

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

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The Second Sunday after Trinity

June 9, 2013

DECLARING PEACE (PART II)

For old-school Episcopalians the exchange of the sign of peace (a feature of the liturgies that emerged in the 1960's) is experienced as a disruption of the meditative interiority and transcendent aspiration of prayer. For others, however, the exchange of the sign of peace is one of the high points of newer liturgies. To use the enthusiastic language of its advocates – note: this is not an endorsement! - it is the moment where the inspirational dream of *shalom* (God's peace) is dramatized in a experience of this-worldly affirmation, inclusion, and liberation. Its effect is to bond the gathered community and define its corporate identity, as a community standing with the oppressed and afflicted in the hope of a historically unprecedented future of peace and well-being as proclaimed by the prophets of Israel and by Jesus Christ. From this perspective, peace is the dream of God to be realized here and now in time and history, and the church's mission is to proclaim, foster and encourage this realization.

In this view, the church's mission is to promote 'positive' social and economic change. What constitutes desirable social and economic change, of course, can be a hotly debated question, and the church has

no divinely-guaranteed expertise in supplying the right answers to all such questions. But even leaving aside such questions, there is another aspect of this ceremony that deserves attention, the understanding of the peace of Christ which it expresses. In some respects, there is a troubling resemblance to the perspective found in the fourth century church historian, Arian sympathizer, and panegyrist of the Christian empire, Eusebius of Caesarea.

Eusebius lived through the astonishing religious revolution of the second decade of the fourth century, when Constantine emerged as the undisputed *Christian* ruler of the Roman world. With his accession, the church abruptly went from being persecuted by the Roman state, to being the object of its favour and promotion: an event which in recent history one might compare to the unpredicted fall of the Berlin wall and the collapse of communist dictatorship in central and eastern Europe in 1989. In the shocking and exhilarating novelty of the Constantinian moment, it seemed to contemporary witnesses like Eusebius that salvation history had reached its culmination, that something like an earthly version of the kingdom of God had

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STANDING NOTICES

The occasional Sacraments of Baptism, Matrimony, Penance, Communion and Unction of the Sick, and the Office of Burial of the Dead are always available by appointment, at announced times, or as necessary.

HOSPITAL VISITATIONS

Please call the Church Office to inform the clergy if you or a loved one is in the hospital.

ST. JOHN'S WEB SITE
Parish Paper essays may be read on our web site: www.stjohnssav.org

VESTRY OFFERING CHAIRMEN

8:00 Mr. Arthur D. Weed
10:30 Mr. W. Barron Crawford III

USHER CHAIRMAN

Mr. John H. Forbes

The flowers at the altar are given to the glory of God and loving memory of Mr. and Mrs. John Groover Kennedy, Jr. and Mr. E. Runyon Tyler, Jr. by Mr. and Mrs. John Groover Kennedy III.

And in honour and appreciation of Wendy and Decie by May Burnett.

And in honour of Teeny Fulenwider on the occasion of her birthday by her family.

CHANCEL SOCIETY

Mrs. Carter C. Hubbard, Sr., Mrs. Martin R. Sullivan
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ACOLYTES

8:00 Lawson Turner
10:30 Cord Helmken
Cord Dixon, Lindsay Pindar
Mikel Kelly, Turner Stevens
Jamie McClellan, Hawkins Pindar

COFFEE HOUR CHAIRMAN

Mrs. Wm. Howard Helmken, Jr.

ADULT EDUCATION SUNDAY 9:30 A.M.

Hooker on Salvation. Fr. Dunbar, Chapel.
Sin and Judgment in Shakespeare's History Plays—Conference Room. (David Noble).
“*From Roaring Lions to Resurrection Life*”: a study of *Daniel and the Son of Man*, led by Jack Wray. 3rd Floor S. classroom, Cranmer Hall.

MEN'S STUDY & DISCUSSION GROUPS

Tuesday 6:45 a.m. *Men's Breakfast & Study*—In recess until September 10th.
Thursday 7 a.m. **NEW:** *Judges, Samuel Kings*, Reading Room (Fr. Dunbar)

WOMEN'S STUDY & DISCUSSION GROUPS

Monday: Noon *1st Corinthians* (Dr. Bergstrom) - Reading Room, Cranmer Hall (*till end of June*)
Thursday: 9:15 a.m.—In recess till August

SIGN UP FOR A SUMMER MORNING!

Parents &/or Grandparents are asked to sign up for one Sunday this summer, to teach a simple story-lesson to the Pre-School/ Kindergarten class at 10:30 a.m. Sign-up in Cranmer Hall or call Maryan Harrell 232-8887 or 272-7925.

PRAYER BOOK SOCIETY

ADDRESS CHANGE

The new mailing address of the PBS : PO Box 137, Jenkintown, PA 19046-0137. Or online at: www.pbsusa.org

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

appeared, in which the aspirations of mankind were to be fulfilled in the present world. The Church's triumph under Constantine was not only the fulfilment of Christ's kingdom on earth, it was (Charles Norris Cochrane writes) "nothing less than a realization of the secular hope of men, the dream of universal and perpetual peace which classical Rome had made her own, but of which the Pax Romana was merely a faint and imperfect anticipation" (*Christianity and Classical Culture*, p. 185). In the Eusebian account, the future horizon of God's peace is collapsed into the astonishing and unprecedented present. Yet just as the fall of the Berlin wall did not usher in Fukuyama's 'end of history' or solve the problems left by the twentieth century dictatorships, so the conversion of the emperor to the Christian faith did not usher in an earthly paradise; and in the view of many (especially the advocates of the new liturgies) it caused a distortion of Christianity that was to last until the 20th century. So it is ironic that the advocates' view of *shalom*— as a historically unprecedented future to be realized here and now in time and history— resembles that of Eusebius himself. The ironies just get richer: though they deplore the older Constantinian Christianity, the 'auld alliance' of church and Christian state, a Constantinian element to their neo-Eusebian schema is supplied by the post-Christian social changes they hail as the fulfilment of prophetic

dreams of *shalom*.

From such giddy optimism we turn with relief to the sober and balanced account of peace provided a century after Eusebius by Saint Augustine, in the *City of God* (Book XIX). This account, upon which the historic Prayer Books are grounded, is often disparaged today, but is a much-needed corrective to the neo-Eusebian tendencies of the church's present mood. *To be continued.* GGD

PARISH KALENDAR THIS WEEK

Monday to Friday

Morning and Evening Prayer

8:15 a.m. & 5:30 p.m.

Tuesday 11th June

ST. BARNABAS THE APOSTLE

8:15 a.m. & 5:30 p.m.

Holy Communion with Morning or Evening Prayer

In addition, on Wednesday

9:45 a.m. *Litany*

10 a.m. *Sung Eucharist*

VACATION BIBLE SCHOOL

JULY 15TH—19TH * 9 A.M. - NOON

Open (free of charge) to children 3 years old (and potty trained) through to those who have completed 1st grade and are moving into the 3rd grade. Register Now! Volunteers Welcome.

VACATION CHOIR CAMP

July 22-29th (9a.m.—5p.m.)

Camp Cost (Field Trips) \$105.00

Contact Dr. Taylor 232-1251

The Church Office is closed Friday after 12 till Labor Day.

8:00 A.M. — HOLY COMMUNION

Collect, Epistle, and Gospel 188-190
A continental breakfast is available in Cranmer Hall following this service.

9:30-12:00 Noon —Nursery (Cranmer Hall)

9:30 A.M. —ADULT CHRISTIAN EDUCATION
 (Chapel, Conference Room & Cranmer Hall)

9:30 A.M. – Noon— PRESCHOOL-KINDERGARTEN SUMMER PROGRAM
(Cranmer Hall –activities for children during the 9:30 education and/or 10:30 service times)

10:30 A.M.—MORNING PRAYER AND SERMON

CARILLON

HYMN# 271 <i>Come, Thou Almighty King</i>	Moscow
Sentences, Confession, Absolution, the Lord’s Prayer	Prayer Book Pg. 3-7
Versicles and Responses	7-8
VENITE #610	9
Psalm #12 & 13	355-356
First Lesson: I John 3:13	191
TE DEUM LAUDAMUS #613, 617	11
Second Lesson: St. Luke 14:16.....	192
BENEDICTUS #634	15
Apostles' Creed	15
Versicles and Responses	16
Collect for the Day.....	191
Other Collects, Prayers and the Grace	17-20
HYMN <i>Come and Dine</i>	<i>see insert</i>
SERMON	Dr. Bergstrom

OFFERING

Sentences	
Anthem: <i>If Ye Love Me</i>	Thomas Tallis
Presentation of Alms: Doxology #139, and Hymn #141 (verse 4)	
Prayer and Blessing	
HYMN #279 <i>Praise to the Lord, The Almighty</i>	Praise to the Lord
ORGAN: <i>Carillon</i>	Louis Vierne

*Everyone is invited to attend Coffee Hour in the Green Meldrim House immediately after the 10:30 service.
 If you are a guest and visiting our Parish, please make yourself known.*

12 Noon —HOLY COMMUNION (Chapel) - Collect, Epistle, Gospel BCP pp 188—190.