

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 49 No. 14

The Third Sunday in Lent

March 4, 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)*

◆ TABLES: A LENTEN FAMILY SUPPER ◆

Wednesday, March 7th following
5:30 Evening Prayer, join St. John's Families
for a parish supper in Cranmer Hall (6:15-
7:30 p.m.). Breakout groups for Children,
youth, and Adults begin at 6:45 p.m. Children
will learn about the Way of the Cross and
create their own at home Stations activity in
preparation for Good Friday service.

RSVP to sevangelista@stjohnssav.org or
call the church office 232-1521

◆ EVENSONG ◆

Sunday, March 11th at 5:30 p.m. Evensong
Service with Guest Organist Alvin Blount
Lent – Music of Nobel & Purcell

◆ QUIET DAY ◆

Wednesday, March 14th 9:30 a.m. - 2:00 p.m.
at the Green-Meldrim House.

All women of St. John's and area churches
are invited to participate.

Led by Father O'Brien

LANGUAGE FOR GOD (PART II)

Last week I looked at the problem of devising a fabricated language for God in a religion that is based on revelation. It is a tacit acknowledgement that the idolaters were right along - that man is not made in the image of God, God is made in the image of man.

Yet there is another problem with the non-gendered language for God, one that undermines its very purpose. Driving the demand for "non-gendered" language for God, is the argument that 'if God is male, then male is god' - that the scriptural gendered language of God privileges patriarchy and legitimizes oppression not only of women by men, but of blacks by whites, gays by straights, poor by rich, the weak by the strong (this is the concept of 'intersectionality'). Human history, of course, is replete with the abuse of power, or at least of its use to advance the interests of the strong at the expense of the weak. Yet even those regimes intended to end oppression have proved the most egregious examples of it. Too often the victimized prove adept at victimizing others.

Has the Christian language for God contributed to such structures of abuse and oppression? Of course it has - and every other language of God we may devise will do the same. The notion that fixing the language will prevent abuse is the same old mistake, pinned by T. S. Eliot: "They constantly try to escape / From the darkness outside and within / dreaming of systems so perfect / that no one will need to be good."

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OF
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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. Benjamin W. Baxter

USHER CHAIRMAN

Mr. R. Leslie Johnson

ACOLYTES

8:00 a.m. Henry Osborne
10:30 a.m. Philip Inglesby Jack McClellan
Jamie McClellan Jacob Perkins William Taylor
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 Mr. & Mrs. James Thompson Walker, Sr. and Mr. and Mrs. John Anderson Myers by Mr. and Mrs. James T. Walker, Jr. and Mrs. Edward D. Hill
And in loving memory of Lois V. Philbrick by Dr. Thomas Philbrick
And in loving memory of Jettie L. Mooney by Dr. and Mrs. Thomas S. Johnston and family.

CHANCEL SOCIETY

Mrs. John G. Bradshaw, Jr., Mrs. Jayne G. Holland,
Mrs. Carter C. Hubbard, Sr., Mrs. Edward J. Derst III,
Mrs. James C. Pedrick, Mrs. Timothy E. Coy,
Mrs. Jeanne W. McMillian, Mrs. William E. Dillard III
Mrs. R. Gilbert Wells

COFFEE HOUR CHAIRMAN

Mrs. Thomas S. Johnston

ROAMING GREETER

Mrs. R. Leslie Johnson

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. Email Elizabeth Schubert banklady10@bellsouth.net to sign up.

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

The problem is not in the Christian language itself, but in the corruption of nature, which can turn things that are in themselves good to evil purposes. And the Biblical language of God is indeed *good*. Like any other good thing, it can be abused, but *abusus non tollit usum*, the abuse of a thing does not take away its right use. And rightly used, it is one of the chief resources we have to overcome the abuse and oppression of the weak by the strong. It is language that models *the right use of power in the service of the powerless, not only to meet their needs, but to empower them*.

The Biblical language of God is indeed the language of power, and authority - Lord, Almighty, Father, Son, and Kingdom. It is even there in the language of Spirit - for Spirit is *power*, the invisible power visibly manifested in storm-wind, tornado and hurricane (Luke 4:14, 1 Cor. 2:4). To God belongs the right to command, and the power to compel, submission and obedience. Yet from the beginning, God uses his power to create a good world in which life may flourish harmoniously (Gen. 1, 2). The Word calls the world from into being, and the Spirit endues human creatures with life. It is the fall that corrupts power relations in human society; for the fall begins with greed for power: "ye shall be as gods"; and it results in the alienation of every relation: man with God, man with woman, man with non-human nature, man with man (Gen. 3, 4).

In this fallen world, where the strong prey upon the weak, and might makes right, God is revealed precisely in his subversion and overthrow of such structures of oppression. One does not have to go far for examples: the Lord's "preferential option" for the younger over the elder appears already in Genesis, which ends with one of those

younger sons, empowered by God to forgive and rescue the family that victimized him.

Or consider the book of Psalms, one of whose recurrent themes is the God's support for the poor in his need, and against those who would exploit them. "He is a Father of the fatherless, and defendeth the cause of the widows; even God in his holy habitation" (Ps. 68:5). His power is defined by his attention to the powerless: "He taketh up the simple out of the dust, and lifteth the poor out of the mire; That he may set him with the princes, even with the princes of his people" (Ps 113). Moreover, his earthly deputies are to do the same: God's king "shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer" (Ps 72). GGD

To be continued.

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.

8:00 A.M.—HOLY COMMUNION

Collects, Epistle, and GospelPrayer Book, page 128, 124
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 (*Cranmer Hall*)

Nursery for birth – Kindergarten until 10:15 a.m.

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

Nursery for birth – age 4 until end of the service.

HYMN #61 <i>The Glory of these Forty Days</i>	Spires
Sentences, Confession, Absolution and Lord’s Prayer	Prayer Book, pages 3-7
Versicles and Responses.....	7-8
VENITE EXULTEMUS DOMINO #608.....	9
Psalm #143, 144	518, 519
First Lesson: Genesis 37:2-end <i>Joseph is sold into slavery in Egypt</i>	
BENEDICITE	Insert
Second Lesson: Ephesians 5:1 and St. Luke 11:14.....	128, 129
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.....	128, 124
Other Collects, Prayers and the Grace	17-20
HYMN #416 <i>O For a Closer Walk with God</i>	Caithness
Sermon	Father Dunbar

OFFERING

Sentences	
Anthem: <i>Draw Nigh to God (Op. 68)</i>	Basil Harwood
Presentation of Alms: <i>All Things are Thine #732</i>	Gardiner
General Thanksgiving (<i>said by all</i>) and Aaronic Blessing	19
HYMN #551 <i>A Mighty Fortress is our God</i>	Ein’ Feste Burg
VOLUNTARY: <i>Out of The Depths</i>	Johann Kuhnau
(From first biblical Sonata, Movement 2)	Arr. Richard Peek

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.)