

# The Parish Paper

OF  
ST. JOHN'S CHURCH  
SAVANNAH, GEORGIA

Vol. 54 No. 48

St. Simon & St. Jude (Trinity 21)

October 29, 2023

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## THIS SUNDAY AT ST. JOHN'S

### 8 A.M. – HOLY COMMUNION, Church

Introit: Psalm 35, BCP pp. 381-383;

The Collect, BCP pp. 254; 218-19 ; The Epistle: Jude 1-8, 20-25

The Gospel : St. John 15:17 BCP p. 255

*A light breakfast is available in Cranmer Hall following this service.*

### 9 A.M. – FAMILY MORNING PRAYER, Church

### 10:00 A.M. – SUNDAY SCHOOL

*A full list of Sunday Classes and room assignments is available online at [StJohnsSav.org/grow](http://StJohnsSav.org/grow)*

### 11:00 A.M. – HOLY COMMUNION, Church & Online

*The nursery will be available for this service.*

#### Music for this Sunday:

- #153 (9 a.m.) *Christ Whose Glory Fills the Skies* (Ratisbon)
- #557 (v.1-3) (9 a.m.) *Onward Christian Soldiers* (St. Gertrude)
- #549 *The Son of God Goes Forth to War* (All Saints New)
- #551 *A Mighty Fortress* (Ein' Feste Burg)  
*If Ye Love Me*, Philip Wilby
- #383 *Blessed City, Heavenly Salem* (Urbs Beata)  
*O Taste and See*, Ralph Vaughan Williams
- #553 *Go Forward, Christian Soldier* (Lancashire)

## MEETINGS & EVENTS UPCOMING

- MON. OCT. 30: 12 noon.** New Vestry Nominations due to Committee (Contact church office).
- WED. NOV. 1: 4:30 p.m.** PACK, Youth Fancy Nancy Night for P.A.C.K + Pizza  
Youth RSVP to Mr. Vanderlip; Adults to Elaine Barrow (918-856-1774)
- THURS. NOV. 2 9:30 a.m.** Church Doctrine Discussion Group, Cranmer 3rd Fl.
- SAT. NOV. 4: 4:30 p.m.** First Saturday at Starland Yard (2411 DeSoto Ave 31401)
- SUN. NOV. 5: 12:15 p.m.** Silent Auction Preview, Cranmer Hall (during Coffee Hour)
- Tues. Nov 7: 6-8 p.m.** Preview Party/ Bazaar Kickoff, Cranmer Hall. (Tickets 25\$)
- WED. NOV. 8: 5:30 p.m.** Faith + Fiction : *Innocence of Father Brown*, Cranmer 3rd Fl
- WED. & THURS. NOV 8-9: Holly Days Bazaar** **Volunteers needed!** (see [stjohnssav.org/hollydays](http://stjohnssav.org/hollydays) )
- SUN. NOV. 12: Annual General Congregational Meeting** (immediately following 11am service)

## GOSPEL TRUTH

*This essay is a revision of one first printed in 2021*

In the 20th century the practitioners of the “higher” Biblical criticism argued that the gospels were the results of a long process of formation within the early Christian communities, and that they therefore they had little to tell us about the historical Jesus, but a lot to tell us about the evolving experience of those communities. This aligned nicely with liberal theology that located the authority for the church’s teaching in reflection on the church’s ever-changing experience in the present rather than on a body of doctrine grounded in writings handed down from the past. In that perspective, Scripture is just a grab-bag of “images”, from which you take the ones that appeal to your experience and align with your agendas. This view is assumed even now by the mainline denominations (like our own), and is the view assumed by the architects of the new liturgies, beginning with the 1979 Prayer Book. It allows Scripture maximum “relevance”, as the confirmation of our own outlook, agendas, and experiences (e.g. social justice) but it prevents Scripture from functioning in the way that Scripture itself intends, and which the Church has understood it to be, as divinely-given revelation, knowledge of God and of his will for mankind which we could not know by reason or experience alone, and which in critical respects contradicts, corrects and completes the wisdom of this world.

Though this view of the gospels’ genesis lingers on in popular culture

as well as mainline seminaries (“the real Jesus is unknowable, so we can all think as we like”); but the argument among scholars has moved on, for various reasons. First, in the abundance of ancient manuscripts

## UPCOMING WORSHIP WEEK OF TRINITY XXI

**Tuesday-Friday, Oct. 31<sup>st</sup> – Nov. 3<sup>rd</sup>**  
8:15 a.m. *Morning Prayer*, Online

### Monday:

5 p.m. *Evening Prayer*, Chapel

### Tuesday:

8:30 a.m. *Morning Prayer with Holy Communion*, Chapel  
5 p.m. *Evening Prayer*, Chapel

### Wednesday: Feast of All Saints

8:30 a.m. *Morning Prayer*, Chapel  
12 p.m. *Holy Communion*, Church  
5 p.m. *Evening Prayer*, Chapel  
9 p.m. *Sung Compline*, Church

### Thursday: All Souls Day

8:30 a.m. *Requiem Eucharist*, Chapel  
12 p.m. *Requiem Eucharist*, Church  
5 p.m. *Requiem Eucharist*, Chapel

### Friday:

5 p.m. *Evening Prayer*, Chapel

### Sunday, November 5<sup>th</sup>

**Sunday after All Saints (Trinity 22)**

**8 a.m.** *Holy Communion*, Church  
**9 a.m.** *Family Morning Prayer*, Chapel  
**10 a.m.** Sunday School  
**11 a.m.** *Solemn Eucharist*,  
Church/Online  
**12:15 p.m.** Coffee Hour,  
Green-Meldrim House

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Mr. Wesley Perkins ..... Assistant Conductor  
Mrs. Angela Fisher ..... Assistant Organist  
Mrs. Janice W. Woods ..... Business Manager  
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Mr. Steven D. Vanderlip, Jr. Minister w/Youth/Pastoral Intern  
Mr. Sinisa Domazet ..... Buildings Manager  
Master of Ceremonies ..... Mr. Carter C. Hubbard, Sr.  
Verger ..... Mr. B. Ray Summerell

Senior Warden ..... Mr. John G. Bradshaw, Jr.  
Junior Warden ..... Mr. E. Brian Culver  
Clerk of Vestry ..... Mrs. Gary M. Schubert (Elizabeth)  
Treasurer ..... Mr. Robert L. Sparks  
Assistant Treasurer ..... Mrs. Stuart C. Clifford (Susan)  
Chancellor ..... Dolly Chisholm

The Vestry: Mrs. Benjamin W. Baxter (Cathy), Mr. John G. Bradshaw, Jr., Dr. J. Davidson Carson (David), Mr. E. Brian Culver, Mrs. James F. Holtzelaw (Sherry), Mrs. Richard C. E. Jennings (Stacy), Mrs. Thomas C. McCay (Connie), Mrs. Paul M. Pressly (Jane), Mrs. Gary M. Schubert (Elizabeth), Mr. Robert L. Sparks, Mr. Mark D. Stevens, and Mr. Richard Wright (Rick)

Vestry Emeriti: Mr. George Fawcett, Mr. Edwin H. Culver, and Mr. J. Earl Gilbreath, Jr.

Chancellor Emeritus & Vestryman Emeritus: Mr. M. Tyus Butler, Jr., Esq.

President, Women of St. John's ..... Mrs. Paula W. Walker  
Co-President, Chancel Society ..... Mrs. Jeanne H. McMillan  
..... Mrs. Linda H. Pounds  
Pres. Emeritus, Chancel Society ..... Mrs. Roland S. Summers  
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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

11:00 a.m. Mrs. Richard C. E. Jennings  
(Stacy)

### USHER CHAIRS

Mr. R. Leslie Johnson

Mr. Robert L. Sparks

### CHANCEL SOCIETY

Mrs. Jayne G. Holland, Mrs. Carter C. Hubbard, Sr. (Barbara), Mrs. B. Ray Summerell (Melanie), Mrs. Timothy E. Coy (Dorothea), Mrs. John G. Bradshaw, Jr. (Sally), Mrs. Joseph R. Ross (Coren), Mrs. Douglas P. McManamy (Felicia), Mrs. Patrick Worsham (Jane), and Mrs. Gary M. Schubert (Elizabeth).

### FLOWERS

The flowers in the Church this Sunday are given to the glory of God, and in loving memory of George Anderson Mercer IV by Wayne and Rhett Willis and family

And in loving memory of Dorothy Ingram Brannen on her 88<sup>th</sup> birthday and in honor of Robert F. Brannen on his 89<sup>th</sup> birthday by Carole and Jack Wilson.

*To offer flowers for the Altar, please call the Church office. After Sunday, the flowers are delivered to the sick, sorrowing, and shut-in.*

### CONDOLENCES

We extend our condolences to the family and friends of Gary M. Schubert, husband of Elizabeth Schubert of this parish, who passed away on October 21, 2023. A graveside service was held October 25.

Please remember St. John's in your will.

there is no evidence for the long process of formation this theory assumes. If there had been such a long development, we should expect some surviving earlier versions of the gospels that differ significantly from the later ones. There are none. We do have a few short texts like the "woman taken in adultery": the manuscripts indicate that this was a detached bit of oral tradition that floated around for quite a while, before coming to rest as John 7:53-8:11. But that's it. The so-called "lost gospels" – with their very different teaching about the person and work of Jesus – are much later concoctions of a very different historic provenance, and without value as evidence for the historic Jesus.

The argument for a late date depends then on internal evidence; but the arguments from internal evidence are questionable. It was often said, for instance, that the prophecies of the destruction of Jerusalem and the Temple attributed to Jesus in the gospels of Matthew, Mark, and Luke show that they must have been composed after those events in A.D. 70. But even setting aside the anti-supernaturalist premise of that argument (that prophecy is impossible), what Jesus says is consistent with the tradition of biblical prophecy, in which the first destruction of Jerusalem and its Temple in 587 B.C. featured so prominently. Even from an anti-supernaturalist point of view, it is plausible that someone like Jesus could have made such prophecies. These are not grounds for a late date.

There is another form of internal evidence that depends on certain assumptions about the development of religion. It is assumed, for instance, the more obviously supernatural elements of the Scriptures must have emerged later—such as the teaching about Christ's resurrection. Yet here

the only internal evidence actually runs the other way. St. Paul's epistles – which are dateable to the 50's A.D. — show no sign of any such struggle. Though there is much discussion of many other issues, the resurrection of Jesus is not only an accepted fact in the early church; it is the indispensable impetus for the entire enterprise. Unless resurrection had followed, it is hard to explain a religious movement focused on a condemned criminal who died a shameful death. The evidence of Paul's letters therefore argues in favor of an earlier rather than later dating for the gospels; which makes impossible the time frame required for a long process of development; and strengthens their value as evidence for the beliefs and of the people who knew Jesus. In addition, it has been demonstrated that the gospels conform to the conventions of eyewitness testimony discovered in the scientific study of oral tradition. To give just one example, when Mark or Luke mention figures apparently known only to their immediate audiences, these names are probably functioning much the way footnotes do in modern history or biography, as a way of anchoring their account in verifiable sources.

If you are serious about Jesus, then you have to be serious about the gospels' witness to divinely-given revelation. If this is not true, then we are wasting our time. **GGD**

### VESTRY NOMINATIONS

The Annual General Congregational Meeting will be after the 11 a.m. Morning Prayer on **Sunday, Nov. 12<sup>th</sup>**. At this meeting, four new members will be elected to the Vestry for a three-year term. Members are encouraged to submit nominations by the deadline of **Monday, Oct. 30<sup>th</sup> at noon** to the Vestry's Nomination Committee. Nominees must be communicants in good standing (for at least 5 years).