

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 49 No. 13

The Second Sunday in Lent

February 25, 2018

UPCOMING AT ST. JOHN'S

◆ WORSHIP ◆

Weekday Services During Lent

Monday – Friday

*Morning and Evening Prayer
with Holy Communion
8:15 a.m. & 5:30 p.m.*

In addition, on Wednesday

*9:45 a.m. Litany
10:00 a.m. Holy Communion*

In addition, on Saturday

*10:30 a.m. Holy Communion
(Except March 17th)*

◆ EASTER LILIES AND INSTRUMENTALISTS ◆

To give a lily for the decoration of the Church at Easter, send a \$35 check to the Church Office made payable to St. John's Chancel Society marked *Easter Lilies*.

To contribute to the expense of the Instrumentalists at Easter, send a check to the Church Office made payable to St. John's Church marked *Easter Music*. Include a note of how the memorial or honorarium should read and by whom it is given. The list will be published the Sunday after Easter.

◆ SAINT PATRICK'S DAY ◆

Saturday, March 17th

9:00 a.m. *Sung Eucharist* (Church)

Parking: Fifty spaces are being reserved on a first-come, first-served basis for parishioners and staff only. Limit one per household. A \$20 donation with your name, email, and cell phone number to the Church Office reserves your space. Lot opens at 8:00 a.m. and spaces are held until 11:00 a.m. Enter from Charlton Street.

LANGUAGE FOR GOD (PART I)

With revision of the 1979 Prayer Book a possibility, the Diocese of Washington wants the revisers "to utilize expansive language for God from the rich sources of feminine, masculine, and non-binary imagery for God found in Scripture and tradition and, when possible, to avoid the use of gendered pronouns for God". An earlier version was blunter – it called for the revisers "to eliminate, when possible, all gendered references to God and to replace them with gender neutral language, and if necessary, to alternate gendered titles when referring to God." In practice, 'expansive language for God' is just a politer form of elimination. "Expansive" language for God means that the predominant scriptural language for God - Father, Son, Lord, Almighty - is marginalized within a welter of other ways of speaking of God. Some of these "expansions" of language for God will have scriptural precedents, but what they do not reflect is the primacy in Scripture of the language of Father, Son, and Lord.

It is true that Jesus compares himself to a mother hen gathering her chicks under her wings: "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37 and Luke 13:34).

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OF
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ONE WEST MACON STREET
SAVANNAH, GEORGIA 31401

www.stjohnssav.org

To receive the Parish Paper by email (on Fridays), send name and email address to information@stjohnssav.org

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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 CHAIRMEN

8:00 Mr. Arthur D. Weed
10:30 Mr. David C. Barrow III

USHER CHAIRMAN

Mr. Robert A. Vinyard, Esq

ACOLYTES

8:00 a.m. Henry Osborne
10:30 a.m. Philip Inglesby Jacob Perkins
Hawkins Pindar Daniel Sills
Williams Sills Haddon Watson Whit Watson

ALTAR FLOWERS

The flowers at the altar this Sunday are given to the glory of God and in loving memory of Mrs. M. Tyus Butler, Jr. by Mr. and Mrs. W. Lee Belford

CHANCEL SOCIETY

Mrs. John G. Bradshaw, Jr., Mrs. Jayne G. Holland,
Mrs. Carter C. Hubbard, Sr., Mrs. Edward J. Derst III,
Ms. Anne H. Mingleдорff, Mrs. James C. Pedrick,
Mrs. Rebecca P. Rhinehart, Mrs. William E. Dillard III,
Mrs. Jeanne W. McMillian, Ms. Laura Reid,
Mrs. Gary M. Schubert

COFFEE HOUR CHAIRMAN

Mrs. David A. Young

ROAMING GREETER

Mrs. Shack B. Wimbish, Jr.

SUNDAY 9:30 A.M.

SUNDAY SCHOOL FOR YOUTH & ADULTS:
CRANMER HALL-3RD FLOOR

Upper School - D. Keane & F. DeRienzo
Middle School - D. Svihel

SUNDAY SCHOOL FOR ADULTS:

Collects Study

With Father O'Brien and Will &
Mary Helen Burdell. CH3-Reading Room
Father Dunbar's Class on *1 Kings* - Chapel

MEN'S WEEKDAY STUDY & DISCUSSION

Tuesday- *Men's Breakfast, St. Mark*
with Father O'Brien
6:45 a.m., Parish House

Thursday- *St. Luke* with Father Dunbar
7:00 a.m. Third Floor Cranmer Hall

WOMEN'S WEEKDAY STUDY & DISCUSSION

Thursday- Book Study *A Wrinkle in Time* with
Father O'Brien 9:15 a.m., CH3-Reading Room

C. S. Lewis Group

Wednesday, February 28th 11:00 a.m.,
CH3-Reading Room. All Welcome!

◆ WELCOMING TALENTS ◆

Be Roaming Greeter at Coffee Hour. Your Mission: to make every newcomer at St. John's go away feeling really welcome. No training necessary; just attentive, warm and friendly interaction with our visitors. To sign up Email Elizabeth Schubert banklady10@bellsouth.net

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

Likewise, Paul speaks of himself as a mother of Christians “of whom I travail in birth again until Christ be formed in you” (Gal. 4:19), and as one who was gentle with his converts “even as a nurse cherisheth her children” (1 Thess. 2:7). These are striking figures of speech, and they have a legitimate place in the language of Christian prayer. (As Anselm and of Julian of Norwich demonstrate.)

Yet these are just a few of many different striking figures of speech for God, who is also likened to a king and landowner, a shepherd who searches for lost sheep, a woman who searches for a lost coin, an unjust judge who grants the widow’s petition merely for the sake of peace, and so on. The list could be greatly extended! The comparison to a mother hen is just one of many such striking images, none of which are treated as *normative* in the New Testament for the language of God in prayer and proclamation. For all the great variety of ways of speaking about God that are found in the Bible, the language which dominates the discourse of Jesus and his disciples is that of the Father, the Son, and the Holy Ghost. The usage of the apostles evidently was shaped by that of Jesus; but where does the usage of Jesus come from? It is not culturally determined. It is not without precedent in the Old Testament, which speaks from time to time of God as the Father of his people, of the anointed king as his son, and of the creator Spirit manifested in prophecy. But this language of God is shaped by Jesus own knowledge of God as Father, of himself as Son, and of the Spirit who is of both. The primary language of God in the New Testament and the Christian tradition is not the influence of patriarchal culture – it’s

Jesus, and his own knowledge of God.

Why does this matter? It matters because Christianity is the religion of divine revelation made in the person of Jesus himself - or it is nothing. If the Bible is just a grab-bag of metaphors and similes in which we rummage about for something that appeals to us, then the God whom we worship is not the Creator who reveals himself to us, but the fabrication of our imaginations, a pathetic projection of our own longings, an idol, a false god.

If we are to take the revelation of God in Christ seriously, then we must allow Christ’s own teaching and example to shape our language for God also. Yet we must also consider the content of this language – which, as next week’s Parish Paper will argue, is radically subversive of all oppressive social structures, including patriarchy. GGD

KEEPING LENT

Fasting, prayer, and almsgiving are the works endorsed by Christ in the Sermon on the Mount, and are customary spiritual disciplines during Lent, along with an intensified use of the ministry of Word and Sacrament.

Fasting & Abstinence: Except for reasons of health or necessity, Ash Wednesday and Good Friday are observed by a complete fast from food until evening, when a light and abstinent meal is taken. The other weekdays of Lent (including Easter Eve) are observed with abstinence (a self-denying reduction in the quality of food, drink, other pleasures and entertainments). The historic custom is to abstain from flesh meat (fish may take its place). By denying ourselves, we curb our appetites so that we may more fully serve God and our neighbor in prayer and almsgiving.

8:00 A.M.—HOLY COMMUNION

Collects, Epistle, and Gospel Prayer Book, page 127, 124, 128

The Gloria is omitted until Easter.

A continental breakfast is available in Cranmer Hall following this service.

9:15 a.m.-12:00 p.m. (Noon) - **Nursery** (*Cranmer Hall*)

9:30 A.M. – ADULT & YOUTH CHRISTIAN EDUCATION (*Chapel & Cranmer Hall*)

10:30 A.M. - MORNING PRAYER, SERMON & CHILDREN’S CHURCH

HYMN #59 *Lord, Who Throughout These Forty Days* St. Flavian
 Sentences, Confession, Absolution and Lord’s Prayer Prayer Book, pages 3-7
 Versicles and Responses 7-8
 VENITE EXULTEMUS DOMINO #608 9
 Psalm #25 369
 First Lesson: Genesis 32:22-32 *Jacob wrestles with the Lord*
 BENEDICITE Insert
 Second Lesson: 1 Thessalonians 4:1 and St. Matthew 15:21 127, 128
 BENEDICTUS #634 14

Children may exit following the cross for CHILDREN’S CHURCH (Kindergarten – Grade 5)

Apostles' Creed 15
 Versicles and Responses 16
 Collects for the Day 127, 124
 Other Collects, Prayers and the Grace 17-20
 HYMN #497 *O God of Bethel* Dundee
 Sermon Father Dunbar

OFFERING

Sentences
 Anthem: *The Road to the Lamb* (Hymnal #416) T. Frederick H. Candlyn
 Presentation of Alms: *All Things are Thine* #732 Gardiner
 General Thanksgiving (*said by all*) and Aaronic Blessing 19
 HYMN #562 *Stand Up, Stand Up for Jesus* Webb
 VOLUNTARY: *Aus tiefer Not schrei ich zu dir* Johann Pachebel

*Everyone is invited to attend the Coffee Hour in the Parish House immediately after the 10:30 a.m. service.
If you are a guest and visiting our Parish, please make yourself known.*

12:00 P.M. (Noon)—HOLY COMMUNION (Chapel - as at 8:00 a.m.)