



TENTH SUNDAY AFTER TRINITY

Sunday, August 21, 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 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 Sunday); 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 7](#) 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. on Sundays.

For Guests and Visitors. We extend a warm welcome to guests and visitors worshipping with us today and 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 – VERGERS

After and along with the clergy, there are a wide number of lay offices that have a role in the liturgy: including ushers, lectors, acolytes, choristers, and those who take up and present the offering. Some of these are vested in cassock and surplice or cotta (like acolytes and choristers), and some are not. One of the newer lay additions to the liturgical team at St. John's is the office of Verger. Though new to St. John's, it has its roots in the English church of the 16th century and is widespread both in the Church of England today (where it is most often a paid position) or in the Episcopal Church (where it usually is not, as is the case at St. John's). Named after the verge (or virge, from Latin "virga", staff or rod) that they carry on ceremonial occasions to escort dignitaries or marshal entire processions to their appointed places, their role is to ensure the orderly unfolding of the liturgy, which may sometimes involve discreetly shepherding clergy, guest speakers and readers through it. Historically, Vergers often escorted processions through village streets, "discreetly" dispatching the occasional wandering sheep and unruly children). They do not as a matter of course have any speaking part. Vergers complete a program of study and serve at the discretion of the clergy and as such, their role will differ from parish to parish. Behind the scenes they play important albeit inconspicuous roles in planning and implementing the practical aspects of the service, and they can be helpful in other administrative and organizational ways, also. Indeed, in smaller churches their office and duties may include those of a sexton (a person with care of building and grounds), security, or a sacristan (the person in the charge of the sacristy, who often acts as the master of ceremonies in the chancel liturgy), altar guilds, and so on. In the liturgy, Vergers normally wear an open-fronted gown (rather like an academic gown) over a cassock, and a hat, typically a replica of the traditional Canterbury cap. If the Verger serves at the altar in a service, the gown is replaced with a surplice, and the cap is removed.

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

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

Please kneel at the sound of the bell.

THE ANTE-COMMUNION

HYMN #381 *Triumphant Sion, Lift Thy Head*.....Wareham

THE OPENING PRAYERS

Priest: The Lord be with you.

Answer: **And with the spirit.**

Priest: Let us pray.

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

The Summary of the Law (*All kneel.*).....Prayer Book, p. 69

KYRIE ELEISON (*All kneel.*) Hymnal #710 (p. 752).....Healey Willan

Lord have mercy have upon us. / Lord have mercy have upon us. / Lord have mercy have upon us.

Christ have mercy upon us. / Christ have mercy upon us. / Christ have mercy upon us.

Lord have mercy have upon us. / Lord have mercy have upon us. / Lord have mercy have upon us.

Minister: The Lord be with you.

Answer: **And with thy spirit.**

Minister: Let us pray.

The Collect of the Day (*All kneel.*)Prayer Book, p. 203

THE MINISTRY OF THE WORD

The Epistle (*All sit.*) 1 Corinthians 12:1-11Prayer Book, p. 203-204

Gifts of the Spirit given for the common good.

HYMN (*All stand.*) #379 *Gracious Spirit, Holy Ghost*.....Capetown

The Holy Gospel (*Remain standing.*) St. Luke 19:41.....Prayer Book, p. 204

The cleansing of the temple for the commerce of teaching and prayer.

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.*)

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 SOLO (*All sit.*) “Inflammatu et accensus”(from *Stabat Mater*, Op. 58).....Antonín Dvořák
(Abbey Terry, Soloist)

<u>Latin</u>	<u>English Translation</u>
Inflammatu et accensus per te, Virgo, sim defensus in die iudicii.	Set on fire and kindled with love by your example, Virgin, may it be my defense on the day of Judgement.
Fac me cruce custodiri morte Christi praemunire confoveri gratia.	May the cross be my shield; the death of Christ, my protection; his grace, my support.

Presentation of Alms (*All stand.*) Doxology #139Old Hundredth
Praise God, from Whom all blessings flow; / Praise Him, all creatures here below;
Praise Him above, ye heavenly host; / Praise Father, Son, and Holy Ghost. **Amen.**

At the offering

Priest: All things come of thee, O Lord,

Answer: and of thine own have we given thee.

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 PREPARATION FOR 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 #734.....Hymnal #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 #711 & #797..... Healey Willan

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 Invocation.....Prayer 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 #712 (Hymnal, page 754)..... Healey Willan

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

The Communion antiphon.

Thou shalt be pleased with the sacrifice of righteousness, with the burnt offerings and oblations, upon thine altar, O Lord. *Psalm 51.*

HYMN #191 *Thou, Who at Thy First Eucharist*..... Song 1 (#470)

COMMUNION MOTET: *God Be in My Head*..... Walford Davies
(Text: Sarum Primer 1558)

God be in my head, and in my understanding; God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking; God be in my heart, and in my thinking;
God be at mine end, and at my departing.

Prayer of Thanksgiving (*Said with the congregation.*)..... Prayer Book, p. 83

GLORIA IN EXCELSIS #713 (Hymnal, page 756)..... Healey Willan

The Blessing (*All kneel.*)..... Prayer Book, p. 84

HYMN #383 *Blessed City, Heav'nly Salem*..... Oriel

FINAL VOLUNTARY *Toccata in D*..... Johann Krieger



ASSISTING IN WORSHIP

VESTRY OFFERING CHAIR

8 a.m. Mr. Arthur D. Weed
11 a.m. Mr. Robert L. Sparks

USHER CHAIR

Mr. Robert L. Sparks

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. Morgan W. Murray (Anne), Mrs. Rhett N. Willis (Wayne), Mrs. Linda Pounds

MUSICIAN

Abbey Terry, Soloist

ALTAR FLOWERS

The flowers in the Church this Sunday are given to the glory of God and in loving memory of our mother, Mrs. Patty C. Gaillard and our sister, Trish Snyder by Sally Fiveash and George Gaillard.

And in thanksgiving for St. John's and in loving memory of John Pindar Bradshaw Schaller, Sandford Graham Simmons and Julia Floyd Smith by Marie Simmons.

And in loving memory of their father, George Oelschig, and their mother, Shirley Oelschig, on what would have been their 73rd wedding anniversary, by their loving children George Oelschig, Jr., Joan Oelschig Dyer and Kurt Oelschig.

And in loving memory of Betty Mercer Gilbert by Wayne and Rhett Willis, Rhett and George.

And in memory of their beloved Logan McCay by his grandparents, Mick and Connie McCay, and father and brother, Clay and Si McCay.

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 Wylly at 912-656-6235.

UPCOMING WORSHIP

AT ST. JOHN'S

Monday – Friday, August 22 – 26th

8:15 a.m. *Morning Prayer*, Online

In addition, Monday

5 p.m. *Evening Prayer*, 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

Feast of St. Bartholomew

12 p.m. *Holy Communion*, Church

Sunday, August 28th, Trinity XI

8 a.m. *Holy Communion*, Church

9 a.m. *Family Holy Communion*, Chapel

10 a.m. *Adult Sunday School*,

Cranmer Hall/Zoom

(Children & youth classes on break)

11 a.m. *Morning Prayer*, Church/Online

12:15 p.m. *Coffee Hour*, Green-Meldrim

NEW & NEWSWORTHY

CONDOLENCES

We extend our condolences to St. John's member, Bill Rodgers on the passing of his mother, Mary Kathleen Sanford on August 17th in North Carolina.

We also wish to extend our condolences to Charles & Betty Youles on the passing of Charles's father, Dr. Owen Youles, on August 11th in Valdosta, Ga.

YOUTH GROUP COOKOUT, AUGUST 27TH

Take a break from the back-to-school grind and join St John's Youth Group for a cookout on **Saturday, August 27th** from 4-6 p.m. at the old Johnny Mercer estate (512 Moon River Ct). This event is for confirmed youth, but feel free to invite friends! If you plan to attend, RSVP by visiting StJohnsSav.org/cookout. NOTE: Parents, though it is strictly for confirmed youth, if you would like to stay in the area, the Burnside Island Festival in the Park will be going on nearby with food, drinks, and live music.

COFFEE HOUR NEXT SUNDAY

Plan to join us **Sunday, August 28th** after 11 a.m. Morning Prayer in the Green-Meldrim House. All are invited for this special time of fellowship!

SUNDAY SCHOOL IN AUGUST

Fr. Dunbar's Sunday study of Jeremiah is open to any and all ages and meets on the 3rd floor of Cranmer at 10 a.m. To participate remotely, please email Margaret Nelson at mnelson@stjohnsav.org for a Zoom link before next Sunday's class.

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

FIRST SATURDAYS @ STARLAND

Our next gathering on **Saturday, Sept. 3rd** at 4 p.m. will be 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.

THE MARRIAGE COURSE (SEPT. 11-OCT. 23)

The Marriage Course is a seven-week course that will meet on Sunday nights at the Green-Meldrim House from 5-7 p.m. beginning on Sept. 11th. It is not a group discussion; nor is it a program limited to couples who are having issues. No one will have to air dirty laundry in front of others! Instead, The Marriage Course is best described as a series of guided dates. Seated at a candle-lit table, couples will watch videos examining important topics with real couples followed by time to discuss each week's topic with one's spouse over dinner. Each couple's conversations are private.

Childcare will be provided, and the St. John's Youth Group will also meet at the same time. The cost is \$250 per couple to cover a study guide for each participant, meals and wine, as well as meals for any children who are in childcare or youth group. **Visit StJohnsSav.org/fall to register. Space is limited and the course is filling up quickly!**

CHURCH DOCTRINE AND COFFEE, SEPT. 13TH

Paul expresses this hope for the Philippians, that they would "stand fast in one spirit, with one mind striving together for the faith of the gospel" (1 :27). Developing "one mind" about matters of faith is a key to cohesive and purposeful fellowship in ministry. It requires the ongoing free engagement of minds thinking together about the gospel and its implications. To that end, on Tuesdays (after 8:30 a.m. Morning Prayer and Holy Communion in the chapel), the clergy will meet in Cranmer Hall in the Reading Room (3rd floor) from about 9:10 to 10 a.m. **for an informal discussion about core Christian theology.** We will discuss the **Articles of Religion** – the historic touchstone of Anglican teaching. Thoughtful Christians who want to be part of that discussion are welcome to join us. Parishioners in leadership or in other ministries in the congregation are especially welcome.

NEW & NEWSWORTHY

SECOND SUNDAY SUPPERS

The Sept. 11th supper will feature a low country boil by hosts Bill & Barbara Strickland on Wilmington Island. The Oct. 9th supper, hosted by David & Lucinda Schultz and Fr. Hunt, will be in historic downtown Savannah. If you are interested in attending any of these dates, call the Church office at (912) 232-1251 for details.

NEXT FAITH & FICTION MEETS SEPT. 21ST

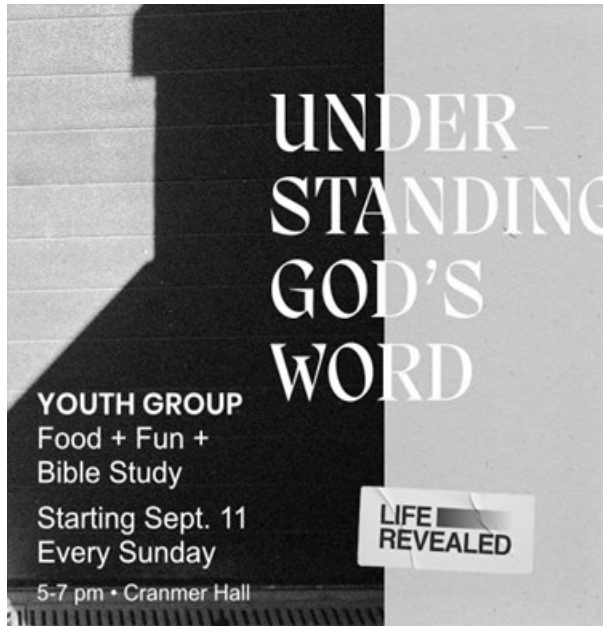
The next gathering of **faith + fiction** – led by Fr. Jameson and Heather Cross to reflect theologically on a work of fiction – will be **Wednesday, Sept. 21st**. For September, they will discuss the short story, “Bartleby, the Scrivener” by Herman Melville. Set in a law office in the mid-1800s, the story focuses on a group of law-copyist, also known as scribes. This story is available online or you may purchase copies at E. Shaver Books.

KIDS’ BOUTIQUE AT PACK

We continue to collect new six-year-old girl outfits, shoes, PJs, socks, and underwear. As part of St. John’s sponsorship of girls’ size 6 closet in the boutique, we also encourage donations for accessory bags. Please make sure all donations are new and still have the tags. If you have questions or to arrange a donation drop off, contact Elaine Barrow at 912-856-1774.

LIVESTREAMING SUPPORT

We are always looking for livestreaming support on Sunday mornings for our 11 a.m. worship. Each session lasts between 1-1½ hours. This is a paid, compensated activity. Interested individuals should contact Ray Summerell at rsummerell@stjohnssav.org.



CHURCH PARKING LOT DECALS

To ensure parking is available for as many parishioners as possible on Sundays, special services, and church meetings during the week, please make certain your cars have St. John’ parking decals. If you need one, call the church office at 912-232-1251 or stop by during office hours to pick one up.

FRAUDULENT MESSAGES

If you receive an email or text that appears to be from Fr. Dunbar or anyone connected to St. John’s asking if you could spare them “some of your time now” or “do a favor”, be aware that someone may be sending a fraudulent message. If you have any concerns about any messages related to St. John’s Church, please alert the church office.

PARISH PAPER ESSAY

DIVINIZED HUMANITY AND HUMANIZED DIVINITY (II)

Western art begins in late antiquity, with the turn away from Hellenic naturalism towards a stylized abstraction, an art of symbols of transcendent realities rather than optical descriptions of visible ones. This is the art taken over by Christianity when it emerged from the catacombs, in the 4th century. This art of divinized humanity continues in the eastern Orthodox icon tradition.

In the west, as the recovery of economic and cultural life gathered strength towards the millennium, there emerges the great art (sculpture, stained glass, and especially the churches) of the Romanesque and Gothic in Northern Europe. The most interesting developments in painting, however, came a little later, in Italy. In it the influence of Byzantine art is palpable, especially after the Fourth Crusade's sacking of Constantinople in 1204. Yet when Byzantine art moves west, something new happens.

The Museo di San Matteo in Pisa has a unique collection of life-sized painted crucifixes dating from the 12th and 13th centuries, which originally were hung above the rood screen that in mendicant churches divided the chancel where the friars worshipped from the nave where the laity did. In the 12th century crosses, Christ is depicted alive, his head erect, the power of his deity triumphantly manifested in his humanity (whose anatomy is sketchily depicted); in the 13th century images, however, his eyes are closed in death, his head slumped, his sweat-drenched locks silhouetted against his shoulders, his torso sagging. In these images of the suffering Christ, there is a deepening engagement with the full implications of Christ's humanity, one that elicits responses of sorrow, penitence, and grateful love, from the viewer.

Yet the chief area of development is in the emergence of the altarpiece in the 13th and 14th

centuries. Some of these were tiny, portable art for private devotions; others are monumental in scale, made to dominate huge churches. Some are merely one panel depicting one figure – Christ, or the Madonna and child, or one of the saints; but very soon that central panel is flanked by other panels (a polyptych), each panel separated from the others by mouldings and colonettes, each housing one saint; eventually they could be as many as two or three ranks of panels stacked on top of each other, diminishing gradually in size as they rose. Set upon bases (predella) with their own small-scale paintings, often narrative in content, they were encased in gilded architectural frameworks whose niches, mouldings, colonettes, crockets and pinnacles echoed the architecture of the churches themselves. They were shrines within shrines, making visible the presence of the holy ones to the faithful.

At first these images were stylized, hieratic, frontal, and symmetric, their eyes gazing into eternity, in the ancient manner. But then something wonderful happens. It happens first in the Byzantine east, but it is developed so much further in the Catholic west: the mother turns to the child, and the child to the mother; and the exploration of the infinite aspects of that human inter-relationship – anatomic, gestural, emotional – supply the artists of Italy an inexhaustible theme for their creativity for the next five centuries. It is in the west that we find the image of the *Madonna del Latte*, the nursing Madonna, whose naked breast is exposed without shame (like that by Ambrogio Lorenzetti in Siena.)

The human interrelationship of child and mother is just one aspect of the fuller exploration of humanity redeemed in Christ. Figures frozen in two dimensions begin to fill out in three, to move, to interact with one another and with the viewers. Eventually the columns isolating each saint in his

PARISH PAPER ESSAY

or her panel disappear, the compartmentalized polyptych gives way to the single-field *pala*, and the saints are grouped in *sacra conversazione* around the Madonna and child. The backgrounds of thin gold foil, whose shimmering in the candlelight was suggestive of the supernatural light of eternity, give way to the natural light of time as it illumines settings of this world, both natural and human. In that light their symbolic attributes are treated with loving attention – that is the beginning of still life. Kneeling donors appear on a reduced scale – the beginning of portraiture. There is a growing interest in rendering objects in an empirically realistic space (perspective), and a growing interest in the realistic treatment not only of surfaces – skin, hair, fabrics, textures of all kinds – but also of

human anatomy and architectural space. There is a growing interest in depicting light and shadow with a turn toward unflinching realism. In some respects, this movement from divinized humanity to humanized divinity culminates in painters like Caravaggio; and what they reveal, is that in this turn towards the human, the divine is not left behind. The light that shines so dramatically in Caravaggio's pieces and illumines human frailty, is always the divine light, the light of redeeming grace. Which is to say, the move toward the fullness of humanity is possible only on the basis of its union with divinity in the person of Christ. Art can explore the fullness of humanity because, and only because, it is humanity taken up into Godhead in Christ.

– GGD



**7 sessions to
strengthen
your relationship**

The Marriage Course
Starting
Sept. 11
every Sunday
5-7pm
Held at the Green-Meldrum House
14 W. Macon St., Savannah

sponsored by **St. John's Church**
register at **StJohnsSav.org/fall**

**The
Marriage
Course**

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
Administrative Assistant – Mrs. John C. Nelson (Margaret).....(912) 232-1251 mnelson@stjohnssav.org
Communications Coordinator – Mrs. Jeremy J. Harvey (Heather).....(912) 232-1251 hharvey@stjohnssav.org
Financial Administrator – Mrs. Daniel J. Mahfet (refer financial inquiries to Mrs. Woods).....(912) 232-1251
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