

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 48 No.36

The Sixth Sunday after Trinity (Sunday after St. Mary Magdalene)

July 23, 2017

UPCOMING AT ST. JOHN'S

◆ WEEKDAY WORSHIP ◆

Monday to Friday

Morning and Evening Prayer

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

Tuesday July 25th

ST. JAMES THE GREAT

Morning and Evening Prayer

With Holy Communion

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

In addition, on Wednesday

9:45 a.m. *Litany*

10:00 a.m. *Holy Communion*

THE TRUE IMAGE (I)

Though now in abeyance, July 12 is the ancient feast of Saint Veronica, whose legend – ancient, complex, obscure and doubtful – has understandably met with skeptical responses from reformers and rationalists, both Catholic and Protestant. S. Carlo Borromeo, for instance, the great Catholic reforming archbishop of Milan, abolished the feast from the Ambrosian liturgy. Yet, paradoxically, within this hoary medieval legend is one of the great themes of Scripture and indeed of the Gospel itself – the revelation of the light of God's glory, in the face of Jesus Christ (2 Cor. 4:5,6). As such it is a good example of how catholic and reformed Anglicans might reclaim more elements of the Catholic tradition without prejudice to the Gospel.

In its developed form, popularized by the Franciscans, and transmitted in the 17th c. form of the Stations of the Cross, the legend tells of a woman of Jerusalem

named Veronica, who was moved by compassion for Christ as he was led to the cross, and wiped his face with her veil, upon which she then found the image of his holy face, miraculously imprinted. This veil was claimed by the church of Rome as one of its most cherished relics, and is said to be enshrined in one of the four gigantic piers that support the dome over the tomb of the Apostle in St. Peter's.

In another, much older version of the image was painted by the woman whom Jesus healed of an issue of blood (Mark 5:25-34) - a woman known in the East as Berenike ('Bernice'), the "bearer of victory". Veronica, her name in the Latin west, may simply be a Latinized version of Berenike; but medieval chroniclers supplied another etymology, from the Latin word "vera" ('true') and the Greek word "eikona" ('image') – a name both for the woman and her veil.

The historical origins of the legend and the relic of Veronica are doubtless obscure, confused, and embellished by pious imagination. Yet it is not difficult to discern strands of authentic scriptural and evangelical truth that have been woven together in this tapestry of popular devotion and church tradition. On the one hand, there is the tradition of authentic images of Christ, some attributed to Saint Luke the Evangelist; others called "acheiropoietia" that is, "made without hands",

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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 Mr. E. Brian Culver

USHER CHAIRMAN

Mr. John D. Riley

ACOLYTES

10:30 a.m. Turner Stevens Henry Osborne
William Taylor

ALTAR FLOWERS

The flowers at the altar this Sunday are given to the glory of God and in honor of the 25th Anniversary of the Reverend Gavin G. Dunbar's ordination on July 18, 1992.

CHANCEL SOCIETY

Mrs. John G. Bradshaw, Jr., Mrs. Edward J. Derst III,
Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard,
Mrs. T. Herbert Guerry III,
Ms. Anne H. Mingleddorf,
Mrs. Michael W. Rhinehart, Mrs. Joseph R. Ross,
Miss Katherine E. Wasden,
Mrs. Jeanne W. McMillan
Mrs. Thomas C. McCay

COFFEE HOUR CHAIRMAN

Mrs. Wesley P. Perkins

SUNDAY 9:30 A.M.

ADULT CHRISTIAN EDUCATION

READING ROOM: *II Samuel*- Father Dunbar

MEN'S WEEKDAY STUDY & DISCUSSION

Thursday- *St. Luke* with Father Dunbar
7:00 a.m., Reading Room, CH3
Thursday- Men's Small Group with lunch
Noon- Fellowship Hall, CH1

WOMEN'S WEEKDAY STUDY & DISCUSSION

Wednesday-July 26- C. S. Lewis Group
11:00 a.m., Reading Room, CH3
Wednesday-July 26- Daughters of the King
After Evening Prayer, CH1

JANE'S CANNERS

Canning Wednesday at 9:30 a.m.
In the Fellowship Room and Kitchen of
Cranmer Hall.
Workers and Donations are welcome!

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

that is, of miraculous origin (such as the lost Mandylion of Edessa or the veil of Veronica). These images were prized as evidence of the true historical humanity of Jesus, and testimonies that the invisible God became visible in the incarnate Christ, the one whom Colossians and Hebrews both call the "true image" of the invisible God. On the other hand, there is the scriptural testimony of the women to whom Jesus had ministered in healing and exorcism, who in grateful faith followed him and ministered to him of their substance; who (to the scandal of contemporary Jewish and Roman opinion) were the primary witnesses of his passion and resurrection.

Above all, however, there is the great scriptural theme that stands at the very center of this legend - the face of God. It is familiar to us in the Aaronic blessing of Numbers 6:24-26: *The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace.* It is as God turns his face or countenance toward his people, that they experience his favor and blessing. And therefore, as the psalmist says, *my heart hath said unto me, Seek ye my face:* and he responds, *thy face Lord, do I seek: O hide not thou thy face from me, nor cast thy servant away in displeasure* (Ps 27:9, 10). For just as God turns his face to his people in favor and blessing, so the turning away of his face means his wrath at their sin. That's why the psalmist pleads (80:3 cf 31:18), *Turn us again, O God; show the light of thy countenance, and we shall be whole.* So also, in Psalm 51:9-10: *Turn thy face from my sins, and put out all my*

misdeeds. / Make me a clean heart, O God, and renew a right spirit within me.

It is in the face of Jesus of Nazareth that the psalmist's prayer is answer. In him the light of God's countenance shines upon men, bringing those who turn to him in repentance and faith redemption and release from bondage to sin and death. He is the author and the content of the gospel proclaimed by the apostles: *we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ* (2 Corinthians 4:5,6). Its effect in those who receive it by faith is to restore and renew in men the image of God in which they were made (Genesis 1:26, 27). We are being remade in his likeness (Col. 3:10): *and we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord* (2 Corinthians 3:18). As a result, the image of God revealed in the face of Jesus Christ is imprinted in us, and becomes visible, audible, and tangible in our works. "As Von Balthasar says, "the Christian who bears the image of Christ in his heart, will recognize the same features of Christ in his suffering brothers and sisters... Everyone can offer help to the suffering, be it only a glass of water or ... an open heart ready to sustain them in moments of loneliness and despair". By grace a Christian thus becomes in some degree a *vera eikona*, a true image, of the one who is by nature the true image of God. GGD

8:00 A.M. – HOLY COMMUNION

Collects, Epistle, and Gospel.....Prayer Book, page 197
A continental breakfast is available in Cranmer Hall following this service.

9:30 A.M. – ADULT CHRISTIAN EDUCATION (Cranmer Hall)

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

10:30 A.M.— SUNG EUCHARIST & ADDRESS

HYMN #376 *Come Down O Love Divine*..... Down Ampney

ANTE-COMMUNION

Collect for Purity Prayer Book, page 67

The Decalogue..... 68-69

KYRIE ELEISON: #710 Healey Willan

Collect..... *Insert*, 197

The Epistle: Song of Songs 3:1..... *Insert*

HYMN [Insert] *Mary, Weep Not, Weep No Longer [stanzas 1-3]* Dulce Carmen [#567]

The Holy Gospel: St. John 20:11-18 *Insert*

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Welcome and Announcements..... Rector

HYMN [Insert] *Mary, Weep Not, Weep No Longer [stanzas 4-6]* Dulce Carmen [#567]

Address Father O'Brien

OFFERTORY

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Flute, Eliza DeRienzo

Presentation of Alms: *Doxology* #139..... Old Hundredth

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

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

AGNUS DEI #712..... Healey Willan

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GLORIA IN EXCELSIS #739..... Old Scottish Chant

The Blessing (*kneeling*)..... 84

HYMN #125 *Hark! The Sound of Holy Voices* Moultrie

VOLUNTARY: *Grand Choer*, No 42 Theodore Dubois

Everyone is invited to attend the 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 (Chapel) as at 8:00 a.m.