



THE NINTH SUNDAY AFTER TRINITY

Sunday, August 14, 2022

11 a.m. Morning Prayer



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 non-holiday 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. **Please see page 9 of this booklet for our services this week or visit StJohnsSav.org.**

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

For Guests and Visitors. We extend a warm welcome to guests and visitors worshipping with us. **We invite you to join us for coffee hour in the Green-Meldrim House after the 11 a.m. service today.**

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 – THE VENITE

The canticle Venite (Ven-eye-tee) is often called the "Invitatory", because in it the faithful invite and exhort one another to exuberantly thankful and joyful worship of the Lord as "a great King above all gods", whose supreme power is manifested in creation, election, and judgment. God is the king who makes and rules all things: "In his hand are all the corners of the earth; and the strength of the hills is his also. The sea is his, and he made it; and his hands prepared the dry land". But what makes us "fall and down and kneel before" him, is that "the Lord our Maker" has by free grace also made us his own people: "For he is the Lord our God; * and we are the people of his pasture, and the sheep of his hand". In verses borrowed from Psalm 96, the canticle then calls us to worship our Creator and Savior as the Judge to whom we are accountable for the ordering of our lives: "O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth". How do we respond to the unmerited gift of God's gracious love? by living holy lives before him, in the light of his truth.

THE ORDER FOR
MORNING PRAYER.

Come, Holy Ghost, fill the hearts of thy faithful people,
And kindle in them the fire of thy love.

(At the sound of the bell all kneel.)

HYMN (*All stand.*) #367 *When Morning Gilds the Skies* Lauds Domini

Preparing in Penitence

¶ Then the Minister shall say,

Sentences and Exhortation Prayer Book, Page 3-6

Dearly beloved brethren, the Scripture moveth us . . .

A General Confession (Said by all, kneeling.)

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

(Continue kneeling as priest stands to pronounce the Absolution.)

The Declaration of Absolution, or Remission of Sins Prayer Book, page 7

Lord's Prayer (*said by all, kneeling*) Prayer Book, page 7

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.*

Opening Versicles & Responses Prayer Book, pages 7-8

Minister: O Lord, open thou our lips.

Answer: **And our mouth shall show forth thy praise. (*All stand.*)**

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer: **As it was in the beginning, is now, and ever shall be, world without end. *Amen.***

Minister: Praise ye the Lord.

Answer: **The Lord's Name be praised.**

PRAISE OF GOD'S GLORY

CANTICLE: *Venite*.....Hymnal #609 (R. Goodson), page 705

Psalm 53. *Dixit insipient.* & Psalm 54. *Deus, in nomine*.....Prayer Book, Page 405-406

The Old Testament Lesson (*All sit.*): Deuteronomy 1:3, 5-8, 19- 40

Moses sets before the people a bad example to flee: the Israelites in the wilderness generation who lost the promise of entrance into the land through the disobedience of unbelief.

In those days: it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them. ⁵ On this side Jordan, in the land of Moab, began Moses to declare this law, saying,⁶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: ⁷ Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanits, and unto Lebanon, unto the great river, the river Euphrates. ⁸ Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

¹⁹ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea. ²⁰ And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. ²¹ Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. ²² And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. ²³ And the saying pleased me well: and I took twelve men of you, one of a tribe: ²⁴ And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. ²⁵ And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.

²⁶ Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: ²⁷ And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. ²⁸ Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. ²⁹ Then I said unto you, Dread not, neither be afraid of them. ³⁰ The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; ³¹ And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. ³² Yet in this thing ye did not believe the LORD your God, ³³ Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

³⁴ And the LORD heard the voice of your words, and was wroth, and sware, saying, ³⁵ Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers. ³⁶ Save

Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. ³⁷ Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. ³⁸ But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. ³⁹ Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. ⁴⁰ But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea.

CANTICLE: *Te Deum laudamus. (All Stand)* Hymnal #613/617(Monk/Croft)

New Testament Lessons: The Epistle: I Corinthians 10:1-13 Prayer Book, page 201

A bad example to flee: the foolish presumption of the Israelites in the wilderness

The Gospel: St. Luke 16:1

A bad example to follow: the practical wisdom and prudence of the unjust steward.

AT that time: Jesus spake this parable unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. ² And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. ³ Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. ⁴ I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. ⁵ So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? ⁶ And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. ⁷ Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. ⁸ And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. ⁹ And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

CANTICLE: *Benedictus (All stand.) St. Luke 1:68*..... Hymnal #634 (J. Turle)

PRAYERS FOR GOD'S GRACE

The Apostles' Creed (Said by all, standing) Prayer Book, page 15

I Believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. *Amen.*

Versicles and Responses..... Prayer Book, page 16

Minister: The Lord be with you. *Answer:* **And with thy spirit.**

Minister: Let us pray. (*All kneeling.*)

Minister: Lord, have mercy upon us. *Answer:* **Christ, have mercy upon us.**

Minister: Lord, have mercy upon us.

The Lord's Prayer (*Said by all.*)

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. **Amen.**

¶ *The priest alone standing up shall say,*

O Lord, show thy mercy upon us.

Answer: **And grant us thy salvation.**

O Lord, save the state.

Answer: **And mercifully hear us when we call upon thee.**

Endue thy ministers with righteousness.

Answer: **And make thy chosen people joyful.**

O Lord, save thy people.

Answer: **And bless thine inheritance.**

Give peace in our time, O Lord,

Answer: **For it is thou, Lord, only, that makest us dwell in safety.**

O God, make clean our hearts within us.

Answer: **And take not thy Holy Spirit from us.**

The Collect for The Day Prayer Book, pages 200-201

The Collects for Peace and for Grace, Other Prayers Prayer Book, pages 17-20

For the Faithful Departed

Minister: Of your charity, I bid your prayers for the repose of the souls of the faithful departed:

Minister: Rest eternal grant unto them, O Lord;

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

Minister: May they rest in peace. **Amen.**

A Prayer of St. Chrysostom & the Grace Prayer Book, page 20

Notices (*All sit.*)

HYMN (*All stand.*) #567 *Lead Us, Heav'nly Father, Lead Us* Dulce Carmen

The Address (*All sit.*)

THE OFFERING

Sentences (*All stand.*)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matthew 7.*

OFFERTORY ANTHEM (*All sit.*) *The Heart's Offering*Antony Baldwin
(Angela Lanier Martin & Kaleb Wimes, Soloists)

As I rise with the dawn, may my soul be reborn, take this heart all forlorn, and refresh me in the morn. Alleluia! / In the warmth of the day I consider Thy way. May Thy love ever stay in my heart, O Lord I pray, Alleluia! / In the still of the night, as I think on the light in my heart burning bright, keep me precious in Thy sight, Alleluia! / God of each living thing, bless the gift that we bring. Take our hearts' offering while in joyful praise we sing, Alleluia

At the Presentation of Alms and Oblations (*All stand.*)

Presentation of Alms

#139 The Doxology.....Old Hundredth
Praise God, from whom all blessings flow; / Praise him all creatures here below; /
Praise him above ye heavenly hosts; / Praise Father, Son, and Holy Ghost. Amen.

Hymn #141, Stanza 4.....America
Our father's God, to thee, Author of Liberty / To thee we sing;
Long may our land be bright/ With freedom's holy light;
Protect us by thy might, Great God our King. Amen.

At the offering: All things come of thee, O Lord *Answer: and of thine own have we given thee.*

Minister: The Lord be with you. *Answer: And with thy spirit.*

Minister: Let us pray. (*All kneel.*)

A General Thanksgiving (*May be said by all.*).....Prayer Book, page 19

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

The Aaronic Blessing (*Remain kneeling.*)

HYMN (*All stand.*) *Guide Me, O Thou Great Jehovah* (words & music next page)..... CWM Rhondda

FINAL VOLUNTARY: *Festal March*.....Joseph J. McGrath



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

*We invite everyone to join us for coffee hour in the
Green-Meldrim House after service today.*

1. Guide me, O thou great Je - ho - vah, pil - grim through this
 2. O - pen now the crys - tal foun - tain, whence the heal - ing
 bar - ren land. I am weak, but thou art might - y; hold me with thy
 stream doth flow; let the fire and cloud - y pil - lar lead me all my
 power - ful hand. Bread of heav - en, bread of heav - en, feed me
 jour - ney through. Strong de - liv - erer, strong de - liv - erer, be thou
 till I want no more; (want no more) feed me till I want no more.
 still my strength and shield; (strength and shield) be thou still my strength and shield.

3. Lord, I trust Thy mighty power,
 Wondrous are Thy works of old;
 Thou deliver'st Thine from thralldom,
 Who for naught themselves had sold:
 Thou didst conquer, Thou didst conquer
 Sin and Satan and the grave,
 Sin and Satan and the grave.

4. When I tread the verge of Jordan,
 Bid my anxious fears subside;
 Death of death and hell's Destruction,
 Land me safe on Canaan's side.
 Songs of praises, songs of praises,
 I will ever give to Thee;
 I will ever give to Thee.

ASSISTING IN WORSHIP

Vestry Offering Chairs: 8 a.m. Mr. Arthur D. Weed and 11 a.m. Mr. Robert L. Sparks

Usher Chair: Mr. Robert L. Sparks

Musicians: Angela Lanier Martin, Soloist; Kaleb Wimes, Soloist; and Wes Perkins, Conductor

Chancel Society: Mrs. Timothy E. Coy (Dorothea), Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard, Sr. (Barbara), Mrs. John G. Bradshaw (Sally), Mrs. B. Ray Summerell (Melanie), Mrs. Wiley A. Wasden III (Anna), Mrs. Jeanne Howell McMillan, and Mrs. Charles R. Youles (Betty)

Coffee Hour Chair: Mrs. Shack B. Wimbish, Jr. (Laura)

ALTAR FLOWERS

The flowers in the Church 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.

And in loving memory of James B. Mercer by Mr. and Mrs. Joseph O. Mercer and family.

And in loving memory of Sam Inglesby Jr. on his birthday, by his wife and daughters.

NEW & NOTEWORTHY

DORMITION OF MARY

Tomorrow, **Monday, August 15th** is the feast of St. Mary the Virgin, traditionally known as the Dormition (her 'falling asleep' in death) or Assumption (her 'taking up' to glory). In her honor, we shall celebrate in the chapel with 5 p.m. Evening Prayer with Holy Communion.

CONDOLENCES

We extend our condolences to St. John's parishioner, Bart Turner on the passing of his father, Robert Emery Turner on Monday, August 8th.



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strengthen
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5-7pm**

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STARTING SEPT. 11 • EVERY SUNDAY 5-7 PM • CRANMER HALL

UPCOMING WORSHIP

Monday – Friday, August 15– 19th
8:15 a.m. *Morning Prayer*, Online

In addition, Monday, August 15th
The Dormition of Mary
5 p.m. *Evening Prayer with Holy Communion*, Chapel

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

5 p.m. *Evening Prayer*, Chapel
(with *Holy Communion* on Thursday)

In addition, on Wednesday
12 p.m. *Holy Communion*, Church

Sunday, August 21st, Trinity X
8 a.m. *Holy Communion*, Church
9 a.m. *Family Morning Prayer*, Church
10 a.m. *Adult Sunday School*, Cranmer Hall/Zoom
(Children & youth classes on break)
11 a.m. *Holy Communion*, Church/Online

NEW & NOTEWORTHY

Anglican Way MAGAZINE

There are a limited number of free copies of the recently reformatted magazine *Anglican Way* at the back of the nave. Please feel free to take a complimentary copy. If you'd like to subscribe, look for subscription information on page 74 or you may visit anglicanway.org for details.

NEXT FAITH & FICTION MEETS THIS WEEK!

Have you had a chance to read this month's book selection, *Miss Pym Disposes* by Josephine Tey? It's a short (240 pages), yet engaging story centered on a female psychologist who visits an all-girls college as a guest lecturer only to find herself solving the murder of a student. Copies are available for purchase at E. Shaver Books.

Fr. Jameson and Heather Cross will lead a discussion on the moral and theological issues surrounding this mystery on **Wednesday, August 17th**. The group will meet at 5:30 p.m. in the Green-Meldrim House. Refreshments will be served. For information or to register, contact Fr. Jameson.

DAVID SVIHEL'S ORDINATION ANNIVERSARY

For those in the parish who worked or studied with our former Minister with Youth, David Svihel, please keep him in your prayers as he celebrates the one-year anniversary of his ordination into the priesthood on **August 12th**. He continues to serve at the Church of the Redeemer in Sarasota. If you'd like to send him your well wishes, you may email him at dsvihel@gmail.com.

SUNDAY SCHOOL IN AUGUST

Fr. Dunbar's study of Jeremiah resumed last week, and is open to newcomers of all ages. To participate remotely, please email Margaret Nelson at mnelson@stjohnsav.org for a Zoom link.

Children & youth classes are on break until the start of the new church school year, which will begin **Sunday, Sept. 11th**.

AN UPDATE ON OUR ADOPTED REFUGEE FAMILY

Our Congolese refugee family has been in Savannah for a month. We've really enjoyed getting to know them and learning about their culture. It is wonderful to see Savannah through their eyes. With their beautiful smiles and warm hugs, they are certain to adapt instinctively to their new life here.

They are in a hotel for now and are eager for a more permanent location with space to cook for themselves. They are so appreciative of our St. John's Outreach volunteers who've brought meals to them.

The children started school the first week of August with the backpacks and supplies from our recent Outreach Sunday. The children are attending different schools in the area due to their English as a Second Language (ESL) programs. This has provided a bit of a transportation challenge. (District busing for special programs such as ESL does not begin until later this year.) Our Outreach volunteers are working to coordinate rides until busing begins.

Please keep the family in your prayers as they reach new milestones. With your help, they are working incrementally toward self-sufficiency. We will keep you updated on their progress. There are still opportunities to help if you are interested in this Outreach effort, particularly if you speak French!

FIRST SATURDAYS @ STARLAND

We look forward to our next gathering on **Saturday, Sept. 3rd** at 4 p.m. We will meet at Starland Yard (2411 De Soto Ave). No RSVP is required. Just plan to come for a bite to eat and enjoy fellowship while the kids play. If you have questions, email Fr. Jameson at jjameson@stjohnsav.org.

PARISH PAPER ESSAY

DIVINIZED HUMANITY AND HUMANIZED DIVINITY

According to the 5th century Creed of Saint Athanasius, the union of divine and human natures in the person of Christ does not consist in the “conversion of Godhead into flesh”, but “the taking up of manhood into God”. The truth of the Incarnation declared in the Annunciation is thus most fully manifested in the Ascension, in manhood taken up into God. This divinization of humanity realized for us by Christ, is realized in the faithful by his Spirit; and after Christ himself the primary image of this divinization in the Christian tradition is the post-Biblical doctrine of Mary’s dormition (“falling asleep”, or death) and bodily assumption (“taking up”) into glory. In her assumption is anticipated the ultimate destiny of the whole Church in the glory of the resurrection, in the divinization of humanity. Because God in Christ has made our humanity his own, in him also humanity shares in his divinity.

When Christian art emerges in the 4th century from the symbolic allegories of the catacombs, it does so in a world where pagan art itself had already turned away from the tradition of Hellenistic naturalism towards the abstraction of stylized images symbolic of transcendent realities, and it is this art which Christianity naturally made use of, to depict the divinized humanity of Christ and the saints, above all in the images of the Virgin and Child. Because divine and human natures are united in the person of Christ, as the Council of Ephesus in 431 had affirmed, the Virgin Mary is rightly titled *Theotokos*, “the one who gives birth to the one who is God”, the human mother of the child who is also God. Thereafter images proliferated of Mother and Child, the child enthroned on his mother’s lap, a sign of his humanity, but portrayed like a little man, bearing tokens of wisdom and power, signs of his divinity. Both figures are hieratically stiff and erect in frontal symmetry, their eyes gazing on the eternal horizon. Such images of divinized humanity prevail from late antiquity to the eve of the high middle ages; but near the millennium a shift is detectible from divinized humanity towards humanized divinity. There are suggestions of modelling in light and shadow (*chiaroscuro*, or “bright-dark”) that hint at volumetric depth and weight; tentative indications of movement, or potential movement; a softening of the geometry of flesh and fabric. There are hints also of

emotional engagement, the mother’s turning towards the son and the son’s turning towards the mother, in love and in sorrow. The vestiges of classical Hellenism, long frozen in the stylized ideographs of late antiquity and the early middle ages, begin to come to life. Though this momentous change toward humanized divinity began in the east, on the eve of its decline and submersion beneath the Ottoman power, it was in the burgeoning Catholic (and later, Protestant) west, that it has the freedom to expand in new directions, in the Middle Ages and Renaissance. Since Vasari, the pioneer of art history, the credit for this shift has been ascribed to the Florentine Giotto (Vasari was a Florentine chauvinist); but one cannot overlook Giotto’s predecessors, the artists of Pisa, Lucca, and especially Siena, who paved the way for his achievement: Nicola Pisano and his son Giovanni, Berlinghiero Berlingheri, Cippo da Marcovaldo and Cimabue, Guido da Siena, and the great Duccio, whose experiments in volumetric naturalism and emotional realism preceded those of Giotto; and who fathered a whole raft of Sieneese painters, such as Simone Martini, and the Lorenzetti brothers, Pietro and Ambrogio.

In this move from divinized humanity to humanized divinity, it is altogether crucial to recognize that the latter term does not cancel out the former, but depends upon it. In the arts there is, one might say, a death and resurrection of humanity in Christ. The scripture, “ye are dead, and your life is hid with Christ in God” (Colossians 3:3) is fulfilled in the turn away from Hellenist naturalism in the art of Christian late antiquity, and its displacement by an otherworldly transcendence. Yet what dies in Christ is raised again: out of the divine glory appears a new humanity. The reappearance of this naturalism, in a process that begins in the high Middle Ages and extends through the Renaissance and Baroque eras, is not a mere revival of the Hellenist tradition after an interruption, but a reappearance of humanity, but now on the basis of its divinization. The finite, once negated, is now restored, out of the infinite, “that God may be all in all” (1 Corinthians 15:28). It’s a process one can see taking place before one’s eyes, in the development of art itself. In the next essay I will try to illustrate this development in terms of specific works of art.

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.***

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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'sMrs. Paula W. Walker

President, Chancel SocietyMrs. Roland S. Summers

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