



ST. JOHN'S CHURCH - SAVANNAH

THE FOURTEENTH SUNDAY AFTER TRINITY

SEPTEMBER 6, 2026

10:30AM

SUNG EUCHARIST

Please maintain a reverent silence before the service

The Mass setting is the *Missa de Sancta Maria Magdalena* by Healey Willan (1880-1968)

VOLUNTARY: Tierce en Taille

François Couperin (1668-1733)

The People kneel at the sound of the bell and a Priest sings

Priest *People*

The Lord God omnipotent reign-eth. O come, let us a-dore him.

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

Hymn "O for a heart to praise my God"

CAITHNESS

1. O for a heart to praise my God, A heart from sin set free!
2. A heart re-sighed, sub-mis-sive, meek, My dear Re-deem-er's throne,
3. An hum-ble, low-ly, con-trite heart, Be-liev-ing, true, and clean;
4. A heart in ev-ery thought re-newed And full of love di-vine,
5. Thy na-ture, gra-cious Lord, im-part; Come quick-ly from a-bove;

A heart that's sprin-kled with the blood So free-ly shed for me;
Where on-ly Christ is heard to speak, Where Je-sus reigns a-lone;
Which nei-ther life nor death can part From him that dwells with-in;
Per-fect, and right, and pure, and good, A cop-y, Lord, of thine!
Write thy new name up-on my heart, Thy new, best name of Love.

The People standing, the Priest says

	The Lord be with you.
<i>People</i>	And with thy spirit.
<i>Priest</i>	Let us pray.

The People kneel, and the Priest continues with

THE COLLECT FOR PURITY

The Book of Common Prayer, p. 67

THE SUMMARY OF THE LAW

BCP, p. 69

KYRIE ELEISON (*sung by All*)

BCP, p. 70; The Hymnal 1940, 710

THE COLLECT OF THE DAY

BCP, p. 209

The People remain kneeling and the Priest sings

	The Lord be with you.
<i>People</i>	And with thy spirit.
<i>Priest</i>	Let us pray.

The Priest continues with the Collect, to which the People respond

Amen.

The People sit

THE LESSONS

The Epistle: Galatians 5:16–24

BCP, p. 209

All stand and join in singing

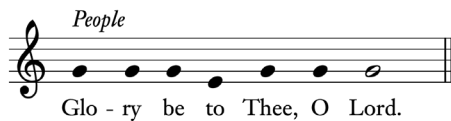
Hymn 370 “Spirit divine, attend our prayers”

GRAEFENBERG

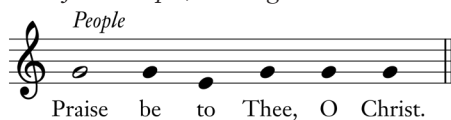
The Gospel: Luke 17:11–19

BCP, p. 209

<i>Priest</i>	The ✠ Holy Gospel according to St. Luke, in the seventeenth chapter, beginning at the eleventh verse.
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At the conclusion of the Gospel, All sing



THE NICENE CREED

BCP, p. 71

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the ☩ Resurrection of the dead: And the Life of the world to come. Amen.

The People sit

THE NOTICES

*The children follow Mr. Lonaker to St. Mary's Chapel during the Notices.
The children rejoin their families at the Presentation for the remainder of the liturgy.*

THE ADDRESS

THE OFFERTORY

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

THE ANTHEM

Rejoice in the Lord alway, and again I say, rejoice.
Let your softness be known unto all men. The Lord is even at hand.
Be careful for nothing, but in all prayer and supplication,
Let your petitions be manifest unto God, with giving of thanks.
And the peace of God which passeth all understanding,
keep your hearts and minds through Christ Jesu. Amen.

Words: Philippians 4:4-7
Music: Anonymous (16th century)

THE PRESENTATION

The People stand as the alms and oblations are presented 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.

The Priest then says

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

THE BIDDINGS

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

THE PRAYERS FOR THE CHURCH

BCP, p. 74

The Priest begins by saying

Let us pray for the whole state of Christ's Church.

The People kneel and the Priest continues with the prayers

THE CONFESSION OF SIN

BCP, p. 75

A Priest bids the Confession, the People kneel, and the following Confession is said by all

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Priest alone stands and pronounces the Absolution which is followed by

THE COMFORTABLE WORDS

BCP, p. 76

The Priest then sings

The Lord be with you
People And with thy spirit.
Priest Lift up your hearts.
People We lift them up unto the Lord.
Priest Let us give thanks unto the Lord our God.
People It is meet and right so to do.

The Priest faces the Altar and continues with the common preface, after which is sung

SANCTUS & BENEDICTUS (*sung by All*)

BCP, p.77; Hymnal, 711 & 797

THE PRAYER OF CONSECRATION, OBLATION, & INVOCATION

BCP, p. 80

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

Priest *People*

Our Father who art in hea-ven, hal-low-ed be thy Name. Thy king-dom come,
Thy will be done on earth as it is in hea-ven. Give us this day our dai-ly bread
and for-give us our tres-pass-es as we for-give those who tres-pass a-gainst us
and lead us not in-to temp-ta-tion but de-liv-er us from e-vil
for thine is the king-dom and the po-wer and the glo-ry for e-ver and e-ver
A - men.

The Priest kneels and the People join in saying

THE PRAYER OF HUMBLE ACCESS

BCP, p. 82

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Then is sung

AGNUS DEI (*sung by All*)

Hymnal, 712

Those baptized and already admitted to Communion in your own churches are invited to receive the Sacrament in faith, repentance, and charity. All others all invited to come forward for a blessing by kneeling and crossing their arms over their chest.

MUSIC DURING COMMUNION

King of glory, King of peace, I will love thee;
And that love may never cease, I will move thee.
Thou hast granted my request, thou hast heard me;
Thou didst note my working breast, thou hast spared me.

Wherefore with my utmost art, I will sing thee;
And the cream of all my heart, I will bring thee.
Though my sins against me cried, thou didst clear me;
And alone when they replied, thou didst hear me.

Seven whole days, not one in seven, I will praise thee;
In my heart though not in heaven, I can raise thee.
Small it is in this poor sort to enroll thee;
E'en eternity's too short to extol thee.

Words: George Herbert (1593-1633)

Music: Gerald Near (b. 1942)

Hymn 195 "Father, we thank thee who hast planted" (*sung by All*)

RENDEZ A DIEU

After Communion, the Priest says

Let us pray.

The People kneel and join in saying

THE POSTCOMMUNION PRAYER

BCP, p. 83

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

The People stand and then is sung

GLORIA IN EXCELSIS (*sung by All*)

BCP, p. 84; Hymnal, 713

The People kneel and Priest (or Bishop, if present) pronounces a blessing to which they respond

Amen.

The People stand and join in singing

Hymn 282 "Praise, my soul, the King of heaven "

LAUDA ANIMA

The People kneel and the Priest says

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

VOLUNTARY: Improvisation on *Lauda anima*

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

HOW WE WORSHIP - POSTURE AND GESTURE

In the Anglican tradition of worship, we are encouraged to worship the Lord in and through our bodies, using our bodies to reinforce the alignment of their souls. For instance, we may cross ourselves at various points in the liturgy (especially the end of the creed, the absolution and blessing), we bow at the name of Jesus (at least in the creed), and genuflect (kneeling briefly on the right knee) at “and was incarnate”. Standing and kneeling are the two primary modes of worshipping the Lord – we stand to honor the Lord; we kneel, to humble ourselves. Sitting is reserved for listening to lessons from Scripture (but not the gospel at the Eucharist) or sermons - it’s not a posture of prayer. Except when a prayer moves quickly into or out of a discourse, it is always better to stand or kneel than it is to sit “like bumps on a log”. Commonly, the worshipper joins hands, palm to palm, a gesture that originated in the Middle Ages, when a vassal knelt and placed his hands between the hands of his liege lord, to swear him fealty. For priests, the body-language of prayer is more elaborate, and retains ancient gestures (still found among ordinary worshippers in the Middle East and eastern Europe). Central to this is the orans (‘praying’) stance, when the priest “lifts up his hands” to the Lord (Psalms 134:3; 141:1) -spreading and holding them just in front of and below the shoulders - as if he were waiting for someone to throw him a beach ball. If joining hands is a gesture of sworn fidelity, lifting them up in this fashion is a gesture of receptivity.