

The Parish Paper

OF
ST. JOHN'S CHURCH
SAVANNAH, GEORGIA

Vol. 54 No. 50 The Twenty-Third Sunday after Trinity November 12, 2023

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THIS SUNDAY AT ST. JOHN'S

8 A.M. – HOLY COMMUNION, Church

Introit: Psalm 44, BCP pp. 394-396;

The Collect, BCP pp. 222; The Epistle: Philippians 3:17, pp. 222

The Gospel : St. Matthew 22:15, BCP p. 222-23

A light breakfast is available in Cranmer Hall following this service.

9 A.M. – FAMILY HOLY COMMUNION, Chapel

10:00 A.M. – SUNDAY SCHOOL

A full list of Sunday Classes and room assignments is available online at StJohnsSav.org/grow

11:00 A.M. – MORNING PRAYER, Church & Online & ANNUAL GENERAL CONGREGATIONAL MEETING,

Church (in person only)

The nursery will be available for this service.

Music for this Sunday:

#397 (9 a.m.) *Let Saints on Earth* (Dundee)

#278 *All People That on Earth Do Dwell* (Old Hundredth)

Seek Ye The Lord, J. V. Roberts

soloist: Jonathan Murphy, *tenor*

#396 *The Church's One Foundation* (Aurelia)

MEETINGS & EVENTS UPCOMING

SUN. NOV. 12 :	Annual General Congregational Meeting (after 11am service)
5-7 p.m.	Sunday Night Sessions 6 : Melina Smith (StoryMakersNYC) "Gen Z, Alpha & the Future of the Church"
5-7 p.m.	Youth Group: The Royal Priesthood, Cranmer Hall First Floor
THURS. NOV. 16:	9:30 a.m. Church Doctrine Discussion Group, Cranmer Hall 3rd Floor
	12 noon "Heretics" Society reading St. John's Gospel. Cranmer 3rd Floor
SUN. NOV. 19 :	10 a.m. All Parish Education Hour with Dr. Garwood Anderson Ralston Rm, Cranmer 3rd Floor. (children's classes as usual)
	4 p.m. Nashotah House Alumni & Friends Reception Green-Meldrim House
THURS. NOV. 23:	11 a.m. Sung Eucharist for Thanksgiving Day (office closed)
FRI. NOV. 24 :	Church Office closed.
SUN. NOV. 26 :	11 a.m. Choral Mattins
Wed. Nov. 29:	4:30 p.m. P.A.C.K (pack food bags for community) 4 Mall Terrace, 31406
FRI. DEC. 1 :	5:30 p.m. Anniversary Celebration of the Green-Meldrim House Purchase

GOOD LORD DELIVER US

Richard Niebuhr nailed the shallow optimism of progressive theology in 1934: "A God without wrath brought man without sin into a kingdom without judgment through the ministrations of a Christ without a cross." Progressive trust in human perfectibility was blown to bits in the decade that followed, in the unspeakable suffering inflicted by totalitarian regimes, and by the cost in suffering of defeating them. With the resurgence of evil in our time – manifest in the atrocities committed by Hamas – Niebuhr's words must inform our thinking and our praying too: for they are not only words of realism, but also of hope. That's why I love the Litany, because in the face of evil it teaches us with great realism where to set our hope.

The Litany is blunt in naming the problem we face: *From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation, Good Lord, deliver us.* In the Deprecations (prayers for deliverance from evil) that follow the Litany catalogues the evil from which we seek deliverance, evils natural and human, spiritual and material; but it grounds these in the reality of God's wrath against sin. A blogger observes: "cruel, dark times [need] the robust theological vision of traditional Prayer Book liturgy, unafraid to state that evil and the devil profoundly distort our humanity; that to embrace evil and its empty darkness is to radically turn away from the God of

UPCOMING WORSHIP WEEK OF TRINITY XXIII

Monday-Friday, Nov. 13th –17th
8:15 a.m. *Morning Prayer*, Online

Monday:

5 p.m. *Evening Prayer*, Chapel

Tuesday:

8:30 a.m. *Morning Prayer*
with *Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel

Wednesday:

8:30 a.m. *Morning Prayer*, Chapel
12 p.m. *Holy Communion*, Church
5 p.m. *Evening Prayer*, Chapel
9 p.m. *Sung Compline*, Church

Thursday:

8:30 a.m. *Morning Prayer*
with *Holy Communion*, Chapel
5 p.m. *Evening Prayer*
with *Holy Communion*, Chapel

Friday:

5 p.m. *Evening Prayer*, Chapel

Sunday, November 19th (Trinity 24)

8 a.m. *Holy Communion*, Church
9 a.m. *Family Morning Prayer*,
Church
10 a.m. **All Parish Education Hour**
w/ Dr. Garwood Anderson,
Ralston Room, Cranmer, 3rd floor
(children's classes as usual)
11 a.m. *Holy Communion*,
Church/Online
12:15 p.m. **Coffee Hour**,
Green-Meldrim House

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To receive the Parish Paper by email (on Fridays), send name and email address to information@stjohnssav.org

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The Vestry: Mrs. Benjamin W. Baxter (Cathy), Mr. John G. Bradshaw, Jr., Dr. J. Davidson Carson (David), Mr. E. Brian Culver, Mrs. James F. Holtzclaw (Sherry), Mrs. Richard C. E. Jennings (Stacy), Mrs. Thomas C. McCay (Connie), Mrs. Paul M. Pressly (Jane), Mrs. Gary M. Schubert (Elizabeth), Mr. Robert L. Sparks, Mr. Mark D. Stevens, and Mr. Richard Wright (Rick)

Vestry Emeriti: Mr. George Fawcett, Mr. Edwin H. Culver, and Mr. J. Earl Gilbreath, Jr.

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

President, Women of St. John's Mrs. Paula W. Walker
Co-President, Chancel Society Mrs. Jeanne H. McMillan
..... Mrs. Linda H. Pounds
Pres. Emeritus, Chancel Society Mrs. Roland S. Summers
President, Men of St. John's Mr. Sean F. Finnegan

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STANDING NOTICES

The occasional Sacraments of Baptism, Matrimony, Penance, Communion and Unction of the Sick, and the Office of Burial of the Dead are always available by appointment, at announced times, or as necessary. Please call the Church Office to notify the clergy if you or a loved one is in the hospital or hospice.

VESTRY OFFERING CHAIR
8 a.m. Mr. Arthur D. Weed
11:00 a.m. Mrs. James F. Holtzclaw
(Sherry)

USHER CHAIRS
Dr. Clifford J. Berger
Mr. Robert L. Sparks

CHANCEL SOCIETY
Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard, Sr. (Barbara), Mrs. B. Ray Summerell (Melanie), Mrs. Timothy E. Coy (Dorothea), Mrs. John G. Bradshaw, Jr. (Sally), Mrs. W. Lee Belford (Cathy), Mrs. William L. Belford, Jr. (Emily), and Mrs. Charles Youles (Betty).

JUNIOR CHANCEL SOCIETY
Mrs. Robert L. Sparks (Laura), Miss Julia Sparks & Miss Louisa Sparks

FLOWERS

The flowers in the Church this Sunday are given to the glory of God, and in loving memory of Lisa and King Simkins, and Mary and Dick Stone by Marshall, Lynah and Wesley Stone;

And in honor of
Eddie and Robbie Culver
for their kindness
by Monica McGoldrick;

And in loving memory of
Dr. Frederick Debele Maner
by his family.

To offer flowers for the Altar, please call the Church office. After Sunday, the flowers are delivered to the sick, sorrowing, and shut-in.

OUTREACH: COATS FOR URBAN HOPE
Child and adult size coats are needed for Urban Hope, new or gently used. To donate, bring them to 1601 Barnard St. 31401, or write to Holly McClellan at hmcclellan01@gmail.com.

light, life, and love; that wrath and damnation are words which rightly describe the consequences of such a radical turning away from God".

Though Deprecations give way to Intercessions for the wellbeing of Christian society, the note of serious repentance and urgent appeal for help does is not left behind, as they conclude thus: *That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word...* Indeed, far from dissipating, this note only intensifies in the concluding Supplications: *Graciously look upon our afflictions: Pitifully behold the sorrows of our hearts: Mercifully forgive the sins of thy people: Favourably with mercy hear our prayers: O Son of David, have mercy upon us: Both now and ever vouchsafe to hear us, O Christ: Graciously hear us, O Christ; graciously hear us, O Lord Christ.*

After the opening Invocations of the Trinity, the entire Litany is addressed to Christ alone, and the Litany shows us why. For between the Deprecations and the Intercessions intervene the Obsecrations, in which the Litany teaches us the only hope for deliverance from evil and attainment of good: *By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension, and by the Coming of the Holy Ghost, Good Lord, deliver us.* The significance of this appeal to Christ is brought out beautifully by F. D. Maurice, the Anglican Christian socialist of the early 19th century: "Of all parts of our service the Litany is the one which lies most open to the charge of being anthropomorphic, and

which has oftenest incurred it. The Son of Man is distinctly exhibited in all the petitions. His acts upon earth are put forward as the very ground of prayer to him. He is addressed as one who feels for all the common outward sufferings and the bodily calamities of his saints here on earth. (...) What do you mean by saying it is human but this: That it calls upon the Son of God as one who has actually entered into the depths of human sorrow; who has borne the agony and bloody sweat, the cross and passion, who has been dead, and buried, and has known the darkness of the unseen world? What do you mean by calling it human but this: That it speaks of the actual vulgar sorrows to which flesh is heir; that it supposes men to be praying who know them for themselves and for others, who are too much crushed by them to have any power except to lift up such a cry as this, "Good Lord, deliver us," "Lord, have mercy upon us"? It is in the press and tumult of life you learn the tones in which these prayers should be uttered; it is amidst the terrible realities of sickness and death, of conflict with flesh and blood and with principalities and powers that you are taught what kind of garlands, with what measures, you shall approach the divine altar. (...) Did you ever meet with words which expressed more distinctly, simply, passionately, the sense of that oppression and the hope of that refuge? From first to last the prayer supposes you to be surrounded with enemies; some visible, some invisible; both equally real; the secret pestilence no more than the drawn sword; the pride and malice and envy of our own hearts, no less than those of the persecutor and slanderer." Good Lord deliver us!

GGD