



The flowers on the altar are given by Henry and Stella Heatley
in honor and appreciation of all veterans and currently serving members of the Armed Services.

¶ 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 below the nave (general seating area) of the church. 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:

In 1913, following his 15-year tenure at York Minster, T. Tertius Noble (1867–1953) moved to New York City as organist at St. Thomas’ Episcopal Church, where he established a boys choir and a choir school to enable music to be performed according to the English tradition. In addition to composing, he wrote about music education, and helped edit the 1916 Protestant Episcopal hymnal and served on the music committee that prepared its 1940 successor.
Full of striking dynamic contrasts, *Fierce was the wild billow* is inscribed “To the Rev. Canon Hudson.”
~ York Symphony Orchestra; Chris Sayers

The Recessional Hymn:

Man is basically a religious though unregenerate being. In all human life there is a consciousness of a supreme power. Even the most primitive savage is a religious being as he attempts to fulfill his duties to the invisible powers he senses about him. Since the beginning of recorded time, music has always held a unique association with man’s worship experiences.
The word “worship” is a contraction of an old expression in the English language, “woerth-scipe,” denoting the ascription of reverence to an object of superlative worth. A more theological definition of worship is given as follows: “An act by a redeemed man, the creature, toward God, his Creator, whereby his will, intellect and emotions gratefully respond to the revelation of God’s person expressed in the redemptive work of Jesus Christ, as the Holy Spirit illuminates the written Word to his heart.”
This hymn, written and published in 1833 in a hymnal entitled *Christian Psalmody*, is one of the finest from the early nineteenth century Romantic Era. It has often been called a model hymn for worship. It has few equals in expressive lyrics in the exaltation of the Almighty. Each of the epithets applied to God – King, Shield, Defender, Ancient of Days, Maker, Redeemer, Friend – as well as the vivid imagery – such as, “His chariots of wrath the deep thunderclouds form” and the references to His attributes – power, might, grace, bountiful care, love – all combine to describe with literary eloquence and spiritual warmth the majesty and praise-worthiness of our God.
~ Adapted from 101 Hymn Stories © 1982 by Kenneth W. Osbeck. Published by Kregel Publications, Grand Rapids, MI. Used by permission of the publisher. All rights reserved; ed. C. Sayers



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



St. John’s
Church

Sunday, November 9, 2025

Ten O’clock in the Morning

THE TWENTY-FIRST SUNDAY AFTER TRINITY

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: Nun bitten wir den heiligen Geist, BuxWV 208 – Dieterich Buxtehude
[We now implore the Holy Ghost]

- 553 The Processional Hymn: Go forward, Christian soldier – TUNE: Lancashire
142 The National Anthem (1st 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 shall remain standing for the reading of

The Psalm: 102:15–22. Timebunt gentes. p. 465

Hymnal

Prayer Book

	The First Lesson: Ephesians vi. 10.	p. 219
623	<i>The Benedictus es, Domine:</i> Turton	p. 11
	The Second Lesson: St. John iv. 46.	p. 219–20
646	<i>The Jubilate Deo:</i> Lawes	p. 15
	<i>The Apostles’ Creed</i>	p. 15
601	<i>The Ferial Responses (The Suffrages after the Creed):</i> Plainchant	p. 16
	<i>The Collect for the Day</i>	p. 218–9
	<i>A Collect for Peace</i>	p. 17
	<i>A Collect for Grace</i>	p. 17
	Additional prayers, if any, that the Minister shall think fit	
	The Grace	p. 20
558	The Sermon Hymn: <i>Oft in danger, oft in woe</i> – TUNE: University College	
	Announcements <i>(if there be any)</i>	
	The Sermon – The Rev. Fr. Steven J. Kelly, SSC, <i>Rector</i>	

THE HOLY COMMUNION

The Offertory: *Vir erat*, Job 1, 2:7 – Plainchant

THERE was a man in the land of Uz, whose name was Job: perfect and upright, and one that feared God. And Satan sought to tempt him: and power was given him by the Lord over his possessions, and over his flesh. And he destroyed all his substance and his sons: and he smote his flesh with sore boils.

The Offertory Anthem: *Fierce was the wild billow* – T. Tertius Noble

<i>Fierce was the wild billow, Dark was the night,</i>	<i>Ridge of the mountain wave, Lower thy crest,</i>
<i>Oars laboured heavily, Foam glimmered white,</i>	<i>Wail of Euroclydon, Be thou at rest;</i>
<i>Trembled the mariners, Peril was nigh;</i>	<i>Sorrow can never be, Darkness must fly,</i>
<i>Then saith the God of God, “Peace! It is I!”</i>	<i>When saith the Light of Light, “Peace! It is I!”</i>

*Jesu, Deliverer, Come Thou to me,
Soothe Thou my voyaging Over life’s sea;
Thou, when the storm of Death Roars sweeping by,
Whisper, O Truth of Truth, “Peace! It is I!”*

~ Hymn of St. Anatolius, A. D., 458

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.

Hymnal

Prayer Book

141	<i>My country, ’tis of thee (4th stanza only)</i>	
	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.	
	[The Lord be with you.] And with thy spir - it.	
[734]	<i>The Sursum corda:</i> 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.	
	<i>The Sanctus:</i> John Merbecke, 1549	p. 77
	Ho - ly, Ho - ly, Ho - ly, Lord God of hosts, Heav’n and earth are full of thy glo - ry: Glo - ry be to thee, O Lord Most High.	
	✠ <i>The Benedictus qui venit:</i> Merbecke	
	Bless - ed is he that com - eth in the Name of the Lord. Ho - san - na in the High - est.	
	The Prayer of Consecration	p. 80–1
	The Lord’s Prayer	p. 82
	The Prayer of Humble Access <i>(said by the Congregation with the Minister)</i>	p. 82
706	<i>The Agnus Dei:</i> Merbecke	
	The Invitation: ✠ Behold the Lamb of God; behold him that takest away the sins of the world.	
	Response: <i>Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my soul shall be healed.</i>	
	The Administration of Holy Communion	p. 82–3
331	The Communion Hymn: <i>When Jesus left his Father’s throne</i> – TUNE: Kingsfold	
	<i>The Communion:</i> <i>In salutári tuo</i> , Psalm 119:81, 84, 86 – Plainchant	
	M Y soul hath longed for thy salvation; and I have a good hope in thy word: when wilt thou be avenged of them that persecute me? They persecute me falsely: O be thou my help, O LORD my God.	
	The Prayer of Thanksgiving <i>(said by the Congregation with the Minister)</i>	p. 83
739	<i>The Gloria in excelsis:</i> Old Scottish Chant	p. 84
	The Blessing <i>(the People all kneeling)</i>	p. 84
	The Dismissal Response: <i>Thanks be to God.</i>	
288	The Recessional Hymn: <i>O worship the King</i> – TUNE: Hanover	
	The Postlude: <i>Duo sur les Tierces (from Messe pour les Couvents)</i> - F. Couperin	