

**THIS SUNDAY AT ST. JOHN'S**

*The nursery (newborns to four-year-olds) is available from 10:15 a.m. to noon on the 2<sup>nd</sup> floor of Cranmer Hall.*

**8 A.M. HOLY COMMUNION, Church**

*A light breakfast is available in Cranmer Hall following 8 a.m. service.*

Introit: Psalm 13, BCP pp.355-356;  
The Collect, Epistle and Gospel, BCP pp. 188-190

**9:30 A.M. NO SUNDAY SCHOOL CLASS**

*Please Note: Fr. Dunbar's Sunday School Class will not meet this Sunday, June 22, and next Sunday, June 29.*

**10:30 A.M. MORNING PRAYER, Church & Online****Music for This Sunday:**

Prelude and Fugue in E Major, Ernst Richter  
#272 *Thou, Whose Almighty Word*, MOSCOW  
#379 *Gracious Spirit, Holy Ghost*, CAPETOWN  
There's a wideness in God's mercy, Maurice Bevan  
#479 *Love Divine, All Loves Excelling*, HYFRYDO  
Postlude in D Minor, Op. 105, No. 6, Charles Stanford

**11:45 A.M. COFFEE HOUR, Green-Meldrim House**

# The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

**SON OF MAN***First of Two Parts*

The Creeds teach us to speak of Jesus as Christ and Son of God – but it is notable that in the synoptic gospels (Matthew, Mark, and Luke) such language is rare. There are good reasons for this. Hope for the Messiah was based on God's promise to David (2 Samuel 7; Psalms 89, 132) of a son and heir to reign on his throne for ever, one who stands in relation to God as son to father, as the one “anointed” by God, to exercise the authority of God's kingdom over God's own people. After the fall of the Davidic dynasty, the Jews passed under the control of a succession of pagan kingdoms and empires, and in that context, the Jews looked for redemption, liberation, and the restoration of David's kingdom in accordance with God's promise by the “anointed one”, Messiah or Christ. In popular expectation therefore the “Messiah” and “Son of God” was expected to be a warrior-hero like David, who would lead a nationalistic revolution against the pagan empire, and indeed messianic nationalistic rebellion against the Romans erupted in 65 and 135, resulting in the destruction of the Temple and the dispersal (diaspora) of the Jews.

The ministry of Jesus, his proclamation of the kingdom of God in words and deeds of power, awakened Messianic hopes. More than one suppliant addressed him as “Son of David”, and when Jesus asks his disciples “whom do ye think that I

am?”, Simon Peter makes the momentous confession, “Thou art the Christ, the Son of the living God”. Jesus affirms this confession, as a revelation of God, but at the same time he cautions them against making that claim public (Matthew 16:13-20), lest his own mission be hijacked by

**UPCOMING WORSHIP:  
WEEK OF TRINITY I****Online Morning Prayer:**

*No online services this week*

**Monday, June 23:**

*No services today*

**Tuesday, June 24:****Nativity of St. John the Baptist**

Noon *Holy Communion*, Chapel  
5 p.m. *Evening Prayer*, Chapel

**Wednesday, June 25:**

Noon *Holy Communion*, Church  
5 p.m. *Evening Prayer*, Chapel  
9 p.m. *Compline*, Church

**Thursday, June 26:**

Noon *Holy Communion*, Chapel  
5 p.m. *Evening Prayer*  
*with Holy Communion*, Chapel

**Friday, June 27:**

Noon *Holy Communion*, Chapel

**Sunday, June 29: Feast of  
Saints Peter & Paul (Trinity II)  
SUMMER SCHEDULE**

8 a.m. *Holy Communion*, Church  
9:30 a.m. *Fr. Dunbar's class*  
*will not meet this week.*  
10:30 a.m. *Sung Eucharist &  
Sermon*, Church/Online

**MUSIC IN THE MALL**

JUNE 25 | 7 P.M.

*Green-Meldrim House • Food Trucks***THE MUSIC OF THE BRASS AT  
TRINITY SUNDAY GIVEN BY:**

Dr. &amp; Mrs. H. Emerson Thomas

**A NOTE ON  
ST. JOHN'S CHOIR OF ADULTS**

You may see members of the choir sitting in the Nave on Sundays. This helps ease the time and demands on our dedicated singers. As we rebuild St. John's music ministry, we hope this flexibility encourages more parishioners to join while balancing busy schedules. Though visible for only an hour on Sundays, choir members commit many hours to rehearsal and preparation. The Organist & Choirmaster welcomes conversations with anyone interested in joining. More information about the Choir of Adults and how to get involved will be shared in the coming weeks.

**ELLI PERRY** *with Andrew Sovine*GREEN  
MELDRIM  
HOUSEFREE  
JUNE 25  
7 PM

THE PARISH PAPER  
of  
**St. John's Church**  
ONE WEST MACON STREET  
SAVANNAH, GEORGIA 31401  
www.stjohnssav.org

To receive the Parish Paper by email (on Wednesdays), send name and email address to [information@stjohnssav.org](mailto:information@stjohnssav.org)

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The Rt. Rev. Frank Logue ..... Bishop of Georgia  
The Rev. Gavin G. Dunbar ..... Rector  
1 West Macon Street, 31401 ..... (912) 429-3384  
The Rev. Jonathan Jameson ..... Associate Rector  
The Rt. Rev. Paul E. Lambert [Retired] ..... (931) 327-5489  
Rev. J. Patrick Hunt ..... Assisting Priest  
Rev. David Thurlow ..... Honorary Assisting Priest  
Mr. William Douglas ..... Organist and Choirmaster  
Mrs. Janice W. Woods ..... Business Manager  
Ms. Doreen L. Karls ..... Parish Administrator  
Mrs. Daniel J. Mahfet ..... Financial Administrator  
Mrs. Jeremy J. Harvey (Heather) ..... Communications  
Mrs. Joseph Ross, Jr. (Sarah) ... Children's Ministry Director  
Mr. Sinisa Domazet ..... Buildings Manager  
Master of Ceremonies ..... Mr. Carter C. Hubbard, Sr.  
Verger ..... Mr. B. Ray Summerell  
Verger ..... Mr. James E. Morris

Senior Warden ..... Mr. Graham P. Sadler  
Junior Warden ..... Mrs. Duncan Pindar (Terry)  
Treasurer ..... Mr. Floyd Whittington, Jr.  
Assistant Treasurer ..... Mrs. Stuart C. Clifford (Susan)  
Clerk of Vestry ..... Mrs. Elizabeth H. Schubert  
Chancellor ..... Dolly Chisholm

The Vestry: Mrs. Carter C. Hubbard, Sr. (Barbara),  
Mrs. L. Allan Reynolds, Jr. (Beverley), Mr. Douglas P.  
McManamy, Mrs. Jonathan D. Sprague (Mary), Mrs.  
Patrick Worsham (Jane), Mr. Charles J. Ezelle, Mr.  
Stephen D. Ezelle, Mr. R. Scott Howard, Mr. Richard  
Wright (Rick), and Mrs. James F. Holtzelaw (Sherry)

Chancellor Emeritus & Vestryman Emeritus: M. Tyus  
Butler, Jr., Esq. (Ty)

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

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  
10:30 a.m. Mr. Stephen D. Ezelle

**USHERS**

Mr. Joseph R. Ross (Rusty)  
Mr. Frank Somoskey

**CHOIR**

Choir of Adults

**CHANCEL SOCIETY**

Mrs. John G. Bradshaw (Sally)  
Mrs. Nohl A. Braun, Jr. (Alyce)  
Mrs. Timothy E. Coy (Dorothea)  
Mrs. Richard C.E. Jennings (Stacy)  
Mrs. Jayne G. Holland  
Mrs. Carter C. Hubbard, Sr. (Barbara)  
Mrs. Clarkson C. Logan (Meta)  
Laura C. Wimbish  
Mrs. Charles Youles (Betty)

**COFFEE HOUR**

Mrs. Pam Lee

**FLOWERS**

The flowers in church this Sunday  
are given to the glory of God,  
and in thanksgiving for  
our 76<sup>th</sup> wedding anniversary  
by Mr. and Mrs. George Fawcett.

And in loving memory of  
Mr. and Mrs. Earle Moody Culver by  
Mr. and Mrs. Edwin Brian Culver and  
Mr. and Mrs. Randolph Bryan Jones, Jr.

*To offer flowers for the altar, please  
call the Church office. After Sunday,  
the flowers are delivered to the sick,  
sorrowing, and shut-in. To volunteer  
for this ministry, call Margaret Wylly  
at 912-656-6235.*

**NATIVITY OF JOHN THE BAPTIST**

We will observe the Nativity of St. John the Baptist for which the Prayer Book appoints proper collects, psalms, and lessons. Please plan to join us on **Tuesday, June 24**, at noon in the Chapel for Holy Communion.

worldly Messianic agendas. There was at least one attempt to make him king by force (John 6:15), and it is only in the final phases of his earthly ministry, his triumphant entry into Jerusalem, does he allow an open acclamation as Messiah. "Hosanna to the Son of David!" (Matthew 21:9)

According to the gospels of Matthew, Mark, and Luke, Jesus frequently referred to himself as "Son of man". In John's gospel, the term appears less frequently, but still in similar and significant ways. The origins of "Son of man" can be traced to the Old Testament, where it underlines the contrast between the frail human creature and the mighty Creator: "God is not a man, that he should lie; neither the son of man, that he should repent" (Numbers 23:19). In Psalm 8, the psalmist expresses wonder that the frail human creature, "the son of man", should have been set as head over creation (a reference to Genesis 1:26): "What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou madest him lower than the angels, to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet". Likewise in Ezekiel, when God appears in glory, he addresses the prostrated prophet as "son of man": "Son of man, can these bones live?"

This frail but exalted human being features in the apocalyptic visions of Daniel 7. In the heavenly court room, the Ancient of Days passes judgment on the bestial kingdoms of the earth that persecute the faithful people of God, and in their place, "one like a son of man" is brought to him in clouds of heaven, and is given the authority of God over all the world: "his dominion is an everlasting dominion, which shall not pass away,

and his kingdom that which shall not be destroyed" (7:14). An angel explains that the son of man represents the martyr people of God, those persecuted for their loyalty to God, but destined to be vindicated, exalted, and to share in the authority of his kingdom (7:15-28).

Daniel's vision of the Son of man lies behind Jesus' use of this term in the gospels, and above all, in his trial by the Sanhedrin. When the high priest demands to know if he is the Messiah and Son of God (Matthew 26:63), Jesus replies with a qualified affirmative ("thou hast said" = "those are your words", "you could say that"), but then supplies his own interpretation of these titles: "nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64, cf. Mark 14:62, Luke 22:69; the reference to session at God's right hand comes from the Messianic Psalm 110:1).

Thus at the pivotal moment of Jesus trial, he defines the office of Messiah, and Son of God, as the human being called to suffer for his loyalty to God, destined to be vindicated and exalted to the Father's right hand, in a place of equality with the Father, to exercise the authority of God as mediator of salvation and judge of all men. In his suffering and vindication he is a representative figure, and in his authority and kingdom his disciples have a share (Luke 22:28-30). It is for this understanding of the titles Messiah and Son of God that Jesus is condemned, and therefore also for this understanding that he is vindicated of God, not as an leader of worldly revolution, but as the one who entered into the glory of his kingdom by the suffering of the cross (Luke 24:26).

— GGD

**For changes and updates, sign up for our weekly emails at [StJohnsSav.org](http://StJohnsSav.org).**