

THIS SUNDAY AT ST. JOHN'S

8 A.M. – HOLY COMMUNION, Church
(Enter by south doors on Charlton Street)

Introit: Psalm 84, BCP p. 445-446

The Collect, Epistle, and Gospel: BCP pp. 209-210;
A light breakfast is available in Cranmer Hall following this service.

9:00 A.M. FAMILY MORNING PRAYER, Chapel
(Enter by north door under arches)

10:00 A.M. – SUNDAY SCHOOL (all ages), Chapel & Cranmer Hall

11:00 A.M. – SUNG EUCHARIST & SERMON, Church & Online
(Enter by south doors on Charlton Street)

The nursery will be available for this service

MUSIC FOR THIS SUNDAY:

Prelude and Fugue in D Major, BuxWV 139, Dietrich Buxtehude
#370 *Spirit Divine Attend our Prayers* (Graefenberg)
King of Glory, King of Peace, Gerald Near
#414 *O For a Heart to Praise my God* (Caithness #416A)
#195 *Father, We Thank Thee* (Rendez A Dieu)
#279 *Praise to the Lord, the Almighty* (Praise to the Lord)
Kommst du nun, Jesu, vom Himmel herunter auf Erden,
BWV 650, Johann S. Bach

P.A.C.K. Wed., Sept. 4th & 18th

Join us to pack food for children in need on the 1st and 3rd Wednesdays of each month, 4:30-6 p.m. at 4 Mall Terrace, Savannah. There are a variety of volunteering opportunities for people of all ages. Contact Stuart Clifford at stuartclifford@comcast.net.

Choir Parents' Meeting, Thursday, Sept. 5th

Parents of girls and boys interested in learning more about the **chorister program** (and any others) are invited to a parent's meeting on Thursday, Sept. 5, at 6 p.m. in the Green-Meldrim House. We will discuss the purpose and goals of the chorister program. Please invite those inside or outside of the parish that may be interested in being a part of (or an advocate for) the chorister program at St. John's. Light refreshments will be provided.

Saturday Starland Yard, Sept. 7th

Our next gathering will be Saturday, Sept. 7 at Starland Yard (2411 De Soto Ave, Savannah). No RSVP is required. Just plan to come and enjoy fellowship and food while the kids play. Email Fr. Jameson at jjameson@stjohnssav.org.

Sunday Night Sessions, Sept. 8th

Author and podcaster, Elizabeth Oldfield shares her insights on "Cultivating Virtue in Turbulent Times", on Sunday, Sept. 8 at 5 p.m. at the Green-Meldrim House. Her new book *Fully Alive* reexamines the "seven deadly sins." Engage with thought-provoking ideas and connect with our community.

Faith + Fiction, Wed., Sept. 11th

Faith + Fiction will resume Sept. 11 at 5:30 p.m. in the Green-Meldrim House. Our next selection is a 'long read', Harriet Beecher Stowe's *Uncle Tom's Cabin*. All are welcome join us.

The Parish Paper

OF
ST. JOHN'S CHURCH
SAVANNAH, GEORGIA

**THE CATHOLICITY
OF COMMON PRAYER**

Those who esteem the old Prayer Book are used to sniping from opposite sides – from catholics, that it is "too protestant"; from evangelicals, it is "too catholic". It's a pattern of criticism that can be traced back to the recusants (non-conforming papal loyalists) and puritans (non-conforming advanced protestants) of the 16th century. What those apparently contradictory criticisms point to is the "via media" or "middle way" of classical Anglicanism. In more recent thought, Anglicanism's "middle way" is thought to mean a muddled compromise of protestant and catholic – but nothing could be further from the mind of the classical Anglican divines. For them, the moderate quality of Anglicanism meant its keeping the mean between two extremes. Thus the preface to the 1662 Prayer Book states: "it hath been the wisdom of the Church of *England*, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it". This moderation meant a church that was firmly anti-papist, and firmly anti-puritan. With the puritans (and against the papists) it held to reformed evangelical orthodoxy on the doctrines of sin and grace – but with the papists (and against the puritans) it maintained ancient catholic forms and customs of liturgy and ordained ministry. This "middle way" both reformed and catholic but neither papist nor puritan is what Simon

Patrick (1626-1707), Restoration bishop of Ely, memorably called "that virtuous mediocrity which our church observes between the meretricious gaudiness of the Church of Rome and the squalid sluttishness of fanatic conventicles." First articulated by the 16th

**UPCOMING WORSHIP:
WEEK OF TRINITY 14**

Online Morning Prayer:
8:15 a.m. Monday-Friday

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*, Chapel
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, September 8:
(Trinity 14)

8 a.m. *Holy Communion*, Church
9 a.m. *Family Holy Communion*, Chapel
10 a.m. *Sunday School*, Chapel & Cranmer Hall
11 a.m. *Morning Prayer & Sermon*, Church/Online
12:15 p.m. *Coffee Hour*, Green-Meldrim House

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

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 Mr. Wesley Perkins Assistant Conductor
 Mrs. Angela Fisher Assistant Organist
 Mrs. Janice W. Woods Business Manager
 Ms. Doreen L. Karls Parish Administrator
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 Mr. Sinisa Domazet Buildings Manager
 Master of Ceremonies Mr. Carter C. Hubbard, Sr.
 Verger Mr. B. Ray Summerell

Senior Warden Mr. Robert L. Sparks
 Junior Warden Mr. John G. Bradshaw, Jr.
 Clerk of Vestry Mrs. Elizabeth H. Schubert
 Treasurer Mr. Floyd Whittington, Jr.
 Assistant Treasurer Mrs. Stuart C. Clifford (Susan)
 Chancellor Dolly Chisholm

The Vestry: Mr. John G. Bradshaw, Jr., Mr. E. Brian Culver, Mr. Charles J. Ezelle, Mr. Stephen Ezelle, Mrs. James F. Holtzclaw (Sherry), Mr. R. Scott Howard, Mrs. Richard C. E. Jennings (Stacy), Mrs. Thomas C. McCay (Connie), Mrs. Duncan Pindar (Terry), Mr. Graham P. Sadler, Mrs. Elizabeth H. Schubert, Mr. Robert L. Sparks, 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 Melanie Finnegan
 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

Church Office (912) 232-1251
 Parish House (912) 233-3845
 Cranmer Hall (912) 232-8887

E-mails (firstinitiallastname)@stjohnssav.org

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. Graham P. Sadler
 (Dolly)

USHER CHAIRS

Mr. Robert 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. Nohl A. Braun, Jr. (Alyce)

Mrs. Donald A. Fawcett (Susie)

Ms. Linda H. Pounds

Mrs. I. David Futrell, Jr. (Penny)

Mrs. Jeanne Howell McMillan

Mrs. Rodney Banks (Susan)

JUNIOR CHANCEL SOCIETY

Mrs. Joseph R. Ross (Coren)

Miss Catherine Ross

Miss Caroline Ross

FLOWERS

The flowers in church this Sunday

are given to the glory of God,

and in loving memory of

Mr. and Mrs. C. H. Radford

by the John Roller family;

And in loving memory of Frank

Perdue Lee by his family;

And in memory of our daughter,

Virginia Summerell McMullen, and

for our parents Mr. and Mrs. Billy

Sunday Summerell, and Mr. and Mrs.

William Dudley Fawcett by

Mr. and Mrs. B. Ray Summerell.

And in memory of Ralph Krannert

"Kran" Riddle

And in memory of Elizabeth

(Betsy) Miller Sayler

To offer flowers for the altar, please call the

Church office. After Sunday, the flowers are

delivered to the sick, sorrowing, and shut-ins.

CONDOLENCES

Our condolences to the family of Ralph Krannert "Kran" Riddle, St. John's member who died August 23, 2024. And to the family of Elizabeth (Betsy) Miller Sayler, St. John's member who died on August 26, 2024.

century divines, Cranmer, Jewel, and Hooker, this distinctive position, tested first by the Marian reaction and later the Cromwellian commonwealth remained the acknowledged position of the Church of England at home and abroad (including the Protestant Episcopal Church of the United States of America) well into the early 19th century.

The erosion and fragmentation of Anglican churches in our time is directly related to the disappearance of this understanding. Many modern Anglicans understand it merely as a variant of revivalism, or merely as a variant of romanism, or some kind of schizophrenic medley of the two. More commonly, they claim to have transcended those divisions, by some imagined return to unity before the division began – this is the view of the 1979 Prayer Book revisers. All these positions deny that Anglicanism has any kind of distinctive identity of its own. Over against that theological amnesia, however, the most interesting theological scholarship of our time has been the recovery of the historic character of Anglicanism not as a muddled compromise of catholic and reformed, but as a tradition that stands fully within the orthodoxy of the reformation, while standing fully in the catholic tradition.

That's something of a paradoxical claim, but it is not merely a verbal flourish. This reformed and catholic character is evident at the heart of Cranmer's revision of the daily office (daily services) was his provision for the immersive and largely sequential reading of (almost) the entire Bible. On the one hand, Cranmer does not scrap the pre-Reformation services, but simplifies, condenses, and translates them into English – so that is both "catholic" in retention of tradition and "reformed" in the revision. At the core of the services, was the reading of Scripture in large continu-

ous chunks – a distinctively Protestant emphasis, one might think, and indeed late medieval and counter-reformation breviaries (daily office books) reduced the reading of scripture to mere snippets. Yet Cranmer justifies this practice as a restoration of authentic catholic tradition: "if a man would search out by the ancient Fathers" what was the "first original and ground" of these daily services,

he shall find, that ... they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

Precisely where Cranmer's Prayer Book seems to be most "protestant" it is (at least here) most catholic.

– GGD

(To be continued)

VOLUNTEERS NEEDED

The St. John's Outreach Committee is looking for volunteers to serve dinner and help with game night at The Living Vine on **September 8, from 6-8 p.m.** for the moms in residence. Four to six volunteers are needed to bring a dish to share, help with serving the meal and clean up, and play a game like Catch Phrase or Pictionary. If you're interested in helping with this low-key yet impactful event, please contact Holly McClellan at hmcclellan01@gmail.com or 912-247-2040.