

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 48 No. 35

The Fifth Sunday after Trinity

July 16, 2017

COMING EVENTS

◆ WEEKDAY WORSHIP ◆

Monday - Friday

Morning and Evening Prayer

8:15 a.m. & 5:30 p.m.

In addition, on Wednesday

9:45 a.m. *Litany*

10:00 a.m. *Holy Eucharist*

Saturday July 22nd

ST. MARY MAGDALENE

10:30 a.m. *Holy Eucharist*

CHURCH AND STATE (II)

Culture warriors of the Christian right and the secularistic left tend to take the view that the American founding was altogether Christian or was not religious at all. Each can cite evidence to support their case, which indicates that they are cherry-picking the evidence; and second, that the religious views of the American founders do not simply line up with ours. Some were orthodox Christians (Samuel Adams, John Jay, Patrick Henry, John Witherspoon). Others were heterodox Christians (Thomas Jefferson, John Adams, perhaps George Washington), skeptical about revealed doctrine. None of the signers of the Declaration of Independence were out-and-out deists, much less atheists, however, since deism denies that God acts in history, and in the Declaration they expressed a "firm reliance upon the protection of divine providence". One might perhaps call them rationalist theists rather than deists, and rationalist theists who regarded Jesus

as a great though merely human moral reformer – the teacher (in Jefferson's words) of "the most sublime and benevolent code of morals which has ever been offered to man."

The theological differences between orthodox Christians and the heterodox among the Founders are not therefore insignificant. Nonetheless they found the common religious language that features so prominently in the Declaration, language that neither affirmed what the heterodox denied, nor denied what the orthodox affirmed. Though patient of a rationalist skepticism, it rules out atheism as a founding principle of the American republic. The rights they claimed for the American people were inconceivable apart from (at a minimum) a rational theistic religion. Apart from a Creator God, who is also Judge and Providence, there is no accounting for the inalienable rights of men to life, liberty and the pursuit of happiness. And if there is no Creator, no Judge, no divine Providence, but only perhaps some blind operation of material causes, then there are no foundations for moral order, for the virtue necessary to a self-governing people. To quote again Washington's Farewell Address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the

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The Rt. Rev. Scott Benhase..... Bishop of Georgia
The Rev. Gavin G. DunbarRector
1 West Macon Street, 31401(912) 429-3384
The Rev. Craig E. O'Brien..... Priest Associate
423 E. Gaston Street 31401(912) 308-4441
The Rev. J. Patrick HuntAssisting Priest
Mr. R. Steven Branyon Organist/Choirmaster
Mrs. Janice W. Woods Business Manager
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Mrs. Daniel J. Mahfet Financial Administrator
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President, Women of St. John's..... Mrs. R. Scott Howard
President, Chancel Society..... Mrs. Roland S. Summers
President, Men of St. John's..... Mr. R. Scott Howard

Church Office(912) 232-1251
Fax(912) 232-5559
Parish House(912) 233-3845
Cranmer Hall(912) 232-8887
E-mails (firstinitiallastname)@stjohnssav.org

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 Dr. J. Davidson Carson

USHER CHAIRMAN

Mr. John E. Riley

ACOLYTES

10:30 a.m. Finn Repella
William Taylor
Volunteers are invited.

ALTAR FLOWERS

The flowers at the altar this Sunday are given to the glory of God and in loving memory of Mr. and Mrs. Frank P. Howell III and Kathrynne Howell Koritz by Jeanne, Caroline and Claire;
And in loving memory of Mr. and Mrs. Lorton S. Livingston by their family;
And in honor of Mr. Ross Hunter Philbrick by Dr. Thomas Philbrick.

CHANCEL SOCIETY

Mrs. John G. Bradshaw, Jr., Mrs. Edward J. Derst III,
Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard,
Mrs. T. Herbert Guerry III,
Ms. Anne H Mingledorff
Mrs. Michael W. Rhinehart,
Mrs. Joseph R. Ross,
Miss Katherine E. Wasden,
Mrs. Jeanne W. McMillan
Mrs. R. Bartley Turner

COFFEE HOUR CHAIRMAN

Mrs. Thomas C. McCay

SUNDAY 9:30 A.M.

ADULT CHRISTIAN EDUCATION

READING ROOM: *II Samuel*- Father Dunbar

MEN'S WEEKDAY STUDY & DISCUSSION

Thursday- *St. Luke* with Father Dunbar
7:00 a.m., Reading Room, CH3
Thursday- *Men's Small Group* with lunch
Noon- Fellowship Hall, CH1

WOMEN'S WEEKDAY STUDY & DISCUSSION

Wednesday-July 26- *C. S. Lewis Group*
11:00 a.m., Reading Room, CH3
Wednesday-July 26- *Daughters of the King*
After Evening Prayer, CH1

JANE'S CANNERS

Canning Wednesdays at 9:30 a.m. in Cranmer
Hall Fellowship Room and Kitchen.
Workers and Donations welcome

CHILDREN'S SUMMER SCHEDULE

Childcare (Nursery through Kindergarten) is available for the 10:30 a.m. service. First grade and older may remain in church with parents.

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity.”

The religious language of the Declaration is echoed in the mid-twentieth century text of the Pledge of Allegiance (“one nation under God”) and in the nineteenth-century National Anthem, in which the protection of divine providence is again invoked:

*O thus be it ever
when freemen shall stand
Between their lov'd home
and the war's desolation!
Blest with vict'ry and peace
may the heav'n rescued land
Praise the power that hath made
and preserv'd us a nation!
Then conquer we must,
when our cause it is just,
And this be our motto –
“In God is our trust,”
And the star-spangled banner
in triumph shall wave
O'er the land of the free
and the home of the brave.*

There is no doubt a tension between the substantial religious language present in the Declaration, Anthem, and Pledge, and the absence of such religious language from the Constitution. It is a tension acknowledged obliquely by the First Amendment's complementary prohibitions of religious establishment on the one hand or the restriction of religious expression on the other. The religious and moral formation of the American people, which the founders frequently averred was so necessary

for the health of a democratic republic, is the work of the churches, not of the institutions of the state – and for that reason, there may be no prohibition of religious freedom. The result is a country that is perhaps unique in its being simultaneously the most secular and the most religious in the world. What this *cannot* mean, on any historical reading, is what is now so commonly taken for granted - that religion is a purely private activity, with no proper place in the public life of the nation. If that simplistic reductionism is taken to be the principle, then we have in effect ripped up the Declaration of Independence, and the First Amendment.

We live in a very different cultural and religious climate than that of the late eighteenth century founding. A version of the quasi-deist theism persists in public life, but the skeptical tendencies of some founders have morphed into an aggressive and sometimes atheistic secularism, which tends to regard religion (and especially its public expression) with hostility. Many perceive that the constitutional right to freedom of religion is under pressure from other rights whose presence in the constitution is not so obvious. The airy dismissal of such fears does not allay them. At the core of the American experiment is a delicate balance – a creative tension - of church and state, and the disruption of this balance we must regard with foreboding. As Adams put it, “We have no government armed in power capable of contending in human passions unbridled by morality and religion... Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

GGD

8:00 A.M.—HOLY COMMUNION

COLLECT, EPISTLE & GOSPEL.....Prayer Book, page 195
A continental breakfast is available in Cranmer Hall following this service.

9:30 A.M. – ADULT CHRISTIAN EDUCATION (Cranmer Hall)

10:15 a.m.-12:00 p.m. (Noon) - **Nursery (Cranmer Hall)**

10:30 A.M. – MORNING PRAYER & SERMON

HYMN: #564 <i>How Firm a Foundation</i>	Lyons
Sentences, Confession, Absolution and Lord's Prayer	Prayer Book, pages 3-7
Versicles and Responses.....	7-8
VENITE: #609.....	9
Psalm #34	380
First Lesson: Isaiah 6 <i>The Call of the Prophet</i>	<i>Insert</i>
TE DEUM LAUDAMUS #626	10
Second Lesson: 1 Peter 3:8 & St. Luke 5.1	195,196
BENEDICTUS#634.....	14
Apostles' Creed.....	15
Responses	16
Collects of the Day	195
Collects for Peace and for Grace, other prayers	17-20
Welcome and Announcements	The Rector
HYMN #566 <i>Jesus Calls Us</i>	Galilee
Sermon	Father Dunbar

OFFERING

Sentences	
Anthem: <i>O Lord, Support Us All The Day Long</i>	Carl Schalk
Presentation of Alms: Doxology #139, and Hymn #141 (verse 4)	
General Thanksgiving (<i>said by all</i>) and Aaronic Blessing	19
HYMN #542 <i>Jesus Shall Reign Where'er the Sun</i>	Duke Street
VOLUNTARY: <i>Postlude</i>	Andrew Fletcher

*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.)