



St. John's Church

Sunday, February 27, 2022

Ten O'clock in the Morning

THE SUNDAY CALLED QUINQUAGESIMA

OR THE SUNDAY NEXT BEFORE LENT

The Order for 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.*
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Hymnal

Prayer Book

The Prelude: *Rhosymedre* (from *Three preludes founded on Welsh hymn tunes*)
– Ralph Vaughan Williams

783 The Processional Hymn: *God of grace and God of glory* – TUNE: Cwm Rhondda
The Introit: *Esto mihi*, Psalm 31:3–4, 1 – Plainchant

BE thou my God and defender, and a place of refuge that thou mayest save me: for thou art my upholder, my refuge, and my Saviour; and for thy holy Name's sake be thou my leader, and my sustainer. *Ps.* In thee, O LORD, have I put my trust; let me never be put to confusion; but rid me and deliver me in thy righteousness. Glory be... Be 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. 122**

The Epistle: 1 Corinthians xiii. 1.

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

The Psalm: 31:21–27. *Quam magna multitudo.* – ANGLICAN CHANT: James Nares **p. 377**

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

The Gradual: *Tu es Deus,* Psalm 77:14–15 – Plainchant

THOU art the God that doeth wonders: and hast declared thy power among the people. V. Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

The Tract: *Jubiliáte Déo,* Psalm 100:1–2 – Plainchant

OBE joyful in the LORD, all ye lands: serve the LORD with gladness. V. Come before his presence with a song: be ye sure that the LORD he is God. V. It is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

The Gospel: St. Luke xviii. 31.

p. 123–4

The Nicene Creed

p. 71

353 The Sermon Hymn: *Majestic sweetness sits enthroned* – TUNE: Caithness

Announcements (*if there be any*)

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

The Offertory: *Benedictus es,* Psalm 119:12–13 – Plainchant

BLESSED art thou, O LORD; O teach me thy statutes: with my lips have I been telling of all the judgments of thy mouth.

The Offertory Anthem: *Though I speak with the tongues of men* – Edward C. Bairstow

Though I speak with the tongues of men and of angels, Charity suffereth long, and is kind; charity envieth not; and have not charity, charity vaunteth not itself, is not puffed up; I am become as sounding brass, beareth all things, believeth all things, or a tinkling cymbal. hopeth all things, endureth all things.

And though I have the gift of prophecy, Charity never faileth: and understand all mysteries, and all knowledge: but whether there be prophecies, they shall fail: and though I have all faith, whether there be tongues, they shall cease: so that I could remove mountains, or whether there be knowledge, it shall vanish away. and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, For now we see through a glass, darkly; but then face to face: and though I give my body to be burned, now I know in part, but then I shall know, and have not charity, it profiteth me nothing. even as I also am known.

And now abideth faith, hope and charity,
but the greatest of these is charity.

~ 1 Corinthians xiii. 1–4, 7–9, 12 and 13

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.

Hymnal

Prayer Book

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

The Administration of Holy Communion

p. 82–3

504 The Communion Hymn: *Our Father, by whose name* – TUNE: Rhosymedre

The Communion: Manducáverunt, Psalm 78:30 – Plainchant

THEY did eat, and were filled, for the LORD gave them their own desire: they were not disappointed of their lust.

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

p. 83

209 In place of the *Gloria in excelsis*: (*sung while kneeling*)

O saving Victim, opening wide – TUNE: St. Vincent

The Blessing (*the People all kneeling*)

p. 84

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

479 The Recessional Hymn: *Love divine, all loves excelling* – TUNE: Hyfrydol,

DESCANT: Lewis

The Postlude: *Hyfrydol* (from *Three preludes founded on Welsh hymn tunes*)

– Vaughan Williams



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 Offertory Anthem:

Better known in his time as an organist, Edward Cuthbert Bairstow (1874–1946) is best remembered today for his anthems for church services, particularly for *Save Us, O Lord*, for *Blessed City*, and for *Let all mortal flesh keep silence*. He also wrote much other sacred music and a handful of organ and piano compositions.

Bairstow was born in Huddersfield, England, on August, 22, 1874. He enrolled at the University of Durham, where he studied organ and music theory, graduating in 1894. He obtained a doctorate degree in music from that university in 1901. His chief organ teachers were John Farmer and Frederick Bridge. He was an apprentice to the latter at Westminster Abbey from 1893 to 1899, and during this same six-year period served as organist at All Saints Church, Norfolk Square. In 1899 he was appointed organist at Wigan Parish Church; while in this post he also took on duties as choral director for local groups and as a private vocal teacher. His earliest compositions date to this turn-of-the-century era, with the aforementioned anthem *Save Us, O Lord* (1902) being his first great success.

His appointment as organist at Leeds Parish Church in 1907 allowed him to branch out into activity at the Leeds Festival, first as organist (1907 and 1910), then as conductor, from 1917 onward. Bairstow's next organ post came in 1913 at York Minster, a position he would retain for the rest of his life. It was during this York period that he composed perhaps his two most popular anthems, *Blessed City* (1914) and *Let all mortal flesh keep silence* (1925), and his masterly 1937 Organ Sonata.

Bairstow accepted a professorship at Durham University in 1929, but remained a resident in York owing to the light teaching demands at his alma mater. Bairstow received several important honors in the coming years: knighthood (1932) and honorary doctorate degrees at Leeds University (1936) and Oxford University (1945). Bairstow died in York on May 1, 1946.

~ Robert Cummings – © 2017 AllMusic, member of the RhythmOne group | All rights reserved; ed. C. Sayers

The Communion Hymn:

This is one of the finest communion hymns found in evangelical hymnals. The dominant theme of this beautifully expressed text is the adoration of the person of Christ and the work He did in our behalf, based on the passage from the Song of Solomon 5:10–16. The hymn originally had nine stanzas and was entitled *The chief among ten thousand* or *The excellencies of Christ*.

Samuel Stennett was born in Exeter, England, in 1727. His father, Dr. Joseph Stennett, was a well-known Baptist pastor of the Little Wild Street Church in London. In 1748 Samuel became an assistant to his father and ten years later succeeded him in the pastorate of that church. Stennett remained at this church for the next thirty-seven years, where he became known as one of the outstanding evangelical preachers of his day. It is said that he was a confidant to many of the most distinguished statesmen of that time, and even King George III was one of his most ardent admirers. In 1763 the University of Aberdeen conferred the Doctor of Divinity Degree upon him in recognition of his many accomplishments. Samuel Stennett died in London on August 24, 1795. He had served as a faithful pastor of one church for thirty-seven years.

Dr. Stennett was also an influential writer on numerous theological subjects as well as the author of thirty-nine hymns. Most of these hymns were contributed to Rippon's famous Baptist collection, *A Selection of Hymns from the Best Authors*, published in 1787. *Majestic sweetness sits enthroned* first appeared in that collection. It became Stennett's best-known hymn and is still widely used today.

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The Rev. Fr. Michael J. Bedford, SSC, Assisting Priest
Dr. Huw R. Lewis, FRCO, Director of Music, Organist, and Master of the Choir
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