

**ST
PAUL'S**
KNIGHTSBRIDGE



The Solemn Eucharist
on
The Sunday next before Lent

15th February 2015 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'.

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

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

*Cover image:
Titian, The Transfiguration of Christ, c. 1560-3.
Chiesa di San Salvador, Venice.*

Order of Service

The Introductory Rite

At 11 o'clock a bell is rung; all stand to sing:

THE ENTRANCE HYMN

Be thou my vision, O Lord of my heart,
be all else but naught to me, save that thou art;
be thou my best thought in the day and the night,
both waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word,
be thou ever with me, and I with thee Lord;
be thou my great Father, and I thy true son;
be thou in me dwelling, and I with thee one.

Be thou my breastplate, my sword for the fight;
be thou my whole armour, be thou my true might;
be thou my soul's shelter, be thou my strong tower:
O raise thou me heavenward, great Power of my power.

Riches I heed not, nor man's empty praise:
be thou mine inheritance now and always;
be thou and thou only the first in my heart;
O Sovereign of heaven, my treasure thou art.

High King of heaven, thou heaven's bright sun,
O grant me its joys after victory is won;
great Heart of my own heart, whatever befall,
still be thou my vision, O Ruler of all.

*Words: Ancient Irish hymn tr. Mary Byrne (1880-1931)
Music: 'Slane' Irish 8th C.*

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:

My brothers and sisters, as we prepare to celebrate the presence of Christ in word and sacrament, let us call to mind and confess our sins.

All kneel. All say:

**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.

KYRIE

Kyrie eleison. Lord, have mercy upon us.
Christe eleison. Christ, have mercy upon us.
Kyrie eleison. Lord, have mercy upon us.

Music: plainsong

After the Kyrie, all stand for the intonation of Gloria in excelsis Deo, then 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 (1797-1828)

All stand when the sacred ministers stand.

THE COLLECT

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.

All sit.

THE FIRST READING

The second book of the Kings 2: 1-12

A reading from the second book of the Kings.

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, 'Stay here; for the Lord has sent me as far as Bethel.' But Elisha said, 'As the Lord lives, and as you yourself live, I will not leave you.' So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, 'Do you know that today the Lord will take your master away from you?' And he said, 'Yes, I know; keep silent.'

Elijah said to him, 'Elisha, stay here; for the Lord has sent me to Jericho.' But he said, 'As the Lord lives, and as you yourself live, I will not leave you.' So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, 'Do you know that today the Lord will take your master away from you?' And he answered, 'Yes, I know; be silent.'

Then Elijah said to him, 'Stay here; for the Lord has sent me to the Jordan.' But he said, 'As the Lord lives, and as you yourself live, I will not leave you.' So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, 'Tell me what I may do for you, before I am taken from you.' Elisha said, 'Please let me inherit a double share of your spirit.' He responded, 'You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.' As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, 'Father, father! The chariots of Israel and its horsemen!' But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

At the end:

This is the word of the Lord.

Thanks be to God.

THE PSALMODY

The Choir sings:

The Lord, even the most mighty God, hath spoken :
and called the world, from the rising up of the sun, unto the going down
thereof.

Out of Sion hath God appeared :
in perfect beauty.

Our God shall come, and shall not keep silence :
there shall go before him a consuming fire, and a mighty tempest shall be
stirred up round about him.

He shall call the heaven from above :
and the earth, that he may judge his people.

Gather my saints together unto me :
those that have made a covenant with me with sacrifice.

And the heaven shall declare his righteousness :
for God is Judge himself.

Psalm 50: 1-6

THE SECOND READING

St Paul's second letter to the Corinthians 4: 3-6

A reading from the second letter of Paul to the Corinthians.

Even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

God of mercy, God of grace,
show the brightness of thy face.
Shine upon us, Saviour, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth's remotest end.

Let the people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Saviour King;
at thy feet their tribute pay,
and thy holy will obey.

Let the people praise thee, Lord;
earth shall then her fruits afford;
God to man his blessing give,
man to God devoted live;
all below, and all above,
one in joy, and light, and love.

*Words: Henry Francis Lyte (1793-1847)
Music: 'Heathlands', Henry Smart (1813-79)*

All remain standing.

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the light of the world, says the Lord.
Whoever follows me will never walk in darkness
but will have the light of life.

Alleluia, alleluia, alleluia.

All turn to face the Deacon.

THE GOSPEL READING

The Deacon says:

The Lord be with you

And with thy spirit.

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

Glory be to thee, O Lord.

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

Mark 9: 2-9

This is the Gospel of the Lord.

Praise be to thee, O Christ.

THE SERMON

The Reverend Prebendary Nick Mercer
*Vicar General to the London College of Bishops
and Honorary Assistant Priest*

Silence is kept.

THE CREED

All stand. Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,**

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

All remain standing.

THE PRAYERS OF INTERCESSION

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

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

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

For the departed, these words may be used:

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

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

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

THE BANNES OF MARRIAGE & THE NOTICES

All stand.

THE PEACE

The Celebrant says:

The risen Lord now reigns at God's right hand.
He is the Prince of Peace.

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 Liturgy of the Sacrament

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

**Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for with blessing in his hand
Christ our God to earth descendeth,
our full homage to demand.**

**King of kings, yet born of Mary,
as of old on earth he stood,
Lord of lords in human vesture,
in the Body and the Blood
he will give to all the faithful
his own self for heavenly food.**

**Rank on rank the host of heaven
spreads its vanguard on the way,
as the Light of Light descendeth
from the realms of endless day,
that the powers of hell may vanish
as the darkness clears away.**

**At his feet the six-winged seraph;
cherubim with sleepless eye,
veil their faces to the Presence,
as with ceaseless voice they cry,
"Alleluia, alleluia!
Alleluia, Lord Most High!"**

Words: Liturgy of Saint James 5th C, trans. Gerald Moultrie (1829-85)

Music: Picardy (French carol as in The English Hymnal, 1906)

The choir sings:

THE OFFERTORY ANTHEM

Herr, wir trau'n auf deine Güte, Op. 96, No. 3

Felix Mendelssohn (1809-1847)

Herr, wir trau'n auf deine Güte,
die uns rettet wunderbar,
singen dir mit frommen Liede,
danken freudig immerdar.

Lasst sein heilig Lob uns singen,
lasst uns seiner Liebe freu'n,
seiner Liebe ewig freu'n!

*Lord, we trust in your goodness,
which saves us wonderfully,
we sing to thee thy with pious song,
rejoicing always thankful in thy love.*

*Let us sing his holy praises,
Let us rejoice in his love,
Rejoice in his love forever.*

*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:

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 (1797-1828)

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.

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.

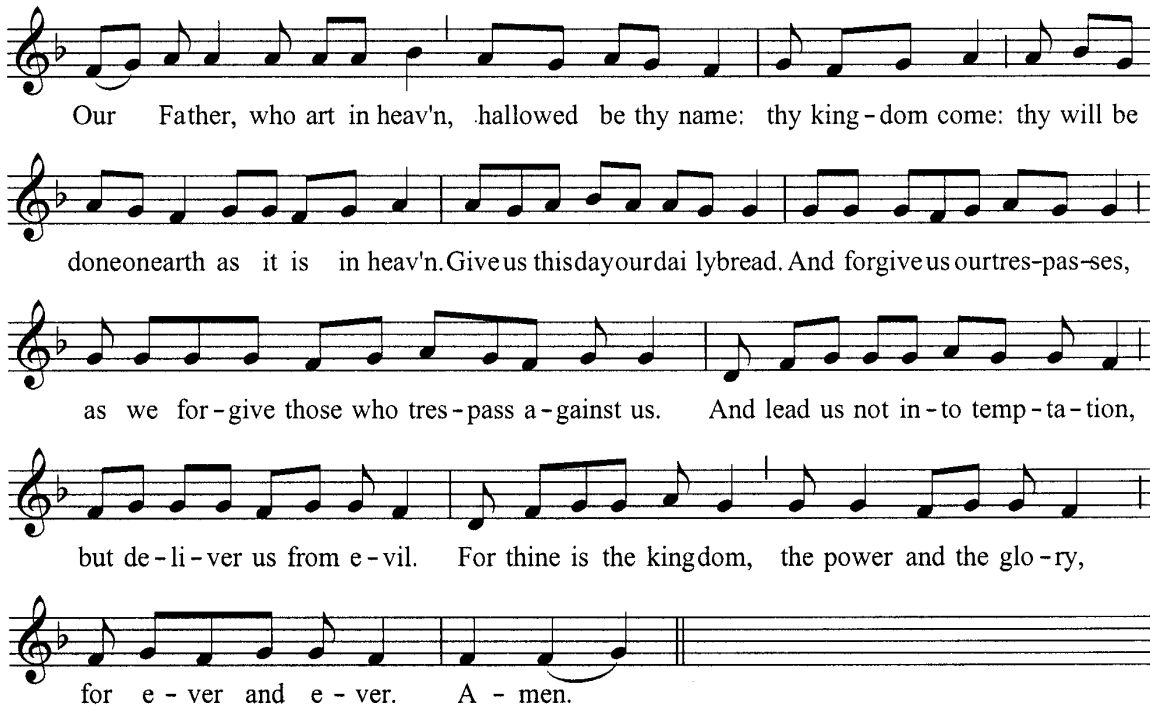
Amen.

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.

The choir sings:

AGNUS DEI

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 (1797-1828)

COMMUNION ANTHEM

Abendlied

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.*

Words from Luke chapter 24

PRAYERS AFTER COMMUNION

Let us pray.

All kneel.

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.**

All stand.

THE CONCLUDING HYMN

**Alleluia! sing to Jesus!
His the sceptre, his the throne.
Alleluia! His the triumph,
his the victory alone.
Hark! the songs of peaceful Zion
thunder like a mighty flood.
Jesus out of every nation
hath redeemed us by his blood.**

**Alleluia! not as orphans
are we left in sorrow now;
Alleluia! He is near us,
faith believes, nor questions how;
Though the cloud from sight received him
when the forty days were o'er
shall our hearts forget his promise,
'I am with you evermore'?**

Alleluia! bread of heaven,
here on earth our food and stay!
Alleluia! here the sinful
flee to thee from day to day.
Intercessor, Friend of sinners,
earth's Redeemer, plead for me.
Where the songs of all the sinless
sweep across the crystal sea.

Alleluia! King eternal,
thee the Lord of lords we own;
Alleluia! born of Mary,
earth thy footstool,
heaven thy throne.
Thou within the veil hast entered,
robed in flesh, our great High Priest.
Thou on earth both Priest and Victim
in the Eucharistic Feast.

Words: William Chatterton Dix (1837-98)
Music: 'Hyfrydol', Rowland Hugh Prichard (1811-87)

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

God the Father,
by whose glory Christ was raised from the dead,
strengthen you to walk with him in his risen life;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you now and 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

Ground Bass: *Con moto moderato*

George Dyson (1883-1964)

NOTES ON THE READINGS

2 Kings 2:1-12

Israel has split into two kingdoms: Israel (the north) and Judah (the south). At the time of our story, (850-849 BC), Ahaziah is King of Israel. The Bible tells us that only two people were sufficiently worthy to be taken up to heaven without dying: Enoch (Genesis 5:24) and Elijah. Elijah and Elisha start their journey at Gilgal, in the hill country north of Bethel. Three times (vv. 2-3, 4-5, 6) Elijah invites Elisha to travel no further: he tests Elisha, to determine whether he is truly loyal to his master. Each time, Elisha proves his loyalty, and so the two travel southward from "Gilgal" (v. 1) to "Bethel" (v. 2), then east to "Jericho" (v. 4) and "the Jordan" (v. 6). (Note that vv. 4-5 differ from vv. 2-3 only in the place name.) The "company of prophets" (vv. 3, 5, 7) are communities of followers, disciples, of Elijah; they are like monks.

Elijah's "mantle" (v. 8), his cloak, is almost part of him. As in the crossing of the Reed Sea (see Exodus 14) and the carrying of the Ark across the Jordan (Joshua 3:14-17), the waters part. In v. 9, Elijah offers Elisha a reward for his loyalty: then Elisha requests that he receive the principal ("double") share of Elijah's spirituality. (Deuteronomy 21:17 requires that the eldest son inherit a double portion of his father's possessions.) Per v. 10, Elijah cannot grant this request himself, for it is God's to give. If Elisha sees Elijah taken up, God has granted the wish. "Fire" (v. 11) is a symbol of God's presence (e.g. God appeared in the burning bush in Exodus 3:2.) V. 12a is difficult to interpret. Perhaps Elisha contrasts the chariots of God (v. 11) with those of Israel; perhaps Elisha recognizes that Elijah's spiritual strength is better security for Israel than its army. Elisha does see Elijah's departure. Tearing of clothes was an expression of grief or distress. In vv. 13-17, Elisha picks up Elijah's mantle, the symbol of spirituality. Some of the "company of prophets" search for days to find Elijah's body, but in vain. Elijah has been taken up to heaven. Elisha is his successor.

2 Corinthians 4:3-6

Paul continues to answer a letter from the Corinthian church. It appears that some have criticized him for failing to make the good news clear, or for limited success in bringing people to Christ. In v. 2 he says: "... by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God". V. 3 recalls 1 Corinthians 1:18: "For the message about the cross is foolishness to those who are perishing ...", who will be destroyed at the Last Day (but their conversion is still possible.) "In their case" (v. 4), the devil or the god who is this world (a possible translation), materialism, has so filled their minds that they cannot see that the gospel illuminates, shows, the "glory of Christ" (and, per v. 6, of God shown by Christ), Christ being the perfect "image of God" (v. 4), representation of God – and the model for the Christian's future state. In v. 5, Paul says that (contrary to what some may claim), he proclaims not himself but Jesus; he serves the church for Christ's sake whatever suffering that may entail. In quoting Genesis (the first words God speaks in the Bible) in v. 6, he points out that God began the creation process with "light", understanding. God reveals himself through history. The light of God undergirds the ministry Paul brings to the Corinthians. God's light has been

experienced by people throughout the ages; the believer's transformation is in the heart. Those who see Jesus' face reflect his glory.

Mark 9:2-9

Jesus has foretold his death and resurrection, and that God's kingdom will begin soon. "... the Son of Man must ... be rejected ... and be killed, and ... rise again. He said this quite openly" (8:31-32). Then: if any want to follow him, let them renounce their self-centeredness. Those who play it safe will perish; those who give their lives for him and the gospel will be saved (8:34-35). Now "six days" (v. 2) after Peter's recognition of Jesus as the Messiah, Jesus takes the inner circle of disciples ("Peter and James and John") up a mountain. There he is "transfigured", changed in form, metamorphosed. He appears in "dazzling white" (v. 3), a sign of God's presence (as did Moses when he had been "talking with God", Exodus 34:29). "Elijah" (v. 4) was taken up into heaven. Moses' burial place was unknown (see Deuteronomy 34:6); in late Judaism, he was also thought to be taken up. (Others point out that Elijah represents the prophets and Moses the law, the basic authority in Judaism.) Peter rejoices in this experience ("good", v. 5): it is a preview of Jesus' glorification as God's Son. He wishes to prolong the event by making "dwellings", temporary shelters as erected at the Feast of Tabernacles, a joyous festival of God's presence. V. 6 may say that he was so dumbfounded by the experience that what he said was irrational. The "cloud" (v. 7) is a symbol of God's presence. The proclamation spoken by the divine voice is like that at Jesus' baptism (see 1:11). The Son of Man is revealed to be Son of God. The vision ends "suddenly" (v. 8). Then v. 9: only when Jesus has risen will the vision make sense to others.

NOTES ON THE MUSIC

Schubert - Mass in C

Of all the composer's to have lived, Schubert's music must surely be some of the most exquisitely melodic and moving ever to have been written. Not only this, but his music pushes boundaries, particularly in harmonic 'experimentation', while remaining supremely expressive and meaningful. A glance at much of the 'forward looking', experimental music since Schubert suggests that this combination of the two is rare. This expressive brilliance is especially evident in many of his legendary song cycles. Although not best known for his sacred choral music, Schubert produced a fair amount during his tragically short, 31 year life.

This Missa solemnis was originally scored for SATB soloists, SATB choir, and a small orchestra. It was the only Mass to be published in the composer's lifetime.

Mendelssohn – Geistliches Lied

Felix Mendelssohn was one of the preeminent composers of the early romantic era. His music, although largely conservative by the standards of the day, won the admiration of his contemporaries and audiences alike - the music was especially popular in Britain, and he toured here extensively. One of his life's works was the rediscovery and popularisation of the music of JS Bach which, before Mendelssohn's time, was largely unknown. Mendelssohn's own music was ignored for many years - he was Jewish and antisemitism was rife in the years proceeding his death. Throughout his life, especially during his time in Paris, Mendelssohn extensively mentored and supported other composers, including Richard Wagner during his largely unsuccessful time in Paris. Wagner's one success at that time - the first performance of his opera 'The Flying Dutchman', was almost entirely thanks to Mendelssohn's support and backing.

Rheinberger - Abendlied

Although born in Liechtenstein, Joseph Rheinberger lived most of his life in Germany, where he forged a career as a successful composer and organist. His family were both musical and highly cultured, and the values of both were distilled in Joseph from a young age (he held a church organist post at the age of eight!) He embraced all musical culture, past and present, and many influences of his predecessors and contemporaries can be heard in his works.

The text is taken from Luke's gospel, and describes the encounter of two of the disciples on the road to Emmaus with (although at first unbeknownst to them) the resurrected Christ. After meeting the 'stranger', the two invite him to join them for supper - 'Remain with us, for it will be evening and the day has drawn to a close'. Upon the stranger breaking bread, they realise that he is the resurrected Jesus. The Messiah then immediately vanishes. In the King James translation, this story provides the basis of the hymn 'Abide with us'. Perhaps Rheinberger's best known composition, it is based on a piece he composed 15 years earlier, when he was but 16 years old.

Ground Bass: Con moto moderato – George Dyson

Georg Dyson was an English composer composing in the early to mid 20th century. He studied at the Royal College of Music (an institution which he was later to be appointed director of), before joining the army and fighting for nearly two years in WW1. The majority of his work is choral and orchestral. The composer never composed for the organ until the last few years of his life (much like Parry). Dyson's Fantasia and Ground Bass was composed late in the composer's life, at a time when he was enjoying his greatest success.

THE CHOIR OF ST PAUL'S KNIGHTSBRIDGE

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Stephen Farr

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Luke Navin

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 and Assistant Director of Music. 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.

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KNIGHTSBRIDGE LONDON

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For further information about the life of St Paul's, please contact:
The Parish Office, 32A Wilton Place, London SW1X 8SH
020 7201 9999

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