

THIS SUNDAY AT ST. JOHN'S*The nursery is available from 8:45 a.m. to 12:15 p.m.***8 A.M. HOLY COMMUNION, Church***A light breakfast is available in Cranmer Hall following 8 a.m. service.*Introit: Psalm 33, BCP pp. 378–379; The Collect, BCP pp. 171–172;
The Epistle and Gospel, BCP p. 172**9 A.M. FAMILY MORNING PRAYER, Church***A light breakfast is available in Cranmer Hall following 9 a.m. service.***10 A.M. ALL AGES SUNDAY SCHOOL, Chapel & Cranmer Hall****11 A.M. SUNG EUCHARIST & SERMON, Church & Online****Music for This Sunday:**

Preludio 'Sine Nomine', Herbert Howells

#89 *At the Lamb's High Feast We Sing*, SALZBURG#345 *The King of Love my Shepherd Is*, ST. COLUMBA

The Call, Ralph Vaughan Williams

Brother James' Air, Gordon Jacob

#194 *Very Bread Good Shepherd Tend Us*, UNITAS FRATRUM#396 *The Church's One Foundation*, AURELIA

Paeon, Ernest Tomlinson

5 P.M. PARENTS' NIGHT OUT + FINAL YOUTH GROUP*The youth group is open to all youth in 4th grade and above; friends are invited too!**If your child plans to attend, email svanderlip@stjohnssav.org,
and consider donating to help offset the dinner cost.***STEPHEN MINISTERS AT ST. JOHN'S*****Stephen Ministers: Christ Caring
for People through People***

The following parishioners have been trained and commissioned as Stephen Ministers at St John's Church, under the direction of the Stephen Leaders and the supervision of the clergy.

- Susannah H. Fawcett
- Rebecca L. Imre
- Duncan M. Pindar
- Chambliss T. Stevens
- Karen C. Wray

If you are interested in training as a Stephen Minister in the future, contact a Stephen Leader: Bishop Lambert, Sally Lambert, or Rick Wright.

The Stephen Minister's role is to bring God's love into the lives of people who are going through a difficult time or experiencing a crisis. They listen, care, support, encourage, and pray with and for a person who is hurting. And in the midst of this confidential, one-to-one, caring relationship, God's healing love comes pouring through.

If someone you know is facing a crisis – large or small – and could benefit from the caring presence of a Stephen Minister, talk to one of our Stephen Leaders: Paul Lambert, Sally Lambert, or Rick Wright. Our Stephen Ministers are ready to care for you!

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

PRINCIPALITIES AND POWERS

There was a time when I would occasionally do a “cleanse” of my system with a robust jeremiad against the latest folly of the Episcopal church. Though I have eschewed this indulgence in recent years, this is not to be taken as sign that I now think that the Episcopal Church has found its way back to theological health, or that I am reconciled to its deviations from historic faith and worship. Perusal of the Presiding Bishop's Easter Letter confirms that these problems remain as obstacles to full fellowship in the faith.

The Rt Rev Sean Rowe seems to be a sensible church leader, and he says nothing to cause the orthodox reader to have an apoplectic fit; but in line with his recent forbears, his Easter letter is a reductionist account of the gospel, interpreted through the matrix of the progressive social agendas of our time. He focuses, legitimately, on the women at the tomb on Easter morning, but he introduces them with the claim that they were “the last protectors and pastors at the cross on Good Friday”. It's a claim I surmise is intended to bolster the case for women's ordination; but to describe them in these terms has no scriptural warrant; the only “protective and pastoral” action that was taken by anyone at the cross was taken by Jesus himself (towards his mother and the penitent thief.) The description of the women in these terms is thus an example of *eisegesis* rather than *exegesis* – reading his own meaning *into* Scripture rather than reading the *out of* Scripture the meaning which Scripture intends;

and this use of *eisegesis* puts the reader on the alert.

Rowe is on firmer ground when he says the women were “the first to witness and proclaim the resurrection”; and also that “in their ... world, they

**UPCOMING WORSHIP:
WEEK OF EASTER II****Online Morning Prayer:**

8:15 a.m. Monday-Friday

Monday, May 5:8:30 a.m. *Morning Prayer*, Chapel
5 p.m. *Evening Prayer*, Chapel**Tuesday, May 6:**8:30 a.m. *Morning Prayer
with Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel**Wednesday, May 7:**8:30 a.m. *Morning Prayer*, Chapel
Noon *Holy Communion*, Church
5 p.m. *Evening Prayer*, Chapel
9 p.m. *Sung Compline*, Church**Thursday, May 8:**8:30 a.m. *Morning Prayer
with Holy Communion*, Chapel
5 p.m. *Evening Prayer
with Holy Communion*, Chapel**Friday, May 9:**Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel**Sunday, May 11: Easter III
(Mother's Day)**8 a.m. *Holy Communion*, Church
9 a.m. *Family Holy Communion &
Children's Ministry Awards*, Church
10 a.m. *All Ages Sunday School*,
Chapel & Cranmer Hall
11 a.m. *Morning Prayer*, Church/Online
12:15 p.m. *Coffee Hour*,
Green-Meldrim House

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www.stjohnssav.org

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

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Rev. David Thurlow Honorary Assisting Priest
Mr. William Douglas Organist and Choirmaster
Mrs. Janice W. Woods Business Manager
Ms. Doreen L. Karls Parish Administrator
Mrs. Daniel J. Mahfét Financial Administrator
Mrs. Jeremy J. Harvey (Heather) Communications
Mrs. Joseph Ross, Jr. (Sarah) Children's Ministry Director
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
Verger Mr. James E. Morris

Senior Warden Mr. Graham P. Sadler
Junior Warden Mrs. Duncan Pindar (Terry)
Treasurer Mr. Floyd Whittington, Jr.
Assistant Treasurer Mrs. Stuart C. Clifford (Susan)
Clerk of Vestry Mrs. Elizabeth H. Schubert
Chancellor Dolly Chisholm

The Vestry: Mrs. Carter C. Hubbard, Sr. (Barbara), Mrs. L. Allan Reynolds, Jr. (Beverley), Mr. Douglas P. McManamy, Mrs. Jonathan D. Sprague (Mary), Mrs. Patrick Worsham (Jane), Mr. Charles J. Ezelle, Mr. Stephen D. Ezelle, Mr. R. Scott Howard, Mr. Richard Wright (Rick), and Mrs. James F. Holtzclaw (Sherry)

Chancellor Emeritus & Vestryman Emeritus: M. Tyus Butler, Jr., Esq. (Ty)

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

President, Women of St. John's Melanie Finnegan
Co-President, Chancel Society Mrs. Jeanne H. McMillan
..... Mrs. Linda H. Pounds
Pres. Emeritus, Chancel Society Mrs. Roland S. Summers
President, Men of St. John's Mr. Sean F. Finnegan
Church Office (912) 232-1251
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 CHAIR
8 a.m. Mr. Arthur D. Weed
11 a.m. Mr. Graham P. Sadler

USHERS

Mr. Joseph R. Ross (Rusty)
Mr. Mark D. Stevens

CHOIR

Choir of Adults

CHANCEL SOCIETY

Mrs. John G. Bradshaw (Sally)
Mrs. Nohl A. Braun, Jr. (Alyce)
Mrs. Timothy E. Coy (Dorothea)
Mrs. B. Ray Summerell (Melanie)
Mrs. David A. Young (Pam)
Mrs. Jayne G. Holland
Mrs. Carter C. Hubbard, Sr. (Barbara)
Mrs. Laura L. Wimbish
Mrs. Linda H. Pounds
Mrs. Martin Sheehan (Kristine)

FLOWERS

The flowers in church this Sunday are given to the glory of God, and in loving memory of Captain and Mrs. Harry E. Jennings, Mr. and Mrs. Richard C. E. Jennings, Nolan and Will Balkcom and Alex and Zack Landen.

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

**HOPE HAVEN VOLUNTEER TRAINING
Thursday, May 15, Cranmer Hall**

Schedule: 8:30 a.m. Registration & Nibbles; 9 a.m. to 12:30 p.m. Training session led by director, Cathy Baxter and certified dementia care expert Jill Costello of the Edell Caregiver Institute. RSVP: savannahrespite@gmail.com or 912-231-7310.

COME AND SING!

Join us Sunday, May 18, for fellowship, refreshments, and the singing of great hymns of the Church!

Request a favorite hymn to be sung during the event (preferably be from the Hymnal 1940). Bring friends and family to enjoy this opportunity to sing in a relaxing environment. Register online at StJohnsSav.org/sing or by calling the church office.

were on the margins, and their word counted for nothing". Both true. And again, one may accept (with some qualifications), Rowe's claim that "for Jesus, the vulnerable and marginalized are in focus, and his ears are attuned to their voices". The compassion of God and of Christ for the despised and afflicted is well attested in Scripture. But then comes an eisegetical conclusion: "therefore ... let us always remember that the kingdom of God is revealed to us most clearly by those who are dispossessed by the powers and principalities of this world. Let us celebrate the joy of Easter by seeking and serving the resurrected Christ in the lives and the witness of those who have been silenced, persecuted, and marginalized".

It's a subtle move the reader might easily overlook; for the Bible does attest that the revelation of God is often made to those who are low status in this world. But in Rowe's eisegesis, the mere fact of their being "silenced, persecuted, and marginalized" makes their "life and witness" – their experience and perspective as oppressed persons – a locus and source of revealed truth. This is a religious version of a standard progressive move, to privilege the experience of a putatively oppressed or marginalized group over all other truth-claims. It's the logic whereby (for instance) the claims of biologically-male transgender persons (because they are classed as oppressed and victimized) trump the rights of biological females to women-only sports and spaces. It's the logic whereby Palestinian Arabs are counted as victims and Jews (even non-Israeli Jews) as oppressors. This is the simplistic and dichotomizing moral calculus that legitimizes the victimization of putative "oppressors" by their putative "victims". It legitimizes new forms of oppression (the atrocities committed against Israelis and the abuse of Jews

on American campuses; the take-over of women's sports by biological males) that are worse than the ones they replace. This moral calculus has been soundly criticized in recent years – though you would never guess that from the Easter letter. In the progressive bubble-world, there is no need to engage with other views.

The Bible *does* say that God has chosen those whom the world despises to receive his revelation ("thou hast hid these things from the wise and prudent, and hast revealed them unto babes", Matthew 11:25). It does *not* say that the experience of those despised by the world is authoritative *by the mere fact* of their low status. For example, the Israelite slaves and ex-slaves in Exodus were often faithless witnesses to the will and work of God. It's not their *experience* that makes the perspective of marginalized persons authoritative – it's rather that their experience makes them more open to receiving the revelation of God (1 Corinthians 1:27). It's a fine distinction, but a crucial one. One arrogantly absolutizes my experience and perspective; the other humbly stands under a revelation to which my experience makes me open. – GGD

To be continued

The Episcopal Youth and Children's Services (EYCS)

Needs-based scholarships for college undergraduates & financial help for students going to Honey Creek Camp.

Need-based scholarships are available for undergraduates in college (and for financial help for students going to Honey Creek Camp). Scholarships typically range from \$1000 to \$3500.

Visit eys.georgiaepiscopal.org for the online application. **The deadline is Saturday, May 31.** If you have any questions, please call Martha Sullivan at 912-663-6221.