

# The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 42 No. 25

The Fourth Sunday after Easter

May 22, 2011

## THIS SUNDAY

Demonstrators (and, perhaps, counter-demonstrators) may appear in Madison Square from 11:30 a.m. to Noon this Sunday. As a result, parking in Madison Square will not be available. Access to the Church's parking lot will be restricted to parishioners, with entrance from Pulaski Square (Barnard Street) only. Parishioners are requested to refrain from activity that would generate publicity for any picketers, or provide them with grounds for litigation. Please give your support to the police in their efforts to maintain public order. And savour the irony!

first important translation of the Bible into English, and in the last hundred years there has been an ever expanding number of alternatives, but its influence remains enormous. More than any other, it is *the* English Bible – and those who care about the Bible, about English, and about the Bible in English, must care about it also.

Translation of Scripture into the vernacular was not unknown in the Middle Ages, but in 15<sup>th</sup> century England draconian legislation had made the possession, much less the translation or publication of the Bible into the vernacular, a criminal offence with severe penalties. The climate of fear this legislation engendered meant that more than a century later, when an English priest, William Tyndale, inspired by the example of Martin Luther, began the translation of the New Testament into English (first published in 1526 with a number of revisions to follow), he did so in exile, and in hiding. Venomously vilified by the not-always-saintly Thomas More, Tyndale eventually paid for his daring with his life, being strangled and burnt at the stake in Vilvorde, near Brussels, on October 6<sup>th</sup>, 1536. Ironically, More had been beheaded a year before.

Tyndale's translation of the Old Testament was completed after his death by Miles Coverdale, and became the basis of the first official English Bible, the *Great Bible* of 1539, re-issued with an important preface by Thomas Cranmer in 1540. The Great Bible lives on the Prayer Book psalter (based on Coverdale's work)

## THE ENGLISH BIBLE 1611-2011

Four hundred years ago, on May 5<sup>th</sup>, 1611, Robert Barker, Printer to the Kings most Excellent Majestie, James I of England and VI of Scotland, published a volume with this title: "The Holy Bible, containing the Old Testament, and the New, Newly Translated out of the Original tongues & with former Translations diligently compared and revised, by his Majestie's speciall Commandement. Appointed to be read in Churches." In the United Kingdom, it came to be known (inaccurately) as the Authorised Version; in North America (on the strength of its florid dedication to him) as the King James Bible. It was not the

*THE PARISH PAPER*  
OF  
**St. John's Church**  
1 WEST MACON STREET  
SAVANNAH, GEORGIA 31401

*The Parish Paper* of St. John's Church (USPS 887-960) is published weekly by St. John's Church, One West Macon Street, Savannah, Georgia 31401. Periodicals postage paid at Savannah, Georgia. POSTMASTER: Send address changes to St. John's Church, 1 W. Macon St., Savannah, GA 31401.

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Clerk of Vestry ..... *Mr. J. Wesley Krulic*  
Treasurer ..... *Mrs. Stuart C. Clifford*  
Chancellor ..... *M. Tyus Butler, Jr. 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.

**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](http://www.stjohnssav.org)

**VESTRY OFFERING CHAIRMEN**

8:00 Mr. Arthur D. Weed  
10:30 Joseph R. Ross, Esq.

**USHER CHAIRMAN**

Mr. P. Drew Troxler

The flowers at the altar are given to the glory of God and in loving memory of George Anderson Mercer III by Elizabeth Mercer Gilbert, Wayne Mercer Willis, Bessie Mercer Halsey and families.

And in loving memory of Jane Philbrick by Dr. Thomas Philbrick and Hunter Philbrick.

And in loving memory of Jane Philbrick by Mr. and Mrs. Brian D. Harlander.

And in honor of the ordination of Harry Oliver Jenkins, Jr. by Mr. and Mrs. Harry Oliver Jenkins, Sr.

The flowers at the altar in the chapel on Wednesday are given to the glory of God on the occasion of Fr. O'Brien's birthday (May 24<sup>th</sup>).

**CHANCEL SOCIETY**

Mrs. Philip F. Kirk, Ms. Anne H. Mingledorff  
Mrs. Timothy E. Coy, Mrs. Nicolas Farley  
Mrs. Roland S. Summers, Mrs. W. Lee Belford  
Mrs. Marshall F. Campbell, Mrs. Max Cooper

**ACOLYTES**

**8:00** Will Sadler  
**10:30** Kelley Compton  
Austin Nichols, Cord Helmken  
Lindsay Pindar, Chris Dixon  
John Osborne, Mikel Kelly

**COFFEE HOUR**

Mrs. Mark D. Stevens

**SUNDAY MORNING ADULT CLASSES**

- Clergy – The Books of Moses (Chapel)
- Jack Wray (3<sup>rd</sup> Floor Classroom)—*David, Hezekiah, Josiah: Israel's Three Good Kings.*
- David Noble –*The Canterbury Tales*—Reading Room, 3<sup>rd</sup> Floor.

**MEN'S BIBLE STUDY & DISCUSSION GROUPS**

**Tuesday** 6:45 a.m. Men's Breakfast & Study—  
(Parish House Dining Room, enter by Kitchen)  
**Thursday** 7 a.m. Bible Study—Reading Room

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**WOMEN'S STUDY & DISCUSSION GROUP**

*Reading Room, Cranmer Hall.*  
**Thursday:** 9:15 a.m.—with Fr. O'Brien.

**CHURCH SCHOOL AWARDS**

**NEXT SUNDAY, MAY 29<sup>TH</sup>**  
DURING 10:30 A.M. MORNING PRAYER

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

and in the Comfortable Words. In the reign of Elizabeth I, Tyndale's translation was the basis of yet further revisions: one unofficial (the successful and popular *Geneva Bible* of 1560), and the official (the unsuccessful and unpopular *Bishops' Bible* of 1568). The Roman Catholic Church published its own belated and highly Latinate English translation in 1582, subsequently known as the *Douai-Rheims Version*.

It was on the basis of these earlier translations that the 1611 translators worked. Consequently, the excellence of the King James Version – its general clarity and accuracy; its rhythm, diction, and cadence, so exquisite and so direct – must very often be ascribed to William Tyndale, together with refinements of his successors. Yet it took good taste and sound learning to recognize and retain this excellence, and to contribute their own refinements. There are times when they stumbled. Anglican snobbery prevented them from making better use of the Geneva Bible, whose useful annotations were abandoned. Some passages are unnecessarily opaque. Yet such imperfections only compel us to render thanks to the providence for a translation worthy of its reputation.

The work of the translators of 1611 is marked by two decisions: a preference for a literal rendering over paraphrase, and for the archaic over the idiomatic. (Thus the retention of the second person singular and intimate of “thou, thee, and thy”, which was already falling out of use among English-speakers of the time.) Especially when read aloud in the Church's liturgy – the very purpose for which it was made – this combination of the literal and the archaizing expresses the *majesty* of the word of God written.

Notoriously, majesty is the quality missing from the spate of new translations in the late 20<sup>th</sup> and early 21<sup>st</sup> century. Though some of these are not without some merits, too often intelligibility has been sought at the expense of accuracy and felicity of expression, in prose of bland and inoffensive efficiency, and the result is a sad diminishment of the Bible in English. The King James Version is often challenging, sometimes obscure: but it is almost never *flat*. Its words have the strength to carry Scripture's depth of meaning and weight of conviction. If they are read audibly, with understanding, and *without rushing* (ahem) the listener knows he has heard the word of God.

GGD

**FOR FURTHER READING:**

David Daniell, *The Bible in English* (Yale, 2003);

David C. Burke, ed, *Translation that openeth the window: reflections on the history and legacy of the King James Bible* (Atlanta, 2009);

Adam Nicolson: *God's Secretaries: the making of the King James Bible* (New York, 2003).

Tyndale's translations of the New Testament and of the Old have been edited by David Daniell. Facsimile editions of the 1560 and 1599 Geneva Bible are also in print.

**PARISH KALENDAR THIS WEEK**

**Monday to Friday – Daily Prayer**

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

**Wednesday – Litany** 9:45 a.m.

*Sung Eucharist* 10 a.m.

**THE ANGLICAN RELIEF AND DEVELOPMENT FUND (ARDF)**

collection from May 8<sup>th</sup> came to

\$1,523.73

**8:00 A.M. — HOLY COMMUNION**

Collect, Epistle, and Gospel.....174  
*A continental breakfast is available in Cranmer Hall following this service.*

**9:30 — 12 Noon NURSERY** (Parish House)

**9:30 A.M. — ADULT AND YOUTH CLASSES** (Chapel and Cranmer Hall)

**10:30 –Pre-school—3 year olds through Kindergarten** (Cranmer Hall)

**Jr. Choir—1<sup>st</sup> through 4<sup>th</sup> Grades** (Cranmer Hall)

**10:30 A.M.— MORNING PRAYER & SERMON**

CARILLON

HYMN #90 *He is Risen, He is Risen* ..... Neander

Sentences, Confession, Absolution, and Lord’s Prayer ..... Prayer Book, pages 6-7

Versicles and Responses ..... 7-8

VENITE (with Easter Antiphon) #606 ..... 9

Psalm #66.....417

First Lesson: St. James 1:17 .....174

TE DEUM #615, 619.....11

Second Lesson: St. John 16:5.....175

BENEDICTUS #634 ..... 14

Apostles' Creed .....15

Versicles and Responses .....16

Collects for the Day .....174

Other Collects, Prayers and The Grace ..... 17-20

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

*1<sup>st</sup> through 4<sup>th</sup> grade children enrolled in Jr. Choir will exit following the Cross.*

THE SERMON..... Fr. O’Brien

**OFFERING**

Sentences

Anthem: *If We Believe*..... John Goss

Presentation of Alms: Doxology #139, and Hymn #141 (verse 4)

Prayer and Blessing

HYMN #350 *Rejoice, the Lord is King!* ..... Darwall (at #600)

ORGAN: *Toccata* ..... John Weaver

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*Everyone is invited to attend the Parish House immediately after the 10:30 service.*

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

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**12 Noon HOLY COMMUNION in the Chapel. (same as 8 a.m.)**