

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

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The Ninth Sunday after Trinity

July 28, 2013

CEREMONIES

Our Lord warned us against majoring in the minors: “woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God.” Yet even minor things have their place: “these [i.e. judgment and love] ought ye to have done, and not to leave the other undone” (Luke 11:42). With that teaching in mind, I offer this brief guide to the symbolic language of posture and gesture employed in worship.

The fundamental principle of our ceremonies is that the human being is a union of body and soul: what we do in the body affects what we do in the soul, and vice versa. So it makes sense that we should pray with the body as well as the mind. Some of these ceremonies are explicitly required in the Prayer Book: others are matter of custom and discretion.

Kneeling, sitting, standing: the old rule of thumb is (with exceptions) a good guide: “kneel to pray, stand to praise, sit to be instructed”. Kneeling is a sign of humility and holy fear acknowledging the greatness of God, a token of subjection unto Christ, and an acknowledgement of his authority: “God hath highly exalted him, and given him the name which is above every name; that at the name of Jesus every knee shall bow... and every tongue confess that Jesus is Lord, to

the glory of God the Father” (Philippians 2:9-11). Precisely for that reason, kneeling has fallen out of fashion in many churches, in favour of standing; but human beings have not lost their need to make their humble submission to Christ as Lord.

Bowing. In addition to kneeling for prayer, it is a fine custom to *bow* the head at the name of Jesus (especially in the Creed), and at the *Glory be to the Father*. We also bow toward the altar (not, as often thought, the cross), in token of our reverence for Christ’s sacrifice. A bow (or genuflection) may be made in the Nicene Creed at the words: “and was incarnate by the Holy Ghost of the Virgin Mary, and was made man”.

Genuflection is a kind of profound bow, bending the right knee or kneeling briefly on the right knee, as a sign of reverence toward the Sacrament of the altar, made usually upon leaving one’s pew to receive the Sacrament, and upon entering it after returning from the altar rail. A genuflection or bow may also be made upon entering and leaving a place (such as our chapel) where the Sacrament is reserved.

Standing is a sign of “vigilance and action. It is the respect of the servant in attendance, of the soldier on duty” (Guardini). This is the posture proper to psalms, canticles, and hymns; at processions (including the entrance

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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. Lawrence L. Hearn III

USHER CHAIRMAN

Mr. John Riley

The flowers at the altar are given to the glory of God and loving memory of Mr. and Mrs. Howard John Hoffman by Mr. and Mrs. Edwin Brian Culver and Mr. and Mrs. Randolph Bryan Jones, Jr.

In loving memory of Mr. and Mrs. Francis E. Williams, Jr. and Mrs. Mike Lowrance and Mr. Dean Lowrance by Mr. and Mrs. Roland B. Williams.

And on the occasion of the Holy Baptism of Patrick Thomas Finnegan, infant son of Mr. and Mrs. Sean Francis Finnegan on Saturday, July 27, 2013.

CHANCEL SOCIETY

Mrs. Carter C. Hubbard, Sr., Mrs. Edward J. Derst III
Ms. Anne H. Mingleдорff, Mrs. T. Herbert Guerry III
Mrs. David A. Young, Mrs. Marshall F. Campbell, Jr.
Mrs. Joseph R. Ross, Sr., Ms. Jeanne H. McMillan
Mrs. Frank Brunson

ACOLYTES

8:00
10:30 Chris Dixon

Lindsay Pindar, Hawkins Pindar
Patrick Perrie, Hunt Wasdan

SPECIAL COFFEE HOUR CHAIRMAN
Ms. Joann Risher

ADULT EDUCATION SUNDAY 9:30 A.M.

Jeremy Taylor's "The Marriage Ring" (Dr. Bergstrom, Chapel)
"From Roaring Lions to Resurrection Life" Class will take a break from Aug 4—Sept 15.

MEN'S STUDY & DISCUSSION GROUPS

Thursday 7 a.m *Judges, Samuel, Kings*, Reading Room (Fr. Dunbar).

All other Women's & Men's Study & Discussion Groups are in summer recess.

The Church Office closes at Noon on Fridays until Labor Day.

STATEMENTS

The Quarterly Statements of Giving have been mailed. If you have not received yours, please call the Church Office

JANE'S CANNERS

Jane's Cannery are once again hard at work on Wednesdays and need figs, apples, peaches, pears, mangos, peppers, onions, and sugar. If you'd like to help or get involved with this activity call Jane Pressly 233-6551.

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

and departure of the clergy), at the proclamation of the gospel, at the creed, and in the presentation of the alms and oblations. The clergy (and their assistants) may stand while the congregation kneels – as, for instance, during the Absolution or the Prayer of Consecration - when they act with authority delegated to them by Christ.

Striking the breast. A token of contrition, made during the Confession and Agnus Dei (usually three times). “Harden not your hearts” (Psalm 95).

Sign of the cross. The Prayer Book requires the priest to make the sign of the cross over the newly-baptized, “in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ’s faithful soldier and servant unto his life’s end”. In the creeds, at the article concerning the resurrection of the dead, the faithful may make the sign of the cross upon themselves with the same intention. The childish rhyme explains how to do it and why: “Head, heart, Left, right: / That’s the sign by which we fight”. St. John Chrysostom adds this profound counsel: “When you sign yourself, think of all the mysteries contained in the cross. It is not enough to form it with the finger. You must first make it with faith and good will.... When you mark your breast, your eyes, and all your members with the sign of the cross, offer yourself as a victim pleasing to God”.

The sign of the cross may also be made at numerous other points in the service. In Morning Prayer at

“O Lord open thou our lips” (a small one, made with the thumb on the lips); at the beginning of the evangelical canticles (Benedictus, Magnificat, Nunc Dimittis) and at the end of the Creed. In Holy Communion, we may make the sign of the cross over ourselves at the announcement of the Gospel (with thumb on forehead, lips, and heart), at the end of the Creed, at the invocation of the Name of the Trinity (at beginning of sermons), at the Absolution, at the *Benedictus qui venit* (“blessed is he that cometh...”); at the elevations of elements; at the words “grace and heavenly benediction”; before receiving the elements; at the end of the *Gloria in excelsis* (at the words “art most high”), and at the blessing.

How much of this symbolic language of posture and gesture each worshipper uses is largely a matter of discretion (except for kneeling and standing as health and strength permit). Always, the point is to pray. GGD

PARISH KALENDAR THIS WEEK

Monday — Friday

8:15 & 5:30 p.m.

Morning or Evening Prayer

In addition, on Wednesday

9:45 a.m. *Litany*

10 a.m. *Sung Eucharist*

"ST. JOHN'S "ON EAGLES' WINGS"

Vacation Bible School was an amazing week for all who participated. We had 40 students, and many teachers, volunteers, teen and junior helpers and staff who made it all possible. Dr. Bergstrom led the chapel service, and Dr. Taylor led the music. Special thanks go to Bev Carson this year for her behind the scenes work for months getting crafts, etc., prepared. Thank you, one and all. Maryan Harell

8:00 A.M. — HOLY COMMUNION

COLLECT, EPISTLE, and GOSPEL.....200
A continental breakfast is available in Cranmer Hall following this service.

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

9:30—10:30 A.M. —ADULT CHRISTIAN EDUCATION
 (Chapel and 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. —SUNG EUCHARIST AND ADDRESS

HYMN #155 *New Every Morning is the Love*Melcombe
ANTE-COMMUNION

Collect for Purity Prayer Book, page 67

The Summary of the Law 69

KYRIE ELEISON (Hymnal #702)..... John Merbecke

Collect..... 200

The Epistle: I Corinthians 10:1 201

HYMN #411 *O thou to Whose all searching sight*..... Grace Church

The Holy Gospel: St. Luke 15:11 201

The Nicene Creed..... 71

HYMN #60 *With Broken Heart and Contrite Sigh*..... Babylon’s Streams
1st through 4th grade children enrolled in Jr. Choir will exit following the Cross.

ADDRESSDr. Bergstrom

OFFERTORY

Sentences

Anthem: *Love Divine, All Loves Excelling*David Willcocks

Presentation of Alms ##139 & Stanza 4 of #141 America

Prayer for the State of the Church..... 74

THE HOLY COMMUNION

Invitation, Confession and Absolution 75

Sursum Corda #734..... 76

SANCTUS and BENEDICTUS (Hymnal #704)..... John Merbecke

Prayer of Consecration: Institution, Oblation, Invocation 80

The Lord’s Prayer, Prayer of Humble Access *(said with the congregation)* 82

AGNUS DEI (Hymnal #706)..... John Merbecke

HYMN#189 *And Now, O Father Mindful of thy Love* Unde et Memores

MOTET: : *I Will Thank Thee, O Lord* Daniel Purcell

Thanksgiving *(said with the congregation)* 83

GLORIA IN EXCELSIS (hymnal #739) Old Scottish Chant

The Blessing *(Kneeling)*..... 84

HYMN #415 *Jesus, Lover of My Soul*..... Aberystwyth

ORGAN: *Prelude and Fugue in Bb minor (BWV560)*..... attr. Johann Sebastian Bach

Everyone is invited to attend a Special Coffee Hour in the Green Meldrim House immediately after the 10:30 service to honour Fr. Dunbar on the 21st Anniversary of his Ordination to the Priesthood.

If you are a guest and visiting our Parish, please make yourself known.

12 Noon —HOLY COMMUNION (Chapel) - Collect, Epistle, Gospel BCP pp 200.