

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 66, BCP p.417-418; The Collect, BCP p. 173

The Epistle and Gospel, BCP p. 173-174

9 A.M. FAMILY HOLY COMMUNION & CHILDREN'S MINISTRY AWARDS, Church*We will recognize the children and youth for their year of faith formation.**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. MORNING PRAYER, Church & Online****Music for This Sunday:**

Andante in G Major, Samuel S. Wesley

#96 *The Day of Resurrection*, ELLACOMBE#90 *He Is Risen, He Is Risen*, NEANDER

Lead me Lord, Samuel S. Wesley

#95 *Christ the Lord Is Ris'n Today*, GWALCHMAI

Fugue, Samuel S. Wesley

12:15 P.M. SPECIAL COFFEE HOUR, Green-Meldrim House*Plan to join us for a special coffee hour celebrating the mothers in our lives.**We will have a festive spread and a variety of beverages.***ORDINATION OF MATTHEW SPARKS
at St. John's Church, June 5**

Your prayers are asked for Matthew Sparks of this parish, who is to be ordained a priest by The Rt. Rev. Paul Lambert, on behalf of The Rt. Rev. Justin Holcomb, Bishop of the Diocese of Central Florida, on June 5, the Feast of St. Boniface, in the Octave of the Ascension, at 6 p.m. at St. John's Church, in Savannah. All parishioners are invited. We also ask your prayers for the Sparks family, and the parish family to which Matthew will be called to minister in due time.

HOPE HAVEN**VOLUNTEER TRAINING****Thursday, May 15, 8:30 a.m. to
12:30 p.m., Cranmer Hall**

Training session led by director, Cathy Baxter and certified dementia care expert Jill Costello of the Edel Caregiver Inst. RSVP: 912-231-7310 or savannahrespite@gmail.com.

COME AND SING!**Sunday, May 18, 5 p.m.
Green-Meldrim House**

Join us for fellowship, refreshments, and the singing of great hymns of the Church! Request a favorite hymn (1940 Hymnal preferred) and register online at StJohnsSav.org/sing or by calling the church office.

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Principalities and Powers*(Second of two parts)*

In last week's essay, I made some sharp criticisms of the Presiding Bishop's Easter Letter – its tendency to eisegesis (reading his own views into Scripture, rather than reading out of Scripture the ideas it sets forth), its privileging of the experience of those deemed to be marginalized and oppressed as a source of truth, and the simplistic moral calculus enabled by these approaches. It is a sample of the kind of “bubble” thinking that is endemic in our time, and not just among progressives. It used to be reactionary conservatives whose mantra was “No new ideas shall ever come near to us”, but progressives also can insulate themselves from new movements of thought. If they want to convince others they have to engage with other views. The time is overdue for letting some fresh breezes in.

At their best, progressives make the case for social responsibility towards those who are less advantaged and less powerful. It is an important case to make, for one Scriptural index of a society's moral health is how it treats those without advantages and without power. So listening sympathetically to the voices of those Rowe calls the “silenced, persecuted, and marginalized” is a good practice – provided that our criteria for identifying such persons is not simplistic dichotomizing. But when privileges and penalties are assigned arbitrarily to favored and disfavored groups, it only undermines and discredits the very concept of

social responsibility as just another political power game. That is the trap into which progressives tend to fall, and it weakens their moral witness.

That's bad for the cause of Christian social responsibility; but it is worse still for theology, the faith of the

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

8:15 a.m. Monday-Friday

Monday, May 12:8:30 a.m. *Morning Prayer*, Chapel
5 p.m. *Evening Prayer*, Chapel**Tuesday, May 13:**8:30 a.m. *Morning Prayer*
with *Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel**Wednesday, May 14:**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 15:**8:30 a.m. *Morning Prayer*
with *Holy Communion*, Chapel
5 p.m. *Evening Prayer*
with *Holy Communion*, Chapel**Friday, May 16:**Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel**Saturday, May 17:**

11 a.m. Holy Communion, Chapel

Sunday, May 18: Easter IV8 a.m. *Holy Communion*, Church
9 a.m. *Family Morning Prayer*, Church
10 a.m. *All Ages Sunday School*,
Chapel & Cranmer Hall
11 a.m. *Sung Eucharist & Sermon*,
Church/Online

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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. Mahfet 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. Tys 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
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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. Stephen D. Ezelle

USHERS

Mr. Frank Somoskey
Mr. Joseph R. Ross (Rusty)

CHOIR

11 a.m. Schola Choir

CHANCEL SOCIETY

Mrs. John G. Bradshaw (Sally)
Mrs. Nohl A. Braun, Jr. (Alyce)
Mrs. B. Ray Summerell (Melanie)
Mrs. Martin R. Sullivan (Martha)
Mrs. Jayne G. Holland
Mrs. Carter C. Hubbard, Sr. (Barbara)
Mrs. Jeanne H. McMillan
Ms. Linda H. Pounds
Mrs. I. David Futrell, Jr. (Penny)
Mrs. Jonathan Glen (Marilyn)

COFFEE HOUR CHAIR

The Men of St. John's

FLOWERS

The flowers in the Chapel this past Wednesday, May 7, were given to the glory of God, and in memory of the Reverend William H. Ralston, Jr. by the Compton family.

The flowers in church this Sunday are given to the glory of God, and in loving memory of Julie Backus Smith by Larry Lawrence, Jean Greer-Lawrence, and Miles Greer and Owen Greer. And in loving memory of Ann Morgan Altman and Jolana Swift Bradshaw by Mr. and Mrs. John G. Bradshaw, Jr.

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

**ST. JOHN'S SUMMER SCHEDULE
(Begins Memorial Day Weekend)**

Starting Sunday, May 25, we will offer one combined service at 10:30 a.m. with a children's activity in the chapel during the sermon. Only the Adult Sunday School classes will meet at 9:30 a.m. Sunday's Holy Communion will continue at 8 a.m.

Church. When we reduce the gospel to a social activist agenda – treating them as virtual synonyms – we empty of its proper theological substance. The gospel simply becomes a metaphor for earthly politics. Of course, it is not just progressives who can hijack the gospel for a social or political agenda. In a recent critique of the use of the Bible by self-improvement gurus, a blogger noted “the unsettling ease with which biblical revelation is reduced to a symbolical apparatus for personal growth, civic reform, or the moral improvement of man” - and he is quite right. Conservatives can also play that game – but as they have no voice in the leadership of the Episcopal Church, that's not relevant to our context. It's the progressive voices in the church leadership that need calling to account.

Reductionist accounts of the gospel have their own attractiveness to us, their own potent temptations. They give us an opportunity for self-justification. By siding politically with a group we identify as “the oppressed” over against their “oppressors”, we burnish our self-image and win approval. Though we would never use the word, we are indeed seeking approval as “righteous” – which is to say, we are engaged in the project of establishing our own righteousness by our own works, the project of the Scribes and Pharisees. Such self-righteous moralism prevents us from seeing ourselves as in need of redemption. (“We are the good guys”.) It prevents us from seeing that *all* stand in need of redemption – the oppressor and the oppressed alike. As Exodus, Numbers, and Judges teach us, the oppressed are not saved by the fact of their being oppressed – they too need a savior from their moral flaws and spiritual blindness.

That's why the Easter morning that began with the women's discovery of the empty tomb ends that evening with Christ's opening the minds of all his disciples, “that they might understand the scriptures”, and the purpose of God declared in them, to the effect that “it behooved Christ to suffer, and to rise from the dead the third day” and also, “that repentance and remission of sins should be preached in his name among all nations” (Luke 24:45-47) – “that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43). The whole world needs the gospel – male and female, slave and free, oppressor and oppressed alike. Christ's paschal victory over principalities and powers, of which the women at the tomb are the first witnesses, is a triumph that calls all nations to repentance, and all social, political, and economic structures to account before God. It transforms all earthly social structures of power and privilege from the inside out, and radically qualifies all earthly distinctions of race, sex, and class, in ways that do not neatly align with contemporary political and social agendas either progressive or reactionary. That is the witness delivered to us by the women that first Easter morning, and which we have received, and wherein we stand, if we have in fact received it. When we convert that witness to a metaphor for a worldly agenda—another gospel, which is no gospel” as Paul says—we throw his victory away. – GGD

ARDF COLLECTION

This Sunday, May 11, we will have a special collection for the Anglican Relief & Development Fund during our services. Please give generously to strengthen faith communities in the developing world.