

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.



# St. John's Episcopal Church

(Founded 1858)

## Notes on Selected Portions of Today's Music

### The Sermon Hymn:

Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel.  
~ Psalm 22:23

During the eighteenth century Wesleyan revivals, many "down and outs" were converted to Christ through the evangelistic preaching of the gospel and in turn became great ministers for God. Such is the testimony of Thomas Olivers.

Thomas Olivers was born in Tregonan, England, in 1725. His parents died when he was only four years of age. At an early age he became an apprentice to a shoemaker and began leading a dissolute life. Young Olivers was known in the community as the worst boy around. One day while in Bristol, England, he heard George Whitefield preach on the text, "Is not this a brand plucked out of the fire?" Thomas Olivers was converted and his life miraculously changed. Later John Wesley, recognizing unusual talents in young Olivers, persuaded him to become one of his evangelists. He traveled extensively throughout England and Ireland, fearlessly preaching the gospel but often encountering violent opposition.

Thomas Olivers wrote a number of hymn texts but this is the only one still in use. Many students of hymnology have judged this hymn to be one of the finest of all English hymns. Olivers states that he wrote this hymn after listening to the preaching of a Jewish rabbi at the Duke's Place Synagogue, Oldgate, London. There he also heard Meyer Lyon (Leoni), a well-known Jewish cantor, sing the Doxology of Yigdal from the Hebrew liturgy. The Yigdal was composed around 1400 by Daniel ben Judah and was based upon the thirteen articles of Jewish faith. The service and especially the music so impressed Olivers that soon he began writing this text to fit the meter of the tune he had heard. The tune name, "Leoni," was named in honor of Cantor Meyer Lyon.

~ 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

### The Offertory Anthem:

On his visits to London, Felix Mendelssohn (1809–47) was a guest of Thomas Attwood who was then organist of St. Paul's and it was Attwood, himself a pupil of Mozart, who was among the first to recognise the genius of the young composer. The two men became close friends and Mendelssohn often visited the Cathedral and played the organ voluntaries at the end of the services. Later he dedicated three Preludes and Fugues and some service-music to Attwood.

Mendelssohn's anthem *Above all praise and all majesty* was originally set for 8-part unaccompanied choir and, together with the chorus *How lovely are the messengers*, comes from Mendelssohn's Oratorio *St. Paul*.

In 1873 a performance of this Oratorio was given by choir and orchestra at Evensong on St. Paul's day, 25th January, and this became a yearly event which was only discontinued comparatively recently.

~ © 1996 Guild Music Ltd. – Music for a Great Cathedral – GMCD 7118; ed. C. Sayers

Sponsorship of this morning's choir quartet, and selection of the Sermon Hymn, has been graciously provided by Brian Campbell, in loving memory of his mother, Carolyn Jane (Thompson) Campbell

St. John's Episcopal Church  
Phone: (313) 962-7358 Fax: (313) 962-2885

2326 Woodward Avenue, Detroit, Michigan 48201-3431  
www.StJohnsDetroit.org

The Rev. Fr. Steven J. Kelly, SSC, Rector  
The Rev. Fr. Michael J. Bedford, SSC, Assisting Priest  
Dr. Huw R. Lewis, FRCO, Director of Music, Organist, and Master of the Choir  
David Heinze, BMus, Edwards Organ Scholar

## Sunday, July 16, 2017

### Ten O'clock in the Morning

## THE FIFTH SUNDAY AFTER TRINITY

### 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. Large print editions of the Order of Service are available from an usher upon request.
- 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. Special age appropriate bulletins and KidsPacks are available from the ushers. 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.

### Hymnal

[9:45 AM]

**The Litany**

**The Prelude:** *Quasi Adagio in D-flat major* (from *Consolations*, S.174, no. 4) – Franz Liszt

**564 The Processional Hymn:** *How firm a foundation, ye saints of the Lord* – TUNE: Lyons

**The Introit:** *Exaudi, Domine*, Psalm 27:8, 11, 1 – Plainchant

CONSIDER, O LORD, and hear me, when I cry unto thee: be thou my succour, O cast me not away, neither forsake me utterly, O God of my salvation: Ps. The LORD is my light and my salvation: whom then shall I fear? Glory be... Consider, O Lord... (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. 195

## Hymnal

**The Epistle:** 1 Peter iii. 8.

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

**The Psalm:** 16:6–12. *Dominus pars hereditatis.* – ANGLICAN CHANT: Havergal p. 357–8

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

**The Gradual:** *Protector noster*, Psalm 84:9, 8 – Plainchant

**B**EHOLD, O God, our defender: and look upon thy servants. *V.* O LORD God of hosts: hear the prayers of thy servants.

**The Alleluia:** *Domine in virtute tua*, Psalm 21:1 – Plainchant

**A**LLELUIA. Alleluia. *V.* The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation. Alleluia.

**The Gospel:** St. Luke v. 1.

p. 196

**The Nicene Creed**

p. 71

285 **The Sermon Hymn:** *The God of Abraham praise* – TUNE: Leoni

**Announcements** (*if there be any*)

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

**The Offertory:** *Benedicam Dóminum*, Psalm 16:8, 9 – Plainchant

**I** WILL bless the LORD, who hath given me counsel. I have set God always before me: for he is on my right hand, therefore I shall not fall.

¶ *Outreach: Loose offerings collected on the third Sunday of the month are allocated to the Rector's Discretionary Fund.*

**The Offertory Anthem:** *Above all praise and all majesty* – Felix Mendelssohn

Above all praise and all majesty,  
Lord Thou reignest evermore,  
Hallelujah.

**The Presentation of the Alms and Oblations**

139 *The Doxology*

**P**RAISE 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 (4<sup>th</sup> stanza only)*

**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 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

## Prayer Book

p. 195–6

## Hymnal

## Prayer Book

[The Lord be with you.] And with thy spir - it.

[734] **The Sursum corda:** 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.

797 **The Sanctus:** Missa de Sancta Maria Magdalena – Healey Willan

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

¶ *After receiving Communion, those desiring prayers for healing may come to the baptismal font to be prayed for by members of the Order of St. Luke.*

413 **The Communion Hymn:** *Lord, as to thy dear cross we flee* – TUNE: St. Bernard

**The Communion:** *Unam p̄t̄ī a Dómino*, Psalm 27:4 – Plainchant

**O**NE thing have I desired of the LORD, which I will require: even that I may dwell in the house of the LORD all the days of my life.

**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.*

539 **The Recessional Hymn:** *Soon may the last glad song arise* – TUNE: Truro

**The Postlude:** *Allegro* (from *Trio Sonata No. 1 in E-flat major*, BWV 525i)

– Johann Sebastian Bach

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¶ *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.*