



St Paul's Church, Knightsbridge  
The Diocese of London



The Solemn Eucharist  
*The Sunday next before Lent*  
2<sup>nd</sup> March 2014 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.**

## THE PRAYERS OF PENITENCE

*The Deacon says:*

The grace of God has dawned upon the world through our Saviour, Jesus Christ, who came among us to purify a people as his own.  
In his light, let us confess our sins.

*All kneel.*

**Almighty God, our heavenly Father,  
we have sinned against thee and against our neighbour,  
in thought and word and deed,  
through negligence, through weakness,  
through our own deliberate fault.  
We are heartily sorry and repent of all our sins.  
For the sake of thy Son Jesus Christ,  
who died for us, forgive us all that is past,  
and grant that we may serve thee in newness of life  
to the glory of thy name. Amen.**

*The Celebrant says:*

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ, our Lord.  
**Amen.**

*The choir sings:*

Kyrie eleison, Christe eleison, Kyrie eleison.  
*Lord have mercy, Christ have mercy, Lord have mercy.*

*(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: Messe Solennelle – Jean Langlais (1907-1991)*

*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.*

## PSALM 2

*Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people image a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

## THE EPISTLE

*2 Peter 1: 16-end*

A reading from the second epistle of St Peter

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honour and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, 'This is my Son, my Beloved, with whom I am well pleased.' We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own

interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

This is the word of the Lord.  
**Thanks be to God.**

### 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 CREED

*All stand with the Celebrant, who says:*

Let us make affirmation of our faith.

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

## 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.

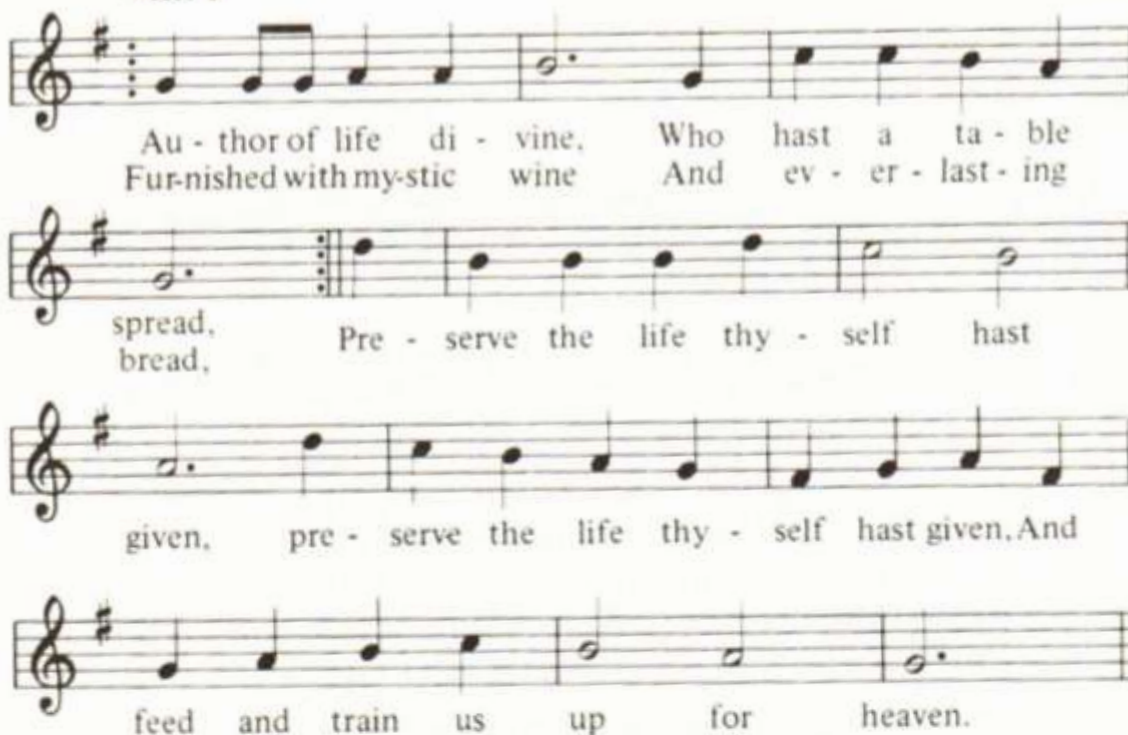
*All exchange a sign of peace with those standing close by.*

## 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, bread, Pre - serve the life thy - self hast  
given, pre - serve the life thy - self hast given, And  
feed and train us up for heaven.

#### Verse 2



Our nee - dy souls sus - tain With fresh sup - plies of  
Till all thy life we gain, And all thy ful - ness  
love, prove, And strength - ened by thy per - fect  
grace, and, strength - ened by thy per - fect grace, Be -  
hold with - out a veil thy face.

## THE OFFERTORY ANTHEM

**Abendlied (Op. 69 No.3)**  
**Josef Rheinberger (1839-1901)**

Bleib bei uns, denn es will Abend werden,  
und der Tag hat sich geneiget.

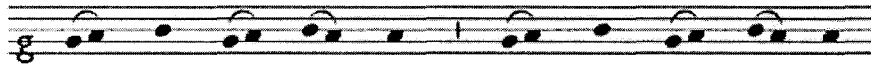
*Bide with us, for evening shadows darken,  
and the day will soon be over.*

*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:*

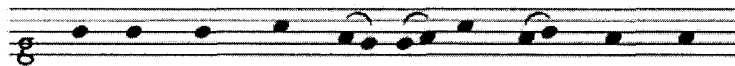
*All respond:*



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: Messe Solennelle – Jean Langlais (1907-1991)*

*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.

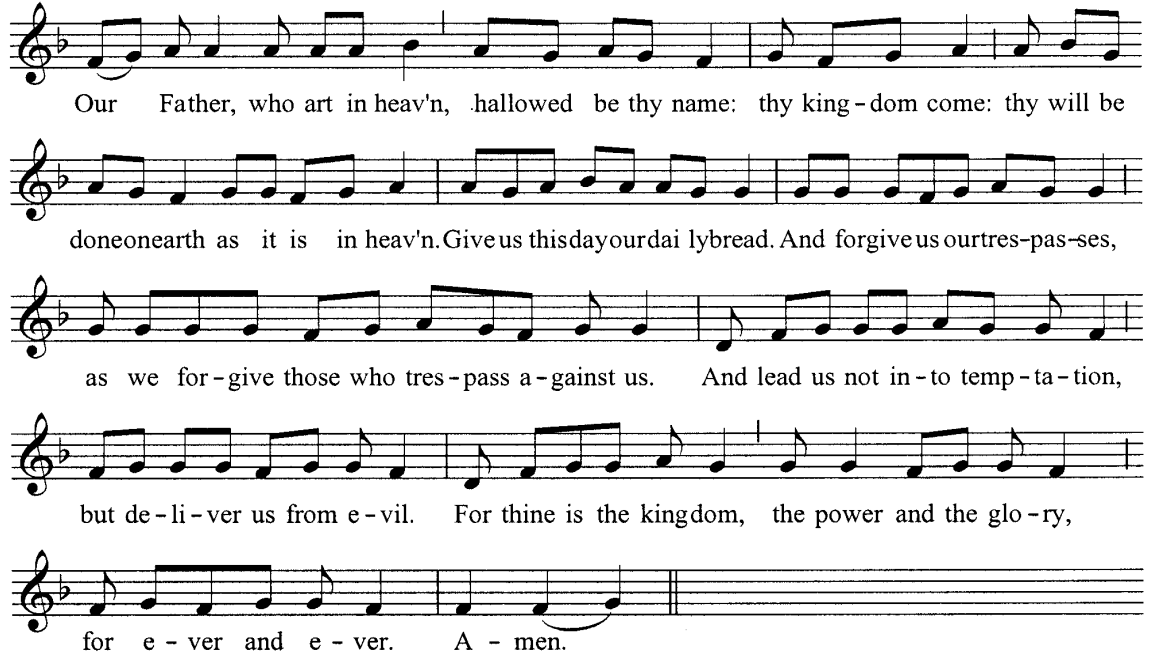
**Amen.**

## 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 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, 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: Messe Solennelle – Jean Langlais (1907-1991)*

## COMMUNION ANTHEM

Give us the wings of faith to rise  
Within the veil, and see  
The Saints above, how great their joys,  
How bright their glories be.

We ask them, whence their victory came  
They with one united breath  
Ascribe the conquest to the Lamb  
Their triumph to His death.

They marked the footsteps that He trod,  
His zeal inspired their breast;  
And following their incarnate God  
They reached the promised rest.

*Words: Isaac Watts (1674-1748)*

*Music: Ernest Bullock (1890-1979)*

## 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 Jeremy Cole*

**Acclamations, from Suite Médiévale**

*Jean Langlais (1907 – 1991)*

### *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.

### *2 Peter 1:16-21*

The author has written that God, ultimate “goodness” (v. 3), “who called us”, has given us everything we need for eternal life. What Jesus promised to us is our means of escaping the “corruption” (v. 4) of this world and of attaining union with God. So, he says, our faith and knowledge of Christ should result in ethical living, “mutual affection” (v. 7) and love. If we have these qualities and if they grow in us, they will save us from being ineffectual and “unfruitful” (v. 8) in doing Christ’s work. If we don’t have them, we are “nearsighted and blind” (v. 9) and have forgotten the release from sin we obtained in baptism. So be steadfast in the faith; being thus will gain us entry into Christ’s kingdom (v. 11). This letter is written as Peter’s last testament as he approaches death, instructions he leaves to remind his readers of how to remember to be faithful. (vv. 12-15).

Now he speaks of the Transfiguration. While others (false teachers) have used “cleverly devised myths” (v. 16, deceitful lies to deceive members of the community: see 2:1-3), the author was an “eyewitness” to the event, one which showed the power of God and was a preview of Christ’s second “coming”. At that time, Jesus “received honour and glory from God the Father” (v. 17) when the heavenly voice identified him as “my Son, my Beloved ...”. (The “Majestic Glory” is the Father.) Old Testament prophets (“prophetic message”, v. 19) foretold the coming of the Messiah at the end of time; the Transfiguration more fully confirms this. Dear readers, hold to (“be attentive to”) this hope in these times of corruption and false teachers – until the Second Coming (“until the day dawns”) and Christ, “the morning star”, assumes sovereignty.

Vv. 20-21 make two points:

- scripture should be interpreted in the community, not on “one’s own”, and
- true prophets, in every age, are empowered by the Holy Spirit to speak for God; they do not prophesy of their own volition.

### **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.

## **NOTES ON THE MUSIC**

---

### **Messe Solennelle – Jean Langlais (1907 – 1991)**

Of all the twentieth-century French composers for organ, Langlais is known to be one of the most important (after Messiaen) and probably the most prolific. Blind from childhood, he started music lessons at an early age, and went on to study at the Paris Conservatoire with Marcel Dupré and Paul Dukas, and later became the organiste titulaire of the church of Saint-Clotilde in Paris. His Messe Solennelle dates from 1951 and is undeniably his finest piece of church music. The organ part is made up from the two separate instruments often found in French cathedrals and churches; the choir organ (which mostly doubles the vocal parts), and the larger ‘Grand Orgue’ which has more independent part writing – making its own dramatic contribution to the musical setting. Langlais’ choral writing is effective; he sometimes writes in severe fugue style (heard in the beginning sections of the Gloria and Agnus Dei), and other times he writes in massive homophonic (chordal) blocks (hear in the Sanctus), or in delicately supple lines (such as in the

Benedictus). The organ generally sets the mood for each part of the mass and also adds colour to the part writing.

### **Abendlied – Josef Rheinberger (1839 – 1901)**

Born in Liechtenstein, Rheinberger was a student and teacher at the Munich Conservatoire; a city where he spent most of his life. In addition to working at the Conservatoire, Rheinberger was a well-known choral conductor and vocal coach at the city's Opera house. He is mainly known now as the composer of twenty organ sonatas which are widely played, although his compositional output also includes a number of operas and symphonies. His talents were spotted at a young age and Rheinberger started life as a church organist aged only seven, before spending much of his life teaching. Written in 1873, Abendlied is from a set of three motets. Text from Luke is set in a manner typical of the period and Rheinberger uses a fusion of contrapuntal and choral writing to create satisfying musical contours. The imitative sections for the choir or six voices build up with exquisite use of dissonance to a strong final phrase which dies away to a calm ending.

### **Give us the wings of faith – Ernest Bullock (1890 – 1979)**

Born in Wigan, Bullock was an organist and composer and studied with Edward Bairstow in Leeds. He went on to study at Durham University, receiving a Bachelor of Music in 1908 and a Doctorate in 1914. He went on to become organists at Manchester and Exeter Cathedrals. In 1928 he was named organist and Master of the Choristers at Westminster Abbey, and participated in the coronation of King George VI and Queen Elizabeth in 1937. He became a Professor of Music at the University of Glasgow in 1941, and was then Director of the Royal College of Music from 1952 until his retirement in 1960. He was knighted by King George VI in 1951. Bullock is known for his church music, especially this anthem Give us the wings of faith.

### **Acclamations, from Suite Médiévale – Jean Langlais (1907 – 1991)**

Born in a small village near Mont Saint-Michel, Jean Langlais was a French organist, improviser and composer of modern classical music, with many of his students going on to be important musicians. He was much in demand as a concert organist and toured widely across Europe and the United States. Langlais was a prolific composer, composing over 250 works, and although he is best known as a composer of organ and sacred choral music, he also composed a number of instrumental, orchestral and chamber works. His music is written in a late, free-tone style, representative of mid-twentieth century French music; with rich and complex harmonies and overlapping modes – more tonal than his contemporary, friend and countryman Olivier Messiaen, but related to his two predecessors at Saint-Clotilde; César Franck and Charles Tournemire. His Acclamations is the fifth movement of the ten-movement Suite Médiévale for organ, written in 1947.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

DIRECTOR OF MUSIC

*Stephen Farr*

ASSISTANT DIRECTOR OF MUSIC

*Jeremy Cole*

*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 (Jeremy Cole). 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

Parts of this service are © the Archbishops' Council 2001.

The hymns are reproduced with permission under CCLE Licence No. 666560

The service is compiled and printed at St Paul's Church, Knightsbridge.

For further information about the life of St Paul's, please contact:

The Parish Office, 32A Wilton Place, London SW1X 8SH

020 7201 9999

As part of our commitment to sustaining God's creation,  
this service paper is printed on paper from sustainable forests,  
and any waste paper will be recycled.



[www.stpaulsknightsbridge.org](http://www.stpaulsknightsbridge.org)