

**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 48, BCP pp. 399–400; The Collect, BCP p. 199

The Epistle and Gospel, BCP p. 200

**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, 3<sup>rd</sup> floor, Cranmer Hall.*

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

Prelude and Fugue in C Major, Op. 193, No. 1, Charles Stanford

#370 Spirit Divine, Attend our Prayers, GRAEFENBERG

#463 O Thou Who Camest From Above, HEREFORD

O How Amiable Are Thy Dwellings, Ralph Vaughan Williams

#302 O That I Had a Thousand Voices, MENTZER

Postlude on *Mentzer*

**11:45 A.M. COFFEE HOUR, Green-Meldrim House****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 1<sup>st</sup> and 3<sup>rd</sup> 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](mailto:stuartclifford@comcast.net)

**FLOWER 101 WORKSHOP**

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

Demonstrations and hands-on participation. Lunch provided. Bring your own flower clippers. RSVP to the Church office at 912-232-1251.

**SEASON 4 OF FAITH + FICTION**

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

- **Wednesday, Sept. 3:** *A Tale of Two Cities*, by Charles Dickens
- **No October Meeting**
- **Wednesday, Nov. 4:** *Othello*, a play by William Shakespeare
- **Wednesday, Dec. 3:** "Christmas at Thompson Hall", a short story by Anthony Trollope

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

# The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

**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 para-

graphs 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

**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

THE PARISH PAPER  
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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](mailto:information@stjohnssav.org)

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The Rt. Rev. Paul E. Lambert [Retired] ..... (931) 327-5489  
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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. Mahfiet ..... Financial Administrator  
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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)  
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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  
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Cranmer Hall ..... (912) 232-8887  
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**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. 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 62<sup>nd</sup> 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-ins.

**HOLY DAY: The Dormition  
of the Virgin Mary**

On August 15, we celebrate a feast  
that has two names – *Dormition*  
“falling asleep” or *Assumption*, “taking  
up”. Christians believe that when Mary  
departed this life, she was immediate-  
ly “taken up” into glory, not only in  
soul but also in body.

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 attempt-  
ing Christianity within her own vast  
organisms. The relative lack of tension  
between us is a gracious fact, consider-  
ing the warfare of old; and it is pleasant  
to recognize each other and sign concor-  
dats 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 unaccepta-  
ble even to ourselves. Who on earth  
would desire communion with a distract-  
ed, 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 diminution, 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 particulari-  
ty, 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 pulver-  
izing 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 realign-  
ments 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