



St. John's Church

Sunday, December 18, 2022

Ten O'clock in the Morning

THE FOURTH SUNDAY IN ADVENT

The Order for 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 in the undercroft, where nursery care is also 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: *Nun komm, der Heiden Heiland, BWV 660* – Johann Sebastian Bach

- 2 The Opening Hymn:** *O come, O come, Emmanuel* – TUNE: Veni Emmanuel
[Stanzas 2, 4, and 6: Men only 3 and 5: Women only (Refrain: All)]

The Introit: *Rorate cæli*, Isaiah 45:8; Psalm 19:1 – Plainchant

DROP down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and bring forth a Saviour. *Ps.* The heavens declare the glory of God: and the firmament showeth his handiwork. Glory be... Drop down, ye heavens ... (*etc.*)

The Collect for Purity (*the People all kneeling*)

p. 67

The Summary of the Law

p. 69

- 719 The Kyrie eleison, ninefold:** *Missa Marialis* – Plainsong, 12th century
(*Please see Hymnal for voicing*)

p. 70

The Collect of the Day

p. 95

The Collect for the First Sunday in Advent

p. 90

¶ *This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.*

The Epistle: Philippians iv. 4.

p. 95

¶ *After the reading of the Epistle, the People shall remain seated, and the Choir shall chant*

The Psalm: 80:1–7. *Qui regis Israel.* – ANGLICAN CHANT: IVOR ATKINS

p. 441

¶ *Then shall the People stand, and the Choir continue with*

The Gradual: *Prope est Dóminus*, Psalm 145:18, 21 – Plainchant

THE LORD is nigh unto all them that call upon him: yea, all such as call upon him faithfully. V. My mouth shall speak the praise of the LORD: and let all flesh give thanks unto his holy Name.

The Alleluia: *Veni Dómine* – Plainchant

ALLELUIA. Alleluia. V. Come, O Lord, and tarry not: forgive the misdeeds of thy people. Alleluia.

The Gospel: St. John i. 19.

p. 95–6

The Nicene Creed

p. 71

440 The Sermon Hymn: *Watchman, tell us of the night* – TUNE: Aberystwyth

Announcements (*if there be any*)

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

The Offertory: *Ave María*, St. Luke 1:28 – Plainchant

HAIL Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

The Offertory Anthem: *Rejoice in the Lord always* Anon (16th c.)

Rejoice in the Lord, alway, and again, I say, rejoice. Let your softness be known unto all men: the Lord is e'en at hand. Be careful for nothing: but in all prayer and supplication, let your petitions be manifest unto God, with giving of thanks. And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu. Amen

. (Phillippians IV, 4-7)

The Presentation of the Alms and Oblations

139 The Doxology

PRAISE 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 (*4th stanza only*)

OUR 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.

Hymnal

Prayer Book

The Prayer for the Church

p. 74–5

The Invitation to Confession

p. 75

The Confession and Absolution

p. 75–6

The Comfortable Words

p. 76



[734] *The Sursum corda:* Plainchant

p. 76



798 *The Sanctus:* Missa Marialis – Plainsong, 14th century

p. 77

798 ✠ *The Benedictus qui venit:* Missa Marialis

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

723 *The Agnus Dei:* Missa Marialis – Plainsong, 10th and 13th century (*Trebles only, Men only, Full*)

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

¶ *After receiving Communion, those desiring prayers for healing may come to the baptismal font to be prayed for by members of the Order of St. Luke.*

197 *The Communion Hymn:* *Let all mortal flesh keep silence* – TUNE: Picardy

[Stanza 2: Women only Stanza 3: Men only]

***The Communion:* *Ecce virgo*, Isaiah 7:14 – Plainchant**

BEHOLD, a Virgin shall conceive, and bear a Son: and his name shall be called Emmanuel.

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

p. 83

201 In place of the *Gloria in excelsis:* (*sung while kneeling*)

***Strengthen for service, Lord, the hands* – TUNE: Malabar**

The Blessing (*the People all kneeling*)

p. 84

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

3 *The Closing Hymn:* *Wake, awake, for night is flying* – TUNE: Sleepers, Wake

The Postlude: *Prelude on "Veni Emmanuel"* (*from Three Short Preludes*)

– Bairstow

¶ 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.

Notes on Selected Portions of Today's Music

The Communion Hymn:

This powerful and moving hymn is based on the *Prayer of the Cherubic Hymn* from the *Liturgy of St. James* (4th century), one of the earliest extant liturgies of the Christian Church, and is found in both Greek and Syriac. It is still in use among Orthodox Christians, who recite it in Jerusalem on the Sunday after Christmas. The prayer is chanted by the priest at the Great Entrance, a dramatic moment in the Eucharist when the elements of bread and wine are brought into the sanctuary. The whole liturgy was first translated into English by J. M. Neale and R. F. Littledale and published in their *Translations of the Primitive Liturgies* (1868–69). The translation by Gerard Moultrie (1829–85), an Anglican priest, appeared in *Lyra Eucharistica* and *The English Hymnal* (1906). Biblical references include in verse 2, *John* 6:51, in verse 3, *John* 1:5,9, and in verse 4, *Isaiah* 6:1–3, *Revelation* 4:8, and *Revelation* 19:1–6.

Tune – Picardy

Picardy is a French carol melody, perhaps as old as the 17th century, although not traceable earlier than the 19th century in *Chansons populaires des provinces de France* (1860) with the title “La Ballade de Jesus Christ”, and in Tiersot's *Méodies* (Paris, 1887) with the title “Romancero”. Inclusion in *The English Hymnal* (1906) to the words “Let all mortal flesh...” was followed by inclusion in *Hymns Ancient and Modern* (1939) where it was used as the setting for “Sing, my tongue, the glorious battle” (this is more commonly set to Pange Lingua).

When sung slowly it has a sombre but also dignified and ceremonious character. Sung fast, the sombreness changes to fierceness. This dual personality is remarkable, and can be attributed to an unusual character, with a striking rhythm alternately hastening and halting.

~ *Nigel Day for Claves Regni, The on-line magazine of St. Peter's Church, Nottingham with All Saints; Portions* © St. Peter's Church, Nottingham

The Closing Hymn:

This Advent text by Philip Nicolai (1556–1608) treats Matthew 25:1–13 about the foolish and wise maidens. First appearing in Nicolai's *Frewden Spiegel*, 1599, its title in the original was “Concerning the Voice at Midnight, and the Wise Virgins Who Meet Their Heavenly Bridegroom.” It was supposedly written about 1597 in Unna, Westphalia, where Nicolai served as pastor.

Tune – Sleepers, Wake

Philip Nicolai wrote “Wachet auf” [Wake up], known as the King of Chorales, in 1597. Its beginning resembles the Fifth tone of Gregorian chant. Mendelssohn used it for his overture to *St. Paul* and also in his *Hymn of Praise*. Handel's famous *Hallelujah Chorus* has a passage which refers to this tune as well: “The kingdom of this world is become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever.”

~ *The Hymnuts Web Site, Luther Seminary, St. Paul, MN; ed. C. Sayers*

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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*
Mr. Abraham Wallace MMus, *Edwards Organ Scholar*