

than the seventh century. A sixth century Syrian text names them as Hormizdah, Yazdegerd and Perozadh. Later legends recount that their relics were found by Empress Helena (c.250-c.330), mother of Emperor Constantine the Great (reigned 306-337). The emperor gave his mother unlimited access to the imperial treasury in order to locate the relics of Judeo-Christian tradition. Helena undertook a trip to Palestine in 326-328 and returned with a number of relics including what she believed to be relics of the three wise men. They were eventually given to the Cologne Cathedral where they were kept in gold reliquary which can still be seen today.



The shrine was opened in 1864 and, according to an eyewitness account, was found to contain 'numerous bones of three persons, which under the guidance of several present experts could be assembled into nearly complete bodies: the one in his early youth, the second in his early manhood, the third was rather aged.'

Whatever the origin of these remains, the shrine attracts a stream of pilgrims each year, and the Epiphany marks a turning point in the history of Christianity.

Chaplain and Deputy Priest in Ordinary
The Reverend Canon Professor Peter Galloway,
OBE
Chaplain of the Royal Victorian Order

Steward
Sqn Ldr Thomas Leyland, BSc, RAF (rtd)

Master of the Music
Philip Berg, MVO, FRCO, ARCM

Sub Organist
Justin Luke, ARCO

Director of Music, St Olave's Grammar School
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You can follow events in the Chapel on
Facebook (Queen's Chapel of the Savoy)

The Chapel is usually open to the public each week from Monday to Thursday 9am to 4pm and on Sunday from 9am to 1pm. The Chapel is usually closed on Fridays and Saturdays.

THE QUEEN'S CHAPEL *of the SAVOY*

Chapel of the Royal Victorian Order
The chapel of Her Majesty The Queen in right
of Her Duchy of Lancaster



CALENDAR for JANUARY 2018

Sunday 7 January THE EPIPHANY OF THE LORD

I lam Sung Eucharist

Introit	Ante Luciferum Genitus (Handl)
Setting	Byrd in Three Parts
Hymns	48, 49, 47
Readings	Isaiah 60:1-6 Ephesians 3:1-12 Matthew 2:1-12
Psalm	72:12-7 and 10-14
Sermon	The Chaplain

Saturday 13 January
12 noon

Blessing of the marriage of Anya Matthews and
Edward Lucas

Sunday 14 January
THE SECOND SUNDAY OF EPIPHANY

11am Matins

Introit	From the Rising of the Sun (Ouseley)
Responses	Byrd
Psalm	139:1-5 and 12-17
Te Deum	Vaughan Williams in G
Anthem	Lo, Star-led Chiefs (Crotch)
Hymns	57, 216, 55
Readings	1 Samuel 3:1-10 John 1:43-51
Sermon	The Chaplain

Sunday 21 January
THE THIRD SUNDAY OF EPIPHANY

11am Sung Eucharist

Introit	King Herod and the Cock (Walton)
Setting	Howells <i>Collegium Regale</i>
Hymns	366, 451, 56
Readings	Jonah 3:1-5 and 10 1 Corinthians 7:29-31 Mark 1:14-20
Psalm	62:6-14
Sermon	The Chaplain

12.30pm

The baptism of Rosie Reeve

Sunday 28 January
THE FOURTH SUNDAY OF EPIPHANY

11am Matins

Introit	Omnes de Saba Venient (Handl)
Responses	Byrd
Psalm	111
Te Deum	Bromley-Derry
Anthem	When Jesus our Lord was born Mendelssohn
Hymns	430, 216, 362
Readings	1 Corinthians 8:1-13 Mark 1:21-28
Sermon	The Chaplain

NOTICES

The Chapel will close for the post-Christmas holiday after the Eucharist on Christmas Day, and reopens on Wednesday 3 January.

THE EPIPHANY

Although the Feast of the Epiphany falls on 6 January, we will stretch the twelve days of Christmas until Sunday 7 January and keep The Epiphany of the Lord on that day. 'Epiphany' derives from the Greek word 'epiphainein', meaning 'reveal', and is used in the Christian calendar as the title of the feast day that commemorates the arrival of the wise men at Bethlehem. The event marked the beginning of the spread of Christianity beyond the borders of Judaism to the Gentile world. The arrival and adoration of these nameless mysterious gift-bearing strangers from the east point towards

the development of Christianity as a universal religion no longer linked by race or geography. We know next to nothing about the wise men. Neither their names, nor their professions nor their country of origin are mentioned in the gospels.



It was the early Christian author Tertullian (c.160–c.230) who described them as 'feres reges' (almost kings) – probably derived from the costliness of their gifts – and inferred that they were three in number because of the number of the gifts. Their traditional names – Caspar, Melchior and Balthasar – are no earlier