

Blessing of Throats for St. Blase’s Day will take place in the chapel

¶ *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. 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 Sermon Hymn:

The text was originally written by an anonymous author, at the end of the sixteenth century, to celebrate the Dutch freedom from the Spanish overlords, who had been driven from their land, and the freedom that was theirs, both politically from Spain and religiously from the [Roman] Catholic Church. A number of Dutch nationalistic songs developed as a result of this patriotic emphasis. *We gather together* is generally considered to be the finest of these musical expressions. It was first published in Adrian Valerius’ *Nederlandische Gedenckclanck*, in 1626, in Haarleem. For the next two centuries, the singing of this hymn was limited to the Dutch people. In 1877, it was discovered by Edward Kremser, a Viennese musician, who published it in his collection entitled *Sechs Altniederlanddische Volkslieder*. The English translation of this text was made by Theodore Baker, in 1894, and it appeared in *Dutch Folk Songs* (1917) compiled by Coenraad V. Bos.

*We gather together* must be understood and appreciated from its historical setting. For many years, Holland had been under the scourge of Spain, and in 1576, Antwerp was captured and sacked by the Spanish armies. Again, in 1585, it was captured by the Spanish and all of the Protestant citizens were exiled. Many other Dutch cities suffered similar fates. One of the revered leaders of this struggle against Spain was William the Silent, who eventually was murdered by a Catholic assassin. In 1625, his youngest son, Frederick Henry, Prince of Orange, assumed the leadership of the Union of Dutch Provinces. Under his able leadership for more than a quarter century, a great golden age of prosperity and rich post-reformation culture developed throughout Holland. Commerce was expanded around the world, and this was the period of great Dutch art, with such well-known painters as Rembrandt and Vermeer. In 1648, the Spanish endeavors to control Holland were finally destroyed beyond recovery.

One can readily see the references to these historical events throughout the hymn’s text: “The wicked oppressing now cease from distressing,” “so from the beginning the fight we were winning,” as well as the concern, in the final stanza, that God will continue to defend – “and pray that thou still our defender wilt be.”

The tune, “Kremser,” was named after the Viennese musician, who discovered and published this hymn after two centuries of neglect. The original melody is thought to be a folk song from the Netherlands. Edward Kremser was born on April 10, 1838, in Vienna, Austria, and died there on November 27, 1914. He was a noted choral director as well as the composer and publisher of numerous vocal and instrumental works.

The English translator of this text, Theodore Baker, was born in New York City on June 3, 1851. He was highly respected as a noted music researcher. His famous *Biographical Dictionary of Musicians*, first published in 1900, became an authoritative, reference book for all serious students of music. From 1862 to 1926, Baker served as literary editor for the G. Schirmer Music Company. Upon his retirement in 1926, Theodore Baker returned to Germany, where he had received his earlier musical training, and died in Dresden, Germany, on October 13, 1934.

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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*  
Ms. Chanmi Kim, MMus, *Edwards Organ Scholar*



St. John’s Church

Sunday, February 8, 2026

Ten O’clock in the Morning

THE SUNDAY CALLED SEXAGESIMA

OR THE SECOND SUNDAY BEFORE LENT

The Order for Morning Prayer with 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, 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.*

Hymnal

Prayer Book

The Prelude: *Mein junges Leben hat ein End* - J. P. Sweelinck

563 The Processional Hymn: *He who would valiant be* – TUNE: St. Dunstan’s  
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 Venite, exultemus Domino*: Goodson p. 9

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

The Psalm: 14. Dixit insipiens. p. 356

Hymnal

Prayer Book

- The First Lesson: 2 Corinthians xi. 19.

623 *The Benedictus es, Domine:* Turton

The Second Lesson: St. Luke viii. 4.

646 *The Jubilate Deo:* Lawes

*The Apostles' Creed*

601 *The Ferial Responses (The Suffrages after the Creed):* Plainchant

*The Collect for the Day*

*A Collect for Peace*

*A Collect for Grace*

Additional prayers, if any, that the Minister shall think fit

The Grace

315 The Sermon Hymn: *We gather together to ask the Lord's blessing*

Announcements (if there be any)

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

THE HOLY COMMUNION

*The Offertory: Pérfice gressus meos*, Psalm 17:5, 6–7 – Plainchant

**O**HOLD thou up my goings in thy paths, that my footsteps slip not; incline thine ear to me, and hearken unto my words: Show thy marvellous loving-kindness, O LORD; thou that art the Savior of them that put their trust in thee.

*The Offertory Anthem: Jesu, grant me this I pray* – Percy Whitlock

Jesu, grant me this I pray, Ever in thy heart to stay;  
Let me evermore abide, Hidden in thy wounded side.  
If the evil one prepare, Or the world, a tempting snare,  
I am safe when I abide In thy heart and wounded side.  
If the flesh, more dangerous still, Tempt my soul to deeds of ill,  
Naught I fear when I abide In thy heart and wounded side.  
Death will come one day to me; Jesu, cast me not from thee;  
Dying, let me still abide In thy heart and wounded side. Amen.  
~ 17th Cent., Tr. Sir H. W. Baker

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.

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p. 11

p. 121–2

p. 15

p. 15

p. 16

p. 115

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Hymnal

Prayer Book

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



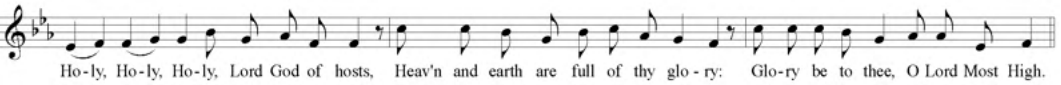
[734] *The Sursum corda:* Plainchant

p. 76



*The Sanctus:* John Merbecke, 1549

p. 77



✠ *The Benedictus qui venit:* Merbecke



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

195 The Communion Hymn: *Father, we thank thee who hast planted* – TUNE: Rendez à Dieu

*The Communion: Mirabantur omnes*, St. Luke 4:22 – Plainchant

ALL wondered at the gracious words: which proceeded out of his mouth.

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.*

287 The Recessional Hymn: *Give praise and glory unto God* – TUNE: Elbing

The Postlude: *Prelude in E Minor ('Great')* - Nicolas Bruhns