



THE PRESENTATION OF CHRIST
IN THE TEMPLE
(CANDLEMAS)

February 4, 2024



ST. JOHN'S CHURCH

SAVANNAH

The Truth of the Bible

In the Beauty of the Anglican Tradition.

Believe. Worship. Love. Serve.

WELCOME TO ST. JOHN'S

Mission: St. John's Church is building a community in Christ that is grounded in historic faith and reverent worship and is committed to sharing the life-transforming truth of the Gospel.

For Guests and Visitors: We extend a warm welcome to guests and visitors worshipping with us. If this is your first visit to Saint John's, please let us know by filling out the visitor card in the pew.

Worship Schedule: Please visit StJohnsSav.org for our services and events.

Support St. John's: If you'd like to support the ministry of St. John's, you may visit StJohnsSav.org/give.

A NOTE ON THE SERVICE OF EVENSONG

The Order of Evening Prayer, like the rest of the Prayer Book, is based on the ancient Latin liturgy of the western catholic church, but in the Reformation simplified, condensed, purified in doctrine, and rendered into plain, dignified, rhythmic English prose. In its structure it follows the Pauline gospel triad (derived from Luther's reading of the Epistle to the Romans) of repentance, faith, and works (or charity), also known as "guilt, grace, and gratitude".

First, in a *penitential preparation* - the moment of *repentance*, in which we acknowledge our *guilt* and our need of absolution to loose us from the bond of sin.

Second, and on this basis of our repentance, we are moved to *proclaim the praise of God's glory* - the doxology, "Glory be to the Father", which runs like a refrain through this part, is the key motif. This is the moment of *faith*, by which we receive God's promises of *grace* set forth in his Word, and our guilt is taken away.

Third, after confessing our faith (the Apostles' Creed), we make our *prayers* to claim the grace we have sought in repentance. These prayers are good works of *gratitude* for the grace promised by God in his Word.

When Evensong concludes with an Anthem, and closing Prayers, as it does this evening, there is a recapitulation or reprise of the second and third moments of Praise and Prayers, or Faith and Works, with Repentance presupposed.

5:00 P.M. SOLEMN EVENSONG FOR CANDLEMAS



INTROIT *Jubilate Deo*..... Michael Praetorius (1571-1621)
Jubilate Deo. (Be joyful in the Lord.)
Jubilate Deo. (Rejoice in God.)
Alleluia. (Alleluia.)

THE PENTENTIAL PREPARATION

SENTENCES, CONFESSION (*said by all, kneeling*)..... Prayer Book, p. 21-23

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

ABSOLUTION.....Prayer Book, p. 24

LORDS' PRAYER (*said by all, kneeling*)..... Prayer Book, p. 24-25

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE PROCLAMATION OF GOD'S PRAISE

OPENING PRECES & RESPONSES Kenneth Leighton
(*sung by choir*)

O Lord, open thou our lips.
And our mouth shall shew forth thy praise.

O God, make speed to save us.
O Lord, make haste to help us.

*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.*

Praise ye the Lord.
The Lord's name be praised.

In moderate time

1 Hail to the Lord who comes, Comes to his tem - ple gate;
2 But, borne up - on the throne Of Ma - ry's gen - tle breast,

Not with his an - gel host, Not in his king - ly state;
Watched by her du - teous love, In her fond arms at rest,

No shouts pro - claim him nigh, No crowds his com - ing wait;
Thus to his Fa - ther's house He comes, the heav'n - ly guest. A - men.

3 There Joseph at her side
in reverent wonder stands;
and, filled with holy joy,
old Simeon in his hands
takes up the promised child,
the glory of all lands.

4 Hail to the great First-born,
whose ransom-price they pay,
the Son before all worlds,
the child of man to-day,
that he might ransom us
who still in bondage lay.

5 O Light of all the earth,
thy children wait for thee:
come to thy temples here,
that we, from sin set free,
before thy Father's face
may all presented be.

PSALM 113 *Laudate, pueri* (BCP, Page 484) James Turle

PSALM 122 *Laetatus sum* (BCP, Page 503)..... Ivor Algonern Atkins
(Congregation stands for *Gloria Patri*)

FIRST LESSON Haggai 2:1-9

MAGNIFICATMatthew Larkin
For Steven Branyon, in honour of his over fifty years of service to church music
(Congregation stands for *Gloria Patri*)

SECOND LESSON St. Luke 2:22..... Prayer Book, pg. 232

NUNC DIMITTIS Matthew Larkin
For Steven Branyon, commissioned with affection & friendship
by singers in the Choir of St. John’s Church in Savannah
(Congregation stands for *Gloria Patri*)

THE PRAYERS FOR GOD’S GRACE

APOSTLES’ CREED (*said by all, standing*)

I BELIEVE IN GOD the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried. He descended into hell; The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the body; and the life everlasting. *Amen.*

PRECES & RESPONSES (*sung by choir*).....Kenneth Leighton

Minister: The Lord be with you. *Answer:* And with thy spirit.
Minister: Let us pray. (*please kneel*)
Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

LORD’S PRAYER (*sung by choir*)

O Lord, show thy mercy upon us; *And grant us thy salvation.*
O Lord, save the state; *And mercifully hear us when we call upon thee;*
Endue thy Ministers with righteousness, *And make thy chosen people joyful.*
O Lord, save thy people *And bless thine inheritance.*
Give peace in our time, O Lord; *Because there is none other that fighteth for us,*
but only thou, O God.
O God, make clean our hearts within us; *And take not thy Holy Spirit from us.*

FOUR COLLECTS.....Prayer Book, pgs. 231, 114, 31

BENEDICAMUS DOMINO

Minister: The Lord be with you. *Answer:* And with thy spirit.

Minister: Let us bless the Lord. *Answer:* Thanks be to God.

Minister: May the souls of the faithful departed,
through the mercy of God, rest in peace. *Amen.*

WELCOME AND ADDRESS

ANTHEM *Jesus Christ the Apple Tree*.....Elizabeth Poston

1. The tree of life my soul hath seen, Laden with fruit and always green: *(repeat)*

The trees of nature fruitless be Compared with Christ the apple tree.

2. His beauty doth all things excel: By faith I know, but ne'er can tell

The glory which I now can see In Jesus Christ the apple tree.

3. For happiness I long have sought, And pleasure dearly I have bought:

I missed of all, but now I see 'Tis found in Christ the apple tree.

4. I'm weary with my former toil, Here I will sit and rest awhile

Under the shadow I will be Of Jesus Christ the Apple Tree. *(repeat vs. 1)*

PROCESSION

Minister: Let us go forth in peace. *Answer:* In the name of Christ. *Amen.*

HYMN *Ye Who Own the Faith of Jesus* (see music next page) Daily, Daily

1 Ye who own the faith of Jesus sing the wonders that were done,

when the love of God the Father o'er our sin the victory won,

when he made the Virgin Mary Mother of his only Son.

Refrain: Hail Mary, Hail Mary, Hail Mary, full of Grace

2 Blessed were the chosen people out of whom the Lord did come,

blessed was the land of promise fashioned for his earthly home;

but more blessed far the Mother she who bare him in her womb.

3 Wherefore let all faithful people tell the honour of her name,

let the church in her foreshadowed part in her thanksgiving claim;

what Christ's Mother sang in gladness let Christ's people sing the same.

4 Let us weave our supplications, she with us and we with her,

for the advancement of the faithful, for each faithful worshipper,

for the doubting, for the sinful, for each heedless wanderer.

5 May the Mother's intercessions on our homes a blessing win,

that the children all be prospered, strong and fair and pure within,

following our Lord's own footsteps, firm in faith and free from sin.

6 For the sick and for the aged, for our dear ones far away,

for the hearts that mourn in secret, all who need our prayers today,

for the faithful gone before us, may the holy Virgin pray.

7 Praise, O Mary, praise the Father, praise thy Saviour and thy Son,

praise the everlasting Spirit, who hath made thee ark and throne;

o'er all creatures high exalted, lowly praise the Three in One.

DAILY, DAILY. (8 7. 8 7. D.)

With vigour ♩ = 80.

Melody from a French Paroissien.

The image displays a musical score for the hymn 'Daily, Daily'. It consists of four systems of music, each with a treble and bass staff. The music is written in a 2/4 time signature with a key signature of one flat (B-flat). The melody is characterized by a rhythmic pattern of eighth and sixteenth notes, often beamed together. The accompaniment in the bass staff features chords and moving lines that support the melody. The score concludes with a double bar line and repeat dots at the end of each system.

COLLECT AT THE STATION

We beseech thee, O gracious Lord, let our hearts be enlightened by the holy radiance of thy Son's Incarnation; that so we may escape the darkness of this world, and by his guidance attain to the country of everlasting clearness, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

HYMN #116 *O Sion, Open Wide Thy Gates* (see music next page)Bedford

BEDFORD

WILLIAM WHEALL, 1723

Moderately slow

1 O Si - on, o - pen wide thy gates, Let sym-bols dis - ap - pear;
2 No more the sim - ple flock shall bleed; Be - hold, the Fa - ther's Son

A priest and vic-tim, both in one, The Truth him-self, is here.
Him-self to his own al - tar comes For sin - ners to a - tone. A-men.

3 Conscious of hidden deity,
The lowly virgin brings
Her new-born babe, with two young doves,
Her humble offerings.

4 The aged Simeon sees at last
His Lord, so long desired,
And Anna welcomes Israel's hope,
With holy rapture fired.

5 But silent knelt the mother blest
Of the yet silent Word,
And pond'ring all things in her heart,
With speechless praise adored.

6 All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to thee,
While endless ages run. Amen.

JEAN BAPTISTE DE SANTEÜIL, 1680;
Tr. EDWARD CASWALL, 1849, *alt.*

CLOSING PRAYERS *(responses said by all)*

Minister: The Lord be with you; *Answer:* And with thy spirit.

Minister: Let us pray. *(please kneel)*

ALMIGHTY and everlasting God, who didst send thine only-begotten Son into the world to be the true and unfailing light; Mercifully grant that he may so illuminate our hearts and minds, that we may be found worthy to be presented in the holy temple of thy glory; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. *Amen.*

BLESSING

The almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve you this night and for ever more. *Amen. (please stand)*

FINAL VOLUNTARY *Tuba Tune*Paul Fey



*If you are not remaining in the church to hear the voluntary,
please leave quietly, so as not to disturb those who stay.*

ASSISTING WITH WORSHIP

- Father Gavin G. Dunbar, Rector
- Father Jonathan Jameson, Associate Rector
- Dr. Jonathan Murphy, Organist and Choirmaster (Interim)
- Mrs. Angela Fisher, Assistant Organist
- Mr. Wesley Perkins, Assistant Conductor
- Mrs. Abbey Terry, Assistant to the Organist & Choirmaster
- Mrs. Kristi Bryson, Director, St. John's Boy's Choir
- Mr. Steven Vanderlip, Minister with Youth/ Pastoral Intern
- Mr. Joseph Flanders, Usher
- Mr. Matthew Sparks, Thurifer
- The Choir and Boy's Choir of St. John's Church in Savannah

NOTES

A BRIEF HISTORY OF ST. JOHN'S CHURCH

Founded in 1841, the first rector, Stephen Elliott, was also the first bishop of Georgia, and he consecrated the present church on May 7, 1853. In 1943, one of Savannah's historic mansions, the Green-Meldrim House, became its Parish House and Rectory. Later, Macon Street was closed and laid out as the present garden Mall. Cranmer Hall, the Christian Education building, was renovated and enlarged in 2004. St. John's is one of a handful of parishes in the Episcopal Church that continues to worship using the Book of Common Prayer (in its 1928 edition). We are committed to transmitting unimpaired to our posterity the historic Faith and Order it sets forth, within the fellowship of the Anglican Communion.

CANDLES & CANDLEMAS

On Candlemas, forty days after Christmas, the Church commemorates Christ's presentation in the temple forty days after his birth (Luke 2:22-38). There, by the inward illumination of the Spirit, aged Simeon and Anna recognized him as "a light to lighten the Gentiles, and the glory of thy people Israel", the Savior not just of one nation, but of the world. That's why candles are blessed and carried in procession on that day – tokens of the light of Christ, which we receive in faith, and carry to others in love, in worship and in witness to the hope that is in us. Not just at Candlemas, however, but year-round, candles are lit and used in Christian worship. In origin their use may have been mainly functional, ornamental, or honorific, but because Scripture uses the imagery of light to speak of God and of Christ, they inevitably acquired symbolic meaning also. One late 4th century Church Father says that "lights are lit and carried [in Christian worship], not to dispel the darkness, for the sun is shining at the same time, but to give a sign of joy". In their outward and visible light is the symbol of the "true light", "of which we read in the Gospel". Another early theologian, writing in the 7th century, said, "Our lighted candles are a sign of the divine glory of the one who comes to dispel the dark shadows of evil and to make the whole universe radiant with the brightness of the eternal light. Our candles also show how bright our souls should be when we go to meet Christ". The two candles on the altar, one on either side of the cross, are said to represent the two natures of Christ, human and divine. "O gladsome light" runs one very ancient hymn originally sung at the lighting of the lamps in the evening (#176 in the Hymnal): "O grace of God the Father's face, The eternal splendor wearing; Celestial, holy, blest, our Savior Jesus Christ, Joyful in thine appearing".

The Music *at* St. John's Church

*Beautiful, music-filled services based on
the classical Anglican Prayer Book*

Solemn Choral Evensong for Lent
Sunday, March 3rd at 5 p.m.



Solemn Choral Evensong for Easter Eve
Saturday, March 30th at 4 p.m.



Choral Mattins for Trinity Sunday
Sunday, May 26th at 11 a.m.

NO ADMISSION CHARGE
Free Parking in St. John's Church Lot on Whitaker St.



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SAVANNAH

Worship in the Anglican Tradition

325 Bull Street, Savannah ■ StJohnsSav.org