

# The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 48 No. 39

The Ninth Sunday after Trinity

August 13, 2017

## COMING EVENTS

### ◆ WEEKDAY WORSHIP ◆

#### Monday - Friday

*Morning and Evening Prayer*

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

#### Tuesday, August 15

##### THE DORMITION

#### OF THE BLESSED VIRGIN MARY

*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 Eucharist*

## RITEs AND CEREMONIES (II)

Last week we looked at one kind of ceremony, the liturgical procession – an intentional bodily movement through space that symbolically enacts, in memory and in hope, man's spiritual pilgrimage, begun, continued and ended in God. As such it is a good example of what ceremonies do – they enact outwardly and visibly the invisible spiritual realities that are the objects of our faith, hope, and charity. So ceremonies are a way of praying with our bodies, using the body, its senses, and the material world they apprehend as a means of witness and worship. Since we are embodied souls, what we do with our bodies powerfully affects what is happening in our souls (and vice versa).

There is nothing surprising about this. It's just the way humans are. We are not pure spirits, like angels or demons, but embodied souls. Except in rare

instances, mind does not speak directly to mind, save through the medium of matter. When we meet someone, we stand up, look them in the eye, shake hands, we may embrace them. In those outward words and actions function as signs expressing good will, friendship and love, and as tacit pledges that our actions toward them will be governed by that good will. When lover declares his love for his beloved, he does so not only in words, but also in symbols of his devotion (roses, chocolates, jewelry), and expressive acts (hugs, kisses). She will understand these words and actions as implicit promise and pledge that he can be relied upon to act towards her lovingly in all things. The symbolic and ceremonial aspect builds a kind of bridge between the promise and the practice, confirming the promise and leading into the practical fulfillment of it.

Likewise the church's ceremonial – much of which of course has its origin in practical necessity – is symbolically expressive of the spiritual realities we believe in and pray for, and functions as a pledge of the service we shall offer Christ in our lives. That invisible spiritual realities should be communicated to us through visible material things is sometimes called the sacramental principle, and indeed sacraments of Christ are the highest kind of ceremonial action, because they come with Christ's explicit promise of

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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 or hospice.

**VESTRY OFFERING CHAIRMEN**

8:00 Mr. Arthur D. Weed  
10:30 Dr. Roland S. Summers

**USHER CHAIRMAN**

Mr. Leslie R. Johnson

**ACOLYTES**

8:00 a.m. Henry Osborne  
10:30 a.m. Jacob Perkins William Taylor  
Turner Stevens Edwin shepherd

**ALTAR FLOWERS**

The flowers at the altar this Sunday are given to the glory of God and in loving memory of Ralph and Betsy Bowden by Mr. and Mrs. John C. Wylly, Jr.;

And in loving memory of Dr. Albert J. Kelley, and Mr. and Mrs. Charles B. Compton by the Compton family.

**CHANCEL SOCIETY**

Mrs. John G. Bradshaw, Jr., Mrs. Edward J. Derst III,  
Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard,  
Mrs. McDonald A. Fawcett,  
Mrs. Timothy E. Coy  
Mrs. Adolphus J. Carter III, Mrs. John R. Reiter  
Mrs. R. Gilbert Wells

**COFFEE HOUR CHAIRMAN**

Mrs. William C. Rodgers

**SUNDAY 9:30 A.M.**

**ADULT CHRISTIAN EDUCATION**

READING ROOM: *II Samuel*- Father Dunbar

Childcare (Nursery through Kindergarten) is available for the 10:30 a.m. service. First grade and up may remain in church.

**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-August 23- C. S. Lewis Group  
11:00 a.m. Reading Room, CH3

**JANE'S CANNERS**

Wednesdays at 9:30 a.m. in Cranmer Hall  
Fellowship Room and Kitchen.  
Workers and Donations welcome

**SERVICE RECORDINGS**

Are back! You can find them on the St. John's website homepage. To see the listings beyond this current week, look for the square button on the right with the arrow pointing up.( It is on the same row as the 'Now playing', 'Notes', and 'Bible' buttons to the right. ). That will display the entire list of recordings if you scroll down the page.

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

grace, and so function as pledges assuring us of God's favor and good will towards us. But though other ceremonies do not come with the promise of Christ, and therefore cannot function as the same pledge or assurance of his grace, yet they are still real though lesser means of grace, in virtue of the prayers of the Church which they accompany.

A good example of this kind of ceremony is found in Baptism. When the priest makes the sign of the cross upon the newly baptized child, he does so "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". Its placement - after the baptism and reception into the visible church - makes clear that this ceremony is not what makes us a Christian, but rather teaches us something about baptism which does. It is a confession of faith in Christ and a pledge to fight for him. Hooker says "the Cross is for us an admonition...to glory in the service of Jesus Christ, and not to hang down our heads as men ashamed thereof, although it procure to us reproach and obloquy at the hands of this wretched world".

The sign of the cross in Baptism is the one place in the Prayer Book where that ceremony is required; but it is common for Christians to make the sign of the cross at other times, at their individual discretion. It serves not only as a confession of faith in Christ, but also a reminder of our baptism, a mark of our discipleship, a dedication to Christ's service, an acceptance of suffering for his sake, and an invocation of his saving power over

the world, the flesh, and the devil. "When you mark your breast ... with the sign of the cross", says St. Chrysostom, "offer yourself as a victim pleasing to God".

A children's rhyme instructs us how to make the sign and what it means:

*Head, heart, left, right;*

*That's the sign by which we fight.*

The customary places to make the sign of the cross are: at rising from sleep, and lying down to rest; or in any other circumstance requiring you place yourself anew under the protection of Christ; at the beginning of the gospel canticles (Benedictus, Magnificat, Nunc Dimittis); at the announcement of the gospel (with thumb, on forehead, lips, and heart); at the last clause of the Creeds and the Gloria in excelsis; at the invocation of the Trinity; when "Rest eternal" is said; at the Absolution and Blessing (as the priest makes the sign of the cross over the people); at the elevations of the sacrament, at the words "grace and heavenly benediction" in the Prayer of Consecration; and when receiving the elements.

These are rather simple ceremonies, done without much pomp and circumstance. Next we shall look at the more elaborate and perhaps strange ceremonial of the liturgy. GGD

**NEEDED: SUNDAY SCHOOL TEACHERS**

Gratitude to God is not just with our lips –it's with our lives, by loving and serving our neighbours. We have children on Sunday mornings who need to be loved, served, and taught the Faith of Christ.

Shared duties and flexible scheduling makes the burden light. Please call or email Christian Education Director Caroline Hayes to discuss how you can serve the children of this parish in Sunday School: [chayes@stjohnssav.org](mailto:chayes@stjohnssav.org) or call (912) 429-2195

**8:00 A.M.—HOLY COMMUNION**

COLLECT, EPISTLE & GOSPEL..... Prayer Book, page 200-202  
*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. – MORNING PRAYER & SERMON**

HYMN: #385 <i>Glorious Things of Thee are Spoken</i> .....	Austria
Sentences, Confession, Absolution and Lord's Prayer .....	Prayer Book, pages 3-7
Versicles and Responses.....	7-8
VENITE: #609.....	9
Psalm #78:1-40.....	434
First Lesson: Numbers 14:26-34 <i>Israel's temptations in the wilderness</i> .....	<i>Insert</i>
TE DEUM LAUDAMUS #615 .....	10
Second Lesson: 1 Corinthians 10:1-13 & St. Luke 16:1-9 .....	201 & <i>insert</i>
BENEDICTUS#634.....	14
Apostles' Creed.....	15
Responses .....	16
Collect of the Day.....	200
Collects for Peace and for Grace, other prayers .....	17-20
Welcome and Announcements .....	The Rector
HYMN: #567 <i>Lead Us, Heavenly Father, Lead Us</i> .....	Dulce Carmen
Sermon .....	Father Dunbar

**OFFERING**

Sentences	
Anthem: <i>Day by Day</i> [Text at Hymn #426] .....	Martin How
Presentation of Alms: Doxology #139, and Hymn #141 (verse 4)	
General Thanksgiving ( <i>said by all</i> ) and Aaronic Blessing .....	19
HYMN: [Insert] <i>Guide Me, O Thou Great Jehovah</i> .....	Cwm Rhondda
VOLUNTARY: <i>Sortie-Improvisation</i> .....	Gustave Ferrari

*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.)**