

Welcome to

ST PETER'S EASTERN HILL

Diocese of Melbourne - Anglican Church of Australia

Parish Church of the City since 1847



THE PRESENTATION OF THE LORD

WEDNESDAY, 2ND FEBRUARY 2022

THE FEAST OF CANDLEMAS

The name "Candlemas" comes to us from England and refers to the custom of blessing and distributing candles in procession before the celebration of Holy Mass. It was the Syriac Pope Sergius I (687-701) who established a procession for this feast and thereafter it took on a penitential character. In fact, the vestments worn for this feast day were violet.

On February 2, 1974, Pope Paul VI promulgated his Apostolic Exhortation, *Marialis Cultus*, "The Feast of February 2, which has been given back its ancient name, the Presentation of the Lord, should also be considered as a joint commemoration of the Son and of the Mother, if we are to appreciate its rich content."

The current trend for traditional churches is to wear violet for the blessing of candles and procession as a penitential rite, the procession being the journey to the temple for the Blessed Virgin to be purified. After the procession the vestment change to white for the mass, symbolising the Virgin Mary's purification in the Temple.

THE BLESSING OF THE CANDLES

Mass setting: Harold Darke (1888 – 1976) *Communion Service in F*

Please stand. The sanctuary party processes to the chancel for the blessing of the candles.

The Lord be with you.

And also with you.

Holy Lord, Father almighty, everlasting God, who has created all things out of nothing, and by your command has caused this liquid to become perfect wax by the labour of bees: and who, on this day did fulfil the petition of the righteous man, Simeon: we humbly entreat you, that by the invocation of your most holy Name and through the intercession of Blessed Mary ever Virgin, whose feast is today devoutly observed, and by the prayers of all your Saints, you would vouchsafe to bless and sanctify these candles for the service of men and for the health of their bodies and souls, whether on land or on sea: and that you would hear from your holy heaven, and from the throne of your Majesty the voices of this your people, who desire to carry them in their hands with honour, and to sing Your praises; and that You would look with favour on all who call upon You, whom You have redeemed with the precious blood of Your Son, who being God, lives and reigns with You in the unity of the Holy Ghost, world without end.

Amen.

Almighty and everlasting God, who on this day did present your only-begotten Son in your holy temple to be received in the arms of holy Simeon: we humbly entreat your clemency, that you would vouchsafe to bless, sanctify and kindle with the light of your heavenly benediction these candles, which we, your servants, desire to receive and to bear lighted in the honour of your Name: that, by offering them to You our Lord God, being worthily inflamed with the holy fire of your most sweet charity, we may deserve to be presented in the holy temple of your glory. Through the same our Lord.

Amen.

Lord Jesus Christ, the true Light who enlightens every man that comes into this world: pour forth your blessing upon these candles, and sanctify them with the light of your grace, and mercifully grant, that as these lights enkindled with visible fire dispel the darkness of night, so our hearts illumined by invisible fire, that is, by the splendour of the Holy Spirit, may be free from the blindness of all vice, that the eye of our mind being cleansed, we may be able to discern what is pleasing to You and profitable to our salvation; so that after the perilous darkness of this life we may deserve to attain to never-failing light: through You, O Christ Jesus, Saviour of the world, who in the perfect Trinity, lives and reigns.

Amen.

Lord Jesus Christ, who appearing on this day among men in the substance of our flesh, was presented by your parents in the temple: whom the venerable and aged Simeon, illuminated by the light of your Spirit, recognised, received into his arms, and blessed: mercifully grant that, enlightened and taught by the grace of the same Holy Ghost, we may truly acknowledge you and faithfully love you; Who with God the Father.

Amen.

Almighty and everlasting God, who by your servant Moses did command the purest oil to be prepared for lamps to burn continuously before you: vouchsafe to pour forth the grace of your blessing upon these candles: that they may so afford us light outwardly that by your gift, the gift of your Spirit may never be wanting inwardly to our minds. Through our Lord.

Amen.

The Priest sprinkles the candles three times with holy water:

Purify me, O Lord, with Hyssop and I shall be clean.

The priest then censes the candles three times.

THE DISTRIBUTION OF THE CANDLES

The people are invited to the altar rail to collect candles, which are distributed by the priest with the assistance of the sacred ministers.

DISTRIBUTION MOTET: C.V. Stanford (1852 – 1924) *Nunc Dimittis in G*

Lord, now lettest thou thy servant depart in peace: according to thy word. For mine eyes have seen: thy salvation, which thou hast prepared: before the face of all people; to be a light to lighten the Gentiles: and to be the glory of thy people Israel. Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end.

Amen.

THE PROCESSION WITH THE CANDLES

After the distribution of candles, the sanctaury party assembles for the procession. The priest intones:

Let us go forth in peace.

In the Name of Christ. Amen.

With lit candles, the chancel party processes out of the chancel in a solemn figure of eight, while the choir chants the processional antiphons.

PROCESSIONAL ANTIPHON

Adorna thalamum tuum, Sion, et
suscipe Regem Christum amplec- tere
Mariam, quæ est coelestis porta: ipsa
enim portat Regem gloriæ novi luminis:
subsistit Virgo, ad ducens manibus
Filium ante luciferum genitum: quem
accipiens Simeon in ulnas suas,
prædicavit populis, Dominum eum esse
vitæ et mortis, et Salvatorem mundi.

*Adorn thy bridal-chamber, O Sion, and
welcome Christ the King: with loving embrace
greet Mary who is the very gate of heaven; for
she bringeth to thee the glorious King of the new
light: remaining ever a Virgin yet she bearest in
her arms the Son begotten before the day-star:
even the Child, whom Simeon taking into his
arms, declared to the peoples to be the Lord of
life and death, and the Saviour of the world.*

PROCESSIONAL HYMN

1. Virgin born, we bow before thee:

Blessèd was the womb that bore thee:

Mary, Mother meek and mild.

Blessèd was she in her Child.

Blessèd was the breast that fed thee:

Blessèd was the hand that led thee:

**Blessèd was the parent's eye:
That watched thy slumbering infancy.**

**2 Blessèd she by all creation.
Who brought forth the world's salvation.
And blessèd they for ever blest.
Who love thee most and serve thee best.
Virgin born we bow before thee:
Blessèd was the womb that bore thee:
Mary, Mother meek and mild,
Blessèd was she in her Child.**

NEH: 187

Melody: MON DIEU, PRÊTE MOI L'OREILLE

Text: Bishop R. Heber, 1783-1826

The chancel party re-enters the chancel and vests for the Mass.

THE INTRODUCTORY RITES

The choir sings the Introit as the priest and servers vest and cense the altar

INTROIT

Suscepimus, Deus, misericórdiam tuam
in médio templi tui: sec- úndum nomen
tuum, Deus, ita et laus tua in fines terræ:
justítia plena est dèxtera tua. Magnus
Dóminus, et laudábilis nimis: in civitáte
Dei nostri, in monte sancto ejus. Gloria
Patri &c.

*We have received Thy mercy, O God, in the
midst of Thy temple; according to Thy name, O
God, so also is Thy praise unto the ends of the
earth: Thy right hand is full of justice. Ps.
Great is the Lord, and exceedingly to be
praised, in the city of God, in his holy
mountain. Glory be to the Father &c.*

The celebrant censes the altar. One of the servers takes the missal off the altar while the celebrant censes it. After the altar has been censed, the celebrant intones the salutation:

In the name of the Father, + and of the Son and of the Holy Spirit. **Amen.**

The Lord be with you. **And also with you.**

The celebrant sings the collect for purity. You may then extinguish your candles. Please kneel as the choir sings:

Kyrie eleison		<i>Lord have mercy</i>
Christe eleison		<i>Christ have mercy</i>
Kyrie eleison		<i>Lord have mercy</i>

The deacon introduces the confession:

Merciful God: **Our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; Through Jesus Christ our Lord. Amen.**

The celebrant pronounces the absolution. Please then stand for the Gloria:

Glory be to God on high, and in earth peace, good will 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, Jesu 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, 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 most high in the glory of God the Father.
Amen.

The celebrant chants the collect. Please then sit for the readings.

THE LITURGY OF THE WORD

MALACHI 3:1 - 4

Thus says the Lord God: “See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight— indeed, he is coming,” says the Lord of hosts. “But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.” The word of the Lord.

Hear the word of the Lord. **Thanks be to God.**

PSALM 24

Plainsong New - G. Cox

Who is this king of glo - ry? It is the Lord!

Lift up your heads, O gates! and be lifted up, O ancient doors!
That the King of glory may come in. **R.**

Who is the King of glory? The Lord, strong and mighty,
The Lord, mighty in battle. **R.**

Lift up your heads, O gates! And be lifted up, O ancient doors!
That the King of glory may come in. **R.**

Who is this King of glory? The Lord of hosts,
He is the King of glory. **R.**

HEBREWS 2.10-11, 13B - 18 *chanted by the sub-deacon.*

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the source of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, “Here am I, and the children whom God has given me.” Since the children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that Jesus did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because Jesus himself was tested by what he suffered, he is able to help those who are being tested.

Hear the word of the Lord. **Thanks be to God.**

Please stand for the Gradual. During the Gradual, you will be offered a light to re-light your candle.

GRADUAL

Suscepimus, Deus, misericórdiam tuam
in médio templi tui: secúndum nomen
tuum, Deus, ita et laus tua in fines terræ.
Sicut audívimus, ita et vídimus in
civitáte Dei nostri, in monte sancto eius.

*We have received Thy mercy, O God, in the
midst of Thy temple: according to Thy name, O
God, so also is Thy praise unto the ends of the
earth. As we have heard, so have we seen, in
the city of our God, and in His holy mountain.*

THE GOSPEL

The cantor leads the Alleluia. Please join in the response:



Deacon:

The Gospel of our Lord Jesus Christ according to Luke (Lk 2.22-40)

+ Glory to you, Lord Jesus Christ.

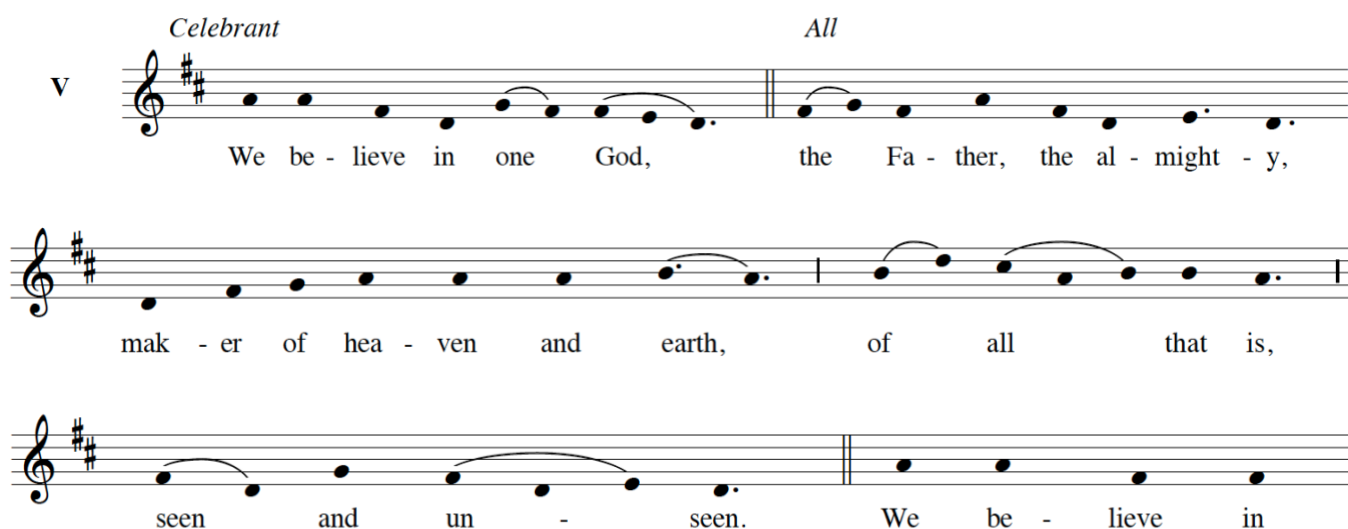
When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord. As it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord,” and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.” Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the

law, Simeon took him in his arms and praised God, saying, “Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel.” The child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.” There was also a prophet, Anna, the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. When the parents of Jesus had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

You may extinguish your candle. Please be seated for the homily.

Please stand for the Credo.

Celebrant *All*

v 

We be - lieve in one God, the Fa - ther, the al - might - y,
mak - er of hea - ven and earth, of all that is,
seen and un - seen. We be - lieve in

one Lord, Je - sus Christ, the on - ly Son of God,
 e - ter - nal - ly be - got - ten of the Fa - ther,
 God from God, Light from Light, true God from true God,
 be - got - ten, not made, of one be - ing with the Fa - ther;
 through him all things were made. For us and for
 our sal - va - tion he came down from hea - ven,
 and was in - car - nate of the ho - ly Spi - rit
 and the Vir - gin Ma - ry, and be - came tru - ly hu - man.
 For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
 he suf - fered death and was bur - ied. On the third day he rose a - gain
 in ac - cord - ance with the Scrip - tures; he as - cend - ed in - to hea - ven

and is seat - ed at the right hand of the Fa - ther. He will come a - gain in glo - ry

to judge the liv - ing and the dead and his king - dom will have no end.

We be - lieve in the Ho - ly Spi - rit, the Lord, the giv - er of life,

who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther and the

Son is wor - shipped and glo - ri - fied, who has spok - en through the pro - phets.

We be - lieve in one, ho - ly, cath - o - lic and a - po - sto - lic Church.

We ac - know - ledge one bap - tism for the for - give - ness of sins.

We look for the re - sur - rect - ion of the dead,

and the life of the world to come. A - - -

- - - - - men.

Please kneel for the Prayers of the People. After each petition:

Lord, in your mercy, **hear our prayer.**

And at the end:

Rest eternal grant to them, O Lord

And let light + perpetual shine upon them.

Celebrant:

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith we may by your grace receive,
through Jesus Christ our Lord. Amen.**

Please stand for the Greeting of Peace. Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

OFFERTORY

Diffusa est grátia in lábiis tuis: proptérea
benedíxit te Deus in ætérnum, et in
sáculum sáculi.

*Grace is poured abroad in thy lips: therefore
hath God blessed thee for ever, and for ages and
ages.*

A collection is taken during the offertory hymn.

1. Praise the Lord! ye heavens, adore him;

Praise him, angels, in the height;

Sun and moon, rejoice before him,

Praise him, all ye stars and light:

Praise the Lord! for he has spoken,

Worlds his mighty voice obeyed;
Laws, which never shall be broken,
For their guidance has he made.

2. Praise the Lord! for he is glorious;
Never shall his promise fail;
God has made his saints victorious.
Sin and death shall not prevail.
Praise the God of our salvation;
Hosts on high, his power proclaim;
Heaven and earth, and all creation,
Laud and magnify his name!

3. Worship, honour, glory, blessing,
Lord, we offer to thy name;
Young and old, thy praise expressing,
Join their Saviour to proclaim.
As the saints in heaven adore thee,
We would bow before thy throne;
As thine angels serve before thee,
So on earth thy will be done.

NEH 437

Text: Edward Osler, (1798-1863)

Melody: AUSTRIA

THE HOLY EUCHARIST

Celebrant:

Blessed are you, Lord God . . . **Blessed be God forever.**

Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.

May the Lord accept this sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his Church.

Celebrant:

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Please kneel. The celebrant continues the prayer, leading to:

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.

The celebrant continues the prayer, leading to: Let us proclaim the mystery of faith



The celebrant continues the prayer, ending with:

All

Bles sing and ho-nour and glo-ry and power are yours for e-ver and e-ver. A-men.

Celebrant

As our Sav-our Christ has taught us, we are con-fi-dent to pray,

Our Fa-ther in hea-ven, hal-lowed be your name,

your king-dom come, your will be done, on earth as in hea-ven.

Give us to-day our dai-ly bread. For-give us our sins

as we for-give those who sin a-gainst us. Save us

from the time of tri-al and de-liv-er us from e-vil.

For the king-dom, the power, and the glo-ry are yours

now and for ev-er. A-men.

Celebrant: We who are many are one body. **For we all share in the one bread.**

All remaining kneeling as the choir sings:

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.

Celebrant:

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 to receive you, but only say the word and I shall be healed.

COMMUNION ANTIPHON

Responsum accépit Símeon a Spírítu
Sancto, non visúrum se mortem, nisi
vidéret Christum Dómini.

*Simeon received an answer from the Holy
Ghost, that he should not see death, until he
had seen the Christ of the Lord.*

Communicant members of any Christian church are invited to receive the sacrament. All others are very welcome to come forward for a blessing.

COMMUNION MOTET Felix Mendelssohn (1809 - 1847) *How Lovely are the Messengers*

How lovely are the messengers that preach us the gospel of peace. To all the nations is gone forth the sound of their words, throughout all the lands their glad tidings.

At the conclusion of the communion of the people, there is a time of silent prayer. Please then stand for the final hymn.

1. Hail to the Lord's Anointed!

Great David's greater Son;

Hail, in the time appointed,

His reign on earth begun!

He comes to break oppression,

To set the captive free;

To take away transgression,

And rule in equity.

2. He comes with succour speedy

To those who suffer wrong;

To help the poor and needy,

And bid the weak be strong;

To give them songs for sighing,

Their darkness turn to light,

Whose souls, condemned and dying,

Were precious in his sight.

3. He shall come down like showers

Upon the fruitful earth,

Love, joy, hope, like flowers,

Spring in his path to birth:

Before him on the mountains

Shall peace the herald go;

And righteousness in fountains

From hill to valley flow.

4. Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him,
His praise all people sing;
To him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.

5. O'er every foe victorious,
He on his throne shall rest,
From age to age more glorious,
All-blessing and all-blest:
The tide of time shall never
His covenant remove;
His name shall stand for ever;
That name to us is Love.

NEH: 55

Text: James Montgomery, (1771-1854)

Melody: CRÜGER

THE SENDING OUT OF GOD'S PEOPLE

The celebrant sings the final prayer, leading to:

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

The celebrant offers a blessing, and the deacon dismisses the congregation:

Go in peace to love and serve the Lord

In the name of Christ. Amen.

Please stand as the sanctuary party departs.

Recessional: Charles Villiers Stanford (1852-1924) *Postlude No. 5*

If you are a new parishioner, or a visitor to St Peter's, please introduce yourself to the clergy at the door as you leave the church. All are welcome to the Parish Hall for refreshments after the Mass.

