

him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **And the Word was made flesh, and dwelt among us,** and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Rx. *Thanks be to God.*

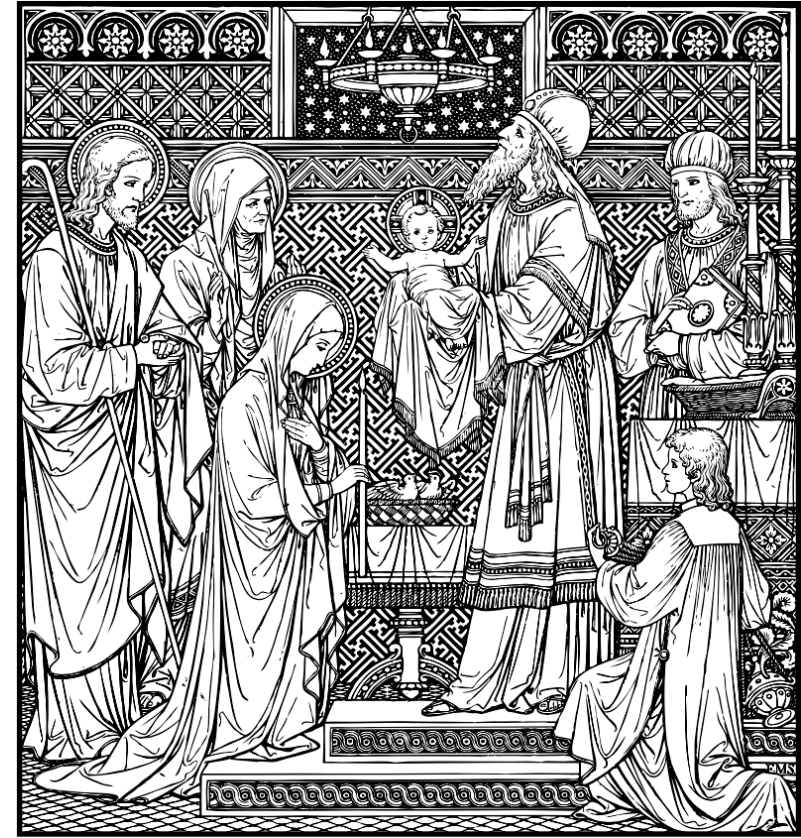
Hymn

O glorious Maid exalted far

1. O glo - rious Maid, ex - alt - ed far be - yond the light of
2. That which was lost in hap - less Eve thy ho - ly Sci - on
3. Thou wast the gate of heav'n's high Lord, the door through which the
4. All hon - or, laud and glo - ry be, O Je - sus, Vir - gin -

burn - ing star, from him who made thee thou hast won grace
did re - trieve; the tear - worn sons of Ad - am's race through
light hath poured. Chris - tians re - joice, for through a Maid to
born to thee! All glo - ry, as is ev - er Maid meet, to

to be Moth - er of his Son.
thee have seen the heav'n - ly place.
all man - kind is life con - veyed!
Fa - ther and to Par - a - clete.



The Purification of
Our Lady Mary

2 FEBRUARY 2021

6:30 PM



Welcome to St. Luke Church, especially if you are a newcomer or visitor. Children of all ages are fully welcome in each liturgy. Please refer to the *Book of Common Prayer* and the *Hymnal* throughout the Mass. We ask that you please keep prayerful silence in the church both before and after the liturgy tonight. Silence is golden, but especially in church!

February 2nd, Candlemas, is a special feast, in that it is the commemoration of two separate, yet related events. The first is the Presentation of Our Lord in the temple forty days after his birth. In Hebrew, this is known as the pidyon ha-ben: the redeeming of the firstborn. Every Jewish mother was required to present her first child in the temple together with a sacrificial offering. As Jesus was Our Lady’s only child, this event is all the more significant. Simeon, the aged priest, represents the Jewish people, and it is they to whom Our Lord is manifest today. Upon receiving Our Lord, Simeon prophesies that Jesus will be a sign of contradiction for the Jews (as they expected a conquering Messiah who would overthrow the Roman occupiers, not a meek child who should suffer and die ignominiously on the Cross). Simeon further states that a sword will pierce the soul of Mary — a foreshadowing of the suffering she will undergo with her only Son during his Passion. The second event commemorated today is the Purification of Our Lady. In obedience to the Mosaic law, mothers must present themselves in the temple for ritual purification after the birth of a child. Mary, of course, did not need this purification — the conception and birth of Our Lord was miraculous, and she found her virginity preserved intact. Nevertheless, she submitted to what the law required. This ceremony was later adapted by the Christians into what came to be called “the churching of women,” a tradition still very much alive today.

The liturgical rites contain a unique blessing and procession of candles, symbolizing Christ as the light of the world, in imitation of the great Easter Vigil. In this way, Our Lord’s birth and death are ritually joined together. These candles should be taken home and lit whenever there is trouble, sickness, or danger about. As the presentation of a child and the ritual purification of its mother in the Hebrew Temple were acts of penance, today’s procession occurs with the priest wearing violet vestments. He will exchange these for white at the beginning of the Mass.

Finally, today marks the end of the Christmas cycle. Greenery and decorations should now be taken down, and we should begin to prepare ourselves for the Lenten fast.

Down with the rosemary, and so	No one least branch there left behind:
Down with the bays and mistletoe;	For look, how many leaves there be
Down with the holly, ivy, all,	Neglected, there (maids, trust to me)
Wherewith ye dress'd the Christmas Hall:	So many goblins you shall see.
That so the superstitious find	<i>Robert Herrick</i> (d. 1674)

The Holy Communion
¶ Any baptized Christian who is a regular communicant in the Anglican, Orthodox, or Roman Catholic traditions is invited to receive the Blessed Sacrament. If you are unable or do not wish to receive the Holy Communion, please approach with your arms crossed over your chest, and the priest will extend you a blessing. Whilst in your pew, please remain in quiet prayer.

Communion Sentence	<i>Responsum accepit Simeon</i>
It was revealed unto Simeon by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.	

¶ Please kneel for the hymn.

Communion Hymn	Hymnal #116
<i>O Sion, open wide thy gates</i>	

Communion Thanksgiving	BCP 83
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¶ Please stand.

Gloria in excelsis (Old Scottish Chant)	Hymnal #739
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¶ Please kneel.

Post-Communion Collect	
Dismissal and Blessing	BCP 84

¶ Please stand for the Last Gospel and the Hymn.

The Last Gospel	John 1:1-14
℣. The Lord be with you.	
℟. <i>And with thy spirit.</i>	

℣. The beginning of the Holy Gospel of our Lord Jesus Christ according to John.
℟. *Glory be to thee, O Lord.*

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through

The Lord’s Prayer

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give 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 - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

The Pax Domini

℣. The Peace of the Lord be alway with you.

℟. And with thy spi - rit.

Prayer of Humble Access
Agnus Dei (Willan)

BCP 82
Hymnal #712

Ecce Agnus Dei

℣. Behold the Lamb of God. Behold Him that taketh away the sins of the world.
℟. *Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my soul shall be healed.* (Said thrice)

THE BLESSING OF CANDLES

¶ **Please stand as the bells are rung.**

℣. The Lord be with you.
℟. And with thy spirit.

O Lord, holy Father, almighty, everlasting God, who hast made all things out of nothing, and hast appointed that the labors of bees should be formed into wax by thine ordinance: who didst likewise as on this day fulfill the prayers of thy righteous servant Simeon: we humbly beseech thee; that thou wouldest vouchsafe, by the power of thy holy Name, and at the intercession of blessed Mary ever-Virgin, whose festival we this day devoutly celebrate, and of all thy Saints, to bless ✠ and sanctify ✠ these candles for the use of men, and for their protection both in body and soul in all perils of land or sea: hear, O Lord, we humbly pray thee, from thy holy heaven and from the throne of thy glory the voice of this thy people, that seeketh to bear them forth to thy glory and to sing thy praises: and we humbly beseech thee that thou wouldest have mercy on all them that call upon thee, whom thou hast redeemed with the precious Blood of thy dear Son: Who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, who as on this day didst present thine only-begotten Son in thine holy temple to be received in the arms of blessed Simeon: we humbly entreat thy mercy, that thou wouldest vouchsafe to bless ✠, hallow ✠, and kindle with the light of thine heavenly benediction these candles which we thy servants desire to receive and to carry, lighted in honour of thine holy Name. Mercifully grant, O Lord our God, that even as they with their outward flame do scatter the darkness of night, so our hearts being inflamed with the inward brightness of thy Holy Spirit may be delivered from all blindness of iniquity: that the eyes of our souls being enlightened may discern such things as are pleasing unto thee and profitable unto us for our salvation; and that finally after the darkness and dangers of this world we may be made worthy to be presented in the holy temple of thy glory. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. *Amen.*

¶ **The people now come forward to receive their candles. Please line up as you would for Holy Communion. Please only take one candle.**

Nunc Dimittis

Ant. A light to lighten the Gentiles: and the glory of thy people Israel.

Lord, now lettest thou thy servant depart in peace, according to thy word. *Ant.* For mine eyes have seen thy salvation. *Ant.* Which thou hast prepared before the face of all people. *Ant.* Glory be to the Father and to the Son and to the Holy Ghost. *Ant.* As it was in the beginning, is now, and ever shall be: world without end. Amen. *Ant.*

At the Procession

Let us pray. We beseech thee, O Lord, mercifully to hear the prayers of thy people: and grant that by this service which year by year we offer unto thee, we may attain in the light of thy grace to the hidden things of thy glory. Through Christ our Lord. *Amen.*

℣. Let us proceed in peace.
℟. In the Name of Christ. Amen.

Adorna thalamum

Make ready thy bridal-chamber, O Sion, and welcome Christ thy Monarch: salute the maiden Mary, the blissful gate of heaven: for she verily bringeth the King of Glory. As a cloud of light the Virgin appeareth, bearing in the flesh her Son begotten before the daystar, whom Simeon received in his arms, proclaiming to the nations that he, in truth, is the Lord of life and of death, and the Saviour of the world.

Station at the Crèche

℣. They offered unto the Lord for him a pair of turtle-doves.
℟. According to that which is said in the law of the Lord.

O Lord Jesus Christ, who, appearing as on this day among men in the substance of our flesh, wast presented by Mary and Joseph in the temple; whom the venerable Simeon, illuminated by the light of thy Spirit, recognized, took into his arms, and blessed: grant in thy mercy, that enlightened and taught by the grace of the same Holy Ghost, and holpen by the prayers of thy Blessed Virgin Mother, we may truly acknowledge thee and faithfully love thee. Who with the Father, in the unity of the same Holy Ghost, livest and reignest God, world without end. Amen.

Orate Fratres

℣. Pray, brethren, that this my sacrifice and yours may be acceptable to God, the Father almighty.
℟. *May the Lord receive the sacrifice at thy hands for the praise and glory of his name, both to our benefit, and that of all his holy Church.*

¶ **Please kneel.**

Prayer for the Whole State of Christ's Church	BCP 74
General Confession & Comfortable Words	BCP 75
Sursum Corda and Preface	BCP 77

The image displays musical notation for the 'Sursum Corda' and 'Preface' sections. It is organized into four staves, each with a key signature of one flat (B-flat) and a common time signature (C). The first staff is for the 'Celebrant' and the second for the 'People'. The third staff is for the 'Celebrant' and the fourth for the 'People'. The lyrics are written below the notes. The first staff contains the lyrics 'The Lord be with you. And with thy spi - rit.' The second staff contains 'Lift up your hearts. We lift them up un - to the Lord.' The third staff contains 'Let us give thanks un - to our Lord God.' The fourth staff contains 'It is meet and right so to do.'

Sanctus et Benedictus (Willan)	Hymnal #797
The Canon of the Mass	BCP 80

¶ **At the elevation of the Host and Chalice, you are invited to make the Sign of the Cross and say silently, “My Lord and my God,” in adoration of our Lord’s Eucharistic presence.**

℣. O Father almighty, world without end.

℟. A - men.

¶ **Please be seated.**

Sermon

¶ **Please stand for the Offertory Sentence and Hymn.**

Offertory Sentence

Full of grace are thy lips: because God hath blessed thee forever, and world without end.

Offertory Hymn

All prophets hail thee



1. All prophets hail thee, from of old
announcing,
by the inbreath-èd Spirit of the Father,
God's Mother, bringing prophecies to
fullness
Mary the maiden.

2. Thou the true Virgin Mother of the
Highest,
bearing incarnate God in awed obedience,
meekly acceptest for a sinless offspring
purification.

5. Glory and worship to the Lord of all things
pay we unresting, who alone adorèd,
Father and Son and Spirit, in the highest
reigneth eternal.
Amen.
3. In the high temple Simeon receives
thee,
takes to his bent arms with a holy rapture
that promised Savior, vision of
redemption,
Christ long awaited.

4. Now the fair realm of paradise
attaining,
and to thy Son's throne, Mother of
th'Eternal,
rais-èd all glorious, yet in earth's devotion
join with us always.

Processional Hymn to the Altar

Most pure and lowly Virgin

1. Most pure and low - ly Vir - gin, thou didst pre - sent thy child
2. All is a fee - ble shad - ow, a dream that will not stay;
3. Make of our lives an off - ring, with sa - vor rare and sweet
4. We vow to Thee, Lord Je - sus, our lives, that we may reach

Un - to His lov - ing Fa - ther, as ten - der Lamb and mild
Death com - eth in a mo - ment and tak - eth all a - way;
Like un - to Thine ob - la - tion, suf - fi - cent and com - plete;
The life of ho - ly ser - vice, to praise to bless, to preach;

To be a spot - less off - ring, the vic - tim and the priest,
But morn - ing shall a - wak - en, the shad - ows shall de - cay,
Ac - cept our - selves O Sa - vior, our bod - ies and our souls,
And grant us now, we pray thee, in Mar - y's cloak to stay,

To live in true o - be - dience in ser - vice to the least:
And each true heart - ed ser - vant shall shine as doth the day;
Our love and our o - be - dience, un - til our eyes shall close;
For pa - gan forms shall per - ish, and er - ror shall de - cay,

Now in that home of glo - ry with fade - less splen - dor bright
For He whom now we trust in shall then be seen and known,
And then at last u - nite us with the Moth - er of Thy Word,
O grant this, God our Fa - ther with Christ Thine on - ly Son,

Christ doth re - ceive thee, Mar - y, our hope, our life, our light.
And they that know and see Him shall have Him for their own.
The bless - ed Queen of Preach - ers, The Tem - ple of the Lord.
And Ho - ly Spir - it bless - ing the God both three and one.

¶ Please kneel during the Introit.

Introit *Suscepimus*

Suscepimus

The Epistle BCP 232

Gradual and Tract

A black and white woodcut-style illustration of the Pentecost. The Virgin Mary is seated in the center, holding the infant Jesus. They are surrounded by the twelve apostles, some with halos. The scene is set within a decorative border with the Latin text "LUMEN AD REVELATIONEM GENTIUM" at the top.

Ave, Mary! Full of grace

1. A - ve! Ma - ry, full of grace, In whose Vir - gin
2. God is to his tem - ple come; An - gels throng the
3. In - cense - gales of glad - ness rise, Where this morn - ing
4. There be - hold th'Ob - la - tion wrought, By whose pre - cious
5. Let thy ser - vants now de - part; May we see thee love
6. Ev - er - Vir - gin Mo - ther blest, In whose heart love

arms' em - brace, God to God him - self doth vow:
hal - low'd dome; What be - yond hath heav'n in store?
Sac - ri - fice 'Mid re - joic - ing shouts is made.
ran - som - bought, We are all to God made nigh:
as thou art; Naught of earth ar - rest our eyes!
o'er - flow - est, May we laud thee all our days.

Let me in the tem - ple wait, Let me meet thee
God him - self our flesh doth wear, Owns a Vir - gin
Eve - ning's rite in tears shall end, And with bit - ter
Now no long - er, Lord, our own, To thy sin - gle
If thou keep us here be - low, In thee, Je - su,
Now, O Je - su Christ, to thee, With the Fa - ther,

at the gate, Je - su, for mine All art thou.
Mo - ther's care; This, than heav'n it - self, is more.
weep - ings blend, On the dark - 'ning Cross dis - played.
ser - vice won, Thine we live, and thine we die.
let us grow, So in thee we shall a - rise.
as is meet, And, O Ho - ly Ghost, be praise.