

# The Parish Paper

OF  
ST. JOHN'S CHURCH  
SAVANNAH, GEORGIA

Vol. 50 Issue 7

The First Sunday after Epiphany

January 13, 2019

## 8:00 A.M.—HOLY COMMUNION, Church

COLLECTS & EPISTLE, and GOSPEL..... Prayer Book, page 109, 107, 110  
*A continental breakfast is available in Cranmer Hall following this service.*

8:45 a.m.-12:15 p.m. – **Nursery** for birth to age 3 in Cranmer Hall, 1<sup>st</sup> Floor

## 9:00 A.M. – FAMILY SERVICE, Chapel

## 9:30 A.M. – ADULT & YOUTH CHRISTIAN EDUCATION

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

HYMN #46 <i>Brightest and Best of the Sons of the Morning</i> .....	Morning Star
Sentences, Confession, Absolution and Lord's Prayer.....	Prayer Book, pages 3-7
Versicles and Responses .....	7-8
VENITE (with Epiphany antiphon Hymnal #606) .....	9
Psalm #66, 67 <i>All the world shall worship thee</i> .....	417-419
First Lesson: 1 Kings 3:5-15	
JUBILATE DEO (Hymnal #645, page 721).....	15
Second Lesson: Romans 12:1 and Luke 2:41.....	110
BENEDICTUS (Hymnal #638, page 716).....	14
<i>Children may exit following the cross for Children's Church (K-Grade 5)</i>	
Apostles' Creed .....	15
Versicles and Responses .....	16
Collects for the Day .....	109, 107
Other Collects, Prayers and the Grace.....	17-20
HYMN #48 <i>Earth Has Many a Noble City</i> .....	Stuttgart
Sermon .....	Father Dunbar

## OFFERING

Sentences

Anthem: *How Brightly Beams the Morning Star* .....Dirck Janszoon Sweelinck  
Presentation of Alms: Doxology #139 and America, Hymn #141, Stanza 4

General Thanksgiving (*said by all*) and Aaronic Blessing..... 19

HYMN #52 *As with Gladness Men of Old* .....

VOLUNTARY: *Wie schön leuchtet der Morgenstern* (1599)..... Max Drishner

Mrs. Angela Fisher, Organist; Mr. Wesley Perkins, Conductor

*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**

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## UPCOMING AT ST. JOHN'S

### ◆ WEEKDAY WORSHIP ◆

#### Monday-Friday

Morning & Evening Prayer  
8:15 a.m. & 5:30 p.m., Chapel

#### In addition, on Wednesday, January 16<sup>th</sup>

9:45 a.m. Litany, Chapel

10:00 a.m. Holy Communion, Chapel

#### In addition, on Thursday, January 17<sup>th</sup>

5:30 p.m. Holy Communion with  
Evening Prayer, Chapel

#### Next Sunday, January 20<sup>th</sup>

#### THE SECOND SUNDAY AFTER EPIPHANY

8:00 a.m. Holy Communion, Church

9:00 a.m. Family Service, Chapel

10:30 a.m. Sung Eucharist, Church

### ◆ WOMEN OF ST. JOHN'S ◆

#### Sr. Luncheon, Wednesday, January 16<sup>th</sup>

11:30 a.m. – 2 p.m., Green-Meldrim House

*Luncheon for all ladies 70 and older. Call Church Office at 912.232.1251 to make your reservation or request transportation.*

### ◆ YOUTH OF ST. JOHN'S ◆

#### Food + Fellowship,

#### Wednesday, January 16<sup>th</sup>

6–7:30 p.m., Svihel's Home. RSVP please.

### ◆ MUSIC OF ST. JOHN'S ◆

#### The Astralis Chamber Ensemble,

#### Sunday, January 20<sup>th</sup>

4:00 p.m., St. John's Church

## IS JESUS GOD?

Nothing comes from nothing. Things do not “just happen”. For every effect, there must be a cause adequate to explain the effect. This is a basic principle of natural science, of course, but also of all fields of rational inquiry - including the study of religion. So where did faith in Jesus as God come from? How did Christians come to affirm, that the man Jesus is not only truly human but also truly God? Many people would give an answer like this: the belief evolved over time, as the original traditions were embellished or misunderstood, at a time when such beliefs were common and easily accepted. We may therefore conclude that the “real” meaning of such language is that Jesus was very close to God. Or so it is said.

In fact, however, none of that explanation is true. First, the belief did not evolve slowly, but with astonishing speed. It is attested in the letters of Paul (which can be reliably dated to the 50s AD, well within the lifetime of many disciples who knew Jesus on earth), and in those letters, where so many matters of controversy are addressed, it is utterly uncontroversial. Which is to say, there is no evidence in them of Christians who had other points of view (as there is, for instance, on many other matters), or that the belief in Jesus' deity had undergone a process of development. This is also true of the New Testament writings in general. Though there is some difference in the way they affirmed it, the deity of Jesus is not in dispute. Evidence indicates the belief in

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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 a.m. Mr. Arthur D. Weed

10:30 a.m. Dr. J. Davidson Carson

**USHER CHAIRMAN**

Mr. Benjamin W. Baxter

**COFFEE HOUR CHAIRMAN**

Mrs. Chad R. Brooks

**ROAMING GREETER**

Mrs. Gary M. Schubert

**ACOLYTES**

8:00 a.m. Henry Osborne

10:30 a.m. Jack McClellan, Edwin  
Shepherd, Daniel Sills, William Sills,  
William Taylor, Whit Watson,  
and Haddon Watson

**ALTAR FLOWERS**

The flowers on the altar are given to the glory of God and in memory of Miss Louise Strong Falligant by the Chancel Society

And in loving memory of Mr. and Mrs. William J. Deal and Mr. Edward J. Derst, Jr. by Mr. and Mrs. Edward J. Derst III and family.

**CHANCEL SOCIETY**

Mrs. John G. Bradshaw, Jr., Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard, Sr., Mrs. James C. Pedrick, Mrs. T. Herbert Guerry, Mrs. Martin R. Sullivan, Sr., Mrs. B. Ray Summerell, Mrs. John R. Reiter, Mrs. Adolphus J. Carter III and Mrs. William T. Moore, Jr.

**SUNDAY 9:30 A.M.**

**SUNDAY SCHOOL FOR YOUTH:**

Cranmer Hall – 3<sup>rd</sup> Floor

**Middle School – Genesis**

**High School – The Apostles' Creed**

**SUNDAY SCHOOL FOR ADULTS:**

*God's Promise to David* with Fr. Dunbar  
Cranmer Hall, 3<sup>rd</sup> Floor, Reading Room

*Collects Study* with Father O'Brien, Will & Mary Helen Burdell, Green-Meldrim House Library (enter through kitchen)

*The Gospel According to John* with Jack Wray  
Cranmer Hall, 3<sup>rd</sup> Floor, Room 309

**MEN'S WEEKDAY STUDY & DISCUSSION**

Tuesday Breakfast and *Ephesians* with Father O'Brien, 6:45 a.m., Parish House

Thursday *Jeremiah* with Fr. Dunbar,  
7:00 a.m., CH3-Reading Room

Jesus' deity did not evolve slowly over time, but appeared all at once, among all the followers of Jesus.

What makes this unanimity all the more striking, is that it emerged within a culture where such ideas were unthinkable. Belief in gods who appeared in the likeness of human beings, and human beings who became gods, was common enough - in the pagan Greco-Roman world (a fact acknowledged in the New Testament.) But belief in the deity of Jesus does not emerge from the pagan Greco-Roman world, but from Jews who clung tenaciously to the religious tradition of Israel, in which the blurring of lines between divine and human was repudiated. The fundamental principle of Israel's ancient religion is the distinction of the one Creator God and the creatures he made and rules - and this distinction is not abandoned or blurred by the early Christians. Someone like Paul, for instance, can criticize the pagans because they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever" (Romans 1:25). Compared to the Creator God of Israel, the pagan gods are not in fact gods, but angelic (or rather, demonic) super-creatures, arrogating to themselves the honor that belongs to God alone, and tyrannizing the human worshippers they deceive. So far from being a natural or easily-accepted idea, that someone born of a woman could also be god, it is one that Jews would be least likely to adopt.

And yet this, of course, is precisely what happened, and with (as I say) astonishing speed. In Acts, Luke tells how, just a few years after the crucifixion, Stephen provoked outrage among Jewish opponents in Jerusalem when he proclaimed a vision of the "Son of Man" (Jesus) "standing at the right hand of God" (i.e. exercising the authority of God himself as Savior and Lord); and when the lynch mob stoned him, Luke says that he "called upon God, and said, 'Lord Jesus, receive my spirit.'" The implication, is that a

prayer to Jesus is a prayer to God. The created human Jesus is found on the side of the Creator, and is worthy to receive worship that only God can receive. And Stephen (and Luke, and the other writers of the New Testament) accords Jesus this status without abandoning the fundamental distinction of Creator and creature. In the same book, for instance, Luke records Paul's preaching the one true Creator God to pagan audiences, and calling them to abandon their false gods. Belief in Christ as God is not an idea borrowed from pagans, but a startling development from within the Jewish confession of the one Creator God.

The question one must ask is, how did this happen? What made devout Jews who had walked and talked with the man Jesus begin in a very short space of time to speak of him as God? The New Testament writers trace it to the Resurrection (John 20:28) and it is hard to discern any other cause that could have produced such an unlikely and unexpected effect. "Nothing comes from nothing". If it is not the Resurrection than what is it?

If Jesus is just a man who was close to God, then we may admire him and learn from him, but he has no claim on our allegiance. But if God and Lord, Creator and Savior, he has a claim on our allegiance, trust and obedience, which we cannot evade. GGD

**ANNUAL OYSTER ROAST**

The Men's Annual Oyster Roast is Saturday, February 2<sup>nd</sup> at Camp Villa Marie beginning at noon. Advance tickets are \$35 and are available to purchase during coffee hour on Sundays or by calling the Church office at 912.232.1251. Invite your friends, neighbors, and co-workers and introduce them to the fellowship of this congregation! All bakers are encouraged to bring a dessert to share.

**WOMEN'S WEEKDAY STUDY & DISCUSSION:**

Thursday *A Glastonbury Romance* with Fr. O'Brien, 9:15 a.m., CH3-RR