



St. John's Church

Sunday, February 6, 2022

Ten O'clock in the Morning

THE FIFTH SUNDAY AFTER THE EPIPHANY

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: *Prélude (from Prelude, Fugue, et Variation, op. 18) – César Franck*

538 The Processional Hymn: *God is working his purpose out – TUNE: Purpose*

The Introit: *Adorate Deum, Psalm 97:7, 8, 1 – Plainchant*

ALL ye angels of God, fall down and worship before him: Syon heard, and was exceeding joyful, and the daughters of Juda were glad. *Ps.* The LORD is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. Glory be... All ye angels... (*etc.*)

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

p. 67

708 The Decalogue; Responses: *Missa de Sancta Maria Magdalena – Healey Willan* **p. 68–9**

The Summary of the Law

p. 69

The Collect of the Day

p. 115

The Epistle: *Colossians iii. 12.*

p. 116

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

The Psalm: 49:1–11. *Audite hæc, omnes.* – ANGLICAN CHANT: Joseph Barnby **p. 400**

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

The Gradual: *Timébunt gentes*, Psalm 102:15, 16 – Plainchant

THE heathen shall fear they name, O LORD: and all the kings of the earth thy majesty. V. When the LORD shall build up Syon: and when his glory shall appear.

The Alleluia: *Dóminus regnávít, exsúltet terra*, Psalm 97:1 – Plainchant

ALLELUIA. Alleluia. V. The LORD is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof. Alleluia.

The Gospel: St. Matthew xiii. 24.

p. 116

The Nicene Creed

p. 71

462 The Sermon Hymn: *Jesus, the very thought of thee* – TUNE: St. Agnes [No. 213]

Announcements (*if there be any*)

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

The Offertory: *Dextera Domini*, Psalm 118:16–17 – Plainchant

THE right hand of the LORD hath the preeminence; the right hand of the LORD bringeth mighty things to pass: I shall not die, but live, and declare the works of the LORD.

¶ *Outreach: Loose offerings collected on the first Sunday of the month are allocated to support the mission work of Bishop Jackson Biggers and the church in Malawi, Central Africa.*

The Offertory Anthem: “*O God, who by the leading of a star*” - Thomas Atwood.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through the same thy son Jesus Christ our Lord. Amen.

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

p. 74–5

The Invitation to Confession

p. 75

The Confession and Absolution

p. 75–6

The Comfortable Words

p. 76



The Sursum corda: Plainchant

[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.

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**

200 **The Communion Hymn:** *Therefore we, before him bending* – TUNE: St. Thomas

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**

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.*

54 **The Recessional Hymn:** *Alleluia, song of gladness* – TUNE: Dulce carmen

The Postlude: *Voluntary no. 2 in d minor* - John Stanley

¶ *February 3 was the Feast of Saint Blaise, Bishop and Martyr, and Patron of Throat Illnesses. Following the Postlude, those who desire may proceed to the chapel and kneel at the altar rail to receive the traditional Blessing of Throats.*



¶ *We welcome you to St. John's Episcopal 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 the undercroft below the nave (general seating area) of the church. To reach the undercroft, you may take either the stairway in the southwest corner of the narthex, or, should you desire the use of an elevator, you may use the one located between the chapel and the Parish Office. To get to the elevator, just travel up the aisle on the Gospel (north/left) side of the nave, through the hallway past the chapel to the elevator. Press "1" to reach the floor below and then, once there, simply take a left out of the elevator, and head down the hallway into 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 Recessional Hymn:

The *depositio* (discontinuance) of the Alleluia on the eve of *Septuagesima* [which begins next Sunday and initiates three weeks of “pre-Lent” at the end of the Epiphany Season] assumed in medieval times a solemn and emotional note of saying farewell to the beloved song. Despite the fact that Pope Alexander II had ordered a very simple and somber way of “deposing” the Alleluia, a variety of farewell customs prevailed in many countries up to the sixteenth century. They were inspired by the sentiment that Bishop William Duranti (1296) voiced in his commentaries on the Divine Office: “We part from the Alleluia as from a beloved friend, whom we embrace many times and kiss on the mouth, head and hand, before we leave him.”

The liturgical office on the eve of *Septuagesima* was performed in many churches with special solemnity, and alleluias were freely inserted in the sacred text, even to the number of twenty-eight final alleluias in the church of Auxerre in France. This custom also inspired some tender poems that were sung or recited during Vespers in honor of the sacred word. The best known of these hymns is, *Alleluia, dulce carmen* (“Alleluia, song of gladness”), composed by an unknown author of the tenth century. It was translated into English by John Mason Neale (1866) and may be found in the official hymnal of the Protestant Episcopal Church.

In some French churches the custom developed in ancient times of allowing the congregation to take part in the celebration of a quasi-liturgical farewell ceremony. The clergy abstained from any role in this popular service. Choirboys officiated in their stead at what was called “Burial of the Alleluia” performed the Saturday afternoon before *Septuagesima* Sunday. We find a description of it in the fifteenth-century statute book of the church of Toul:

“On Saturday before *Septuagesima* Sunday all choir boys gather in the sacristy during the prayer of the None, to prepare for the burial of the Alleluia. After the last Benedicamus [i.e., at the end of the service] they march in procession, with crosses, tapers, holy water and censers; and they carry a coffin, as in a funeral. Thus they proceed through the aisle, moaning and mourning, until they reach the cloister. There they bury the coffin; they sprinkle it with holy water and incense it; whereupon they return to the sacristy by the same way.”

In Paris, a straw figure bearing in golden letters the inscription “Alleluia” was carried out of the choir at the end of the service and burned in the church yard.

With the exception of these quaint aberrations, however, the farewell to alleluia in most countries was an appropriate addition to the official ceremonies of the liturgy. The special texts (hymns, responsories, antiphons) used on that occasion were taken mostly from Holy Scripture, and are filled with pious sentiments of devotion...

Thus the Alleluia is sung for the last time and not heard again until it suddenly bursts into glory during the Mass of the Easter Vigil when the celebrant intones this sacred word after the Epistle, repeating it three times, as a jubilant herald of the Resurrection of Christ.

~ *Farewell Customs from Handbook of Christian Feasts & Customs by Francis X. Weiser, Harcourt 1958;*
“Burying the Alleluia” – Liturgy by TLW Web site; ed. C. Sayers