

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: Psalm 28, BCP p. 373; The Collect, BCP p. 197

The Epistle and Gospel, BCP pp. 197–198

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, 3rd floor, Cranmer Hall.

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

Allein Gott in der Höh sei Ehr, BWV 662, Johann S. Bach

#301 *Immortal, Invisible*, ST DENIO

#155 *New Every Morning*, MELCOMBE

#562 *Stand Up, Stand Up for Jesus*, WEBB

Allegro from Concerto in B Minor, Johann Walter

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

***New!* SMALL GROUP FELLOWSHIP:
PARISH PROVISIONS
Tuesday, August 5, from 5–7 p.m.
Cranmer Hall Kitchen**

Parish Provisions is a new small group that will meet monthly to prepare goodies to be sold during the Holly Days Bazaar. Parishioners of all ages are invited to the first gathering on August 5 to help prepare soup mix, oatmeal, and herb mix. Let us know you are coming by calling the Church office at 912-232-1251. If you have any questions, call Meredith Peluso at 310-560-6843.

Save These Upcoming Dates!

- Sept. 2: cookie dough, tea mixes, hot sauce
- Oct. 7: granola, hot cocoa, candles
- Nov. 4: spice mix/rub

**FLOWER 101 WORKSHOP
Saturday, August 30
10 a.m. – 2 p.m., Cranmer Hall**

Are you interested in learning the basics of altar flower arranging? Join us on Saturday, August 30, from 10 a.m. to 2 p.m. in Cranmer Hall's first floor for "Flowers 101 Workshop" for demonstrations by the women of St. John's Chancel Society. You'll get an opportunity for hands-on participation. Please bring your own flower clippers. Lunch will be provided.

Space is limited, so please call the Church office at 912-232-1251 to let us know you are coming. If you have any questions about this workshop, please contact Jeanne McMillian or Linda Pounds.

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

A GOSPEL LITURGY (1)

At the heart of conventional worldly religion God is conceived of as a metaphor or symbol of spirituality, a projection of human hopes and aspirations, a dream of what might or should be. But if God is just the other end of human willing, then any accomplishment of these hopes depends upon human efforts, and human goodness. Since human goodness and accomplishments are fundamentally flawed, this is a recipe for failure, futility, and despair. However high the arrow is shot, it must fall again to the earth; and the higher it soars, the more calamitous its fall.

That's conventional religion (including some versions of Christianity, including conventional Episcopalianism): but the Gospel is fundamentally different. The Gospel does not call man to a religion of meritorious works, but proclaims instead God's gracious and unmerited work for us – a work that is as good and efficacious as ours is flawed and futile; for it is the work whereby God himself has met our highest aspirations, by taking our nature to himself, redeeming it from futility and failure, and bringing it to perfection by communion with himself. This redemption and elevation of our nature is altogether the work of God accomplished for us by Christ and accomplished in us by his Spirit; it is entirely the work of his free and unmerited grace, and therefore it is ours to receive by faith alone, with the result that even our works are works of faith, works that are motivated, directed, and

empowered by grace. The default motivational structure of the human being seeking salvation through his flawed and futile works is necessarily one of guilt and fear, but the grace proclaimed in the gospel to faith delivers us from guilt to gratitude, and turns fear into love, thus transforming our motivational structures from the inside out. The classical Prayer Book liturgy (the one devised by Thomas Cranmer in 1549 and 1552, and adapted to

**UPCOMING WORSHIP:
WEEK OF TRINITY VI**

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

Monday, July 28:
No in-person services today

Tuesday, July 29:
Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel

Wednesday, July 30:
Noon *Holy Communion*, Church
5 p.m. *Evening Prayer*, Chapel
9 p.m. *Sung Compline*, Church

Thursday, July 31:
Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer*
with Holy Communion, Chapel

Friday, August 1:
Noon *Holy Communion*, Chapel

**Sunday, August 3: Trinity VII
SUMMER SCHEDULE**
8 a.m. *Holy Communion*, Church
9:30 a.m. *Fr. Dunbar's Class*,
Ralston Room, Cranmer Hall
10:30 a.m. *Sung Eucharist*,
Church/Online

THE PARISH PAPER
of
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ONE WEST MACON STREET
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To receive the Parish Paper by email (on Wednesdays), send name and email address to information@stjohnssav.org

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The Rev. Gavin G. Dunbar..... Rector
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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. Mahfiet..... 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. Holtzclaw (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. Edwin H. Culver
(Eddie)

USHERS

Mr. Joseph R. Ross (Rusty)
Mr. Bart Turner

CHOIR

Choir of Adults

CHANCEL SOCIETY

Mrs. Nohl A. Braun, Jr. (Alyce)
Mrs. Jayne G. Holland
Mrs. Carter C. Hubbard, Sr. (Barbara)
Mrs. Neil H. Victor (Patti)
Mrs. B. Ray Summerell (Melanie)
Mrs. John G. Bradshaw (Sally)
Mrs. Joseph R. Ross (Coren)
Mrs. William T. Moore, Jr. (Jane)
Mrs. P. Wesley Perkins (Jennifer)
Miss Shelby Youles

COFFEE HOUR

Mrs. Jonathan C. Glen. (Marilyn)

FLOWERS

The flowers in church this Sunday are given to the glory of God, and in loving memory of
Suzanne Dillon Fauber Butler,
on the occasion of our 55th wedding anniversary, and my mother,
Laurie Eugenia Walker Butler, on the occasion of the 105th anniversary of her birth by Tyus Butler, Jr.

And in loving memory of
my husband E. Pomeroy Williams
by Victoria Diane Fulmer.

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

P.A.C.K. RESUMES

Wednesday, August 20, 4:30 p.m.

St. John's volunteer's will resume Wednesday, August 20 and continue its 1st and 3rd Wednesday rotation, from 4:30 to 6:30 p.m. at P.A.C.K.'s facility: 4 Mall Terrace in Savannah. Questions? Contact Stuart Clifford at stuartclifford@comcast.net

American usage in 1928) is a liturgy deeply rooted in the Christian tradition of worship but reformed with extraordinary craft to be the vehicle of this transformation by the Gospel. Its very structure corresponds to the movement of the soul by the gospel, in a triad that may be dubbed "guilt-grace-gratitude" or "repentance-faith-works". In Morning (and Evening) Prayer, this triadic spiritual movement is apparent in the three parts of the liturgy ("Penitence, Praise, and Prayer").

Thus the first part ("Penitence") of Morning Prayer begins with a general Confession of sin – bringing before us an awareness of our flaws and failures, our deep need of God's grace – that's the moment of *guilt* acknowledged in *repentance*. The second part ("Praise") consists of the reading of Psalms, Lesson from Scripture, and Canticles of praise. This corresponds to the second moment of *grace* and *faith*. The third part ("Prayer") consists of the Creed and Prayers of supplication and intercession. It corresponds to the third moment, of *gratitude* expressed in *works*; for prayer is the work of grateful faith. In gratitude for the gracious promises of God, made known to us in the word of God and fulfilled for us by Christ, we are bold to confess (i.e. acknowledge openly as our own) the faith they teach and to claim the fulfilment of those promises in us and in the church.

Thus the overall structure of the service reflects this triad of the soul's movement from guilt to gratitude by means of grace: but the marvel of Cranmer's liturgical craft is this triadic movement is also found within each of the three major parts. In the first part ("penitence") the Confession corresponds to *repentance*, but the Absolution proclaims grace to *faith*, and exhorts us to the *work* of prayer to please God now by what we do and to

obtain eternal joy hereafter. In the second part ("praise"), the triadic movement is more complex, because so much of it is found in (varying) passages from Scripture. But the trajectory from *guilt* to *gratitude* by means of *grace* is precisely the trajectory traced by the Scriptures themselves. It is found within the psalms (which as a whole move from lament to praise, but also often in particular). It is found in the movement from Old Testament law and prophets (stirring us up to repentance and hope of grace) to the New Testament testimonies of gracious promises fulfilled for us and in us by Christ. Moreover, because each psalm and lesson ends in a doxology or canticle (an act of praise), the movement of the soul from guilt by grace is completed in gratitude. In the third part ("prayer"), the Creed supplies a transition, summing up the faith taught in the Scriptures, and laying the foundation for the prayers which follow; but the Prayers themselves follow this same triadic structure: the lesser litany ("Lord have mercy") corresponds to *guilt* acknowledged in *repentance*, the Lord's Prayer (Jesus' own teaching on prayer given by him to his disciples) corresponds to *grace* received in *faith*, and in Collects (pithy prayers for grace) that follow the versicles and responses we *gratefully* claim the fulfilment of that grace in ourselves. Thus both in the service as a whole, and in each of its parts, the worshipper who is attentive and responsive to the promptings of the Spirit will be continually guided and led in that mighty transformation that God is working in the faithful by means of the Gospel, delivering us by his grace from guilt and fear to gratitude and love, from the alienation of sin and death into the joy of sharing in his own life.

– GGD