



ST. JOHN'S CHURCH - SAVANNAH

THE FIFTEENTH SUNDAY AFTER TRINITY

SEPTEMBER 13, 2026

11:00 AM

MORNING PRAYER

Please maintain a reverent silence before the service

VOLUNTARY: Prelude and Fugue in E Minor ("The Great") Nicolaus Bruhns (1665-1697)

At the sound of the bell, the People kneel and a Priest says the opening prayer to which they respond

Amen.

As the procession enters the Nave, the People stand and sing

Hymn 300 "Before the Lord Jehovah's throne"

WINCHESTER NEW

THE CONFESSION OF SIN

The Book of Common Prayer, p. 6

The Officiant bids the Confession, the People kneel and say together

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.

The Officiant alone stands and pronounces the Absolution to which the People respond

Amen.

All remain kneeling and say together

THE LORD'S PRAYER

BCP, p. 7

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 PRECES *(said by the Officiant and People)*

✠ O Lord, open thou our lips.

✠ And our mouth shall show forth thy praise.

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

The People stand and the Officiant continues

✠ 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.

The People remain standing as the Choir sings

THE VENITE (*sung by the Choir*)

BCP, p. 9
Music: William Harris (1883-1973)

The People sit for the singing of the Psalm and stand at the Gloria Patri.

THE PSALM APPOINTED (*sung by the Choir*)

Psalm 86 *Inclina, Domine*

BCP, p. 447
Music: William Wolstenholme (1865-1931)

THE OLD TESTAMENT LESSON: Joshua 24:1-15

In those days: Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And you went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the

gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

The People stand and join in singing

CANTICLE: Te Deum (*sung by All*)

BCP, p. 10; Hymnal, p. 708, Setting C

THE NEW TESTAMENT LESSONS:

Galatians 5:25—6:10

If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Matthew 6:24–34

BCP, p. 211

The People stand and join in singing

CANTICLE: Benedictus (*sung by All*)

BCP, p. 14; Hymnal, p. 717, Setting 638

THE APOSTLES' CREED (*said by All*)

BCP, p. 15

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.

THE PRAYERS (*said by the Officiant and People*)

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

The People kneel, and the Officiant continues

✠ Lord have mercy upon us;

✠ Christ have mercy upon us;

✠ Lord have mercy upon us.

THE LORD'S PRAYER *(said by All)*

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. Amen.

THE SUFFRAGES

✠ 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.
✠ For it is thou, Lord, only, that makest us dwell in safety.
✠ O God, make clean our hearts within us.
✠ And take not thy Holy Spirit from us.

THE COLLECTS

BCP, pp. 210, 17

The Officiant says the Collects and may add other prayers, to each the People respond

Amen.

The Officiant continues with the prayers for the faithful departed

<i>Officiant</i>	Of your charity, I bid your prayers for the repose of the souls of the faithful departed: Rest ☩ eternal grant unto them, O Lord;
<i>People</i>	and let light perpetual shine upon them.
<i>Officiant</i>	May they rest in peace.
<i>People</i>	Amen.

THE GRACE

BCP, p. 20

The People respond

Amen.

The People sit for

THE NOTICES

The People stand and join in singing

Hymn 443 "Sometimes a light surprises"

LIGHT

THE ADDRESS

THE OFFERING

The People stand and the Priest begins the Offertory with a sentence of scripture. After which, the People sit.

THE ANTHEM

*Querite primum regnum Dei,
et iustitiam ejus:
et cætera adjicientur vobis.*

But seek ye first the kingdom of God,
and his righteousness;
and all these things shall be added unto you.

Words: Matthew 6:33

Music: Melchior Franck (c. 1579-1639)

The People stand as representatives of the congregation bring the People's gifts to the Priest and sing

Hymn 139 "Praise God, from whom all blessings flow"

OLD HUNDREDTH

Praise God, from whom all blessing flow;
Praise Him, all creatures here below;
Praise Him, above ye heavenly hosts:
Praise Father, Son, and Holy Ghost. Amen.

Hymn 141 "My country, 'tis of thee" Verse 4

AMERICA

Our father's 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.

The Priest then says

People All things come of thee, O Lord,
and of thine own have we given thee. Amen.

Then the Priest continues with

People The Lord be with you.
And with thy spirit.
Priest Let us pray.

The People kneel and join in saying the following

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.

The People remain kneeling and a Priest (or Bishop, if present) pronounces a blessing to which they respond
Amen.

The People stand and join in singing

Hymn "For the beauty of the earth"

DIX



1. For the beau - ty of the earth, For the beau - ty of the skies,
2. For the beau - ty of each hour Of the day and of the night,
3. For the joy of ear and eye, For the heart and mind's de - light,
4. For the joy of hu - man love, Bro - ther, sis - ter, pa - rent, child,
5. For each per - fect gift of thine To our race so free - ly giv'n,
For the love which from our birth O - ver and a - round us lies,
Hill and vale, and tree and flower, Sun and moon, and stars of light,
For the mys - tic har - mo - ny Link - ing sense to sound and sight,
Friends on earth, and friends a - bove, for all gen - tle thoughts and mild,
Grac - es hu - man and di - vine, Flow'rs of earth and buds of heav'n
Lord of all, to thee we raise This our hymn of grate - ful praise.

The People kneel and the Priest says

Let us bless the Father, the Son, and the Holy Ghost:
Praise him and magnify him for ever. Amen

People

The People are invited to be seated for the voluntary or depart silently

Please join us for Coffee Hour in the Green-Meldrim House following the liturgy for refreshments and fellowship.

MUSIC NOTE

Nicolaus Bruhns was a German composer, organist, violinist and viol player. His family formed a small musical dynasty in Schleswig-Holstein. Bruhns at an early age could play the organ and write quite well for keyboard and voice. When he was 16 his father sent him and his brother to live at Lübeck with their uncle Peter. Bruhns studied the violin and bass viol from him and the organ and composition from Dietrich Buxtehude, who regarded him as a favourite pupil and who sent him out into the world with the highest recommendation. For a few years he worked as a composer and virtuoso violinist in Copenhagen, where Italian musicians, among others, broadened his stylistic background. On March 29, 1689 he competed for the position of organist of the Stadtkirche, Husum. The decision to appoint him was unanimous, ‘since never before had the city heard his like in composition and performance on all manner of instruments’. J.S. Bach, just 12 when Bruhns died, was influenced by Bruhn’s compositions, especially his keyboard works, mist likely being exposed to them through their mutual teacher, Buxtehude.

Johann Schneider was a German organist, violinist and composer. Around 1720 he became a keyboard pupil of J.S. Bach. Besides keyboard with Bach, he studied violin with Johann Gottlieb Graun. In 1729 Schneider became organist of the Nicolaikirche in Leipzig. He remained in this position for the rest of his career. Schneider enjoyed a reputation as a truly great organist. A contemporary wrote that his “preludes on the organ are of such good taste that in this field, except for Mr. Bach, whose pupil he has been, there is nothing better to be heard in Leipzig”. Only a small number of his organ works survive. Most of them are owned by the Staatsbibliothek Berlin. What little there is, shows great quality and makes one regret not more of Schneider’s music has survived to the present day. The style of Schneider’s music leans closely to the style of J.S. Bach, but shows traces of the galant style as well.

Melchior Franck, was one of the most important German composers of the beginning of the Baroque era. He sought a way to reconcile the elaborate character of the Catholic motet to Lutheran worship. Little is known of Franck’s early life and education, but in 1601, he became a teacher at St. Egidien’s Church in Nuremberg. The composer Hans Leo Hassler was also present in Nuremberg and either formally taught him or at least strongly influenced him in the Netherlandish style of motet writing and in Venetian antiphonal writing. Around the beginning of 1603, Franck accepted the position of concertmaster to Prince Johann Casimir of Saxe-Coburg, who provided a situation that was ideal for Franck, who began to write prolifically.

Franck assisted in bringing German music into the Baroque era. In some ways, it is more conservative than the music of contemporary Italians or of Schütz. However, he was adventurous in experimenting with ways to use the new concept of basso continuo. He argued in an essay at the start of his book *Contrapuncti* (1602) that, in emulation of the elaborate polyphony of Catholic music, the simple chorale tunes of the Lutheran worship could be ornamented for the appreciation of the educated and for the glory of God. At the same time, he wrote his versions of the motet conservatively. Since the Lutheran church stressed congregational singing, he took care to avoid unusual dissonances and difficult leaps in any of the parts, which move in step-wise motion as much as possible.