



ST. JOHN'S CHURCH - SAVANNAH

Worship in the Anglican Tradition

THE EIGHTH SUNDAY AFTER TRINITY

AUGUST 10, 2025

10:30AM

MORNING PRAYER

Please maintain a reverent silence before the service

VOLUNTARY: Prelude and Fugue in C Major, Op. 193, No. 1

Charles Stanford (1852-1924)

The People kneel and a Priest says the opening prayer to which the People respond

Amen.

As the procession enters the Nave, the People stand and sing

Hymn 370 "Spirit divine, attend our prayers"

GRAEFENBERG

THE CONFESSION OF SIN

The Book of Common Prayer, p. 6

The Officiant bids the Confession, the People kneel and say together

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, which confess their faults, Restore thou those who are penitent, According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Officiant alone stands and says the Absolution to which the People respond

Amen.

All remain kneeling and say together

THE LORD'S PRAYER

BCP, p. 7

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE PRECES (*said by the Officiant and People*)

℣ O Lord, open thou our lips.
℟ And our mouth shall show forth thy praise.
℣ O God, make speed to save us.
℟ O Lord, make haste to help us.

The People stand and the Officiant continues

℣ Glory be to the Father, and to the Son, and to the Holy Ghost;
℟ As it was in the beginning, is now and ever shall be; world without end. Amen.
℣ Praise ye the Lord.
℟ The Lord's Name be praised.

THE VENITE (*sung by All*)

The Hymnal 1940, 608

THE PSALM APPOINTED

Psalm 48 *Magnus Dominus*

BCP, p. 399

At the conclusion of the Psalm, the following is said

Officiant Glory be to the Father, and to the Son, and to the Holy Ghost;
People As it was in the beginning, is now, and ever shall be, world without end. Amen.

The People sit

THE OLD TESTAMENT LESSON: Jeremiah 23:9–22. *Against false prophets.*

Mine heart within me is broken because of the prophets;
all my bones shake;
I am like a drunken man, and like a man
whom wine hath overcome,
because of the Lord,
and because of the words of his holiness.

For the land is full of adulterers;
for because of swearing the land mourneth;
the pleasant places of the wilderness are dried up,
and their course is evil, and their force is not right.

For both prophet and priest are profane;
yea, in my house have I found their wickedness, saith the Lord.

Wherefore their way shall be unto them as slippery ways in the darkness:
they shall be driven on, and fall therein:
for I will bring evil upon them,
even the year of their visitation, saith the Lord.

And I have seen folly in the prophets of Samaria;
they prophesied in Baal, and caused my people Israel to err.

I have seen also in the prophets of Jerusalem
an horrible thing:

they commit adultery, and walk in lies:
they strengthen also the hands of evildoers,
that none doth return from his wickedness;
they are all of them unto me as Sodom,
and the inhabitants thereof as Gomorrah.

Therefore thus saith the Lord of hosts concerning the prophets;
Behold, I will feed them with wormwood,
and make them drink the water of gall:
for from the prophets of Jerusalem
is profaneness gone forth into all the land.

Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you:
they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.
They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto
every one that walketh after the imagination of his own heart, No evil shall come upon you.

For who hath stood in the counsel of the Lord,
and hath perceived and heard his word?
who hath marked his word, and heard it?

Behold, a whirlwind of the Lord
is gone forth in fury,
even a grievous whirlwind:
it shall fall grievously upon the head of the wicked.

The anger of the Lord shall not return,
until he have executed, and till he have performed the thoughts of his heart:
in the latter days ye shall consider it perfectly.

I have not sent these prophets,
yet they ran:
I have not spoken to them,
yet they prophesied.

But if they had stood in my counsel,
and had caused my people to hear my words,
then they should have turned them from their evil way,
and from the evil of their doings.

The People stand and join in singing

CANTICLE: Te Deum (*sung by All*)

Hymnal, p. 708, Setting C

The People sit.

THE NEW TESTAMENT LESSONS:

Romans 8:12–17. *The witness of the spirit.*

BCP, p. 200

Matthew 7:15–21. *The witness of works.*

BCP, p. 200

The People stand and join in singing

CANTICLE: Benedictus (*sung by All*)

Hymnal, 638

THE APOSTLES' CREED (*said by All*)

BCP, p. 15

I believe in God, the Father Almighty, maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The ✠ Resurrection of the body: And the Life Everlasting. Amen.

THE PRAYERS (*said by the Officiant and People*)

℣ The Lord be with you.

℟ And with thy spirit.

℣ Let us pray.

The People kneel, and the Officiant continues

℣ Lord have mercy upon us;

℟ Christ have mercy upon us;

℣ Lord have mercy upon us.

THE LORD'S PRAYER (*said by All*)

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

THE SUFFRAGES

℣ O Lord, show thy mercy upon us.

℟ And grant us thy salvation.

℣ O Lord, save the State.

℟ And mercifully hear us when we call upon thee.

℣ Endue thy ministers with righteousness.

℟ And make thy chosen people joyful.

℣ O Lord, save thy people.

℟ And bless thine inheritance.

℣ Give peace in our time, O Lord.

℟ For it is thou, Lord, only, that makest us dwell in safety.

℣ O God, make clean our hearts within us.

℟ And take not thy Holy Spirit from us.

THE COLLECTS

BCP, pp. 199, 17

The Officiant says the Collects and may add other prayers, to each the People respond

Amen.

OTHER PRAYERS

BCP, pp. 18-19

The Officiant continues with the prayers for the faithful departed

Officiant Of your charity, I bid your prayers for the repose of the souls of the faithful departed:
Rest ☩ eternal grant unto them, O Lord;
People and let light perpetual shine upon them.
Officiant May they rest in peace.
People Amen.

A PRAYER OF ST. CHRYSOSTOM

BCP, p. 20

The Officiant continues with

THE GRACE

BCP, p. 20

The People respond

Amen.

The People sit

THE NOTICES

The People stand and join in singing

Hymn 463 “O thou who camest from above”

HEREFORD

THE ADDRESS

THE OFFERING

The People stand and the Priest begins the Offertory with a sentence of scripture. After which, the People sit.

THE ANTHEM

O how amiable are thy dwellings *
thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord *
my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young *
even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house *
they will be alway praising thee.

The glorious majesty of the Lord our God be upon us *
prosper thou the work of our hands upon us, O prosper thou our handywork.

O God, our help in ages past, our hope for years to come,
our shelter from the stormy blast, and our eternal home.

Words: Psalms 84 & 90; Isaac Watts (1674-1748)
Music: Ralph Vaughan William (1872-1958)

The People stand as representatives of the congregation bring the People's gifts to the Priest and sing

Hymn 139 "Praise God, from whom all blessings flow"

OLD HUNDREDTH

Praise God, from whom all blessing flow;
Praise Him, all creatures here below;
Praise Him, above ye heavenly hosts:
Praise Father, Son, and Holy Ghost. Amen.

Hymn 141 "My country, 'tis of thee" Verse 4

AMERICA

Our father's God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

The Priest then says

 All things come of thee, O Lord,
People and of thine own have we given thee. Amen.

Then the Priest continues with

 The Lord be with you.
People And with thy spirit.
Priest Let us pray.

The People kneel and join in saying the following

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

The People remain kneeling and a Priest (or Bishop, if present) pronounces a blessing to which they respond
Amen.

The People stand and join in singing

Hymn 302 “O that I had a thousand voices”

MENTZER

The People kneel and the Priest says

Let us bless the Father, the Son, and the Holy Ghost:
People Praise him and magnify him for ever. Amen

VOLUNTARY: Postlude on *Mentzer*

The People are invited to be seated for the voluntary or depart quietly.

FAITH + FICTION

*Plan to join us for a new season
of thought-provoking discussions*

We are happy to share the dates and titles for the new season of Faith + Fiction. This group will again meet the first Wednesdays of the month in the Green-Meldrim House from 5:30-7 p.m. with light snacks provided.

Wednesday, September 3

A Tale of Two Cities, by Charles Dickens

No October Meeting

Wednesday, November 5

Othello, a play by William Shakespeare

Wednesday, December 3

Christmas at Thompson Hall, a short story
by Anthony Trollope

Please join us, bring friends, and share these dates and titles with anyone who would enjoy this gathering. The only requirement for participation is that you've read (or listened to) the book.



HOLY DAY: ASSUMPTION OF THE VIRGIN MARY *August 15, 2025*

On August 15, we observe a feast that has two names – Dormition “falling asleep” or Assumption, “taking up”. The Feast of the Assumption of the Virgin Mary, honors the end of Mary’s earthly life and her being taken into heaven, body and soul. While the Assumption is not a dogma in Anglican theology, we commemorate the day with reverence for Mary’s unique role in salvation history as the Mother of God (Theotokos). The feast invites reflection on the hope of resurrection and the dignity of the human body, celebrating Mary’s faithful obedience and her place as a model of discipleship and grace.

Image: Fra Angelico, Italian (1455, Rome)

ASSISTING IN WORSHIP

VESTRY OFFERING CHAIR

8 a.m. Mr. Arthur D. Weed
10:30 a.m. Mr. Stephen D. Ezelle

USHERS

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

CHOIR

Choir of Adults

CHANCEL SOCIETY

Mrs. Nohl A. Braun, Jr. (Alyce)
Mrs. Jayne G. Holland
Mrs. Carter C. Hubbard, Sr. (Barbara)
Timothy E. Coy (Dorothea)
Mrs. Susie H. Fawcett
Mrs. Joseph R. Ross (Coren)
Mrs. Helen L. Stone
Mrs. William T. Moore, Jr. (Jane)
Mrs. Jonathan Glen (Marilyn)

COFFEE HOUR

Ms. Laura C. Wimbish

FLOWERS

The flowers in church this Sunday
are given to the glory of God, and
in loving memory of Dr. Albert J. Kelley,
and Mr. and Mrs. Charles B. Compton
by the Compton family.

And in loving memory of
John E. Roller on the occasion of
our 62nd wedding anniversary
by his loving wife Christie Roller.

And in loving memory of James B. Mercer by
Mr. and Mrs. Joseph O. Mercer and 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.*

UPCOMING WORSHIP

Week of Trinity VIII

Online Morning Prayer:

8:15 a.m. Monday-Friday

Monday, August 11:

No in-person services today

Tuesday, August 12:

Noon *Holy Communion*, Chapel

5 p.m. *Evening Prayer*, Chapel

Wednesday, August 13:

Noon *Holy Communion*, Church

5 p.m. *Evening Prayer*, Chapel

9 p.m. *Sung Compline*, Church

Thursday, August 14:

Noon *Holy Communion*, Chapel

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

Friday, August 15:

The Dormition of the Virgin Mary

Noon *Holy Communion*, Chapel

Sunday, August 17: Trinity IX

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 & Sermon*,
Church/Online



P.A.C.K. VOLUNTEER OPPORTUNITIES RESUME

***Wednesday, August 20, 4:30 – 6:30 p.m.
4 Mall Terrace, Savannah***

St. John's volunteers will resume their outreach ministry with People of Action Caring for Kids (P.A.C.K.), a Savannah-based nonprofit dedicated to fighting child hunger. During the school year, our volunteers gather twice a month to pack bags of food for children in need, averaging 330 bags each week!

With the 2025–2026 academic year about to begin, we'll kick off our packing sessions on Wednesday, August 20, and continue on the 1st and 3rd Wednesdays of each month.

There are volunteer roles for all ages and abilities, so if you're able, please join us in this meaningful ministry! Note that all children must be accompanied by an adult. If you have any questions, contact Stuart Clifford at stuartclifford@comcast.net. For more details about P.A.C.K. and its ministry, visit their website at PackSavannah.com



FLOWER 101 WORKSHOP ***Saturday, August 30, 10 a.m. – 2 p.m. 1st Floor of Cranmer Hall***

Are you interested in learning the basics of altar flower arranging? Join us for a hands-on “Flowers 101” workshop led by the talented women of St. John's Chancel Society. This special event will take place on Saturday, August 30, from 10:00 a.m. to 2:00 p.m. on the first floor of Cranmer Hall.

Participants will learn basic floral arranging techniques, observe live demonstrations, and have the opportunity to create their own arrangements. Please bring your own flower clippers.

Lunch will be provided, and space is limited, so be sure to reserve your spot by calling the Church office at 912-232-1251. For questions or more information, please contact Chancel Society Co-presidents, Jeanne McMillian or Linda Pounds. We hope to see you on Saturday, August 30 for this creative and joyful time of fellowship!

VOLUNTEER AS A CHURCH TOUR DOCENT

Visitors to Savannah love seeing our beautiful historic church, but we can't keep it open without some more volunteer docents. Please consider offering a few hours each month to share the beauty, the history, and the holiness of St. John's. We offer tours on Tuesdays and Fridays from 10 a.m. to 1 p.m. Call the church office at 912-232-1251 if you are interested in learning more.

The Parish Paper

ACROSS THE RIVER AND INTO THE TREES

*A 1993 essay by the late Fr. William Ralston,
Rector of St. John's from 1974 to 1999.*

There has always been a yearning among some Anglicans for the great Roman communion. The odor of sanctity, the weight and depth of her spiritual life, the richness of her monuments in art and music, the calm authority of her teaching: all this has tempted more than one choice Anglican spirit to “swim the Tiber” and locate himself within the Pope’s household. John Henry (Cardinal) Newman is the most famous of these pilgrims to Rome. When he decided that Anglicanism was not and could not be his way, he planted unease and doubt in many Anglo-Catholics, whose minds and hearts have not been content to this very day.

I remember reading, back in seminary, Karl Adam’s *The Spirit of Catholicism*. It is the best apologia for the Roman Church that could be made. It impressed me mightily. The Roman Church was then immersed in the process of deciding whether or not the Assumption of the Blessed Virgin Mary should be elevated from the status of doctrine (authoritative teaching) to that of dogma (essential to Christian faith and salvation). Karl Adam wrote an article. He argued that there was no necessity for such a proclamation; that there was no satisfactory scriptural basis for it; and that there was no authentic patristic tradition to support it. Reason, scripture, and tradition concurred that while this devout belief could be held by Christians, it should not be defined as essential

to their faith – that is, a dogma equivalent to those of the Trinity, the Incarnation, and the Atonement. However, in the last paragraphs of his essay, Adam concluded that if the Pope, in his infallible wisdom as arbiter of faith and doctrine, should be pleased to announce this dogma, he would realize that the gap between our understanding and the essential truth of the faith had been closed by a direct action of the Holy Spirit, and he would submit. This “iced” the warmth and susceptibility created by his superb book, and closed for me once for all any thought of crossing that river. There are too many trees over there. I have no idea of being more lost in the haunted wood than I am already.

And we should realize, with both contrition and humility, that Rome has no interest in us, except to absorb and transform our particular way of attempting Christianity within her own vast organisms. The relative lack of tension between us is a gracious fact, considering the warfare of old; and it is pleasant to recognize each other and sign concordats and use each other’s parish halls. But we are not acceptable to them as we are, and never will be. It is not simply the ordination of women, which has, to be sure, made a lot of us feel unacceptable even to ourselves. Who on earth would desire communion with a distracted, pixilated Church like ours?

But even at our best, the Roman Church could not receive us, nor could we without qualifications affirm her. If we have altered the apostolic faith and ministry by diminu-

tion, so has she by unwarranted additions. Is it not a heresy of the apostolic faith to hold that all ministerial sacraments devolve on the Church through the single source of the Pope? Is it not remarkable arrogance to add within the last century and a half not one, but three universal dogmas to the substance of Christian faith?

I admire the Roman Church most truly, and I think the present Pope [*at the time of writing, this was John Paul II*] is a great spiritual leader for all Christians in the world. I can affirm this gladly. But I do not want to be part of it, except as all Christians are part of the single Body of Christ. No one has a monopoly on Him. It is not just a matter of re-ordination, or “certification” or some sort of conditional acceptance. We might work out a scheme of reception which would be both dignified and respectful.

It is instead a matter of remaining within a tradition of Christianity peculiar and special to all English-speaking Christians, which, even in its particularity, has shown itself able to be translated into dozens of other languages and cultures throughout the world. During all the years we have defended the Prayer Book tradition it has been not only the effort to keep the substance of the faith entire, but also the substance of our language. Words mean what they say, and it is very evident that the language of the older Prayer Books had to be shattered before the Episcopal Church could be led astray.

It is here that it becomes clear to me that “across the river and into the trees” is not a live option. Our own part of the Christian family is in terrible disorder. It remains well-organized at certain levels, and one wishes it were

not, since the organization is in process of pulverizing the Bible, the tradition, and common sense.

But these are our troubles, in our own part of the Universal Church. No Christian Church in the West (the Orthodox are a special case) will ever be the same again. What sorts of realignments will take place we cannot yet see. But I know one thing. It makes no sense to me whatsoever to turn my back on my own language and the culture it represents and articulates. I belong to the Church of Alfred, Chaucer, and Margaret; of Cranmer, Elizabeth, and Hooker; of Shakespeare, Donne, and Herrick; of Andrewes, Jeremy Taylor, and William Law; of Samuel Johnson, Jane Austen, and Coleridge; of the whole company of saints and martyrs of our own communion, in England and the Americas and all over the world. This is a goodly fellowship and it is native to us. We offer it to the rest of Christendom but first of all to our Lord, hoping to be received with and within it.

But it is up to us to maintain it as well as offer it. We work to find, in the Episcopal Church if it is possible, but certainly in some form of Anglican Fellowship, a way to continue to practice our religion and nourish our souls in the way we have inherited and love. The only river I care to cross is Jordan’s narrow stream.

– WHR



Consider Becoming a Volunteer

Volunteers are the backbone of St. John's Hope Haven, a respite care program for individuals experiencing memory loss. For information, please call Cathy Baxter at (912) 231-7310 or visit SavannahRespite.com.

Attend a Monthly Support Group

A support group for dementia caregivers meets on the third Tuesdays of each month. If you or someone you know might benefit from this group, we invite you to the next one on **Tuesday, August 19, from 10:45 a.m. to noon** in the Reading Room of Cranmer Hall (3rd floor).

MASON JARS FOR JANE'S CANNERS

Jane's Canners are looking for donations of empty, 8-oz canning jars with lids. If you'd like to donate, please place mason jars in the designated box in Cranmer Hall.

If you would like to join this group, call Jane at 912-667-1584 or call Robbie Culver at 912-238-4895.

ST. JOHN'S CHURCH

325 Bull Street on Madison Square

Office: 1 West Macon Street • Savannah, GA 31401

Telephone: 912.232.1251 • Website: www.stjohnssav.org

Our mission is to build a community in Christ that is grounded in historic faith, reverent worship, and is committed to sharing the life-transforming truth of the Gospel.

WAYS TO GIVE

To support the ministry of St. John's Church please consider one of the following options below:

- You may place your offering in the plates as the ushers pass through the Nave.
- You can text 1928BCP to 73256 to receive a link where you can donate online.
- You can visit our website www.stjohnssav.org and click "give."
- You can mail your check to:

St. John's Church
1 West Macon Street
Savannah, Georgia 31401

The Reverend Gavin Dunbar, *Rector*

The Reverend Jonathan Jameson, *Associate Rector*

Honorary Assisting Clergy

The Right Reverend Paul Lambert, *Bishop (retired)*

The Reverend J. Patrick Hunt, *Assisting Priest*