



St. John's Church

Sunday, April 7, 2024

Ten O'clock in the Morning

THE FIRST SUNDAY AFTER EASTER

(LOW SUNDAY)

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: *Idyll* - S. Coleridge-Taylor

94 The Processional Hymn: *Come ye faithful, raise the strain* – TUNE: St. Kevin

The Introit: *Quasi modo geniti infantes*, 1 Peter 2:2; Psalm 81:1

AS newborn babes, alleluia: Desire ye the sincere milk of the word, Alleluia, Alleluia, Alleluia.
Ps. Sing we merrily unto God, our helper: make a cheerful noise unto the God of Jacob. Glory
be... As newborn babes... (etc.)

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

p. 67

The Summary of the Law

p. 69

702 The Kyrie eleison: John Merbecke, 1549

p. 70

The Collect of the Day

p. 170

The Epistle: 1 St. John v. 4.

p. 170–1

The Psalm: 16:9–12. *Providebam Dominum.*

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

The Alleluia: *In die resurrectionis*, St. Matthew 28:7; St. John 20:26

ALLELUIA. Alleluia. V. In the day of my resurrection, saith the Lord: I will go before you into Galilee. Alleluia. After eight days, when the doors were shut: stood Jesus in the midst of his disciples, and said, Peace be unto you. Alleluia.

The Gospel: St. John xx. 19.

p. 171

The Nicene Creed

p. 71

537 The Sermon Hymn: *Christ for the world we sing!* – TUNE: MOSCOW

Announcements (*if there be any*)

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

The Offertory: *Angelus Dómini*, St. Matthew 28:2, 5–6

THE angel of the Lord descended from heaven, and said unto the women: He whom ye seek is risen, as he said, alleluia.

91 The Offertory Hymn: *The strife is o'er* – Tune: Victory

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

p. 76

The Proper Preface for Easter

p. 78

The Sanctus: Merbecke

p. 79



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.

✠ *The Benedictus qui venit:* Merbecke



Bless-ed is he that com-eth in the Name of the Lord. Ho-san-na in the High-est.

Hymnal

Prayer Book

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

706 *The Agnus Dei:* Merbecke

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

The Communion: Mite manum tuam, St. John 20:27

REACH hither thy hand, and behold the print of the nails, alleluia: and be not faithless, but believing, alleluia, alleluia.

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

p. 83

739 *The Gloria in excelsis:* Old Scottish Chant

p. 84

The Blessing (*the People all kneeling*)

p. 84

The Dismissal | Response: *Thanks be to God: Alleluia, alleluia!*

96 **The Recessional Hymn:** *The day of resurrection!* – TUNE: Ellacombe

The Postlude: *Choral (from Four Pieces, Op. 37, No. 4) - Joseph Jongen*



¶ *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 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.*

Today we welcome back Deacon Cameron Walker, who will be serving the diaconal duties of proclaiming the gospel and assisting at the altar. God willing, Deacon Walker will graduate from Nashotah House Theological Seminary in May and will be ordained a priest in Long Island in September.

The Choir and Choirmaster have this Sunday off, and are scheduled to return, God willing, next Sunday.

Notes on Selected Portions of Today's Music

The Recessional Hymn:

This hymn from the early eighth century is one of the oldest expressions found in most hymnals. Its origin is rooted in the liturgy of the Greek Orthodox Church. It was written by one of the famous monks of that Church, John of Damascus, c. 676–c. 780. This writing occurred several centuries before the Byzantine or Greek Orthodox Church formally split with the Western Roman Church in 1044.

The celebration of Easter has always been a spectacle of ecclesiastical pomp in the Greek Orthodox Church. Even today, as a vital part of the ceremony, the worshipers bury a cross under the high altar on Good Friday and dramatically resurrect it with shouts of “Christos egerthe” (“Christ is risen”) on Easter Sunday. With this announcement begins a time of joyous celebration. Torches are lit, bells and trumpets peel, and salvos of cannons fill the air.

During the Oxford Movement of the nineteenth century, Anglican Church leaders such as John Neale became obsessed with rediscovering ancient Greek hymns from the Orthodox liturgy as well as Latin texts from the Roman Medieval Church. One of the important sources of these Greek hymns was an Orthodox Monastery located in the Wilderness of Judea known as Mar Saba. This monastery, begun in 484 A.D., has produced some of the most important leaders for the Orthodox Church. One of the greatest sons of Mar Saba was John of Damascus. He did much to perfect the “Canon” – artistic, liturgical chants – as well as to adapt choral music to church use. His most famous canon is one for Easter – a song of triumph and thanksgiving. It is known as the Golden Canon or the Queen of Canons – said to be the grandest example of Greek sacred poetry. “The Day of Resurrection” hymn text is adapted from that work.

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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*