

6th August: The Transfiguration

Words from Anastasius of Sinai

Since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: It is good for us to be here – here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: Today salvation has come to this house. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.

Plainsong

Plainsong dates from the earliest centuries of Christianity. Traditionally sung without musical accompaniment, it is now at times accompanied by organ harmonies. The earliest use of Plainsong was probably for the singing of Psalms, and this was certainly a feature of Jewish worship and remains so to the present day. The rhythm of plainsong is free and based on the words of the text rather than meter as with modern hymn tunes. After the publication of the 1549 Book of Common Prayer, John Merbecke set the English liturgy to plainsong. This remained the most common sung setting of the Eucharist until well into the 20th century. Plainsong is also still used for many well-known hymns, such as ‘Sing my tongue the glorious battle’ and ‘Come, Holy Ghost our souls inspire’.



Sunday 2nd August 2026
Trinity 9 / 18th Ordinary
Gospel: Matt 14: 13 – 21



When the musical “Jesus Christ – Superstar” was first staged, theologians were quick to point out a few doctrinal inaccuracies, but the general public loved it. What grabbed the public’s attention was that for many it was the first time the story of Christ’s last days suddenly became relevant in the 20th century. It was accessible; one of the high-spots of the film is Herod’s Song, where the King tries to ridicule Jesus by telling Him to do one of His tricks ‘and walk across [my] swimming-pool!’ Whether or not Jesus could have done as Herod requested is not the point, it was whether he had faith enough to believe Jesus was able. When Peter is called by Jesus to walk across the waters of the lake, the real challenge was to let the disciple see if he had enough faith in His Lord to follow His example. In Peter the fullness of his faith was shown in those first tentative steps on the surface of the water.