



St. John's Church

Sunday, May 7, 2023

Ten O'clock in the Morning

THE FOURTH SUNDAY AFTER EASTER

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, 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: *IV. Adagio (from Symphonie V Op 42. No. 1) - Charles-Marie Widor*

282 The Processional Hymn: *Praise, my soul, the King of heaven – TUNE: Lauda anima, (Please note: Stanza 3 – Women only) DESCANT: Lang*

The Introit: *Cantáte Dómino, Psalm 98:1, 3, 2 – Plainchant*

O SING unto the LORD a new song, alleluia; for the LORD hath done marvellous things, alleluia: in the sight of the nations hath he shewed his righteous judgments, alleluia, alleluia. *Ps.* With his own right hand, and with his holy arm: hath he gotten himself the victory. Glory be... O sing unto the LORD... (*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. 174

The Epistle: St. James i. 17.

p. 174–5

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

The Psalm: 66:1–8. *Jubilate Deo.* – ANGLICAN CHANT: IVOR Atkins **p. 417**

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

The Alleluia: *Déxtera Déi*, Psalm 118:16; Romans 6:9 – Plainchant

ALLELUIA. Alleluia. V. The right hand of the LORD hath the preeminence: the right hand of the LORD bringeth mighty things to pass. Alleluia. V. Christ, being raised from the dead dieth no more: death hath no more dominion over him. Alleluia.

The Gospel: St. John xvi. 5. **p. 175**

The Nicene Creed **p. 71**

376 The Sermon Hymn: *Come down, O Love divine* – TUNE: Down Ampney

Announcements (*if there be any*)

Presentation of the Community Outreach Awards

The Sermon – Dr. Garwood P. Anderson, Dean of Nashotah House Seminary

The Offertory: *Jubiláte Déo*, Psalm 66:1, 14 – Plainchant

OBE joyful in God all ye lands; sing praises unto the honour of his Name: O come hither, and hearken, all ye that fear God, and I will tell you what things he hath done for my soul, alleluia.

The Offertory Anthem: *O Sing Joyfully* - Adrian Batten

*O sing joyfully unto God our strength :
make a cheerful noise unto the God of Jacob.*

*Take the song, bring hither the tabret :
the merry harp with the lute.*

*Blow up the trumpet in the new-moon :
even in the time appointed, and upon our solemn feast-day.*

*For this was made a statute for Israel :
and a law of the God of Jacob.*

- Psalm 81 vv.1-4

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**



[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

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

The Communion: *Dum vénerit*, St. John 16:8 – Plainchant

WHEN the Comforter, the Spirit of Truth, is come; he will reprove the world of sin: and of righteousness, and of judgement, alleluia, alleluia.

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: Alleluia, alleluia!*

296 **The Recessional Hymn:** *For the beauty of the earth* – TUNE: Dix [No. 140]

The Postlude: *Praeludium in G, BWV 568* - J.S. Bach



¶ 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 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 Communion Hymn:

This hymn by Edwin Hatch (1835–89) was privately printed in *Between Doubt and Prayer* (1878). It was later published in *Towards Fields of Light* (1890), a memorial volume to Dr. Hatch compiled by his widow. Edwin Hatch was educated at both Cambridge and Oxford, and ordained an Anglican priest. From 1859 to 1866 he was in Canada as Professor of Classics (Toronto) and Rector of the High School, Quebec. Upon returning to England he spent the rest of his life in academia. Hatch was a man of deep piety and simplicity of spirit, and won an international reputation for profound and original scholarship. The original verse 3 line 2 reads “Blend all my soul with thine...” Hatch used the word “blend” in the several works on the influence of Greek ideas on Christian thought and organisation. One commentator remarked that Hatch’s religious poems “are a beautiful supplement to his theology and reveal the depth and tenderness of his religious life”. Breath has long been associated with the concept of the Holy Spirit – both Greek and Latin have the same words for breath and spirit (*pneuma and spiritus*). The hymn is a meditation on *St. John* 3:3-8, where the creating breath of God (*Genesis* 2:7) becomes the breath of the Holy Spirit in the new creation. It brings new life and love (verse 1, *Galatians* 2:20 and 5:22), purity and obedience (verse 2, *Psalms* 51:10, *St. Mark* 13:13), surrender and inspiration (verse 3, *Acts* 2:3-4), and eternal life (verse 4, *1 St. Peter* 5:10).

~ *Nigel Day* for *Claves Regni: The on-line magazine of St. Peter's Church, Nottingham with All Saints Portions* © *St. Peter's Church, Nottingham; ed. C. Sayers*

The Recessional Hymn:

This hymn expresses in fine literary style many of the blessings of life so commonly taken for granted and then directs our “grateful praise” to God, the giver of every good and perfect gift. The author, Folliott S. Pierpoint, begins by reminding us of all the physical beauties of the world – the sun, flowers, and shining stars. He then reminds us of the social joys of friends and home – those relationships that bring such enriching dimensions of life. Above all, however, he gives thanks for the ministry of the church, God’s ordained agency for accomplishing divine purposes in this world.

When he was about twenty-nine years of age, Pierpoint wrote this text in the late spring of the year while he was enjoying his native city of Bath, England. He was entranced by the beautiful countryside with its winding river, Avon, in the distance. As his heart welled up with emotion, he expressed with his pen the feelings of gratitude that were within him.

This hymn first appeared in a collection of poems published in 1864. It was entitled *The Sacrifice of Praise*, and consisted of eight six-line stanzas of which four are omitted in some hymnals, *The Hymnal 1940* having five.

Little is known about the author of this text. He was born in the interesting historic town of Bath, England, in 1835, and was a lay member of the Anglican Church. Following his graduation from Queen’s College, Cambridge, he taught the classics for a time at Somerset College, and later became an independent writer. Although he published seven volumes of poems and hymn texts, many of them showing his love for nature, he is best remembered for this one beautiful hymn.

The tune name “Dix” came from the association of this melody with William Dix’s hymn, *As with gladness men of old* [No. 52]. Its composer, Conrad Kocher, was born in Württemberg in 1786 and became an important musician and reformer of German church music. The tune produces very interesting effects with this text, because of the antiphonal or answering structures of the music. It has phrases which balance each other, so that one group in the congregation can sing the first couplet, while another group responds with the second, with all of the voices joining to bring out the joyful strength of the refrain.

For the beauty of the earth was first written for use at a communion service of the church but has since become one of the favorite hymns during thanksgiving season. It has also proven to be a favorite hymn for children.

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We welcome all of the representatives of our neighboring ministries for our Outreach Sunday, and Dr. Garwood P. Anderson, the Dean of Nashotah House Theological Seminary

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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*
Mr. Abraham Wallace, MMus, *Edwards Organ Scholar*