

The Eucharist in the tradition of the Book of Common Prayer with Spiritual Communion celebrating the Feast of St James the Apostle from the Church of Ss Peter and Paul, Exton (Hampshire).

St James (Martyred in 44 AD)

James, the son of Zebedee and the brother of St John was, like them, a fisherman. He was close to Jesus and was chosen to be one of the witnesses of the Transfiguration and the Agony in the Garden, though through most of which, like his companions, he slept.

In today's Gospel, set on the road to Jerusalem near the end of Jesus' ministry, James' mother, though a faithful woman, asks Jesus to promote James and John and seat them on his left and his right hand, when he enters his Kingdom. Instead of rebuking her and her sons, he uses the opportunity to restate his commandment to be servant leaders for him and he restates the cost of true discipleship. And although James and his companions were yet to grasp fully what was to unfold in Jerusalem, those events were to be stamped indelibly on him.

James was the first of the apostles to be martyred, beheaded by King Herod Agrippa I to please the Jewish opponents of Christianity. He was buried in Jerusalem.

In the ninth century, the tradition that the relics of St James had been taken to Spain became widely known. James' shrine, now within the great Cathedral of Santiago de Compostela in Galicia, grew in importance until it became the greatest pilgrimage centre in western Europe.

In our own diocese, across the land, and around the world, there are many churches of St James. At this time, we pray for the parishes of Emsworth and Milton in this diocese, and for all churches dedicated to St James, for hospitals dedicated to him, including the patients and staff at St James' Hospital, Portsmouth, for all our friends and relatives named James, and for pilgrims especially those walking now on the *Camino* itself or on one of the many 'tributaries' in many lands that join it and lead to Santiago de Compostela.

In England, many pilgrim-routes lead from all parts of the country to the major ports that were used on the pilgrimage to Compostela. These same ports and their associated pilgrim-routes, distinct from the strategic routes, were also to bring pilgrims to the great British shrines such as that of St Thomas of Canterbury. The 'Old Way' passes through our own area and pilgrims travelling to Southampton to head to Santiago de Compostela or from Southampton to Canterbury would have been a familiar sight in these parts.

On the other side of the Channel, Rue St Jacques in Paris, for example, heads south, following the beginning of the principal French pilgrim-route. The Jakobsweg can be followed in southern Germany and Austria towards Spain. These long-distance routes and countless others form a whole network of ways, which is a living and enduring witness to the fact that many of the people of the Middle Ages underwent long and arduous journeys for their faith – many fewer than is often thought never ventured beyond their local district. It seems likely that everyone would have known someone, or known someone who knew someone, who had made the pilgrimage to Compostela. The scallop-shell, the emblem of St James, has become the emblem of pilgrims generally.

Spiritual Communion and The Book of Common Prayer

The Book of Common Prayer instructs us that if we offer ourselves in penitence and faith, giving thanks for the redemption won by Christ crucified, we may truly 'eat and drink the Body and Blood of our Saviour Christ', although we may be unable receive the sacrament physically in ourselves at this time.

For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;)

From the Third Exhortation in the BCP.

Making a Spiritual Communion is especially fitting when we cannot receive the sacrament at the great feasts of the Church, and it fulfils the duty of receiving Holy Communion 'regularly, and especially at the festivals of Christmas, Easter and Whit Sunday.' (Canon B 15 of the Church of England).

St Peter and St Paul, Exton

The church of St Peter and St Paul is an early English two-cell church (c.12th century), but as regularly said of old churches, "it is believed that an earlier church existed on the same site!" The church is built of flint and mortar. The church was greatly altered in the 1840s.

Situated within the South Downs national Park, the church is in the centre of the village conservation area. It stands within a well-tended churchyard bounded on all sides by a flint wall, with large chestnut and other trees enhancing the view of the church and surrounding countryside.

Exton church is unusual in having a *weeping chancel*, with a distinct angle at the junction with the nave. Again unusually, the chancel weeps to the south.

Of particular interest is a stencilled wall painting on the east wall behind the altar. This was designed by Charles Spooner in the mid 1890's at the same time that he designed the stained-glass windows. It depicts a stylised "Tree of Life" and was discovered by chance in 1995 and has been restored to its former glory. Its existence was long forgotten as it had been covered up in the mid-1920's.

An inscription surrounding the quatrefoil window is the first verse of the Benedicite....

O all ye works of the Lord, bless ye the Lord
Praise him and magnify him for ever.

HYMNS FOR ON-LINE SERVICE

AMNS 323 Who are these like stars appearing

AMNS 302 Soldiers who are Christ's below.

Thanks be to God for his saints of each past generation,
sung to the familiar tune LOBE DEN HERREN.

The Eternal Gifts of Christ the King
sung to the familiar tune TRURO

AMNS 220 Fight the good fight.

Welcome to our service of the Eucharist with the opportunity for Spiritual communion – each our small sacrifice of thanksgiving on the 7th Sunday after Trinity - but on which we shall remember St James the Apostle, whose Feast Day fell, yesterday, on 25th July. Earlier this week, the Church also commemorated St Mary Magdalene.

INTROIT HYMN

Who are these like stars appearing?

All Saints Old, 87.87.77

Gesangbuch (Darmstadt, Germany: 1698)

- 1 Who are these like stars appearing,
these before God's throne who stand?
Each a golden crown is wearing;
who are all this glorious band?
Alleluia! Hark, they sing,
praising loud their heav'nly King.
- 2 Who are these of dazzling brightness,
these in God's own truth arrayed,
clad in robes of purest whiteness,
robes whose lustre ne'er shall fade,
ne'er be touched by time's rude hand?
Whence come all this glorious band?
- 3 These are they who have contended
for their Saviour's honour long,
wrestling on 'til life was ended,
foll'wing not the sinful throng;
these, who well the fight sustained,
triumph thro' the Lamb have gained.
- 4 These are they whose hearts were riven,
sore with woe and anguish tried,
who in pray'r full oft have striven
with the God they glorified;
now, their painful conflict o'er,
God has bid them weep no more.
- 5 These, like priests, have watched and waited,
off'ring up to Christ their will;
soul and body consecrated,
day and night to serve him still:
now in God's most holy place
blest they stand before his face.

The musical score is presented in three systems, each with a treble and bass staff. The first system includes a tempo marking of quarter note = 112. The music is in 4/4 time and features a melody in the treble staff and a harmonic accompaniment in the bass staff. The score concludes with a double bar line.

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Courtesy of the Cyber Hymnal™

Who Are These Like Stars Appearing?

(Wer sind die vor Gottes Throne)

Heinrich Theobald Heinrich Schenk (1719)

Tr: Frances E. Cox (1841, 1864)

ALL SAINTS OLD (DARMSTADT)

Source: Geistliches Gesangbuch, Darmstadt, 1698;

Württembergisches Gesangbuch, 1711;

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KYRIE ELEISON

Kyrie, eleison.

Kyrie, eleison.

Kyrie, eleison.

Christe, eleison.

Christe, eleison.

Christe, eleison.

Kyrie, eleison.

Kyrie, eleison.

Kyrie, eleison.

KYRIE John Merbecke, 1549

Lord, have mer - cy up - on us; Christ, have mer - cy up - on us; Lord, have mer - cy up - on us.

THE COLLECT FOR THE FEAST OF ST JAMES

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. **Amen.**

THE COLLECT FOR THE 7TH SUNDAY AFTER TRINITY

Lord of all power and might,
who art the author and giver of all good things:
Graft in our hearts the love of thy name,
increase in us true religion,
nourish us with all goodness,
and of thy great mercy keep us in the same;
through Jesus Christ our Lord. **Amen.**

THE EPISTLE

The Scripture appointed instead of the Epistle is written in the 11th & 12th chapters of the Book of the Acts of the Apostles beginning at the 27th verse.

In those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

Acts 11.27-12.3

Here endeth the Epistle.

GRADUAL HYMN

AMNS 302 Soldiers who are Christ's below.

- 1 Soldiers, who are Christ's below,
strong in faith resist the foe:
boundless is the pledged reward
unto them who serve the Lord.
Alleluia.
- 2 For the souls that overcome
waits the beautiful heavenly home,
where the blessed evermore
tread on high the starry floor.
Alleluia.
- 3 'Tis no palm of fading leaves
that the conqueror's hand receives;
joys are there, serene and pure,
light that ever shall endure.
Alleluia.
- 4 Passing soon and little worth
are the things that tempt on earth;
heavenward lift thy soul's regard:
God himself is thy reward.
Alleluia.
- 5 Father, who the crown dost give,
Saviour, by whose death we live,
Spirit, who our hearts dost raise,
Three in One, thy name we praise.
Alleluia.

The musical score is written in 8/8 time with a key signature of one flat (Bb). It consists of five systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The melody is simple and hymn-like, with a steady rhythm. The piano accompaniment provides a harmonic foundation with chords and moving lines.

Tune: French, 13th cent.

77 77 4
ORIENTIS PARTIBUS
www.hymnary.org

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Soldiers who are Christ's below.

Latin, 18th Century

tr: J H Clark (1839-88)

ORIENTIS PARTIBUS

Office de P. de Corbeil (d.1222)

GOSPEL READING

The holy Gospel is written in the 20th chapter of the Gospel according to Saint Matthew, beginning at the 20th verse. (✠)

Glory be to thee, O Lord.

The musical score is for the hymn 'Glory be to thee, O Lord' by John Merbecke, 1550. It is written in 4/4 time with a key signature of one sharp (F#). The score shows the vocal line and piano accompaniment. The lyrics 'Glo - ry be to Thee, O Lord.' are written below the vocal line.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the

baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

St. Matthew 20.20-28

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE CREED

**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.**

Credo
JOHN MENNENBERGER, 1540

Priest Choir and Congregation

I be-lieve in one God the Fa-ther Al-migh-ty, Ma-ker of heav'n and earth,
And of all things vi-si-ble and in-vi-si-ble: And in one Lord Je-sus Christ,
the on-ly-be-got-ten Son of God; Be-got-ten of his Fa-ther be-fore all worlds,
God of God, Light of Light, Ve-ry God of ve-ry God; Be-got-ten, not made;
Be-ing of one sub-stance with the Fa-ther; By whom all things were made:
Who for us men and for our sal-va-tion came down from heaven,
And was in-car-nate by the Ho-ly Ghost of the Vir-gin Ma-ry, And was made man;
And was cru-ci-fied al-so for us un-der Pon-tius Pi-late; He suf-fer'd and was
bur-ied: And the third day he rose a-gain ac-cord-ing to the Scri-p-tures:
And as-cend-ed in-to heav-en, And sit-teth on the right hand of the Fa-ther;

**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 and 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 catholic and apostolic Church.**



And he shall come a - gain, with glo - ry, to judge both the quick and the dead;
Whose king - dom shall have an end. And I be - lieve in the Ho - ly Ghost,
The Lord, and Giv - er of Life, Who proceed - eth from the Fa - ther and the Son;
Who with the Fa - ther and the Son to - geth - er is worshipped and glo - ri - fied;
Who spake by the Prophets: And I believe one Cath - o - lic and Ap - o - st - o - lic Church:

SERMON

Today's Gospel is the story of a mother who wanted the best for her sons.

Because she loved them and was proud of them and because she had great dreams for them, she came to Jesus one day with a cheeky even daring request.

It must have been quite a scene. Here comes this mother with her grown-up boys in tow. Remember, James and John are full-fledged apostles.

She asked that when Jesus comes into his Kingdom, he would have one boy seated on his right and the other seated on his left. She wanted her sons to have the places of highest honour. No small dreams here!

Let's not be too quick to judge. We live in an ambitious world. We want to know who is the best, the fastest, the strongest and the richest. That's why the Guinness Book of World Records is a yearly best seller. That's why people watch Mastermind and that's why (some at least) watch 'Bake Off'. Let's face it, in today's world, and probably yesterday's, life is *often* about winning and losing. That's why we keep score. That's why we love sport and board games, and watch TV shows where people are rejected each week. And *that's* why this mother came to Jesus.

In the great game of life, she wanted to make sure her boys came out ahead. If that meant asking for a favour from Jesus, she was glad to do it because she felt her boys deserved it. She had big dreams and her sons had large ambitions.

Ambition itself is not necessarily evil. If you don't have any ambition, why bother getting out of bed in the morning? If, we accept a definition that ambition is a strong desire regarding the future, then, it can be positive or negative, good or bad. So ambition can be very useful, if we are ambitious for the right things.

The events of the Gospel take place about a week before the crucifixion as Jesus and his disciples are walking toward Jerusalem. These are the final heady days; the clock is ticking inexorably towards the climax of Jesus' public ministry. While Jesus is coming to grips with the bloody death that looms before him, his top men are angling for better seats in the Kingdom.

It is easy to criticize this woman for her ambition for her sons; in reality is she was doing what many mothers would do. But how does Jesus respond? Well, he doesn't put them down. He doesn't say, "Forget it, you'll never sit at my special table!" Rather, he raises the bar.

“You want to sit next to me? That’s good. Here’s what it will cost you.” James and John assumed their suffering was over and their work was done. They were wrong on both counts. Their suffering was still ahead of them and their work was just starting. When Jesus challenged James and John to join with him in drinking the cup and taking *his* baptism, he is calling them to suffer in his name.

Only Jesus could pay for the sins of the world, but they could suffer with him by being faithful to him. This was what the apostles had to look forward to if they truly wanted to follow Christ. And that is exactly what happened. James became the first apostle to die. He was put to death by Herod Agrippa I in Acts 12, as we heard.

Napoleon captured an important truth when he declared: ‘Alexander, Caesar, Charlemagne and I myself have founded empires; but upon what do these creations of our genius depend? Upon force.’

Jesus alone founded his empire upon love; and to this very day millions would die for him.” That is entirely true.

Out of love, he came to serve others; and after 2000 years, millions would give their all for him.

The last verse of the Gospel perhaps summarizes much of the Christian message. ‘The Son of Man came not to be served but to serve, and to give his life, a ransom for many’.

He is our example, and yet he is also our servant. And Jesus came to serve us, so that we can serve him by serving others.

As our servant, it was not just the disciples’ feet that were washed. Our feet are also washed by the Son of God every time we come to him in repentance. And as our example, we too must also serve. So in the light of his servant-leadership, we can ask ourselves: What are our ambitions? What do we dream of? What are our secret hopes for our own lives? And, for whose sake, do we have these ambitions?

Amen

OFFERTORY HYMN

Thanks be to God for his saints of each past generation.

- 1 Thanks be to God for his saints of each past generation,
one with us still in one body, one great congregation;
with them proclaim
Jesus for ever the same,
Author of life and salvation.
- 2 Thanks be to God for his blessings which daily surround us;
glory to Christ, the Redeemer who sought us and found us,
who from the grave
rose, the almighty to save,
breaking the fetters that bound us.
- 3 Thanks be to God for the years that are yet in his keeping,
trusting each day to the care of a Father unsleeping,
on to the end,
Christ our companion and friend,
joy at the last for our weeping.
- 4 Thanks be to God who has called us and daily defends us,
who with the Son and the Spirit unchanging befriends us;
now in that name,
Jesus for ever the same,
forth to his service he sends us.

Thanks be to God for his saints of each past generation.

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LOBE DEN HERREN

Anonymous German

Source: Praxis Pietatis Melica (1668)

Harmony: The Editors of The Chorale Book for England, 1863.

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MINISTRY OF THE SACRAMENT

The priest and the people praise God for his goodness.

PROPER PREFACE

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.

And now we give thee thanks

that thy glory is revealed in the Blessed Virgin Mary, St Mary Magdalene, St James the Apostle, Ss Peter & Paul, St Andrew and all the saints.

In their lives thou hast given us an example of faithfulness to Christ.

In their holiness we find encouragement and hope.

In our communion with them we share the unity of thy kingdom.

Therefore with angels and archangels,
and with all the company of heaven,
we laud and magnify thy glorious name,
evermore praising thee, and singing:

**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.

SANCTUS

Ho - ly, ho - ly, ho - ly, Lord God of hosts;
Heav'n and earth are full of thy glo - ry; Glo - ry be to thee,

BENEDICTUS

O Lord, most high. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

POST-COMMUNION HYMN

The Eternal Gifts of Christ the King

- 1 The eternal gifts of Christ the King,
The Apostles' glorious deeds, we sing;
And while due hymns of praise we pay,
Our thankful hearts cast grief away.
- 2 The Church in these her princes boasts,
These victor chiefs of warrior hosts;
The soldiers of the heavenly hall,
The lights that rose on earth for all.
- 3 'Twas thus the yearning faith of saints,
The unconquered hope that never faints,
The love of Christ that knows not shame,
The prince of this world overcame.
- 4 In these the Father's glory shone;
In these the will of God the Son;
In these exults the Holy Ghost;
Through these rejoice the heavenly host.
- 5 Redeemer, hear us of thy love,
That, with this glorious band above,
Hereafter, of thine endless grace,
Thy servants also may have place. Amen.

The eternal gifts of Christ the King (*Aeterna Christi munera*)

Attrib: St Ambrose, c. 340-97

Tr: J. M. Neale (1818-66)

TRURO

Thomas Williams Source: *Psalmody Evangelica* (1789).

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CLOSING HYMN

AMNS 220 Fight the good fight

1. Fight the good fight with all thy might.
Christ is thy strength and Christ thy right.
Lay hold on life, and it shall be
thy joy and crown eternally.
2. Run the straight race through God's good grace;
lift up thine eyes, and seek Christ's face.
Life with its way before us lies;
Christ is the path, and Christ the prize.
3. Cast care aside; lean on thy guide.
God's boundless mercy will provide.
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.
4. Faint not nor fear: God's arms are near.
God changeth not, and thou art dear.
Only believe, and thou shalt see
that Christ is all in all to thee.

Fight the Good Fight
John Samuel Bewley Monsell (1811 – 1875)
DUKE STREET
Attrib: John Hatton (d. 1793)
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Scriptural texts: The Authorized Version or King James Version of 1611

A Form of Spiritual Communion compiled by The Bishop of Melanesia. The Rt Revd Cecil John Wood
http://anglicanhistory.org/oceania/wood_communion1916.html, accessed 25 April 2020

Mass Setting

The Book of Common Prayer:
Noted by John Merbecke (in Public Domain)
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Hymns and Other Music

Opening Voluntary

All people that on earth do dwell
William Kethe (d. 1594) Day's Psalter (1560).
OLD HUNDREDTH
Louis Bourgeois (c.1510 – c.1561)
Source: Hymnal: Genevan Psalter, (1551)
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Processional:

AMNS 323 Who are these like stars appearing?
(Wer sind die vor Gottes Throne)
Heinrich Theobald Heinrich Schenk (1719)
Tr: Frances E. Cox (1841, 1864)
ALL SAINTS OLD (DARMSTADT)
Source: Geistriches Gesangbuch, Darmstadt, 1698;
Württembergischer Gesangbuch, 1711;
Words and Music: Public Domain

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(KM Disc 16; Track 10)

Score with thanks to www.Hymnary.Org

Gradual:

AMNS 302 Soldiers who are Christ's below.
Latin, 18th Century
tr: J H Clark (1839-88)
ORIENTIS PARTIBUS
Office de P. de Corbeil (d.1222)

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(KM Disc 15; Track 11)

Score with thanks to www.Hymnary.Org

Offertory:

AMfRW 310. Thanks be to God for his saints of each past generation.
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LOBE DEN HERREN
Anonymous German
Source: Praxis Pietatis Melica (1668)
Harmony: The Editors of The Chorale Book for England, 1863.
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Post Communion:

EH 175 The Eternal Gifts of Christ the King
The eternal gifts of Christ the King
(*Aeterna Christi munera*)
Attrib: St Ambrose, c. 340-97
Tr: J. M. Neale (1818-66)
TRURO
Thomas Williams
Source: *Psalmodia Evangelica* (1789).
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Final:

AMNS 220 Fight the good fight.
John Samuel Bewley Monsell (1811 – 1875)
DUKE STREET
Attrib: John Hatton (d. 1793)
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Closing Voluntary

Little Prelude and Fugue #1 in C (BWV 553)
Johann Sebastian Bach (1685 -1750) – BWV 553. One of the eight little preludes and fugues attributed to Johann Sebastian Bach but probably written by a pupil, Johann Tobias Krebs or Johann Ludwig Krebs. Performance © 2018 Richard M S Irwin. Certain Rights Reserved.

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