



# St. John's Church

**Sunday, September 22, 2024**

**Ten O'clock in the Morning**

**THE SEVENTEENTH SUNDAY AFTER TRINITY**

**The Order for Holy Communion with Confirmation**

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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:** *Ruhig bewegt (from Sonate II)* – Paul Hindemith

**300 The Processional Hymn:** *Before the Lord Jehovah's throne* – TUNE: Winchester New

**The Introit:** *Justus es Dómine*, Psalm 119:137, 124, 1 – Plainchant

**R**IGHTEOUS art thou, O LORD, and true is thy judgment: deal with thy servant according unto thy merciful kindness. *Ps.* Blessed are those that are undefiled in the way: and walk in the way of the LORD. Glory be... Righteous art thou... (*etc.*)

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

**p. 67**

**The Summary of the Law**

**p. 69**

**710 The Kyrie eleison, ninefold:** *Missa de Sancta Maria Magdalena* – Healey Willan **p. 70**

**The Collect of the Day**

**p. 213**

**The Epistle:** Ephesians iv. 1.

**p. 213**

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

**The Psalm:** 40:1–6. *Expectans expectavi.* – ANGLICAN CHANT: Basil Harwood **p. 390**

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

**The Gradual:** *Beatus gens*, Psalm 33:12, 6 – Plainchant

**B**LESSED is the people whose God is the LORD: and blessed are the folk that he hath chosen to him, to be his inheritance. *V.* By the Word of the LORD were the heavens made; and all the hosts of them by the breath of his mouth.

**The Alleluia:** *Domine exáudi*, Psalm 102:1 – Plainchant

ALLELUIA. Alleluia. *V.* Hear my prayer, O LORD; and let my cry come unto thee. Alleluia.

**The Gospel:** St. Luke xiv. 1.

**p. 213–4**

**The Nicene Creed**

**p. 71**

**308 The Sermon Hymn:** *Let us, with a gladsome mind* – TUNE: Monkland

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

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

**The Offertory:** *Orávi Deum meum*, Daniel 9:4, 17, 19 – Plainchant

**I**DANIEL, prayed unto the LORD my God, and said: Hear, O our God, the prayer of thy servant. **C**ause thy face to shine upon thy sanctuary: and behold, O God, this thy people, who are called by thy Name.

**The Offertory Anthem:** *Prevent us, O Lord* - William Byrd

*Prevent us, O Lord, in all our doings with thy most gracious favour,  
and further us with thy continual help. That in all our works begun, continued,  
and ended in thee, we may glorify thy holy name,  
and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.*

**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.

**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**



**797 *The Sanctus:* Missa de Sancta Maria Magdalena**

**p. 77**

**797 ✠ *The Benedictus qui venit:* Missa de Sancta Maria Magdalena**

**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**

**712 *The Agnus Dei:* Missa de Sancta Maria Magdalena *(to be sung thus: Men only, Trebles 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**

**375 *The Communion Hymn: Breathe on me, Breath of God* – TUNE: Nova vita**

***The Communion: Vovéte,* Psalm 76:11-12 – Plainchant**

**P**ROMISE unto the LORD your God, and keep it: all ye that are round about him; bring presents unto him that ought to be feared. He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

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

**p. 83**

**713 *The Gloria in excelsis:* Missa de Sancta Maria Magdalena**

**p. 84**

**The Blessing** *(the People all kneeling)*

**p. 84**

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

**396 *The Recessional Hymn: The Church’s one foundation* – TUNE: Aurelia, DESCANT: Lewis**

**The Postlude: *Dialogue sur les Mixtures* - Jean Langlais**



¶ 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 Recessional Hymn:

One cannot study church history without becoming aware of the continuous harassment and persecution suffered by the Christian Church from its inception to the present time. As Protestants we are especially mindful of one of the important climaxes in this struggle, that historic date, October 31, 1517, when Martin Luther nailed to the door of the Cathedral of Wittenberg his ninety-five theses for consideration by the medieval church, condemning many of its practices and teachings. But prior to that date as well as since that time, it has been necessary for other committed men of God to defend the Church from those who would defile and destroy it with heretical doctrines and practices.

Such was the occasion for the writing of this hymn. It was written by a Church of England pastor, Samuel J. Stone, in 1866. It was during this period that there existed much turmoil within the Anglican Church over a book written three years earlier by one of the influential Anglican Bishops, John William Colenso, in which this liberal bishop attacked the historic accuracy of the Pentateuch. The book, *The Pentateuch and the Book of Joshua, Critically Examined*, was vehemently opposed by another Anglican leader, Bishop Gray. Soon the theological dispute between these two leaders became a widespread controversy throughout the entire Anglican Church.

Samuel Stone was deeply stirred by this matter and in 1866 wrote a collection of hymns, *Lyre Fedelium (Lyra [songs] of the Faithful)*, containing twelve creedal hymns based on the Apostles' Creed to combat the attacks of modern scholarship and liberalism which he felt would soon divide and destroy the church. This particular hymn was based on the Ninth Article of the Creed, which reads, "The Holy Catholic (Universal) Church; the Communion of Saints: He is the Head of this Body." It was Stone's conviction that the unity of the Church must rest solely with a recognition of the Lordship of Christ as its head and not on the views and interpretation of men.

The hymn soon became highly popular throughout Great Britain. It was also translated into a number of different languages, including Latin. Two years later all of the Anglican bishops assembled in London for a great theological conclave known as the Lambeth Conference. Stone's hymn was chosen as the processional and thematic hymn for that historic meeting. He became widely known and respected as a prolific writer of hymns with several of his hymnal publications running into many editions. Stone wrote a total of seven books of verse and served on the committee which prepared the 1909 edition of the well-known Anglican hymnal, *Hymns Ancient and Modern*. Today, however, this hymn is his only hymn which is still in general use.

Samuel John Stone was born in Whitmore, Staffordshire, England, in 1839. Following his graduation from Oxford, he spent most of his remaining ministry in just two parishes in London, where he was affectionately known as the poor man's pastor. Here his time was spent in ministering to the poor and underprivileged populace of the East End of London, where it was said, "he created a beautiful place of worship for the humble folk, and made it a center of light in the dark places." Stone was known as a man of spotless character; he was chivalrous toward the weak and needy, yet he was a violent fighter for the conservative faith that was being so sternly attacked in his day. He refused to compromise on iota before Higher Criticism and the evolutionary philosophies that were becoming increasingly popular. A personal faith in the inspired Scriptures was enough for him. All of his writings have been described as "strongly outspoken utterances of a manly faith, where dogma, prayer and praise are interwoven with much skill."

Stone's text originally contained seven stanzas. However, most hymnals today use just his first, second and fifth verses; our last stanza is actually a compilation of the first four lines of both his sixth and seventh verses.

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Giving QR

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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*  
Grace Jackson, MSM, *Edwards Organ Scholar*