

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

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Trinity XV

September 4, 2016

ST. JOHN'S OUTREACH SURVEY

Please take time to share your thoughts at:

<https://www.surveymonkey.com/r/SJCoutreach>

Print copies are available in the Office.

PARISH KALENDAR THIS WEEK

Monday, September 5: Labor Day

No Services. Office Closed.

Tuesday to Friday

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

Morning and Evening Prayer

In addition, on Wednesday,

September 7:

EVE OF NATIVITY OF THE

BLESSED VIRGIN MARY

Women's Corporate Communion

9:45 a.m. *Litany*

10:00 a.m. *Holy Eucharist*

Thursday, September 8:

NATIVITY OF THE

BLESSED VIRGIN MARY

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

Morning and Evening Prayer

& Holy Communion

WOMEN OF ST. JOHN'S

Bazaar Kick-Off Meeting

Green-Meldrim House

Wednesday, September 7

After 10:00 a.m. Chapel service

NEXT SUNDAY, SEPTEMBER 11TH

First Day of Sunday School

THURSDAY BOOK STUDY

...with Father O'Brien returns at 9:15 a.m.

on September 15 in the Reading Room!

Copies of Shudaku Endo's *Silence* will be available after September 7.

HIGH AND LOW

The other week I mentioned the possibility of adding another service to the Sunday schedule, one that would be somewhat "lower church" than the 10:30 service. From a few comments I received I think some discussion of the terms "low church" and "high church" is in order. Sorting out their meaning is not simple.

First, in the background, are the terms "high mass" and "low mass", a distinction that appeared in the Middle Ages. The ancient tradition was that every Eucharist was what we now call a "high mass" – celebrated by bishop, priest, and deacon (or priest, deacon, subdeacon), and other ministers, with elaborate music, ceremony, vestments, and decorations. (In the eastern churches this is still in principle the case.) In the western middle ages, when all priests were required to celebrate mass every day, the low mass emerged, as a simplified form of high mass, said rather than sung by only one priest, served by one acolyte. The churches of the Reformation (including the Church of England) eschewed "high" celebrations in favor of a "low" simplicity of vestment and ceremony as the foil to serious preaching and unaccompanied congregational singing of metrical psalms. From the 17th century onwards, however, pipe organs and choirs came back to larger churches, and with them a certain richness of ornament and

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Junior Warden *Mr. Richard L. Wright*
Clerk of Vestry *Mr. E. Brian Culver*
Treasurer *Jonathan D. Sprague, Esq.*
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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. Please call the Church Office to notify the clergy if you or a loved one is in the hospital.

VESTRY OFFERING CHAIRMEN

8:00 Mr. Arthur D. Weed
10:30 Jonathan D. Sprague, Esq.

Usher Chairman

Mr. J. Earl Gilbreath, Jr.

ACOLYTES

8:00 a.m. Jamie McClellan
10:30 a.m. Turner Stevens Edwin Shepherd
Jackson McClellan Henry Osborne
Hawkins Pindar Phillip Inglesby

ALTAR FLOWERS

The flowers at the altar this Sunday are given to the glory of God and in loving memory of Mr. and Mrs. C. H. Radford by Mr. and Mrs. John E. Roller;

And in loving memory of Donna Lynn Patterson and Charles Edwin Patterson by Karen Elaine Patterson;

And in loving memory of Frank Perdue Lee by his family;

And in loving memory of Captain and Mrs. Harry E. Jennings by Mr. and Mrs. Richard C. E. Jennings, Nolan and Alex;

And in honor of our parents, Mr. and Mrs. William D. Fawcett, and Mr. and Mrs. Billy S. Summerell by Mr. and Mrs. B. Ray Summerell.

The flowers in the Chapel on September 7 are given to the glory of God and in loving memory of my parents, Sumner and Virginia Farwell by Rence Schmidt.

CHANCEL SOCIETY

Mrs. John G. Bradshaw, Jr., Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard, Mrs. B. Ray Summerell, Mrs. Rhett N. Willis, Mrs. Adolphus J. Carter III, Mrs. John R. Reiter, Ms. Linda H. Pounds

COFFEE HOUR CHAIRMAN

Mrs. James S. McClellan

Please see Joyce McClellan this Sunday during Coffee Hour to sign up to host in the future.

SUNDAY 9:30 A.M. ADULT CLASS

READING ROOM: The Books of *Samuel*
with Father Dunbar

In addition, beginning September 11:
CH3-FAR LEFT ROOM: A Study of Joshua
with Jack Wray

MEN'S WEEKDAY STUDY & DISCUSSION

Tuesday- Men's Breakfast with Fr O'Brien
Why the Church?

6:45 a.m., Parish House

Thursday- *Romans* with Father Dunbar
7:00 a.m., CH Reading Room

WOMEN'S WEEKDAY STUDY & DISCUSSION

Wednesday- C. S. Lewis Women's Fellowship
11:00 a.m. Reading Room

The next meeting is September 14.

Men's Club Annual Dinner

Thursday, September 22
Green-Meldrim House at 6:00 p.m.
More details coming soon!

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

ceremony. In the 19th century Anglo-Catholic revival, the old “high mass” traditions were revived, whereas Evangelicals adhered to the old “low” simplicity of reformation liturgies. So the terms “high church” and “low church” can refer to liturgical style. In that sense, the 8:00 a.m. or Noon Eucharist at St. John’s are “low” services, and the 10:30 a.m. service in comparison is somewhat more “high”, and sometimes very high.

Second, however, the term “low church” emerges in the Anglican world in the early 18th century, as a pejorative term for the “latitudinarians”, those who embraced a degree of utilitarian “latitude” about the Church of England’s doctrine, liturgical practice, and ecclesiastical organization. (We would call them liberals.) Those who criticized their “low” view of these things were naturally called “high” churchmen, as defending a “high” view of the importance of the Church of England’s doctrine, liturgy, sacraments, ministry, and polity.

After falling out of use for a time, these terms were revived in the 19th century to describe rather different movements in the Church of England. The new low churchmen were the Evangelicals, who revived Reformation doctrine and worship melded with a new emphasis on religious feeling. The new high churchmen were Anglo-Catholics, whose high view of the church catholic led to the revival of pre-reformation traditions (or the adoption of contemporary Roman ones), melded with their own emphasis on religious feeling. Yet Evangelicals were not latitudinarians (liberals), any more than Anglo-Catholics were, although both groups eventually

developed liberal wings. Moreover, there were high churchmen who were not Anglo-Catholics, including Methodists, Lutherans and Calvinists.

Since the 1960’s another layer of difference has emerged, with the separation of “contemporary” (praise-band, happy-clappy, coffee-bar casual) and “traditional” (churchy) styles of worship, which I suppose one could also refer to as “low” and “high”.

Confused? The point is, the meaning of the terms varies by context, they are often used in a polemical sense, and they are at best a kind of short-hand needing further explanation. You could call me a high churchman or a low churchman, and depending upon what you meant, you would be right about both.

Which meaning did I intend in my earlier essay? Nothing more the liturgical sense – of simple said services, at which there may or may not be a sermon and congregational singing of hymns and canticles, using the Prayer Book and the 1940 Hymnal, with a relaxed, unfussy dignity and reverence.

GGD

**CHRISTIAN EDUCATION THIS FALL
SCHEDULE CHANGE FOR GRADES 1-5**

This fall, children in Grades 1-5 are invited to worship with their parents in church for the first part of the 10:30 a.m. service, then follow the cross to Cranmer Hall for Sunday School lessons.

Grades Six (Confirmation) and above will continue to meet at 9:30 a.m., as will Adult Classes.

JANE'S CANNERS

...will NOT meet September 7 due to the ECW Meeting! Donations needed: half-pint jars, sugar, bell peppers, pears, and apples.

8:00 A.M.—HOLY COMMUNION

COLLECTS, EPISTLE, and GOSPEL..... Prayer Book, page 210
A continental breakfast is available in Cranmer Hall following this service.

9:30 A.M.-10:15 A.M. - CHRISTIAN EDUCATION FOR ADULTS (Cranmer Hall)

10:15 a.m.-12:00 p.m. (Noon) - **Nursery (Cranmer Hall)**

10:30 A.M. - JOYFUL NOISE, JOYFUL HEARTS (Cranmer Hall)

Music, Teaching, and Active Fun for Pre-School through Kindergarten.

10:30 A.M.—SUNG EUCHARIST & ADDRESS

HYMN: #314 *We Sing of God* Magdalen College

ANTE-COMMUNION

Collect for Purity Prayer Book, p. 67

The Decalogue 68

KYRIE ELEISON: #710 Healey Willan

Collect and Epistle: Galatians 6:11 210

HYMN: #337 *When I Survey the Wondrous Cross* Rockingham

The Holy Gospel: St. Matthew 6:24 211

The Nicene Creed 71

HYMN: #416 *O For A Closer Walk With God* Caithness

Children may exit following the cross for PSALM PSINGERS (Grades 1-5).

SERMON Father O'Brien

OFFERTORY

Sentences

Anthem: *Jesu, The Very Thought of Thee* Eric H. Thiman

Presentation of Alms #139

Prayer for the State of the Church 74

THE HOLY COMMUNION

Invitation, Confession and Absolution 75

Sursum Corda #734 76

SANCTUS and BENEDICTUS #711 Healey Willan

Prayer of Consecration: Institution, Oblation, Invocation 80

The Lord's Prayer and Prayer of Humble Access (*said with the congregation*) 82

AGNUS DEI #712 Healey Willan

HYMN: #206 *This is the Hour of Banquet and of Song* Canticum Refectionis

Motet: *Day by Day (Text found in Hymnal, page 429)* Harold W. Friedell

Thanksgiving (*said with the congregation*) 83

GLORIA IN EXCELSIS #739 Old Scottish Chant

The Blessing (*kneeling*) 84

HYMN: #279 *Praise to the Lord, the Almighty, the King of Creation* Praise to the Lord

VOLUNTARY: *Marche en Rondeau* Richard Peek

Everyone is invited to attend Coffee Hour in the Parish House immediately after the 10:30 a.m. service.

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

12:00 p.m. (Noon) HOLY COMMUNION in the Chapel (Collect, Epistle, Gospel as at 8:00 a.m.)