company of Christ's pilgrim people
thou mayest daily be renewed by his anointing Spirit,
and come to the inheritance of the saints in glory.
Amen.

THE GIVING OF A LIGHTED CANDLE

Receive this light. This is to show that you have passed from darkness to light. **Shine as a light in the world to the glory of God the Father.**

The Servers and Sacred Ministers return to the platform. The congregation is blessed with the Baptismal water. All return to their places.

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

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.**

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 (265)

Lord of beauty, thine the splendour
Shown in earth and sky and sea,
Burning sun and moonlight tender,
Hill and river, flower and tree:
Lest we fail our praise to render
Touch our eyes that they may see.

Lord of wisdom, whom obeying
Mighty waters ebb and flow,
While unhasting, undelaying,
Planets on their courses go:
In thy laws thyself displaying,
Teach our minds thyself to know.

Lord of life, alone sustaining
All below and all above,
Lord of love, by whose ordaining
Sun and stars sublimely move:
In our earthly spirits reigning,
Lift our hearts that we may love.

Lord of beauty, bid us own thee,
Lord of truth, our footsteps guide,
Till as Love our hearts enthrone thee,
And, with wisdom purified,
Lord of all, when all have known thee,
Thou in all art glorified.

Words: C.A. Alington (1872-1955)
Music: 'Regent Square', Henry Smart (1813-1879)

THE OFFERTORY ANTHEM

'Behold, thou hast made my days'

Orlando Gibbons (1583-1625)

Behold, thou hast made my days as it were a span long: and mine age is even as nothing

in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain:

he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me:

I am even consumed by the means of thy heavy hand.

When thou with rebukes dost chasten man for sin,

thou makest his beauty to consume away, like as it were a moth fretting a garment:

every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Words from Psalm 39

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 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.
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.*

Missa Qual dona – Orlando di Lassus (1530-1594)

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.

The celebrant sings:

Let us proclaim the mystery of faith:

Christ has died:

Christ is risen:

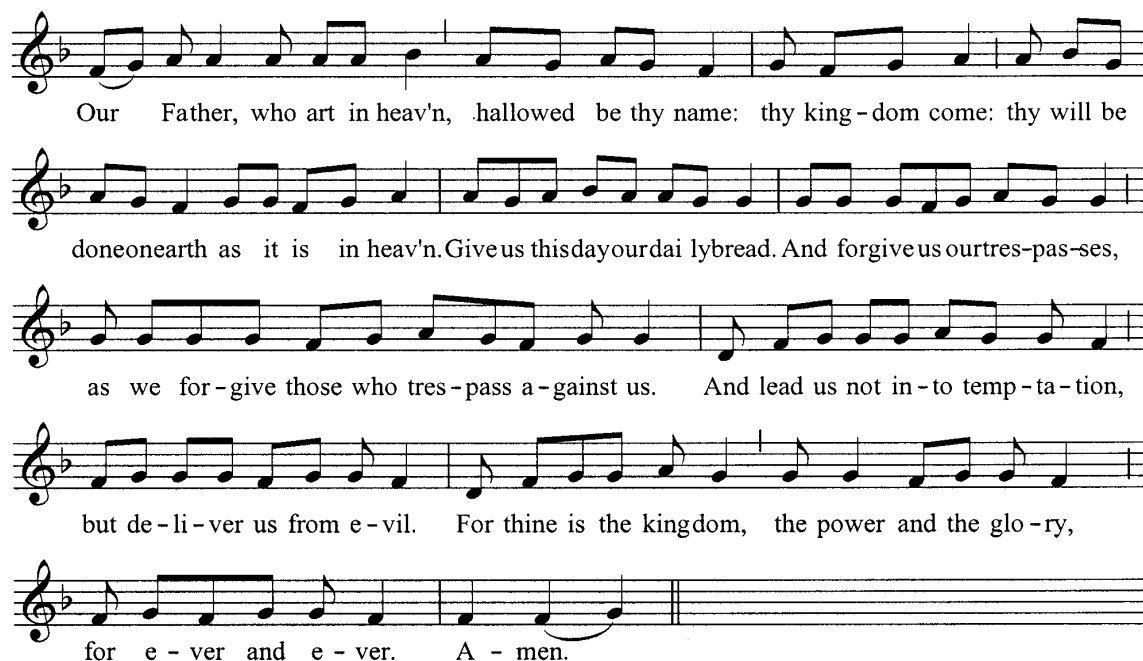
Christ will come again.

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.



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

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

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

Though we are many, we are one body,

because we all share in one bread.

THE GIVING OF HOLY COMMUNION

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

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

Blessed are those who are called to his supper.

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

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

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

AGNUS DEI

The choir sings:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

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

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

O Lamb of God, that takest away the sins of the world, grant us peace.

Missa Qual dona – Orlando di Lassus (1530-1594)

COMMUNION ANTHEM

'Cibavit eos'

William Byrd (1540-1623)

Cibavit eos ex adipe frumenti, alleluia.

Et de petra melle saturavit eos, alleluia.

Exultate Deo adiutori nostro,

Iubilate Deo Iacob.

Gloria Patri et Filio et Spiritui Sancto

sicut erat in principio et nunc et semper,

et in saecula saeculorum. Amen.

He fed them from the fulness of the wheat, alleluia.

And sated them with honey from the rock, alleluia.

Rejoice in God our helper,

sing for joy to the God of Jacob.

Glory be to the Father, the Son, and the Holy Spirit,

as it was in the beginning, is now,

and ever shall be. Amen.

Words: Introit for Corpus Christi.

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

All kneel.

Father of light,
in whom is no change or shadow of turning,
who dost give us every good and perfect gift
and hast brought us to birth by thy word of truth:
grant that we may be a living sign of that kingdom
where thy whole creation will be made perfect
in 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



O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
that in thine ocean depths
its flow may richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
my heart restores its borrowed ray,
that in thy sunshine's blaze
its day may brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow thru the rain,
and feel the promise is not vain,
that morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
and from the ground there blossoms
red life that shall endless be.

Words: George Matheson (1842-1906)

Tune: 'St Margaret' by Albert L. Peace, (1844-1912)

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

Christ, who has nourished us with himself the living bread,
make you one in praise and love,
and raise you up at the last day;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

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

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

played by Jeremy Cole

Tocatta in F major, BWV 540

Johann Sebastian Bach (1685 – 1750)

NOTES ON THE READINGS

Genesis 32: 22-31

Jacob is alone at night, on the bank of the river Jabbok, a tributary of the Jordan River (32:22-24a). He wrestles with an unnamed assailant, in Hebrew an 'ish, a 'man'. The opponent cannot prevail against Jacob so he injures Jacob's hip (v. 25). In spite of this he cannot get away from Jacob and is afraid of the approaching dawn. Jacob demands a blessing before he lets him go (v. 26). Now Jacob is good at weaselling blessings out of others, but they are usually important characters. Who is this opponent? Everything in the narrative from here on (vv. 28-31) indicates that he has been wrestling with Yahweh himself. Who wins this nocturnal wrestle, Jacob or the opponent? Some English translations clarify it for us because the Hebrew is ambiguous. NRSV has 'the man saw' in v. 25 and 'Jacob said' in v. 26. The Hebrew has 'he saw' and 'he said' respectively. So there is a question of who is victor. But it is also strange that if Yahweh is the opponent why does he not win easily? How can Jacob prevail against Yahweh and even 'steal' a blessing from the latter? The story does not make sense theologically. What we expect to happen is turned upside down. But has that not been the theme of Jacob's story (see 25:23) and was it not the case also with Abraham, and will it not be so again with Joseph? This story shows that, counter to what we might expect, God is thoroughly engaged with and in this paradoxical world, as is evident in Jesus. There is in this both comfort and concern: comfort, in the sense that God is with us (so ch. 28) and concern in that God will not always be the one we might hope or want him to be as we 'plot and scheme' our ways – even in a good sense – through life. Israel's construal of God in Jacob's story, is both as benefactor and as adversary – its 'crippler', judge and opponent. We may not like to think of God in this way, but we, like Jacob are who we are – 'deceivers' even in our best and most noble efforts – and in life and faith, we seek God's comforting presence as well as struggle against the demands of that very presence on our lives, and the mystery that is God. The one sure hope is, as this story also says, God and his life giving promise will never be sidelined in this adventure. His blessing will be the last word for us, as it was for Jacob (35:9-13). All we can do is worship (33:14-15).

Luke 18: 1-8

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.

Some Pharisees have asked Jesus when the kingdom of God will come; he has answered: it is already "among you" (17:21). Using examples from the Old Testament, he has warned his disciples that its full coming will be sudden and unexpected; many people will miss it, being preoccupied with worldly affairs.

In Jewish society, a “widow” (v. 3) had no legal status; she was powerless. The story tells us twice that the judge is a rogue: he neither respects God nor cares about other people (vv. 2, 4). So why would Jesus tell an absurd story? Because such stories are easily remembered and are likely to be retold. Jesus uses this incongruous story to teach the disciples a lesson. If even this rogue listens to a petition (eventually), how much more so will God, loving as he is, hear and answer the prayers of the faithful, those whom he has “chosen” (v. 7), by again sending Christ, to judge. He will grant them justice soon after he comes (“quickly”, v. 8); however, they cannot know when he will come. So do not “lose heart” (v. 1) and persist “day and night” (v. 7) in prayer, seeking the completion of the coming of the Kingdom. But, Jesus wonders, will any still be faithful then, or will they all be preoccupied by other matters?

NOTES ON THE MUSIC

Missa Qual Dona – Orlandus de Lassus (1532 – 1594)

Orlande de Lassus was a Franco-Flemish composer from the late Renaissance era, and is considered to be one of the three most famous and influential composers of polyphony in Europe in the 16th century (the other two being Palestrina and Victoria). He became a choirboy in Mons, and an often disputed story states that Lassus was kidnapped three times as a child on account of his beautiful singing voice. His contemporaries did not hesitate to take their inspiration his works, and he himself also seized upon models that he ‘borrowed’ from some of the most well-known pieces of the time, such as the five-voice madrigal by Cipriano de Rore which is the basis for Lassus’ Missa Qual Dona. Lassus introduces textural changes during different movements of the mass – unusual for this era. The Kyrie begins with very light textures, growing heavier and with more complex polyphony and energy as it progresses. The Gloria also begins very lightly, with imitation plainsong, followed by short phrases exchanged between soprano and bass lines that provide a strong and obvious contrast. The Sanctus also relies on contrast; each section opening with suspensions and light textures, then bursting into exuberance with the ‘Hosanna’, while the Agnus Dei is somewhat mechanical, Lassus still displayed his craftsmanship in it, if not his highest creativity.

Behold, thou has made my days – Orlando Gibbons (1583 – 1626)

Gibbons enjoyed a spectacular launching of his career; he began singing at the age of twelve, was appointed organist for the English Royal Chapel at only twenty-two, and was subsequently hired as organist for Westminster Abbey. It only made sense that when the Dean of Westminster wanted a funeral composition, he turned to Gibbons. In the year 1618, when the Dean, Dr. Maxey, was on his deathbed he summoned Gibbons and dictated to the composer the particular verses he wanted set, resulting in this verse anthem Behold, thou has made my days. Gibbons sets this text (taken from Psalm 39) with characteristic formal elegance and almost madrigalian motions. The verse anthem alternates solo singing (with intimate accompaniment) and choral refrains: thus creating a physical alternation of solo prayer and corporate affirmation.

Cibavit eos – William Byrd (1540 – 1623)

A student of Thomas Tallis, Byrd wrote in many of the popular styles and forms of music in England at the time, including songs, sacred and secular works such as masses, anthems and psalms. Byrd was a devoted catholic and was prosecuted for this throughout his life, though it did not prevent him from contributing significantly to the Anglican Church music repertoire. Byrd's Introit / anthem Cibavit eos is delightfully radiant, and celebrates the biblical miracle of wheat and honey from the rock. Here the antiphon is followed by a Psalm verse (80:1) for reduced voices, and an energetic and semi-homophonic (chordal) setting of the doxology with a deliberate break before the 'Sicut erat', quite typical in Byrd's Introit settings.

Tocatta in F major, BWV 540 – Johann Sebastian Bach (1685 – 1750)

Most of Bach's organ works date from his Weimar years (1708 – 1717); a period that witnessed a tremendous development in his compositional style, particularly in the realm of the freely composed preludes of toccatas and fugues – those not based on pre-existing chorales. This Tocatta in F major (written separately from the Fugue) is a self-contained masterwork. Along with the equally great Fugue, they form what many believe to be Bach's best composition in this genre. The immense piece, at about nine minutes long, holds many dazzling passages for both hands and feet to take the listener through various harmonic areas in this expansive work, which derives its rhythmic drive from a persistent, Italianate figure. Neapolitan sixths, averted cadences and sequences contribute to the tension of a sustained climax in the second half of the toccata.

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