

THIS SUNDAY AT ST. JOHN'S

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

8 A.M. HOLY COMMUNION, Church

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

Introit: Collation of Psalms; The Collects

The Epistle: Philippians 4: 4-8 and Gospel: St. John 8: 31-36
(Please reference the Sunday Introit insert.)

9:30 A.M. FR. DUNBAR'S CLASS, Cranmer Hall

During the summer, Fr. Dunbar's Sunday School class will meet in the Ralston Room, 2nd floor, Cranmer Hall.

10:30 A.M. SUNG EUCHARIST & SERMON, Church & Online**Music for This Sunday:**

- #300 *Before the Lord Jehovah's Throne*, WINCHESTER NEW
- #147 *God of Our Fathers*, OLD HUNDRED TWELFTH
Rejoice in the Lord alway, Anonymous
- Day by Day, Martin How
- #203 *My God, Thy Table Now is Spread*, ROCKINGHAM
- #142 *The National Anthem* (both stanzas)
- #141 *My Country 'Tis of Thee*, AMERICA

ST. JOHN'S PARKING UPDATE

As you may be aware, St. John's is partnering with a third-party parking management company (PMC) to oversee our church parking lot and generate income with it during the evening and overnight hours, from **6:00 PM to 7:00 AM**, and **all day** on Saturdays. The trial period for this parking service began **July 1**.

If you currently have a St. John's issued parking decal on your car you can continue to park in the lot just as you always have — the parking fees will not apply. We ask that you please use wisdom and prudence as you park at St. John's as revenue generated from this arrangement will help to support church ministries.

If you are a member of St John's and do not have a parking decal, please contact the office for instructions on how to acquire one.

If you have any questions or concerns, please contact a member of the Vestry.

The Parish Paper

OF
ST. JOHN'S CHURCH
SAVANNAH, GEORGIA

SON OF MAN*Second of Two Parts*

In the first part of this essay, we explored the meaning of the term "Son of man", used by Jesus to refer to himself, as the key to his understanding of the titles "Messiah" and "Son of God". When it is interpreted against its background in the Old Testament, especially Psalm 8 and Daniel 7, it is apparent that "Son of man" means a human being, who in suffering for his loyalty to God, and in his vindication and exaltation by God, is the representative of God's true people. He suffers for them, on their behalf, and in their place; and in him, they too are vindicated and exalted. That's the teaching about Christ's person and work that we find in some of the earliest public witness to Jesus, in the sermons of Peter and Stephen in Acts 2 and 7. On the day of Pentecost Peter proclaims "let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Stephen avows, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (7:56). As "Son of man", Jesus is the representative of man before God — both man under God's just judgment, and man delivered from judgment, vindicated, and exalted.

Paul does not use the term "son of Man", but it is this understanding of "Messiah", established in the crucifixion and resurrection, that is found in his continual use of this title for Jesus.

It also underlies his use of the title "Lord" for Jesus. In the first century, 'Lord' could be used to express respect for human beings (like calling someone "sir"). It also could be used to speak of the Creator God of Israel, in place of his own proper name, out of reverence for the 3rd commandment. To call God THE LORD, was to acknowledge his supreme and univer-

**UPCOMING WORSHIP:
WEEK OF TRINITY III**

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

Monday, July 7:
No in-person services today

Tuesday, July 8:
Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel

Wednesday, July 9:
Noon *Holy Communion*, Church
5 p.m. *Evening Prayer*, Chapel
9 p.m. *Sung Compline*, Church

Thursday, July 10:
Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer with Holy Communion*, Chapel

Friday, July 11:
Noon *Holy Communion*, Chapel

Sunday, July 13: Trinity IV SUMMER SCHEDULE
8 a.m. *Holy Communion*, Church
9:30 a.m. *Fr. Dunbar's Class*,
Ralston Room, Cranmer Hall
10:30 a.m. *Morning Prayer*,
Church/Online
11:45 a.m. *Coffee Hour*, Green-Meldrim

THE PARISH PAPER
of
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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

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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
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Verger Mr. B. Ray Summerell
Verger Mr. James E. Morris

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Junior Warden Mrs. Duncan Pindar (Terry)
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Clerk of Vestry Mrs. Elizabeth H. Schubert
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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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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. R. Scott Howard

USHERS
Mr. Joseph R. Ross (Rusty)
Mr. Robert A. Vinyard

CHOIR
Choir of Adults

CHANCEL SOCIETY

Mrs. John G. Bradshaw (Sally)
Mrs. Nohl A. Braun, Jr. (Alyce)
Mrs. Timothy E. Coy (Dorothea)
Mrs. Jayne G. Holland
Mrs. Carter C. Hubbard, Sr. (Barbara)
Mrs. Joseph R. Ross (Coren)
Mrs. Ronald C. Berry (Caroline)
Mrs. Patrick Worsham (Jane)
Mr. and Mrs. David Schultz
(David and Lucinda)

FLOWERS

The flowers in church this Sunday are given to the glory of God, and in memory of my beloved Kathie by Jeffrey Bell.

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 Wally at 912-656-6235.

SAVE THE DATE
Flower Workshop
Saturday August 30, 2025
10 AM - 2 PM
More info to come!

REMINDER
Hope Haven Caregiver Support
Group Meeting
Tuesday, July 15, 2025
10:30 AM
Cranmer Hall, Reading Room
For more information contact
Cathy Baxter: 912-231-7310

sal sovereignty. There are places in the gospel narratives, where those who sought help from Jesus might address him as "Lord" in the first sense; but even these are overshadowed by the application of the title to him in the latter sense, as the one who exercises the full sovereign authority of the Creator. And this is how it appears in Paul's letters: "God also hath highly exalted him, and given him a name which is above every name, ... that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10, 12). "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor 12:3). Perhaps most subtly of all, this ascription of divine authority to Christ appears in coupling him with the Father as coequal sources of blessing: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (Philippians 1:2).

In John's gospel, the title "Son of man" is used more rarely than in the synoptic gospels. When it is, the suffering but vindicated figure of Daniel's vision is recognizable: God "hath given him authority to execute judgment also, because he is the Son of man" (5:27). "The hour is come, when the Son of man should be glorified" (12:23; cf. 13:31). But John's gospel makes an important contribution to our understanding of the Son of man, in attributing eternal pre-existence to him: "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (3:36). The one who ascends up to heaven is only explicable as the one who first came down from heaven; the one who represents humanity before God also represents God before men, as the agent and emissary of the Father, with

power to speak and act for him, because he comes from him, and is one with him.

That's why, in John's gospel (though also in Matthew 11:25-30), Jesus frequently refers to himself simply as "the Son" – and almost always in relation to "the Father", and in unique relation – "the Son" and not "a Son". As "the Son", he claims to exercise the same authority that belongs to the Father. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (5:21-23). Perhaps one other example will help. When Jesus says "I am the good Shepherd", he takes to himself a title and office which Scripture assigns to God alone (John 10:11, 14 cf. Psalms 23:1; 80:1; 95:7). To say that the man Jesus is Shepherd of God's people, is to say that he (so to speak) stands in the same place as God, without displacing him. But what reveals him as divine Shepherd is an action that belongs only to the Son of man – he gives himself for the sheep. Thus the language of "Son of man" is taken up into the language of "Son of God". To know Jesus as true Son of man, the one in whom man's destiny is fulfilled, we must know him as true Son of God, the agent and emissary of God's kingdom – but it also works the other way. To know him as Son of God, triumphant over death, requires we know him as the Son of man, who lays down his life.

— GGD