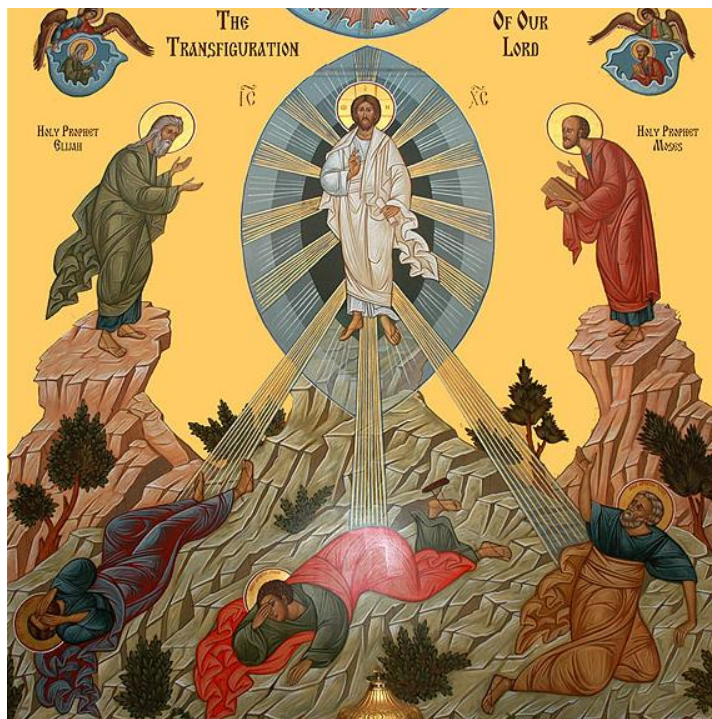




St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
The Sunday next before Lent

6th March 2011

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: Icon - 'The Transfiguration'

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. All stand to sing:

THE ENTRANCE HYMN (408)

Love Divine, all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.

Come, almighty to deliver,
Let us all thy grace receive;
Suddenly return, and never,
Never more thy temples leave.
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee, without ceasing,
Glory in thy perfect love.

Finish then thy new creation
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee,
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise!

Text: Charles Wesley (1707-88)

Tune: 'Blaenwern' by William Rowlands (1860-1937)

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

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.

Music: Mass in C – Franz Schubert (1792-1828)

All stand when the sacred ministers stand.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Almighty Father,
whose Son was revealed in majesty
before he suffered death upon the cross:
give us grace to perceive his glory,
that we may be strengthened to suffer with him
and be changed into his likeness, from glory to glory;
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

The Liturgy of the Word

THE FIRST READING

Exodus 24: 12-end

A reading from the book of Exodus

The Lord said to Moses, 'Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.' So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, 'Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them.'

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

At the end:

This is the word of the Lord.

Thanks be to God

All stand.

THE GRADUAL HYMN (377)

**Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, Thy great Name we praise.**

**Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, Thou rulest in might;
Thy justice, like mountains, high soaring above
Thy clouds, which are fountains of goodness and love.**

**To all, life Thou givest, to both great and small;
In all life Thou livest, the true life of all;
We blossom and flourish as leaves on the tree,
And wither and perish — but naught changeth Thee.**

**Great Father of glory, pure Father of light,
Thine angels adore Thee, all veiling their sight;
All laud we would render; O help us to see
'Tis only the splendor of light hideth Thee,**

*Words: Walter C. Smith, Hymns of Christ and the Christian Life, 1876.
Tune: St. Denio, Welsh melody, from Canaidau y Cyssegr, by John Roberts, 1839*

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.
Speak Lord you servant is listening.
You have the words of eternal life.
Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

Matthew 17: 1-9

The Lord be with you
And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Matthew.
Glory be to thee, O Lord.

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, 'Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.' While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, 'This is my Son, the Beloved; with him I am well pleased; listen to him!' When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, 'Get up and do not be afraid.' And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, 'Tell no one about the vision until after the Son of Man has been raised from the dead.'

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON

The Reverend Alan Gyle

Vicar

Silence is kept.

THE PRESENTATION OF THE CANDIDATE

*We welcome Robin and Sarah Jane Chapman and their daughter Beatrix.
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
which you must answer for yourselves and for this child.

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

The Deacon makes the sign of the cross on Beatrix's forehead, saying:

Christ claims you for his own.
Receive the sign of his cross.

The Celebrant then says:

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, followed by Beatrix, her 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 together with this child 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:

BEATRIX HILARY BLYTHE, 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

The child is given a lighted candle, with the words:

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 congregation is blessed with the Baptismal water.
The parents and godparents, with Beatrix, return to their places.
The Servers and Sacred Ministers return to the platform.*

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. By the one Spirit we were all baptised 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.

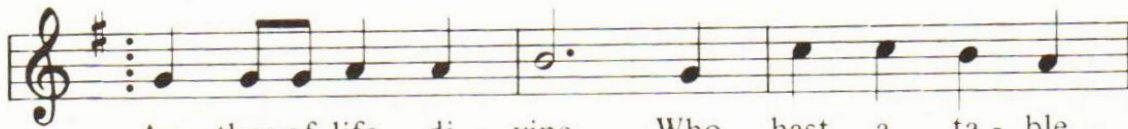
All exchange a sign of peace with those standing close by.

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 (274)

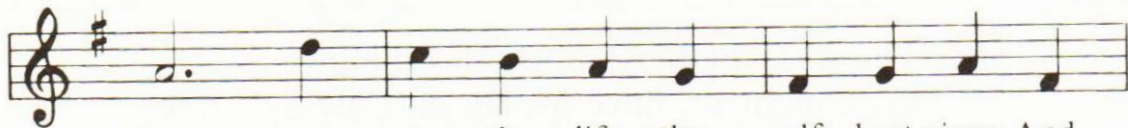
Verse 1



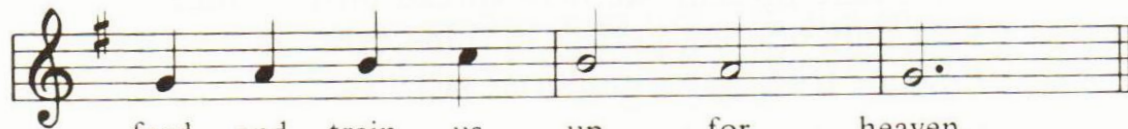
Au - thor of life di - vine, Who hast a ta - ble
Fur - nished with my - stic wine And ev - er - last - ing



spread, Pre - serve the life thy - self hast
bread,

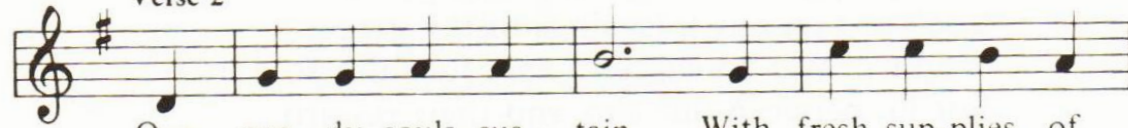


given, pre - serve the life thy - self hast given, And



feed and train us up for heaven.

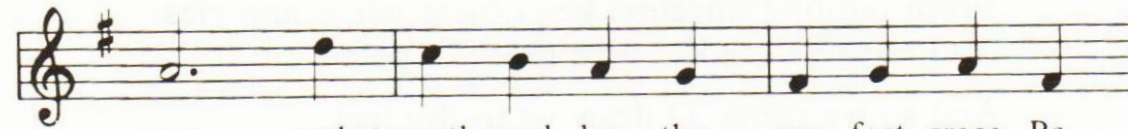
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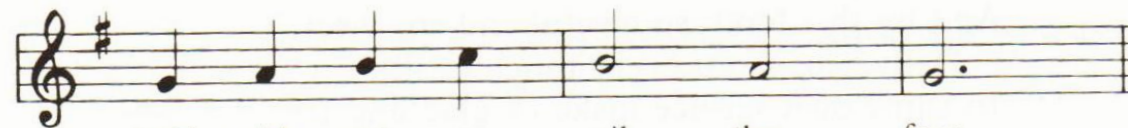
Our nee - dy souls sus - tain With fresh sup - plies of
Till all thy life we gain, And all thy ful - ness



love, And strength - ened by thy per - fect
prove,



grace, and, strength - ened by thy per - fect grace, Be -



- hold with - out a veil thy face.

THE OFFERTORY ANTHEM

Jauchzet dem Herrn alle Welt. Dienet dem Herrn mit Freuden. Kommt vor sein Angesicht mit Frohlocken. Erkennet, dass der Herr Gott ist. Er hat uns gemacht, und nicht wir selbst, zu seinem Volk und zu Schafen seiner Weide.

Gehet zu seinen Toren ein mit Danken. Zu seinen Vorhöfen mit Loben. Danket ihm, lobet seinen Namen. Denn der Herr ist freundlich und seine Gnade währet ewig und seine Wahrheit für und für.

Sing joyfully to God, all the earth; serve the Lord with gladness. Come in before his presence with exceeding great joy. Know that the Lord he is God; he made us and not we ourselves. We are his people and the sheep of his pasture. Go into his gates with praise, into his courts with hymns; and give glory to him. Praise his name, for the Lord is sweet; his mercy endures for ever, and his truth throughout all generations.

Words: from Psalm 100

Music: Felix Mendelssohn (1809-1947)

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

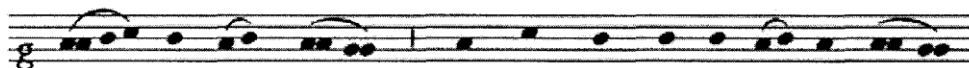
THE EUCHARISTIC PRAYER

The Celebrant sings:

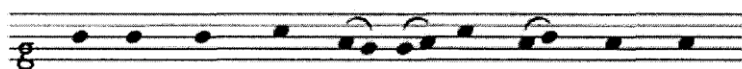
All respond:



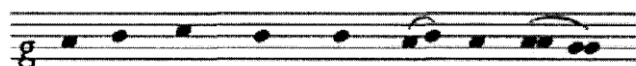
The Lord be with you *R.* and with thy spi-rit.



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.

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

The choir sings:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt caeli et terra gloria tua, Hosanna in excelsis.
Benedictus qui venit in nomine Domini. Hosanna in excelsis.
*Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory
be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Music: Mass in C – Franz Schubert (1792-1828)

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.

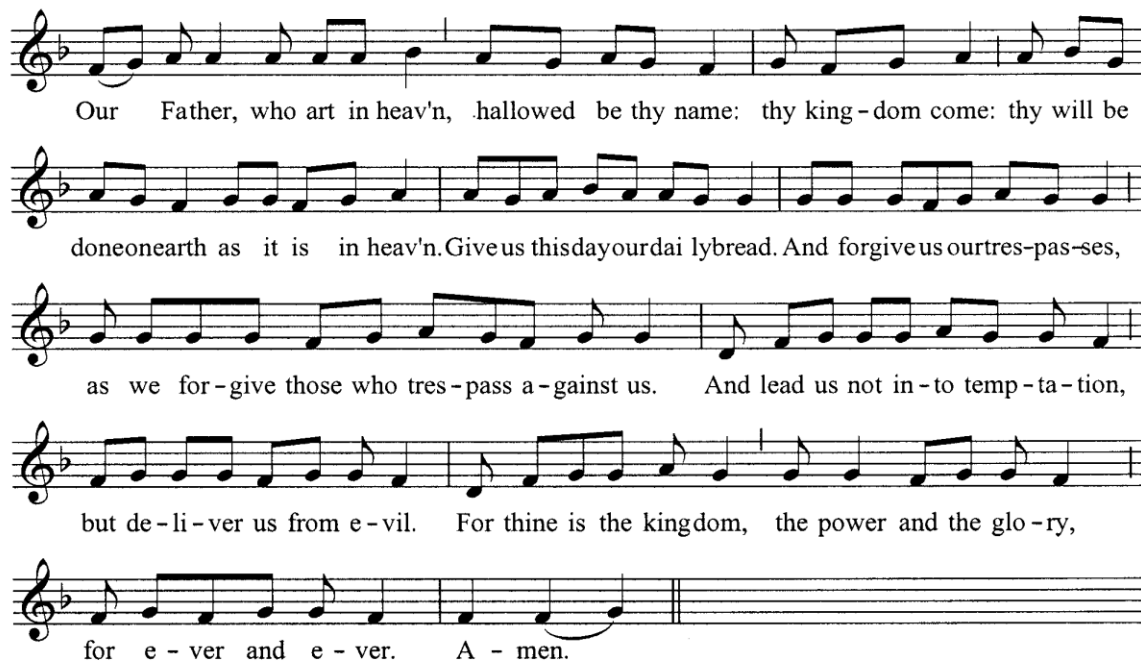
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

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

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 shouldest come under my roof,
but speak the word only and my soul shall be healed.**

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

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

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

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, Donna nobis pacem.

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

Music: Mass in C – Franz Schubert (1792-1828)

COMMUNION ANTHEM

Thou wilt keep him in perfect peace whose mind is stayed on Thee.
The darkness is no darkness with Thee, but the night is as clear as the
day. The darkness and the light to Thee are both alike.
God is light and with Him is no darkness at all.
Oh let my soul live and it shall praise Thee.
For Thine is the Kingdom, the power and the glory, for evermore.

*Words: from the prophet Isaiah
Music: Samuel Sebastian Wesley (1770-1826)*

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer. All kneel.

Let us pray.

O holy God,
we behold thy glory in the face of Jesus Christ:
grant that we who are partakers at his table
may reflect his life in word and deed,
that all the world may know his power to change and save;
through Jesus Christ our Lord. **Amen.**

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

THE CONCLUDING HYMN (353)

Dear Lord and Father of mankind,
Forgive our foolish ways!
Re-clothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love!

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm!

Words: John Whittier (1807-92)

*Music: 'Repton' by C. Hubert H. Parry (1848-1918)
from a song in his oratorio Judith*

All remain standing.

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The peace of God which passes all understanding,
Keep your hearts and minds in the knowledge and love of God
and of his Son Jesus Christ our Lord;
and the blessing of God 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

Allegro from 'Toccata', Op 29 - Hans Gál (1890-1987)

Exodus 24: 12-end

In 22:22-23:33, Moses has ascended Mount Sinai to receive the Law verbally from God – both the Ten Commandments (“words”, v. 3) and the case law (“ordinances”). In v. 3, Moses has told them to the people; they have agreed to their side of the Covenant. (God’s side is to be their god and to protect them.) Moses has then written down all God has told him. The pact, the union between God and the people, has been ratified in blood, “the blood of the covenant” (v. 8). Blood has been dashed against the altar (symbolizing God) and sprinkled on the people. (Vv. 9-11 are from another oral tradition, so we skip to v. 12).

Now God offers to put all the laws in permanent form, on “tablets of stone”. So important is Moses’ ascent of the mountain that it is mentioned four times in vv. 12-18. Moses leaves “the elders” (v. 14) in charge and commissions “Aaron and Hur” to administer justice in his absence. God’s “glory” (vv. 16, 17) is an envelope of light, a bright “cloud”, veiling his being: the people can see the cloud, but not God. Unlike the light from the Burning Bush (Chapter 3), this appearance of God is frightening “like a devouring fire” (v. 17). Moses prepares to meet God for some time (“six days”, v. 16). “Forty days and forty nights” (v. 18) is reminiscent of the Flood, of the time the Israelites scouted out Canaan’s defences before entering the Promised Land, and of Elijah’s later experience on the same mountain. It is a considerable length of time.

Matthew 17:1-9

Jesus has told his disciples that “the Son of Man is to come ... in the glory of his Father ... There are some standing here who will not taste death before they see ... [him] coming in his kingdom” (16:27-28). Now he and the inner circle of disciples ascend a mountain. Jesus is “transfigured” (v. 2, given an unearthly appearance). An aura of unnatural brightness is linked with mystical appearances in Exodus and Acts; “dazzling white” is a symbol of transcendence. In Jewish tradition, both “Moses and Elijah” (v. 3) were taken into heaven without dying; here Moses represents the Law and Elijah the prophets. Both are associated with Mount Sinai. Peter recognizes Jesus as “Lord” (v. 4), both earthly and heavenly sovereign. In his suggestion of making “dwellings” he thinks of Sinai, for dwellings (booths) were erected on the Feast of Tabernacles, commemorating the events there, and a time when the city was brightly lit. On Sinai too a “bright cloud” (v. 5) symbolized God’s presence. The words spoken by the voice recall Jesus’ baptism and add “listen to him”: Jesus is not only God’s Son and his Chosen, but also the prophet God promised to Moses.

Early Christians knew the book of Daniel well. Vv. 6-7 would tell them that this “vision” (v. 9) is linked to the end times: see Daniel 8:17 (where “mortal” is son of man in the Hebrew). Moses and Elijah vanish into insignificance, leaving Jesus alone. The Church Fathers saw the Transfiguration as fulfilling Jesus’ prediction that some would not die until they had seen the coming of God’s kingdom; others saw the event as a prophecy of the Second Coming.

Mass in C - Franz Schubert (1797–1828)

Schubert was born near Vienna into a family who enjoyed making music. Although they were not professional musicians they did manage to form a family string quartet, Franz was rather proficient on the viola. As a result of Antonio Salieri's interest in his voice, Schubert was awarded a choir scholarship to the Stadtkonvikt, the Imperial seminary. Here he was exposed to the genius of the compositions of Mozart (who had died only a few years previous) and other similar composers, Salieri also decided to tutor him privately in composition. Schubert endured the duties of a teacher at a few schools, including that of his father, but eventually took up composition full time and began to receive some popularity with audiences and in the press (there is hope for us all). He sadly died, possibly of mercury poisoning, in 1828 at the tender age of 31. His music truly span that of the Classical and Romantic eras, he was a transitional composer, just listen to his piano works and hear how the style and harmonies change as the date of composition moves forward.

The Mass in C is a relatively early work, written in 1816 it takes great influence from the latter 18th Century style of composition, and although a 'Romantic' composition, one still hears the voice of Mozart in places.

Jauchzet dem Herrn (Psalm 10) - Felix Mendelssohn (1809-1847)

Felix Mendelssohn was born into a rather noble Jewish family, but by all accounts he was brought up without any faith. He later turned to the Lutheran Church. A musical prodigy, his parents were both keen that his abilities were not capitalised upon. At the age of 17 he composed the overture to "A Midsummer Night's Dream", a fabulous work; listen carefully and you will hear donkeys braying! Mendelssohn played a more than significant part in the revival of the music of JS Bach in Germany and beyond. Generally speaking, up until that point music which was performed was by contemporary composer. Musicians wrote music for their organ consoles, choir stalls or court music room, they were not so interested in the past. Mendelssohn saw the error of their ways and using a score given to him by his grandmother he conducted a performance of JS Bach's long forgotten masterpiece St Matthew Passion.

Jauchzet dem Herrn is a setting of Psalm 100. It remains a bit of a mystery as to why Mendelssohn wrote it. It may have been composed for the New Israelite Temple in Hamburg or it may have been written for the choir of Berlin Cathedral. Either way we are left with a superb bit of a cappella writing.

Thou wilt keep him in perfect peace - Samuel Sebastian Wesley (1810–1876)

Samuel Sebastian Wesley was the eldest son of Samuel Wesley (a fine organist and composer), grandson of Charles Wesley (the great hymn writer, leader of the Methodist movement and brother of John Wesley) Keeping up? After singing in

the Chapel Royal in London, Samuel Sebastian embarked on a most successful career as a musician. He held posts at Hereford, Exeter, Winchester Cathedrals as well as Leeds Parish Church and finally ended up at Gloucester Cathedral. As you will note, last year was the 200th anniversary of his birth, many of us organists had the pleasure (?) of performing some of his organ works at various recitals! Wesley choral writing is rather fine. He composed some super anthems and even some late examples of verse anthems. *Thou Wilt Keep Him in Perfect Peace* is a gorgeous and very well-known example of his work, often used by television production companies, it is quintessential English choral music of its time.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

Stephen Farr

ASSISTANT DIRECTOR OF MUSIC

Christian Wilson

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

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