



# St. John's Church

**Sunday, January 12, 2025**

**Ten O'clock in the Morning**

**THE FIRST SUNDAY AFTER THE EPIPHANY**

**The Order for Morning Prayer with Holy Communion**

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- *A warm welcome to all parishioners, guests, and visitors. Worship at St. John's is according to the 1928 Book of Common Prayer and The Hymnal, 1940. Be sure to ask a neighbor for help if you have any questions about where we are during the service.*
  - *The ✠ symbol indicates a point in the liturgy where making the sign of the cross is appropriate.*
  - ***Please turn all cell phones, pagers, and wireless communication devices off or to "vibrate."***
  - *Children are most welcome at St. John's worship services. For those who desire it, during the school year, Sunday School begins at 10:00 AM, and nursery care is available year-round.*
  - *Information on worship practices, Communion procedure, announcements, prayer requests, the teaching series, a brief history of St. John's, and various aspects of parish life are available in the Parish Chronicle, which is inserted in this bulletin.*
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**Hymnal**

**Prayer Book**

**The Prelude:** *Greensleeves* - Timothy Albrecht

**49 The Processional Hymn:** *From the eastern mountains* – Tune: *Valour*

**142 The National Anthem** (*1<sup>st</sup> stanza only*)

**The Sentences of Scripture**

**p. 3–5**

**A General Confession**

**p. 6**

**The Declaration of Absolution**

**p. 7**

**The Lord's Prayer**

**p. 7**

**601 The Ferial Preces:** Plainchant

**p. 7–8**

**609 The Invitatory Antiphon for the Epiphany:** Goodson

**p. 8**

**609 The Venite, exultemus Domino:** Goodson

**p. 9**

¶ *At this time, the People remain standing for the reading of*

	<b>The Psalm:</b> 118:19–24. <i>Aperite mihi portas.</i>	<b>p. 489</b>
	<b>The First Lesson:</b> Romans xii. 1.	<b>p. 110</b>
<b>623</b>	<b><i>The Benedictus es, Domine:</i></b> Turton	<b>p. 11</b>
	<b>The Second Lesson:</b> St. Luke ii. 41.	<b>p. 110–1</b>
<b>646</b>	<b><i>The Jubilate Deo:</i></b> Lawes	<b>p. 15</b>
	<b><i>The Apostles' Creed</i></b>	<b>p. 15</b>
<b>601</b>	<b><i>The Ferial Responses (The Suffrages after the Creed):</i></b> Plainchant	<b>p. 16</b>
	<b><i>The Collect for the Day</i></b>	<b>p. 109</b>
	<b><i>The Collect for the Epiphany</i></b> ( <i>to be said daily throughout the Octave</i> )	<b>p. 107–8</b>
	<b><i>A Collect for Peace</i></b>	<b>p. 17</b>
	<b><i>A Collect for Grace</i></b>	<b>p. 17</b>
	<b>Additional prayers, if any, that the Minister shall think fit</b>	
	<b>The Grace</b>	<b>p. 20</b>
<b>51</b>	<b>The Sermon Hymn:</b> <i>We three kings of Orient are</i> – TUNE: Three Kings of Orient [ <i>Stanzas 2, 3, and 4 to be sung by the Choir alone, the Congregation joining in at the Refrain</i> ]	

**Announcements** (*if there be any*)

**The Sermon** – The Rev. Fr. Steven J. Kelly, SSC, *Rector*

### THE HOLY COMMUNION

***The Offertory: Jubilate Déo,*** Psalm 100:1–2 – Plainchant

**O**BE joyful in the LORD, all ye lands; serve the LORD with gladness, and come before his presence with a song: be ye sure that the LORD he is God.

***The Offertory Anthem: Many waters cannot quench love*** - John Ireland

*Many waters cannot quench love, neither can the floods drown it. Love is strong as death.*

*Greater love hath no man than this, that a man lay down his life for his friends.*

*Who his own self bare our sins in his own body on the tree, That we, being dead to sins,*

*should live unto righteousness. Ye are washed, ye are sanctified, ye are justified*

*in the name of the Lord Jesus. Ye are a chosen generation, a royal priesthood, a holy nation;*

*That ye should show forth the praises of him who hath call'd you out of darkness*

*into his marvellous light. I beseech you brethren, by the mercies of God, that you present your bodies,*

*a living sacrifice, holy, acceptable unto to God, which is your reasonable service.*

### The Presentation of the Alms and Oblations

**139** ***The Doxology***

**P**RAISE God, from whom all blessings flow; Praise him all creatures here below; Praise him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.

**141** *My country, 'tis of thee (4<sup>th</sup> stanza only)*

**O**UR fathers' God, to thee, Author of liberty, To thee we sing; Long may our land be bright With freedom's holy light; Protect us by thy might, Great God, our King. Amen.

¶ *Then shall the People kneel and the Priest sing*

[Lift up your hearts.] We lift them up un - to the Lord.  
[The Lord be with you.] And with thy spir - it.

**[734] The Sursum corda: Plainchant** **p. 76**

[Let us give thanks un - to our Lord God.] It is meet and right so to do.

**The Proper Preface for the Epiphany: Plainchant** (*upon the feast, and seven days after*) **p. 77**

**The Sanctus: John Merbecke, 1549** **p. 77**

Ho - ly, Ho - ly, Ho - ly, Lord God of hosts, Heav'n and earth are full of thy glo - ry: Glo - ry be to thee, O Lord Most High.

✠ **The Benedictus qui venit: Merbecke**

Bless - ed is he that com - eth in the Name of the Lord. Ho - san - na in the High - est.

**The Prayer of Consecration** **p. 80–1**

**The Lord's Prayer** **p. 82**

**The Prayer of Humble Access** (*said by the Congregation with the Minister*) **p. 82**

**706 The Agnus Dei: Merbecke**

**The Invitation:** ✠ Behold the Lamb of God; behold him that takest away the sins of the world.

**Response:** *Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my soul shall be healed.*

**The Administration of Holy Communion** **p. 82–3**

**206 The Communion Hymn: This is the hour of banquet and of song**  
– TUNE: Canticum refectionis

**The Communion: Fili, quid fecisti, St. Luke 2:48–49 – Plainchant**

**S**ON, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing: And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

**The Prayer of Thanksgiving** (*said by the Congregation with the Minister*) **p. 83**

**739 The Gloria in excelsis: Old Scottish Chant** **p. 84**

**The Blessing** (*the People all kneeling*) **p. 84**

**The Dismissal | Response: Thanks be to God.**

**52 The Recessional Hymn: As with gladness men of old – TUNE: DIX**

## The Postlude: *Epilogue on “Dix”* – William H. Harris



¶ *We welcome you to St. John’s Church. If you are new, please be sure to fill out a visitor card and place it in an offertory plate, and/or sign one of the guest registers in the narthex at the back of the church. We are glad you are here and hope that you will join us for fellowship and refreshments in the undercroft below the nave (general seating area) of the church. If you have questions, please feel free to speak to any parishioner and they will happily provide you with whatever assistance you may require.*

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### Notes on Selected Portions of Today’s Music

#### The Sermon Hymn:

Each of the participants involved with Christ’s birth – Mary and Joseph, the inn keeper, the angels, shepherds, and wise men – has much to teach us. Although there is no scriptural basis for stating dogmatically that there were three wise men, the fact that three distinct gifts are mentioned has given rise to this traditional idea. Master artists throughout the centuries have depicted three wise men on camels as one of their favorite nativity themes.

The fact that they persisted in following the light that was given them until they found the object of their search, that they responded in worship, and that they returned home to share their experience with others all has much to tell us. Also, the gifts presented to the Christ child were both significant and appropriate: gold, symbolic of His kingly reign; frankincense, symbolic of His priestly ministry; myrrh, symbolic of our redemption through His death. How important it is that our gifts of love and devotion be offered to Christ after we have first found Him and then have bowed in true adoration before Him.

The author and composer of this well-known Christmas hymn was an Episcopalian minister from Pennsylvania. John H. Hopkins, Jr. (1820–91) has been credited with contributing much to the development of music in his denomination during the nineteenth century, writing a number of fine hymns and hymn tunes. One of his publications, *Carols, Hymns and Songs*, enjoyed four editions.

~ Adapted from *Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions*  
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#### The Recessional Hymn and Postlude:

The tune Dix originally appeared in *Stimmen aus dem Reiche Gottes ... herausgegeben von Conrad Kocher*, Stuttgart 1838, where it was set to the chorale *Treuer Heiland, wir sind hier*. W. H. Monk transcribed the melody and shortened it for use with the Epiphany hymn *As with gladness men of old* [#52] in 1861, and it subsequently became very popular. Unfortunately Dix disapproved of the tune, saying ‘I dislike it, but now nothing will displace it’. Conrad Kocher (1786–1872) studied in Rome and later founded a School of Sacred Song in Stuttgart. He was organist of the *Stiftkirche* in Stuttgart (1827–1865) and published many chorales. William Henry Monk (1823–1889) held organist positions at several London churches. He is best known as the first musical editor of *Hymns Ancient & Modern*. In 1874 he was appointed Professor of Music at King’s College, London.

William H. Harris’s (1883–1973) *Epilogue on “Dix”* pays homage to this now famous tune. Considered to be one of the great men of English Cathedral music in the 1930s, 40s, and 50s, Harris directed the music at New College Oxford, and Christ Church Cathedral before finishing at St. George’s Windsor.

~ *Nigel Day for Claves Regni: The on-line magazine of St. Peter’s Church, Nottingham with All Saints;*  
*Portions* © St. Peter’s Church, Nottingham; *Spoken Programme Notes of Fergus Black at a 2004 Recital;* ed. C. Sayers

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Giving QR

St. John’s Church  
Phone: (313) 962-7358

2326 Woodward Avenue, Detroit, Michigan 48201-3431

[www.StJohnsDetroit.org](http://www.StJohnsDetroit.org)

The Rev. Fr. Steven J. Kelly, SSC, *Rector*  
The Rev. Fr. Michael J. Bedford, SSC, *Assisting Priest Emeritus*  
Dr. Huw R. Lewis, FRCO, *Director of Music, Organist, and Master of the Choir*  
Grace Jackson, MSM, *Edwards Organ Scholar*