

**THE EUCHARIST WITH SPIRITUAL COMMUNION  
FOR THE FEAST OF THE TRANSFIGURATION OF OUR LORD  
THE CHURCH OF ST MARY AND ALL SAINTS, DROXFORD IN HAMPSHIRE  
THE TRANSFIGURATION**

In Luke chapter 9, three important events happen in sequence. Peter speaks about his recognition of Jesus is the Messiah; Jesus foretells his death and resurrection; and, Peter, John and James see Jesus' glory revealed on the mountain. Today's gospel reading begins eight days after Peter said that Jesus is 'the Messiah of God'. Now, Jesus can tell the disciples how he must undergo suffering, death and resurrection. (Luke 9: 18-22).

Then, comes the Transfiguration of Our Lord and Jesus is revealed in his glory, there is great symbolism in the appearance of Moses and Elijah alongside Jesus, who, as God the Redeemer, fulfils the Law and Prophets. The voice from heaven proclaims Jesus to be God's beloved Son. We are told to listen to him – not just hear, but hear and obey.

**SPIRITUAL COMMUNION**

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

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

From the Third Exhortation in the BCP.

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

**HYMNS**

Processional: At the name of Jesus. (CAMBERWELL)

Gradual: 'Tis good, Lord, to be here

Offertory: Dear Lord and father of mankind

Post Communion: Jesus on the mountain peak. (ST. ALBINUS)

Thanksgiving: Bright the vision that delighted.

## INTROIT HYMN

1. At the name of Jesus  
Every knee shall bow,  
Every tongue confess him  
King of glory now:  
'Tis the Father's pleasure  
We should call him Lord,  
Who from the beginning  
Was the mighty Word.
2. At his voice creation  
Sprang at once to sight,  
All the angels faces  
All the hosts of light,  
Thrones and Dominations,  
Stars upon their way,  
All the heavenly orders,  
In their great array.
3. Humbled for a season,  
To receive a name  
From the lips of sinners  
Unto whom he came,  
Faithfully he bore it  
Spotless to the last,  
Brought it back victorious,  
When from death he passed:
4. Bore it up triumphant  
With its human light,  
Through all ranks of creatures,  
To the central height,  
To the throne of Godhead,  
To the Father's breast;  
Filled it with the glory  
Of that perfect rest.
5. Name him, brothers, name him,  
With love as strong as death,  
But with awe and wonder  
And with bated breath:  
He is God the Saviour,  
He is Christ the Lord,  
Ever to be worshipped,  
Trusted, and adored.
6. In your hearts enthrone him;  
There let him subdue  
All that is not holy,  
All that is not true:  
Crown him as your captain  
In temptation's hour;  
Let his will enfold you  
In its light and power.

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## CONFESSION

When Christ appears we shall be like him,  
because we shall see him as he is.

As he is pure,  
all who have grasped this hope make themselves pure.  
So let us confess our sins that mar his image in us.

### ***Kyrie Eleison***

Your unfailing kindness, O Lord, is in the heavens,  
and your faithfulness reaches to the clouds:

Lord, have mercy.

**Lord, have mercy.**

Your righteousness is like the strong mountains,  
and your justice as the great deep:

Christ, have mercy.

**Christ, have mercy.**

For with you is the well of life  
and in your light shall we see light:

Lord, have mercy.

**Lord, have mercy.**

### **THE COLLECT**

*The president introduces a period of silent prayer with the words  
'Let us pray' or a more specific bidding.*

*The Collect is said.*

### **THE COLLECT FOR THE SOVEREIGN**

Almighty God,  
the fountain of all goodness,  
bless our Sovereign Lady, *Queen Elizabeth*,  
and all who are in authority under her;  
that they may order all things  
in wisdom and equity, righteousness and peace,  
to the honour and glory of your name  
and the good of your Church and people;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

### **COLLECT FOR THE TRANSFIGURATION**

Father in heaven,  
whose Son Jesus Christ was wonderfully transfigured  
before chosen witnesses upon the holy mountain,  
and spoke of the exodus he would accomplish at Jerusalem:  
give us strength so to hear his voice and bear our cross  
that in the world to come we may see him as he is;  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

### **COLLECT FOR OUR TIMES**

**Dear Lord**

**anoint us with the Holy Spirit,  
as we share in Christ's suffering and victory  
that we may bear witness to the gospel of salvation;  
through Jesus Christ, your Son our Lord,  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever. Amen**

## THE LITURGY OF THE WORD

### FIRST READING

A reading from the Book of Daniel

<sup>9</sup>As I watched,  
thrones were set in place,  
and an Ancient One took his throne;  
his clothing was white as snow,  
and the hair of his head like pure wool;  
his throne was fiery flames,  
and its wheels were burning fire.

<sup>10</sup>A stream of fire issued  
and flowed out from his presence.  
A thousand thousand served him,  
and ten thousand times ten thousand stood attending him.  
The court sat in judgement,  
and the books were opened.

<sup>13</sup>As I watched in the night visions,  
I saw one like a human being  
coming with the clouds of heaven.  
And he came to the Ancient One  
and was presented before him.

<sup>14</sup>To him was given dominion  
and glory and kingship,  
that all peoples, nations, and languages  
should serve him.  
His dominion is an everlasting dominion  
that shall not pass away,  
and his kingship is one  
that shall never be destroyed.

*Daniel 7.9-10,13-14*

This is the word of the Lord.

**All Thanks be to God.**

### SECOND READING

A Reading from St Peter's Second Letter

<sup>16</sup>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. <sup>17</sup>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.' <sup>18</sup>We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

<sup>19</sup>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.

*2 Peter 1.16-19*

This is the word of the Lord.

**All Thanks be to God.**



**GRADUAL HYMN** 'Tis good, Lord, to be here

1 'Tis good, Lord, to be here,  
thy glory fills the night;  
thy face and garments, like the sun,  
shine with unborrowed light.

2 'Tis good, Lord, to be here,  
thy beauty to behold,  
where Moses and Elijah stand,  
thy messengers of old.

3 Fulfiller of the past,  
promise of things to be,  
we hail thy body glorified,  
and our redemption see.

4 Before we taste of death,  
we see thy kingdom come;  
we fain would hold the vision bright,  
and make this hill our home.

5 'Tis good, Lord, to be here,  
yet we may not remain;  
but since thou bidst us leave the mount,  
come with us to the plain.

'Tis good, Lord, to be here  
Joseph Armitage Robinson (1858-1933)

CARLISLE  
Charles Lockhart (1745-1815)

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## GOSPEL READING

Alleluia, alleluia.  
Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

**All Alleluia.**

The Lord be with you

**All and also with you.**

Hear the Gospel of our Lord Jesus Christ according to *Luke*.

**All (+) Glory to you, O Lord.**

<sup>28</sup> Jesus took with him Peter and John and James, and went up on the mountain to pray. <sup>29</sup> And while he was praying, the appearance of his face changed, and his clothes became dazzling white. <sup>30</sup> Suddenly they saw two men, Moses and Elijah, talking to him. <sup>31</sup> They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. <sup>32</sup> Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. <sup>33</sup> Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.' Peter did not know what he said. <sup>34</sup> While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. <sup>35</sup> Then from the cloud came a voice that said, 'This is my Son, my Chosen; listen to him!' <sup>36</sup> When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

*Luke 9.28-36*

This is the Gospel of the Lord.

**All Praise to you, O Christ.**

## SERMON

In Luke chapter 9, three important events happen in sequence:

- Peter speaks about his recognition of Jesus is the Messiah;
- Jesus foretells his death and resurrection;
- Peter, John and James see Jesus' glory revealed on the mountain.

Today's gospel reading begins eight days after Peter said that Jesus is 'the Messiah of God'. It is then Jesus that Jesus can tell the disciples how he must undergo suffering, death and resurrection, (Luke 9: 18-22).

Then, comes the Transfiguration of Our Lord which can sound embarrassingly mystical even magical in these late modern, scientific times. Jesus went up onto a mountain and his clothes become dazzlingly white. Prophets appear and talk to him. And then it is all over and Jesus tells his disciples to say nothing.

We should hold on to the absurdity of the incident. There is simply no reason for all this to have happened. It sounds as if it should be a post-resurrection, miraculous appearance, but Jesus and his companions are still heading towards Jerusalem; this is a pre-Passion conference between three great pillars of scripture, observed by three chosen disciples of the Messiah himself. And yet, there seems to be no reason to put it into a gospel! The evangelist makes no capital out of it, it is simply there.

And this is the strength of the Transfiguration as an historical incident. There is no reason for anyone to have invented it. It is not central to the Christian case. It is not used to win arguments. There is only one reason to put it into the Gospel, and that is because it happened. It is one of those cases of the evangelists writing things down without necessarily knowing why they were important, and their very puzzlement is what makes the story so convincing.

Why, then, did it happen?

Surely, it is so that we might be able to see and understand that Jesus is at once one of the prophets as well as the one that was prophesied by them; He is God! He lives for all eternity in a blaze of dazzling and unapproachable light. The true miracle of the Transfiguration is not the shining face or the white garments, but the fact that for the rest of his time on earth Jesus was able to hide his glory so well!

How do we engage with this sort of miraculous account?

A few days ago was the Feast Day of St Ignatius of Loyola; the spirituality he developed is now widely used across many denominations. One key element of his approaches to prayer is to engage one's senses as fully as possible trying to imagine oneself observing, or even better, participating in the Biblical encounter. He then invites us to speak to Jesus in prayer and listen attentively for what he might reply.

Today's portion of Gospel is the account of the Transfiguration.

It is the story of the disciples seeing Jesus for what he really is and it lends itself to an Ignatian approach.

Now let us try to sense the significance of today's reading.

Try to step into the shoes of those three chosen disciples, Peter John and James, and experience the Transfiguration from within you, making it truly an encounter with God.

Here are three people who have been chosen; perhaps you are one of them, if not you can observe them unseen. They have been set apart for the special closeness to Jesus himself. Share their sense of intimacy.

Here are three people who have been climbing the mountain path. Already their limbs have grown weary; their breathing has grown heaven. Feel their sense of exhaustion.

They are weighed down by sleep, but struggle hard to keep awake, to keep their senses alert. Share their sense of drifting between sleep and wakefulness.

These are three people, whose eyes are now open to the vision of holiness. They see the face of Jesus changed. His clothes have become dazzling white. They see the faces of Moses and Elijah made present from the past. They see the glory of God stretched out on the mountainside. Feel the disciples' sense of the vision of divine revelation.

Here are three people whose ears are open to the sounds of holiness. They hear the voice of Jesus and the voices of Moses and Elijah discussing events yet to come. They hear the voice of God, which commands their attention: 'This is my son, my chosen, *listen* to him!' Share their sense of receiving the word of divine revelation.

Here are three people who are stunned by coming face-to-face with the divine presence on the mountaintop. They embarrass themselves by what they say.  
They embarrass themselves by what they do. Feel their sense of inadequacy.

Step into the shoes of those three chosen disciples, Peter John and James, and experience the Transfiguration from within you. Pause and speak to Jesus about what you have seen. Ask *him* about what it means for you. Listen to him.

Amen

### **PRAYERS OF INTERCESSION**

In the power of the Spirit  
and in union with Christ,  
let us pray to the Father,  
    who is our refuge and stronghold.

We give you thanks Father for being able to gather here together  
we thank you that we, here, are well;  
and, we thank you for the recovery of those who have come through CoViD-19.

We remember those who are not with us because they continue to be shielded,  
and know that we are in your presence, with them, at this time;  
we remember those have cared for the sick;  
and we remember before you all the victims of the pandemic.

Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, it is good that we are here.  
In peace we make our prayer to you.  
In trust we confirm our faith in you ...

Help us to set our faces steadfastly to where you would have us go.  
Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, look with favour on your Church,  
proclaiming your beloved Son to the world  
and listening to the promptings of his Spirit ...

May she be renewed in holiness that she may reflect your glory.  
Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, look with favour on the nations of the world,  
scarred by hatred, strife and war ...

May they be healed by the touch of your hand.  
Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, look with favour on those in need and distress,  
suffering as your Son has suffered  
and waiting for the salvation you promise ...

May the day break  
and Christ the Morning Star bring them the light of his presence.

Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, it is good if we suffer with you  
so that we shall be glorified with you.

According to your promise bring all Christ's brothers and sisters ...

to see him with their own eyes in majesty  
and to be changed into his likeness from glory to glory.

To him be praise, dominion and worship  
now and for all eternity.

Lord, look with favour.

**Lord, transfigure and heal.**

Rejoicing in the fellowship of the BVM, St Andrew, Ss Peter and Paul  
and all your saints,  
we commend ourselves and the whole of creation to your unfailing love.

Merciful Father,

**All accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ.  
Amen.**

**OFFERTORY HYMN** Dear Lord and  
Father of mankind

1 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 deeper reverence, praise.

2 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,  
rise up and follow thee.

3 O sabbath rest by Galilee,  
O calm of hills above,  
where Jesus knelt to share with thee  
the silence of eternity,  
interpreted by love,  
interpreted by love!

4 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,  
the beauty of thy peace.

5 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,  
O still, small voice of calm.

Dear Lord and Father of mankind  
John Greenleaf Whittier (1807 – 1892)

REPTON

Charles Hubert Hastings Parry (1848 –  
1918)

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### **ACT OF SPIRITUAL RECEPTION**

**In union, dear Father, with Christian people  
throughout the world**

**and across the centuries gathered**

**to make Eucharist,**

**hearing your holy Word and**

**receiving the Precious Body and Blood,**

**I offer you praise and thanksgiving.**



**Even though I am exiled from  
tasting the Bread of Heaven  
and drinking the Cup of Life  
I pray that you will unite me with all the baptised  
and with your Son who gave his life for us.**

**Come Lord Jesus, dwell in me  
and send your Holy Spirit  
that I may be filled with your presence.**

**Amen.**

**POST-COMMUNION HYMN** Jesus  
on the mountain peak.

- 1 Jesus, on the mountain peak,  
stands alone in glory blazing.  
Let us, if we dare to speak,  
join the saints and angels praising:  
Alleluia!
- 2 Trembling at his feet we saw  
Moses and Elijah speaking.  
All the Prophets and the Law  
shout through them their joyful greeting:  
Alleluia!
- 3 Swift the cloud of glory came,  
God, proclaiming in its thunder,  
Jesus as the Son by name!  
Nations, cry aloud in wonder:  
Alleluia!

4 Jesus is the chosen One,  
living hope of every nation,  
hear and heed him, everyone;  
sing, with earth and all creation,  
Alleluia!

5 Jesus, now in glory raised,  
with our heavenly Father standing  
with the Spirit, they are praised,  
we, with saints and angels banding:  
Alleluia!

Jesus, on the mountain peak,  
Brian Wren (b. 1936)

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Verse 5: Antony Forrest

ST. ALBINUS  
Henry J. Gauntlett (1852  
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### **PRAYER AFTER COMMUNION**

Holy God,  
we see your glory in the face of Jesus Christ:  
may we who are partakers at his table  
reflect his life in word and deed,  
that all the world may know his power to change and save.  
This we ask through Jesus Christ our Lord. **Amen.**

**HYMN** Bright the vision that delighted

- 1 Bright the vision that delighted  
once the sight of Judah's seer;  
sweet the countless tongues united  
to entrance the prophet's ear.
- 2 Round the Lord in glory seated  
cherubim and seraphim  
filled his temple, and repeated  
each to each the alternate hymn:
- 3 'Lord, thy glory fills the heaven;  
earth is with its fullness stored;  
unto thee be glory given,  
holy, holy, holy, Lord.'

- 4 Heaven is still with glory ringing,  
earth takes up the angels' cry,  
'Holy, holy, holy,' singing,  
'Lord of hosts, the Lord most high.'
- 5 With his seraph train before him,  
with his holy church below,  
thus unite we to adore him,  
bid we thus our anthem flow:
- 6 'Lord, thy glory fills the heaven;  
earth is with its fullness stored;  
unto thee be glory given,  
holy, holy, holy, Lord.'

Bright the vision that delighted  
Richard Mant (1776-1848)

LAUS DEO (REDHEAD NO. 46)  
Richard Redhead (1820-1901)

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**BLESSING**

*All* The Lord be with you  
**and also with you.**

Christ, whose glory fills the skies,  
fill you with radiance  
and scatter the darkness from your path.  
**Amen.**

Christ, the Sun of Righteousness,  
gladden your eyes and warm your heart.  
**Amen.**

Christ, the Dayspring from on high,  
draw near to guide your feet into the way of peace.  
**Amen.**

And the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.  
**Amen.**

*All* Go in peace to love and serve the Lord.  
**In the name of Christ. Amen.**

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#### Miles Lane

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**'Tis good, Lord, to be here**

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**Bright the vision that delighted**

Richard Mant (1776-1848)

LAUS DEO (REDHEAD NO. 46)

Richard Redhead (1820-1901)

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### Voluntary

**Trio in B Flat Major** - Johann Sebastian

Bach (1685 – 1750)

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