St. John's Church - savannah

The Sunday next before Advent
November 22, 2026
11:00am

Welcome to St. John's

Whether you are visiting, seeking a church home, returning after time away, or exploring the Christian faith, we are glad you are here. Join us even if worship is unfamiliar or you are uncertain what you believe. We hope you will find answers to your questions, encouragement in faith, and the love of God in Jesus Christ.

Our mission. We seek to honor the Lord and build up faith and love by presenting the truth of the gospel in the beauty of Anglican Common Prayer. Our standards of doctrine and worship are the 1928 Book of Common Prayer and its Articles of Religion.

How to follow the service. This leaflet prints the congregation's words. You may listen to the clergy's parts or follow the page numbers in the smaller red Prayer Book in the pew rack. Hymn numbers refer to the taller red Hymnal.

Posture. We use our bodies in worship: "kneel to pray, sit to listen, and stand to praise." Follow the leaflet's directions as you are able, adopting a comfortable posture if physically limited.

Children. We welcome children and support parenting in the pew! Nursery care through kindergarten is available in Cranmer Hall; an usher or greeter can direct you. Sunday School for all ages is at 10AM.

Morning Prayer and Holy Communion. At 11AM, Morning Prayer is offered on the second and fourth Sundays; Holy Communion on the first, third, and fifth. Communion is normally received by those baptized and confirmed. Baptized visitors who have reached the age of discretion and receive Communion in their home church are welcome to receive here.

Practical help. Ushers at the church door can assist you and direct you to restrooms in the church or Cranmer Hall.

Stay in touch. To learn more about our faith and parish life or contact the clergy, complete a Visitor Card and place it in the collection plate.

Choral Mattins

Please maintain a reverent silence before the service

The setting of the Preces and Responses is by Joanna Forbes L'Estrange (b. 1971)
The Canticles are set to music by Ernest Moeran (1894-1950)

Voluntary: Sonata No. III, Op. 56 — Alexandre Guilmant (1837-1911)
I. *Preludio*
II. *Adagio molto*

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

Amen.

The People stand as the procession enters the Nave.

Hymn 137 "Come, ye thankful people, come" — st. george's windsor

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, which 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 *(sung by the Officiant and Choir)*

℣ 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: Peter Hurford (1930-2019)

The Psalm Appointed

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

Psalm 85 *Benedixisti, Domine* BCP, p. 446
Music: William Douglas (b. 1994)

The Old Testament Lesson: Jeremiah 23:5–8 BCP, p. 225

Canticle: Te Deum *(sung by the Choir)* BCP, p. 10

The New Testament Lessons: John 6:5–14 BCP, p. 225

The People stand at the Gloria Patri

Canticle: Jubilate Deo *(sung by the Choir)* BCP, p. 15

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 *(sung by the Officiant and Choir)*

℣ The Lord be with you.
℟ And with thy spirit.
℣ Let us pray.

The People kneel, and the Choir continues

℟ Lord have mercy upon us;
Christ have mercy upon us;
Lord have mercy upon us.

The Lord's Prayer *(sung 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 *(sung by the Officiant and Choir)*

℣ 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.

The Collects *(sung by the Officiant and Choir)*

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ thy Son our Lord, who liveth and regineth with thee and the Holy Ghost, one God, world without end. Amen.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.

Final Responses *(sung by the Officiant and Choir)*

℣ The Lord be with you.
℟ And with thy spirit.
℣ Let us bless the Lord.
℟ Thanks be to God.

The Officiant continues with the prayers for the faithful departed

Officiant 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.
Officiant May they rest in peace.
People Amen.

A Prayer of St. Chrysostom BCP, p. 20

The Officiant continues with

The Grace BCP, p. 20

The People respond

Amen.

The People sit.

The Notices

The People stand and join in singing

Hymn 285 "The God of Abraham praise" LEONI

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

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath;
Such a Truth, as ends all strife;
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light as shows a feast;
Such a Feast, as mends in length;
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move;
Such a Love, as none can part;
Such a Heart, as joys in love.

Words: from *The Temple* (1633); George Herbert (1593-1633)
Music: Richard Lloyd (1933-2021)

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

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

A General Thanksgiving

Priest The Lord be with you.
People 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 357 "Hail, thou once despised Jesus" IN BABILONE

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: Sonata No. III, Op. 56 Alexandre Guilmant (1837-1911)
III. *Fuga*

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

Music Note

Ernest John Moeran was an English composer whose work was strongly influenced by English and Irish folk music of which he was an assiduous collector. His output includes orchestral pieces, concertos, chamber and keyboard works, and a number of choral and song cycles as well as individual songs.

Moeran studied at the Royal College of Music with Charles Stanford before service in the army during World War I. Moeran was 19 when his studies at the RCM were interrupted in 1914 by the outbreak of the war. He enlisted as a motor cycle dispatch rider in the 6th (cyclist) battalion of the Royal Norfolk Regiment, and the following year was commissioned second lieutenant. After the war, he resumed his studies with John Ireland and established himself as a composer of promise with multiple well-received works. It was at this time Moeran began to collect folk songs from locals and pubs, primarily in Norfolk. These tunes would serve as a large influence in his compositions for the rest of his life.

From 1925-1928, he shared a cottage with composer, Peter Warlock. During this time he began to drink heavily and ceased composing until 1930. Unfortunately, the consumption of alcohol would plague the rest of his life. However, in the early 1930s, he was able to re-establish himself with the success of his first symphony and a violin concerto.

In 1945, Moeran married the cellist Peers Coetmore, and for her he composed several works for cello. The marriage was not destined to last, and Moeran's final years were lonely. A second symphony was left unfinished at the time of his death. Composer Anthony Payne declared that "Moeran occupied a minor place in the music of his time, but his meticulously polished and ready technique is unsurpassed among his British contemporaries. This craftsmanship is evident in the clarity of his textures and processes, and in the superb sonority of his orchestral writing".

On December 1, 1950, during a heavy winter storm, Moeran left his cottage and walked along the Kenmare pier, where he was seen to fall into the water. His body was retrieved; at first it was thought that he had drowned, possibly in an act of suicide, but medical evidence indicated that he had suffered a cerebral hemorrhage and had died before entering the water. After a well-attended funeral he was buried in the churchyard at Kenmare

---

How We Worship – Sunday next before Advent

This Sunday – "next before Advent" – is the last Sunday in the Church's year. At this time we look back with thankfulness, for all that God has done for us already; and in that thankfulness, we are able to approach the future with confident expectation, that what God has begun, he will bring to completion. For gratitude is the matrix of hope: in giving thanks for past mercies do we learn to look for future blessing. Today in thankfulness we "gather up the fragments" from the feast of grace God's love has spread for us, "that nothing be lost"; and in that gracious provision we discern the signs of God's ripening purpose, the coming of our redemption in Christ. And this hope we have in Christ is hope not only for the short term, hope for the world and our lives in it – but also hope in the long term, hope that what we do in this world is not all going to come to nothing in the end. It is hope for the resurrection, a new heaven, and a new earth, where 'all sad things come untrue'. It is this heavenly hope that gives final meaning to all our earthly hopes (hope in the short term, hope for doing something worthwhile with our lives in the world) – and (to put it the other way around), we have no way to grasp at heavenly hope, than by pursuing hopeful tasks here and now. And so, in the completion of another cycle of the year, we learn how the time through which we pass may bring us to an eternal destiny.