



**THE FIFTH SUNDAY IN LENT
(PASSION SUNDAY)**

Sunday, April 3, 2022

11 a.m. Holy Communion



ST. JOHN'S CHURCH

SAVANNAH

*The Truth of the Bible
In the Beauty of the Anglican Tradition.
Believe. Worship. Love. Serve.*

WELCOME TO ST. JOHN'S

Mission. St. John's Church is building a community in Christ that is grounded in historic faith and reverent worship and is committed to sharing the life-transforming truth of the Gospel.

Worship Schedule. Our current Sunday schedule is: 8 a.m. Holy Communion in the church; 9 a.m. Family Worship Service (Family Morning Prayer in the church on the first, second, third, and fifth Sundays of the month and Holy Communion in the chapel on the fourth Sundays); and 11 a.m. Holy Communion in the church on the first, third, and fifth Sundays of the month with Morning Prayer on the second and fourth Sundays. The 11 a.m. is also livestreamed. Morning Prayer is online each weekday at 8:15 a.m. **During Lent, we will offer in-person Morning Prayer at 8:30 a.m., Tuesday through Thursday in the chapel (Wednesday and Thursday with Holy Communion); Litany with Holy Communion at 1:15 p.m. on Tuesday in the church; and Evening Prayer with Holy Communion at 5 p.m. Monday through Friday in the chapel (with no Holy Communion at 5 p.m. on Tuesday).** Visit StJohnsSav.org for more details.

Children's Nursery. The nursery is available in Cranmer Hall from 8:45 a.m. to 12:15 p.m. on Sundays.

For Guests and Visitors. We extend a warm welcome to guests and visitors worshipping with us. We look forward to getting to know you!

Interactive Worship. The congregation participates actively in worship, and this booklet is a guide to taking part in it. It is based on the **1940 Hymnal**, and the smaller **1928 Prayer Book**.

A BRIEF HISTORY OF ST. JOHN'S CHURCH IN SAVANNAH

Founded in 1841, the first rector, Stephen Elliott, who was also the first bishop of Georgia, consecrated the present church on May 7, 1853. In 1943, the Green-Meldrim House, became its Parish House and Rectory. Later, Macon Street in the block between the church and Green-Meldrim House was closed and laid out as the present garden Mall. Cranmer Hall, the Christian Education building, was renovated and enlarged in 2004. St. John's is one of a handful of parishes in the Episcopal Church that continues to worship using the classical Book of Common Prayer (in its 1928 edition). We are committed to transmitting to our posterity the historic Faith and Order it sets forth, within the fellowship of the Anglican Communion.

HOW WE WORSHIP AND WHY – PASSIONTIDE

The last two weeks of Lent are known as "Passiontide" (and the very last week as "Holy Week"), when the Church considers the Passion of the Lord. "We adore thee, O Christ, and we bless thee; because by thy Holy Cross thou hast redeemed the world". "Passion" is the opposite of "action" – it is something that happens to us (we use the words "passive" and "active" in the same sense). We often refer to strong desire as a "passion" (because it drives us), but in reference to the cross it has the meaning of "suffering" (because it is something that happens to us). On the cross Christ suffered the penalty of our sins: not only physical pain, but (even more) the shame of degradation, that we might share his glory and the spiritual pain of rejection, that we might never be separated from the love of God. He stands under the curse that is rightly ours, that we might stand under the blessing that is rightly his (Galatians 3:6-14). His patience under suffering is an example for us to follow: "There should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life".

THE ORDER FOR
THE ADMINISTRATION OF THE LORD'S SUPPER
OR HOLY COMMUNION

O Savior of the world,
who by thy Cross and Precious Blood hast redeemed us;
Save us, and help us, we humbly beseech thee, O Lord.

(At the sound of the bell all kneel.)

Hymn *(All stand.)* #60 *With Broken Heart and Contrite Sigh* Babylon's Streams

THE ANTE-COMMUNION

Priest: The Lord be with you;

Answer: **And with thy spirit**

Priest: Let us pray.

The Collect for Purity *(all kneel)* Prayer Book, p. 67

The Ten Commandments *(all kneel)* Prayer Book, p. 68

KYRIE ELEISON *(all kneel)* Hymnal #702 (p. 743) John Merbecke
Lord have mercy have upon us. / Christ have mercy upon us. / Lord have mercy have upon us.

Minister: The Lord be with you.

Answer: **And with thy spirit.**

Minister: Let us pray.

The Collects of the Day *(all kneel)* Prayer Book, p. 132, 124

The Old Testament Lesson: Jeremiah 1:1-10. *The Call of Jeremiah the prophet.*

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: ²To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. ³It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

⁴Then the word of the LORD came unto me, saying,

⁵ Before I formed thee in the belly I knew thee;
and before thou camest forth out of the womb
I sanctified thee,
and I ordained thee a prophet unto the nations.

⁶Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. ⁷But the LORD said unto me,

Say not, I am a child:
for thou shalt go to all that I shall send thee,
and whatsoever I command thee thou shalt speak.

⁸ Be not afraid of their faces:
for I am with thee to deliver thee, saith the LORD.

⁹ Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me,

Behold, I have put my words in thy mouth.

¹⁰ See, I have this day set thee
over the nations and over the kingdoms,
to root out, and to pull down,
and to destroy, and to throw down,
to build, and to plant.

The Epistle (*all sit*) Hebrews 9:11-15 Prayer Book, pp. 132-133
Christ enters the heavenly tabernacle – as priest and victim, accepted of God, in the sacrifice of the new covenant.

HYMN (*Sung by choir*) #63 *The Royal Banners Forward Go*..... Vexilla Regis
(The congregation may be seated until the last stanza.)

The Holy Gospel (*remain standing*) St. John 8:46 - 59..... Prayer Book, p. 133
Christ departs the earthly temple - as the sinless God incarnate, rejected of men.

The Nicene Creed (*Standing, said by all*)..... Prayer Book, p. 71

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. **Amen.**

Welcome and Announcements (*all sit*)

The Address

THE OFFERTORY

Sentences (*all stand*)

OFFERTORY ANTHEM (*all sit*) *God So Loved The World*..... Jan Bender
(Sung by the Trebles of the choir.)

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Amen!

Presentation of Alms (*all stand*) #732 *All Things Are Thine* Gardiner
All things are thine; no gift have we, Lord of all gifts, to offer thee;
And hence with grateful hearts today Thine own before thy feet we lay. Amen.

The Biddings and Commemoration of the Faithful Departed

Minister: Of your charity I bid your prayers for the repose of the souls of the faithful departed:
Rest eternal grant unto them, O Lord;

Answer: **And let light perpetual shine upon them.**

May they rest in peace. Amen.

The Prayer for Christ's Church (*all kneel*).....Prayer Book, p. 74-75

THE COMMUNION

Invitation, Confession (*Said by all, all kneeling until Blessing*)Prayer Book, p. 75

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. **Amen.**

Absolution and Comfortable Words.....Prayer Book, p. 76

Sursum Corda #734Hymnal #734, p. 788 or Prayer Book, p. 76

The Lord be with you. And with thy spirit.

Lift up your hearts. We lift them up unto the Lord.

Let us give thanks unto our Lord God. It is meet and right so to do.

SANCTUS and BENEDICTUS #796 John Merbecke

Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory;

Glory be to thee, O Lord Most High. Amen.

Blessed is he that cometh in the name of the Lord. **Hosanna in the highest.**

The Prayer of Consecration: Institution, Oblation, and InvocationPrayer Book, p. 80-81

The Lord's Prayer (*Said with the congregation.*)Prayer Book, p. 82

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. **Amen.**

Prayer of Humble Access (*Said with the congregation.*)Prayer Book, p. 82

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. **Amen.**

AGNUS DEI #706 (Hymnal, page 749) John Merbecke

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us

O Lamb of God, that takest away the sins of the world, grant us thy peace.

Receiving the Sacrament.

Those who are baptized and who have been admitted to communion (which at St. John's, is normally by confirmation, but for visitors may have taken place by some other means) are welcome to receive the sacrament. All others are welcome to receive a blessing at the altar rail (please kneel and cross arms over your breast to signify your intention).

To receive the host, please place right hand over left, palm up, at the level of your chest, and lift the host to your lips. To receive the chalice, keep your neck and head straight, and lightly grasp the bowl or stem of the chalice to guide it to your lips. For reasons of hygiene, self-intinction (dipping) of the host in the chalice is not permitted. If you do not wish to receive the chalice, you may get up after receiving the host, or cross your arms over your chest.

COMMUNION MOTET Alone to Sacrifice.....J. S. Bach/ Paul Trepte

(Kaleb Wimes, soloist)

Alone to sacrifice you go that solemn day. An offering to the Death you came to take away; and we are guilty, Lord, guilty, what is there we can say? Although the sin is ours, we know that you must pay.

Why did you choose to make your punishment so stern? Lord, let us pity you, and suffer in return. That this shared suffering our sole defense, may earn the pardon and the peace for which we sinners pray.

Allow us all to share your Passion and your pain, and share the Glory too, in which you live and reign. Although for two days more the anguish must remain, When the third morning breaks, Lord let us laugh again.

HYMN #190 *Let Thy Blood in Mercy Poured*.....Luise
 Prayer of Thanksgiving (*Said with the congregation*)..... Prayer Book, p. 83
 The Blessing (*all kneel*) Prayer Book, p. 84
 HYMN *My Song is Love Unknown*.....Love Unknown



<p>1 My song is love unknown, my Savior's love to me; love to the loveless shown, that they might lovely be. O who am I, that for my sake, my Lord should take frail flesh and die?</p>	<p>4 Why, what hath my Lord done? What makes this rage and spite? He made the lame to run, He gave the blind their sight. Sweet injuries! Yet they at these themselves displease, and 'gainst Him rise.</p>	<p>7 Here might I stay and sing, no story so divine; never was love, dear King, never was grief like Thine. This is my Friend, in whose sweet praise I all my days could gladly spend.</p>
<p>2 He came from His blest throne salvation to bestow; but man made strange, and none the longed-for Christ would know. But oh, my Friend, my Friend indeed, who at my need His life did spend!</p>	<p>5 They rise, and needs will have my dear Lord made away; a murderer they save, the Prince of Life they slay. Yet cheerful He to suffering goes, that He His foes from thence might free.</p>	
<p>3 Sometimes they strew His way and His sweet praises sing; resounding all the way hosannas to their King. Then "Crucify!" is all their breath, and for His death they thirst and cry.</p>	<p>6 In life, no house, no home my Lord on earth might have; in death, no friendly tomb but what a stranger gave. What may I say? Heav'n was His home, but mine the tomb wherein He lay.</p>	

BELL PEAL



12:15 P.M. – COFFEE HOUR, Green-Meldrim House

Everyone is invited to attend the Coffee Hour in the Parish House immediately after the 11:00 a.m. service. If you are a guest and visiting our Parish, please make yourself known.

ASSISTING IN WORSHIP

VESTRY OFFERING CHAIRS

8 a.m. Mr. Arthur D. Weed
11 a.m. Mrs. R. Scott Howard (Betsy)

USHER CHAIR

Mr. John G. Bradshaw

COFFEE HOUR CHAIR

Mrs. J. Pride Sheahan (Linda)

CHANCEL SOCIETY

Mrs. Timothy E. Coy (Dorothea), Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard, Sr. (Barbara), Mrs. John G. Bradshaw (Sally), Mrs. Donald A. Fawcett (Susie), Mrs. Wiley A. Wasden III (Anna), Mrs. Jeanne Howell MacMillan, and Mrs. John C. Wyllly, Jr. (Margaret)

ALTAR FLOWERS

The flowers in the Church this Sunday are given to the glory of God.

If you would like to offer flowers for the Altar, please call the Church Office at 912-232-1251. After Sunday, the flowers are delivered to the sick, sorrowing, and shut-in. If you would like to volunteer for this ministry, call Margaret Wyllly at 912-656-6235.

EASTER BRASS & LILY DONATIONS

Would you like to contribute to the sound of brass or help fill the church with lilies on **Easter Sunday, April 17th**? The 8 a.m. Sung Eucharist will feature trumpet & organ, and the 9:30 a.m. and 11:30 a.m. Sung Eucharists will feature brass. To donate towards brass or Easter lilies (\$35), forms are available at the back of the church, the Church office, and on the website at StJohnsSav.org/Easter. Forms are due **Wednesday, April 13th**. The list of donors will be published the Sunday after Easter.

NEW & NEWSWORTHY

JOIN US FOR COFFEE HOUR THIS SUNDAY

Join us after today's 11 a.m. Holy Communion in the Green-Meldrim House for fellowship and coffee. We hope to see new and returning faces!

With the return of regular Coffee Hour, we will need volunteers. **Our next Coffee Hour will be the weekend after Easter on Sunday, 24th** after the 11 a.m. Morning Prayer. If you are able to help, please email mimi1joyce@aol.com.

WOMEN OF ST. JOHN'S BOARD MEETING

The next Board meeting will be **Monday, April 4th** at 10 a.m. in the Green-Meldrim House Dining Room. Please note that the Women of St. John's will not hold a General Meeting in April.

ALL ARE INVITED TO THE NEXT P.A.C.K.

Parishioners of all ages are invited to come to our next packing night on **Wednesday, April 6th** from 4 -6 p.m. at 4 Mall Terrace. This is a great outreach opportunity for families to do together! If you have any questions, please contact Cathy Baxter at cathybaxter@gmail.com.

RECTOR'S LEAVE

After Easter (April 20th), Fr. Dunbar will take a mini-sabbatical until early July. Diocesan guidelines provide for a 12-week sabbatical at the end of every six-year period, though this is the first time the rector has taken advantage of this provision since his arrival here twenty-five years ago.

During Fr. Dunbar's absence, Associate Rector, Fr. Jonathan Jameson, will act in the Rector's place with assistance from Fr. Patrick Hunt and Bishop Paul Lambert.

ST. JOHN'S SECOND SUNDAY SUPPERS

The upcoming dates for the Second Sunday Suppers are below. Reserve by calling the Church Office.

- **April 10th** hosted by Tru & Robert Helms
- **May 15th** hosted by Connie & Mick McCay

7 DAYS & 7 WORDS FROM the CROSS



Join us for daily services during Holy Week to reflect on the Seven Last Words of Christ.
April 10 – 16

This Holy Week will feature a preaching series on the “Seven Last Words of Christ from the Cross.” Our Lord spoke just seven words from the Cross, and in these words the very essence of the gospel is poured out for us. From Palm Sunday through Holy Saturday the principal service of the day will include a reflection on one of the Words. Please join us as we move toward the Cross and the Grave, that our Easter joy may be more full and profound.

PALM SUNDAY (8, 9 & 11 a.m.)

Procession & Passion Gospel

“Father, forgive them, for they know not what they do.”

MONDAY – WEDNESDAY (5 p.m.)

Tenebrae (A Service of Darkness & Light)

“Verily, I say unto thee; Today shalt thou be with me in paradise.”

“Woman, behold thy son; . . . behold thy mother.”

“My god, my god, why hast thou forsaken me?”

MAUNDY THURSDAY (5 p.m.)

Holy Communion & Stripping of the Altar

“I thirst.”

GOOD FRIDAY (Noon)

Ante-Communion & Veneration of the Cross

“It is finished.”

HOLY SATURDAY (11 a.m.) *Ante-Communion*

“Father, into thy hands I commend my spirit.”



FAMILY EVENTS DURING LENT

Saturday Palm Crosses: Saturday, April 9

Join us 10 a.m. to noon in the Green-Meldrim House mall. We need lots of volunteers (of all ages) to make palm crosses. We will show you how to make the Palm Crosses. Children’s activities and light refreshments will also be provided. All are invited!

Palm Sunday Activities: Sunday, April 10

Families assemble at 9 a.m. at the Green-Meldrim House steps for the blessing of the palms then process into the building for the 9 a.m. Family Service.

Good Friday Processional Prayer & Way of the Cross: Friday, April 15

At 5:30 p.m. worshippers of all ages meet at the arches on the north side of the church. The youth and clergy of St. John’s will lead the worshippers in a public witness of the Way of the Cross around Madison Square and conclude in the Church.

EASTER EVE, APRIL 16

5:30 p.m. – Solemn Choral Evensong & Confirmation, Church

EASTER SERVICES, APRIL 17

8 a.m. – Sung Eucharist, Church

Will feature trumpet & organ.

9 a.m. – Flowering of the Cross, Green-Meldrim

Meet us at the steps to decorate the cross with flowers and get family photos taken by professional photographer, Kate Compton from 9-9:30 a.m. (at no cost).

9:30 a.m. – Family Sung Eucharist, Church
(with Children’s egg hunt outside)

After the Children’s talk, children follow the cross over to the Green-Meldrim garden for an egg hunt. Please contact Sarah Ross at ross@stjohnssav.org to help.

11:30 a.m. – Solemn (Choral) Eucharist, Church
Nursery available for this service only, but no other Children’s Ministry will be available. Features brass.

PARISH PAPER ESSAY

DEBATING MORAL QUESTIONS

In our time public debates about political, social, and moral issues are conducted at the level of jungle warfare, in which the destruction of your opponent, and the shutting down of his point of view, is the goal. In this binary world, the only alternatives are condone or condemn; and so there is only one mode of discourse and that is outrage vented in tribalized echo-chambers. The predictable result is craven pandering to privileged activist groups, censorship, and, even worse, self-censorship. This is deeply unhealthy, because it is precisely through disagreement and dissent that our political, social, and moral judgments are refined and strengthened.

It's ironic, therefore, that the old theologians we dismiss as, well, "medieval", exhibit a far more sophisticated and rational mode of discourse. In the *Summa Theologica* of Thomas Aquinas, the great doctrinal and moral theologian of the 13th century addresses each question by presenting the objections to his own position not polemically, but in the most favorable light – often presenting them more persuasively than those who held them did. Only then does he set out his own position, and its reasons, and refute the objections one by one. Far from weakening his own position, this approach makes it far more persuasive. Nothing could be more unlike the binary, meme-driven, screech-against-scream debates of our own time. For all their zeal, those who try to shut down their opponents demonstrate that they are more in love with their own positions because they are their own, rather than because they are true.

What lies behind our dysfunction is apparent to anyone who has ever taught the Ten Commandments to Middle-schoolers. They are all legalists – looking for ways to minimize the law's claim on themselves while maximizing it on others,

because, like the Scribes and Pharisees, their response to the law is to seek to justify themselves by their works. This response should not surprise us: by nature we are all legalists. Works-righteousness is our default setting; and like the Pharisees and Scribes, we bolster our own anxious self-righteousness by denouncing sinners. The unhealthy climate of our moral, social, and political debates is this same legalism run rampant. The inevitable reaction will be from legalism into license – antinomian denial of any moral order at all, like the "anything-goes" feel-good-about-yourself relativism of the Me Generation.

We need rational debates about moral, social, and political questions; but an important resource for us is found in the Christian tradition's "three uses of the law".

The first use of the law is called civil or political, because it involves the curbing of sin in societies. Through fear of punishment, the Law keeps the sinful nature of Christians and non-Christians in check. It does not stop sin, because the same sinful impulses remain, but it prevents it from being as damaging as it can possibly be. The first use motivates through fear, guilt, and shame. While there are worse things than an inability to feel guilt, fear, and shame (such persons are sociopaths), they are not adequate for the fulfillment of the law. In the middle class, the first use of the law takes effect through our early socialization to compliance with social norms. Middle-class respectability easily falls into the trap of self-righteousness, but it is the condition of rational living and moral debate.

The second use of the law is the pedagogical, in exposing our sin and our need of grace, because "the law was our schoolmaster [*paidagogos*] to bring us unto Christ, that we might be justified by faith" (Galatians 3:24). In the law we see a

PARISH PAPER ESSAY

reflection of the moral order, the design of the Creator for the human creature's flourishing, and so we come to the knowledge of our own sins, the impossibility of justifying ourselves by our own works, and our consequent need for grace. In this second use of the law, legalism is cut off, without any lurch into relativistic antinomianism.

The third use of the law is didactic: it instructs and guides the regenerate Christian in the ways of righteousness and holiness pleasing to God. In those who are justified by faith, and whose consciences are thereby freed from self-preoccupying guilt, shame, and fear (the emotions that drive our current moral discourse), a new selfless motivation of gratitude for grace and love for the giver of grace is born of the Holy Spirit, whereby the law is fulfilled. It is this third use of the law that is promised in the New Testament (Jeremiah 31:31-34), and together with the second use of the law is embedded in the Prayer Book's own rehearsal of the Law. *Then shall the Priest ... rehearse the Ten Commandments; and the People ... shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.* "Lord have mercy upon us, and incline our hearts to keep this law"; "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee". If we are serious about moral, social, and political issues, this is the formation needed by our hearts and minds.

— GGD

UPCOMING WORSHIP

Monday to Friday, April 4-8th
8:15 a.m. *Morning Prayer*, Online

In addition, Tuesday – Thursday
8:30 a.m. *Morning Prayer*, Chapel
(with *Holy Communion* on
Wednesday and Thursday)

In addition, on Tuesday
1:15 p.m. *Litany with*
Holy Communion, Church

In addition, Monday – Friday
5 p.m. *Evening Prayer with*
Holy Communion, Chapel
(No *Holy Communion* on Tuesday)

Sunday, April 10th, Palm Sunday
8 a.m. *Holy Communion*, Church
9 a.m. *Family Procession &*
Ante-Communion, Mall/Church
10 a.m. *All Ages Sunday School*, Cranmer
11 a.m. *Youth Confirmation Class*,
Fellowship Hall
11 a.m. *Procession with Palms &*
Ante-Communion, Church/Online

ST. JOHN'S CHURCH - SAVANNAH

Worship in the Anglican Tradition

Parish Chartered in 1841 Church Consecrated in 1853
325 Bull Street On Madison Square OFFICE: One West Macon Street 31401

*Our Mission: Saint John's Church is building a community in Christ
That is grounded in historic faith and reverent worship
And is committed to sharing the life-transforming truth of the Gospel.*

www.stjohnssav.org Office: 912-232-1251 Fax: 912-232-5559 Parish House: 912-233-3845

Bishop of Georgia.....The Rt. Rev. Frank Logue
Rector – The Rev. Gavin G. Dunbar..... (912) 429-3384 gdunbar@stjohnssav.org
Associate Rector – The Rev. Jonathan Jameson..... (858) 583-2309 jjameson@stjohnssav.org
The Rt. Rev. Paul E. Lambert (Retired)..... (931) 327-5489
Assisting Priest – The Rev. J. Patrick Hunt..... (912) 777-9968
Organist/Choirmaster – Mr. R. Steven Branyon.....sbranyon@stjohnssav.org
Assistant Conductor Mr. Wesley Perkins..... (912)232-1251
Assistant Organist – Mrs. Angela Fisher..... (912) 232-1251
Business Manager – Mrs. Janice W. Woods..... (912) 232-1251 jwoods@stjohnssav.org
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Children's Ministry Director – Mrs. Joseph R. Ross, Jr. (Sarah)..... (912) 232-1251 sross@stjohnssav.org
Minister with Youth/Pastoral Intern – Mr. Steven D. Vanderlip..... (912) 232-1251 svanderlip@stjohnssav.org
Buildings Manager – Mr. Sinisa Domazet..... sdomazet@stjohnssav.org
Acolyte Director and Master of Ceremonies – Mr. Carter C. Hubbard, Sr..... chubb44850@aol.com
Verger – Mr. B. Ray Summerell..... (912) 777-9532 rsummerell@stjohnssav.org

Wardens and Vestry

Senior Warden: Mrs. James S. McClellan, Jr. (Holly)

Junior Warden: Mr. Mark D. Stevens

Clerk of Vestry: Mrs. Gary M. Schubert (Elizabeth); Treasurer: Mr. Robert L. Sparks;

Assistant Treasurer: Mrs. Stuart C. Clifford (Susan)

Chancellor: Dolly Chisholm

The Vestry: Mrs. Benjamin W. Baxter (Cathy), Mr. John G. Bradshaw, Jr.,

Mr. Charles B. Compton, Jr. (Chip), Mrs. R. Scott Howard (Betsy), Mrs. Richard C. E. Jennings (Stacy),

Mrs. Thomas C. McCay (Connie), Mrs. James S. McClellan, Jr. (Holly), Mrs. Paul M. Pressly (Jane),

Mr. Joseph Ross (Rusty), Mrs. Gary M. Schubert (Elizabeth), Mr. Robert L. Sparks, & Mr. Mark D. Stevens

Vestry Emeriti: Mr. George Fawcett, Mr. J. Earl Gilbreath, Jr., Mr. James E. Hungerpiller, Mr. Edwin H. Culver

Chancellor Emeritus & Vestryman Emeritus: Mr. M. Tyus Butler, Jr., Esq.

President, Women of St. John's..... Mrs. Paula W. Walker

President, Chancel Society..... Mrs. Roland S. Summers

President, Men of St. John's..... Mr. Sean F. Finnegan