

# The Music *at* St. John's Church

*Beautiful, music-filled services based on  
the classical Anglican Prayer Book*

Choral Evensong for  
the Prayer Book Society USA Conference

Thursday, March 7<sup>th</sup> at 6:30 p.m.  
(No registration required. Open to the public.)



Easter Sunday Services with Brass  
Sunday, March 31<sup>st</sup> at 8, 9:30, & 11:30 a.m.



Ascension Sunday Service with Brass  
Sunday, May 12<sup>th</sup> at 11 a.m.



Choral Mattins for Trinity Sunday with Brass  
Sunday, May 26<sup>th</sup> at 11 a.m.

NO ADMISSION CHARGE

Free Parking in St. John's Church Lot on Whitaker St.



ST. JOHN'S CHURCH

SAVANNAH

*Worship in the Anglican Tradition*

325 Bull Street, Savannah ■ [StJohnsSav.org](http://StJohnsSav.org)

## CHORAL EVENSONG FOR LENT

March 3, 2024  
5:00 p.m.



ST. JOHN'S CHURCH

SAVANNAH

*The Truth of the Bible*

*In the Beauty of the Anglican Tradition.*

*Believe. Worship. Love. Serve.*

## WELCOME TO ST. JOHN'S

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**Mission:** St. John's Church is building a community in Christ that is grounded in historic faith and reverent worship and is committed to sharing the life-transforming truth of the Gospel.

**For Guests and Visitors.** We extend a warm welcome to guests and visitors worshipping with us. If this is your first visit to Saint John's, please let us know by filling out the visitor card in the pew.

## A BRIEF HISTORY OF ST. JOHN'S CHURCH

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Founded in 1841, the first rector, Stephen Elliott, was also the first bishop of Georgia, and he consecrated the present church on May 7, 1853. In 1943, one of Savannah's historic mansions, the Green-Meldrim House, became its Parish House and Rectory. Later, Macon Street was closed and laid out as the present garden Mall. Cranmer Hall, the Christian Education building, was renovated and enlarged in 2004. St. John's is one of a handful of parishes in the Episcopal Church that continues to worship using the Book of Common Prayer (in its 1928 edition). We are committed to transmitting unimpaired to our posterity the historic Faith and Order it sets forth, within the fellowship of the Anglican Communion.

## A NOTE ON THE SERVICE OF EVENSONG

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The Order of Evening Prayer, like the rest of the Prayer Book, is based on the ancient Latin liturgy of the western catholic church, but in the Reformation simplified, condensed, purified in doctrine, and rendered into plain, dignified, rhythmic English prose. In its structure it follows the Pauline gospel triad (derived from Luther's reading of the Epistle to the Romans) of repentance, faith, and works (or charity), also known as "guilt, grace, and gratitude".

First, in a *penitential preparation* - the moment of *repentance*, in which we acknowledge our *guilt* and our need of absolution to loose us from the bond of sin.

Second, and on this basis of our repentance, we are moved to *proclaim the praise of God's glory* - the doxology, "Glory be to the Father", which runs like a refrain through this part, is the key motif. This is the moment of *faith*, by which we receive God's promises of *grace* set forth in his Word, and our guilt is taken away.

Third, after confessing our faith (the Apostles' Creed), we make our *prayers* to claim the grace we have sought in repentance. These prayers are good works of *gratitude* for the grace promised by God in his Word.

When Evensong concludes with an Anthem, and closing Prayers, as it does this evening, there is a recapitulation or reprise of the second and third moments of Praise and Prayers, or Faith and Works, with Repentance presupposed.

## NOTES ON THE SERVICE MUSIC

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Today, there is a justifiable reverence for the church music of Sir Charles Villiers Stanford (September 30, 1852 – March 29, 1924). It undoubtedly ranks among the most innovative liturgical compositions of its time, exceeding, in conceptual sophistication, the great motets of Brahms, Bruckner, Cornelius, and Reger, with its remarkable brilliance in symphonic expression, formal agility, and practical utility.

Born into an upper-middle-class family in Dublin in 1852, Stanford's formative musical education unfolded in the distinguished organ lofts of Christ Church and St. Patrick's cathedrals. His trajectory was further propelled by a prestigious organ scholarship to Queen's College, Cambridge in 1870, providing him with ample scope for artistic development. Subsequent to his move to Trinity College, Cambridge in 1873, Stanford found himself immersed in a realm of expanded possibilities within its esteemed choir school and flourishing group of choristers.

Church music flowed through Stanford's veins from a young age, becoming one of numerous domains in which he exhibited compositional brilliance. Of greater significance, however, was Stanford's cosmopolitan perspective, which enabled him to innovate and explore traditional Anglican musical structures. Utilizing symphonic treatment and contemporary instrumental techniques, Stanford wrought transformative changes upon the canticle, anthem, hymn, and psalm, yet miraculously retained their adherence to the temporal constraints imposed by liturgical demands. Even more remarkable is the breadth, excellence, and ingenuity he continued to infuse into these compositions throughout his career, long after his departure from formal church employment.

As this month marks the centenary of Stanford's death, the choir presents the *Magnificat and Nunc dimittis in G*, op. 81. This fourth setting of the evening canticles, written in 1902, is among the most enduring of his works, surely owing in no small part to the ebullient lyricism of the soloistic writing. In commemoration of the 100th anniversary of Stanford's death, *The Stanford Responses* were crafted by British musicologist Jeremy Dibble. These preces and responses ingeniously weave together excerpts from Stanford's extensive body of church music, partsongs, and symphonic compositions. Notably, the same *Nunc dimittis in G* is among the works featured. Culminating with Stanford's renowned expanded "Dresden Amen" from his *Magnificat in B-flat*, op. 10, the *Responses* offer a fitting tribute to the composer's enduring legacy.

# CHORAL EVENSONG FOR LENT

Sunday, March 3, 2024

*Please silence all electronic devices. In the hush before the service begins,  
we prepare our hearts and minds for worship.*



1. Dear Lord and Fa- ther of mankind, Forgive our foolish ways! Re-
2. In simple trust like theirs who heard Beside the Syrian sea, The
3. O Sabbath rest by Galilee! O calm of hills a- bove, Where
4. Drop thy still dews of quietness, Till all our strivings cease; Take
5. Breathe through the heats of our desire Thy coolness and thy balm; Let



1. -clothe us in our rightful mind, In purer lives thy ser-vice find In
2. gracious calling of the Lord, Let us, like them, with-out a word Rise
3. Jesus knelt to share with thee The silence of e- tern- i ty, In-
4. from our souls the strain and stress, And let our ordered lives con- fess The
5. sense be dumb, let flesh retire; Speak through the earthquake, wind, and fire, O



1. deeper reve- rence praise. In deeper reve- rence praise.
2. up and fol- low thee. Rise up and fol- low thee.
3. ter- pret- ed by love! In- ter-pret-ed by love!
4. beauty of thy peace. The beauty of thy peace.
5. still small voice of calm! O still small voice of calm!



## ASSISTING WITH WORSHIP

- Officiant: Father Gavin G. Dunbar, Rector
- Assisting: Fr. Jonathan Jameson, Mr. Steven Vanderlip
- Dr. Jonathan Murphy, Organist and Choirmaster
- Mrs. Angela Fisher, Assistant Organist
- Mr. Wesley Perkins, Assistant Conductor
- Mrs. Kristi Bryson, Director, *St. John's Boys' Choir*
- Mrs. Abbey Terry, Assistant to the Choirmaster.
- Mr. Joe Flanders, Usher
- The Choir of St. John's Church in Savannah
- The St. John's Boys' Choir

INTROIT “Zeit für Stille, Zeit für Ruhe” (Time for Silence, Time for Peace)

.....German Kinderlied (Children’s Song)

## THE PENITENTIAL PREPARATION

SENTENCES, CONFESSION (*said by all, kneeling*)..... Prayer Book, p. 21-23

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

*Continue kneeling as priest stands to pronounce the Absolution:*

ABSOLUTION..... Prayer Book, p. 24

LORDS’ PRAYER (*said by all, kneeling*).....Prayer Book, p. 24-25

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

## THE PROCLAMATION OF GOD’S PRAISE

OPENING PRECES *The Stanford Responses* (2024).....arr. Jeremy Dibble (*sung by choir*)

O Lord, open thou our lips. *And our mouth shall shew forth thy praise.*

O God, make speed to save us. *O Lord, make haste to help us.*

*(All stand)*

*Glory be to the Father, and to the Son, and to the Holy Ghost;*

*As it was in the beginning, is now, and ever shall be; world without end. Amen.*

Praise ye the Lord.

*The Lord’s name be praised.*

HYMN #56 *Kind Maker of the World*.....Jesu Dulcis Memoria

*Please be seated for the singing of the Psalms.*

PSALM 51 *Miserere mei, Deus.* (Prayer Book, p. 403).... Plainchant (Tone IV.4)

PSALM 130 *De profundis* (Prayer Book, p. 507).....J. Turle, after H. Purcell  
(Congregation stands for *Gloria Patri* after the last Psalm.)

FIRST LESSON Esther 13:8

*A prayer for the humbling of the proud and the deliverance of the humble*

MAGNIFICAT *Magnificat in G*..... C. V. Stanford

Soloist: Kristi Bryson, *soprano*

(Congregation stands for *Gloria Patri*.)

SECOND LESSON St. Matthew 20:17 *On greatness in the kingdom of God*

NUNC DIMITTIS *Nunc Dimittis in G*..... C.V. Stanford

Soloist: Michael Roemer, *baritone*

(Congregation stands for *Gloria Patri*.)

## THE PRAYERS FOR GOD'S GRACE

APOSTLES' CREED (*said by all, standing*)

I BELIEVE IN GOD the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried. He descended into hell; The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the body; and the life everlasting. *Amen.*

RESPONSES (*sung by choir*) *The Stanford Responses* (2024)..... arr. Jeremy Dibble

The Lord be with you. *And with thy spirit.*

Let us pray. (*please kneel*)

*Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.*

LORD'S PRAYER (*sung by choir*).....John Merbecke

RESPONSES (*sung by choir*) *The Stanford Responses* (2024)..... arr. Jeremy Dibble

O Lord, show thy mercy upon us; *And grant us thy salvation.*

O Lord, save the state; *And mercifully hear us when we call upon thee;*

Endue thy Ministers with righteousness. *And make thy chosen people joyful.*

O Lord, save thy people *And bless thine inheritance.*

Give peace in our time, O Lord; *Because there is none other that fighteth for us, but only thou, O God.*

O God, make clean our hearts within us; *And take not thy Holy Spirit from us.*

FOUR COLLECTS .....Prayer Book, pgs. 128, 124, 31

BENEDICAMUS DOMINO

*Minister:* The Lord be with you.

*Answer: And with thy spirit.*

*Minister:* Let us bless the Lord.

*Answer: Thanks be to God.*

*Minister:* May the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

WELCOME .....Father Dunbar

ANTHEM *Ave Verum Corpus* ..... W.A. Mozart

Ave, ave verum corpus  
natum ex Maria virgine  
vere passum, immolatum  
in cruce pro homine.  
cujus latus perforatum  
unda fluxit et sanguine:  
Esto nobis praegustatum  
in mortis examine.

Hail, hail true body  
born of the Virgin Mary  
truly broken, sacrificed  
on the cross for humankind.  
from whose pierced side  
water flowed, and blood:  
Be to us a foretaste [of life to come]  
in death's time of trial.

CLOSING PRAYERS (*responses said by all*)

*Minister:* The Lord be with you;

*Answer: And with thy spirit.*

*Minister:* Let us pray. (*please kneel*)

A GENERAL THANKSGIVING (*said by all*) .....Prayer Book, p. 19

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

BLESSING

The almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve you this night and for ever more. *Amen.* (*please stand*)

HYMN *Dear Lord and Father of Mankind* (see music next page)..... ..Repton