



St. John's Church

Sunday, March 23, 2025

Ten O'clock in the Morning

THE THIRD SUNDAY IN LENT

The Order for Litany in Procession and 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: *Berceuse (from 24 Pieces en style libre, op. 31, no 19)* - Louis Vierne

The Introit: *Oculi mei*, Psalm 25:14, 15, 1 – Plainchant

MINE eyes are ever looking unto the LORD, for he shall pluck my feet out of the net: look thou upon me, and have mercy upon me, for I am desolate and in misery. *Ps.* Unto thee, O LORD, do I lift up my soul: my God, in thee have I trusted, let me not be confounded. Glory be... Mine eyes... (etc.)

¶ *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

p. 70

(Please see Hymnal for voicing)

The Collect of the Day

p. 128

The Collect for Ash Wednesday *(to be said every day in Lent until Palm Sunday)*

p. 124

The Epistle: Ephesians v. 1.

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

The Psalm: 27:8–16. Exaudi Domine. – ANGLICAN CHANT: W. Wolstenholme **p. 372**

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

The Gradual: Exúrge Dómine, Psalm 9:19, 3 – Plainchant

UP, LORD, and let not man have the upper hand: let the heathen be judged in thy sight. V. While mine enemies are driven back: they shall fall and perish at thy presence.

The Tract: Ad te levávi, Psalm 123:1–2, 3 – Plainchant

UNTO thee lift I up mine eyes: O thou that dwellest in the heavens. V. Behold, even as the eyes of servants: look unto the hand of their masters. V. And as the eyes of a maiden: unto the hand of her mistress. V. Even so our eyes wait upon the LORD our God: until he have mercy upon us. V. Have mercy upon us, O LORD: have mercy upon us.

The Gospel: St. Luke xi. 14.

p. 129–30

The Nicene Creed

p. 71

158 The Sermon Hymn: O Splendor of God's glory bright – TUNE: Puer nobis

Announcements (*if there be any*)

The Sermon – The Rev'd Fr. Steven J. Kelly, SSC

The Offertory: Justitiæ Dómini, Psalm 19:8, 10, 11 – Plainchant

THE statutes of the LORD are right, and rejoice the heart: sweeter also than honey, and the honeycomb: moreover, by them is thy servant taught.

The Offertory Anthem: Lord, let me know mine end - Maurice Greene

Lord, let me know mine end and the number
of my days, That I may be certified how
long I have to live. Behold, thou hast made
my days as it were a span long; And mine
age is as nothing in respect of Thee,
And verily, ev'ry man living is altogether
vanity, For man walketh in a vain shadow
And disquieteth himself in vain,

He heapeth up riches and cannot tell who
shall gather them. And now, Lord, what is
my hope? Truly my hope is even in Thee.
Hear my pray'r, O Lord And with Thy ears
consider my calling, Hold not Thy peace at
my tears! O spare me a little, that I may
recover my strength before I go hence
And be no more seen. – Psalm 39

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.

¶ *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

[The Lord be with you.] And with thy spir - it.

[734] The Sursum corda: Plainchant

p. 76

[Lift up your hearts.] We lift them up un - to the Lord.
[Let us give thanks un - to our Lord God.] It is meet and right so to do.

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

¶ 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.

The Communion Hymn: God is love, let Heav'n adore him – TUNE: Blaenwern

The Communion: Passer invenit, Psalm 84:3–4 – Plainchant

THE sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O LORD of hosts, my King and my God. Blessed are they that dwell in thy house: they will be always praising thee.

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 blessèd Jesus – TUNE: Jesu joy of man’s desiring

The Blessing (the People all kneeling)

p. 84

The Dismissal | Response: Thanks be to God.

517 The Closing Hymn: Thine arm, O Lord, in days of old – TUNE: St. Matthew

The Postlude: Voluntary no. IV - Samuel Greene



¶ *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. Whether you are new, or returning from a time away, we are glad you are here and hope that you will join us for fellowship and refreshments in whatever area has currently been designated while renovation of the undercroft takes place. 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:

Songs are unusual things. The tunes stay in our minds. The words follow us, too. Songs are sometimes used for sharing and expressing things. We might be sharing stories. These songs are called "ballads." We might be expressing moods. "The blues" is a popular form of mood music. As Christians, we have beliefs that we share and express. We sing "hymns." We sing them together, and we carry them in our hearts.

Webster defines a hymn as "a song of praise to God" or "a metrical composition adapted for singing in a religious service." Have you ever learned something about your beliefs from a hymn? Not just learning the hymn itself, but learning something from it? We can know words and tunes in our minds, but that is something that we have on the surface. Down deep there is something more. There is being. There is belief. There is faith. Have you ever learned something that you really believe from a hymn?

This hymn was written by Ambrose of Milan, a Christian leader who lived in the fourth century. At that time, a controversy arose within the church concerning the divinity of Christ. One of the interesting things about it is that both sides of the conflict wrote and sang hymns to reinforce their theological positions. *O Splendor of God's Glory Bright* was written to underscore Christ's divinity within the triune nature of God. It carries its message in a way that we can sing together. It carries its message in a way that we can carry in our hearts. As you read the words of this hymn, look for the depth of meaning. Look for the statements of faith. Look for the beliefs that we hold as Christians.

~ *HymnSite.com*; ed. C. Sayers

The Closing Hymn:

Thine arm, O Lord, in days of old was written by Edward Hayes Plumtre (1821–91) in 1864, and published in leaflet form as *A Hymn used in the Chapel of King's College Hospital*. It was included in the appendix to *Hymns Ancient and Modern*, 1868, where it bore the caption: "They brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole." (Matthew 14:35–6)

The tune, *St. Matthew*, is from the *Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate, . . . the Sixth Edition*, 1768, where it is set to the 33rd Psalm. No composer is indicated, but William Croft (1678–1727), who is generally regarded as the editor of the collection, was frequently credited with the tune later in the same century. This tune was one of the 18 tunes included at the end of the proposed Book of Common Prayer (Philidelphia, Hall & Sellers, 1786). There it appeared with a bass and without the passing notes now used in the tune.

~ *The Hymnal 1940 Companion (Third Revised Edition)*

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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*