

¶ *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 Closing Hymn:

It is claimed by some writers that Sir John Bowring (1792–1872) had visited Macao, on the South Chinese coast, and was much impressed by the sight of a bronze cross towering on the summit of the massive wall of what had formerly been a great cathedral. This cathedral, originally built by the early Portuguese colonists, overlooked the harbor and had been destroyed by a typhoon and left crumbled in its wake—except for one wall topped by the huge metal cross. This scene is said to have so impressed Bowring that it eventually served as the inspiration for this beloved hymn.

John Bowring was born at Exeter in Devon, England, on October 17, 1792. He was considered to be one of the most remarkable men of his day as well as one of the greatest linguists who ever lived. He was a member of nearly every learned society in Europe. Before he was sixteen years of age he had mastered five languages without the aid of a teacher. It is said that he could converse in over 100 different languages before his death. He also did much in translating literary works from these various languages. Throughout his life he was noted as a biographer, naturalist, financier, statesman and philanthropist. He served two terms in the House of Commons and in 1854 was appointed governor of Hong Kong. This same year he was knighted by Queen Victoria for outstanding service to his country. He was a prolific writer on the subjects of politics, economics, and religion as well as the author of many poems and hymns, including the rather familiar missionary hymn, *Watchman, tell us of the night* [#440]. Yet despite his many accomplishments, including thirty-six volumes of published works, John Bowring is known today primarily as the author of this simply stated hymn text. On his tombstone are inscribed the words of this hymn, *In the cross of Christ I glory*.

The writing of the tune in 1851 by Ithamar Conkey (1815–67) is also interesting. He was the organist and choir master at the Central Baptist Church of Norwich, Connecticut. One Sunday during the Lenten season of that year, Conkey was disappointed when only one choir member appeared for the morning service, a faithful soprano by the name of Mrs. Beriah S. Rathbun. Conkey was so displeased and irritated with his choir's unfaithfulness that he left the service in disgust immediately after playing the prelude. That afternoon he thought with remorse of the service that he had left and recalled one of the hymns to have been used, John Bowring's text, "In the cross of Christ I glory," sung to a dull and obsolete tune. Before the evening service Conkey composed a new tune for this text and named it after his one faithful choir member, Mrs. Rathbun. He confessed later that "the inspiration that came to me at that moment was a vivid contrast to my feelings at the morning service."

The cross has been the most significant symbol of the Christian faith throughout church history. It is said that as many as 400 different forms or designs of it have been used—the usual Latin Cross, the Greek Cross (all parts of the cross of equal length), the Budded Cross (each arm with three buds representing the Trinity), etc. Regardless of design, the symbol of the cross should always remind us of the price that was paid by the eternal God for man's redemption.

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Giving QR

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
Chanmi Kim, MMus, Edwards Organ Scholar



St. John's Church

Sunday, March 22, 2026

Ten O'clock in the Morning

THE FIFTH SUNDAY IN LENT, COMMONLY CALLED PASSION SUNDAY

The Order for Litany in Procession and Holy Communion

- *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.*

Hymnal

The Prelude: *Préambule* (from *24 Pièces en style libre, Op. 31, Book 1, No. 1*)

- Louis Vierne

The Introit: *Judica me, Deus*, Psalm 43:1–3 – Plainchant

GIVE sentence with me, O God, and defend the cause of my soul against the ungodly people: deliver me, and rid me from the deceitful and wicked man: for thou, O Lord, art my God, and my strong salvation. *Ps.* O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling. Give sentence... (etc.) (*the Gloria Patri is omitted during Passiontide*)

¶ *Here the People shall kneel as the Minister(s) and Choir begin*

The Litany in Procession: Plainchant

p. 54

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

p. 70

The Collect of the Day

p. 132

Hymnal

The Collect for Ash Wednesday *(to be said every day in Lent until Palm Sunday)*
The Epistle: Hebrews ix. 11.

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

The Psalm: 43. *Judica me, Deus.* – ANGLICAN CHANT: Samuel Wesley **p. 394**
(the Gloria Patri is omitted during Passiontide)

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

The Gradual: *Eripe me, Domine*, Psalm 143:9–10, 18:49 – Plainchant
DELIVER me, O LORD, from mine enemies: Teach me to do the thing that pleaseth thee. *V.* It is the LORD that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt deliver me from the wicked man.

The Tract: *Sæpæ expugnaverunt me*, Psalm 129:1–4 – Plainchant
MANY a time have they fought against me: from my youth up. *V.* May Israel now say: yea many a time have they vexed me from my youth up. *V.* But they have not prevailed against me: the plowers ploughed upon my back. *V.* And made long furrows: but the righteous LORD hath hewn the snares of the ungodly in pieces.

The Gospel: St. John viii. 46. **p. 133**

The Nicene Creed **p. 71**

332 **The Sermon Hymn:** *Saviour, when in dust to thee* – TUNE: Spanish Chant

Announcements *(if there be any)*

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

The Offertory: *Confitebor tibi*, Psalm 111:1, 119:17, 25 – Plainchant
I WILL give thanks unto the LORD with my whole heart; O do well unto thy servant, that I may live, and keep thy word: quicken thou me, according to thy word, O LORD.

The Offertory Anthem: *Haste thee, O God, to deliver me* – Thomas Mudd
Haste thee, O God, to deliver me, make haste to help me.
Let them be ashamed and confounded that seek after my soul.
Let them for their reward be soon brought to shame that cry over me, “There, there”.
But let all those that seek thee be joyful and glad in thee,
and let all such as delight in thy salvation say alway,
“The Lord be praised”. Amen.

~ Psalm 70; vv. 1–4

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.

Prayer Book

Hymnal

Prayer Book

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.

¶ *The Prayer for the Church is omitted when preceded by the Litany.*

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, All)*

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 shouldst come under my roof: but speak the word only, and my soul shall be healed.*

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

205 **The Communion Hymn:** *Wherefore, O Father, we thy humble servants* – TUNE: Oblation
The Communion: *Hoc corpus*, 1 Corinthians 11:24, 25 – Plainchant
THIS is my body which is given for you; this cup is the new Testament in my Blood, saith the Lord: this do ye, as oft as ye drink it, in remembrance of me.

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

211 **In place of the Gloria in excelsis:** *(sung while kneeling)*
Come with us, O blessed Jesus – TUNE: Jesu joy of man’s desiring

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

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

336 **The Closing Hymn:** *In the cross of Christ I glory* – TUNE: Rathbun
The Postlude: *Prélude (from Première Symphonie, op. 14)* - Louis Vierne