

THIS SUNDAY AT ST. JOHN'S

The nursery (newborns to four-year-olds) is available from 10:15 a.m. to noon on the 2nd floor of Cranmer Hall.

8 A.M. HOLY COMMUNION, Church

A light breakfast is available in Cranmer Hall following 8 a.m. service.

Introit: Psalm 79, BCP pp. 439–440; The Collect, BCP p. 194

The Epistle and Gospel, BCP pp. 194–195

9:30 A.M. FR. DUNBAR'S CLASS, Cranmer Hall

During the summer, Fr. Dunbar's Sunday School class will meet in the Ralston Room, 3rd floor, Cranmer Hall.

10:30 A.M. MORNING PRAYER, Church & Online**Music for This Sunday:**

Revery, Op. 67, No. 2, Horatio Parker

King of Glory, King of Peace, GENERAL SEMINARY

#304 There Is a Wideness in God's Mercy, BEECHER

Judge eternal, throned in splendor, Stanley Marchant

#359 Golden Harps Are Sounding, ST. THERESA

Fantasie, Op. 20, No. 4, Horatio Parker

11:45 A.M. COFFEE HOUR, Green-Meldrim House**CHOIR OF ADULTS**

The Choir of Adults is currently welcoming auditions for new members. The Choirs of St. John's are an excellent avenue to engage in the ministry of the parish. Some previous musical experience and ability to match pitch is desired. Anyone interested in singing in the choir is encouraged to reach out to Mr. William Douglas via email at wdouglas@stjohnssav.org to set up a meeting and discuss the possibility of joining the choir.



HOPE HAVEN
SAVANNAH RESPITE

REMINDER

**Hope Haven Caregiver
Support Group Meeting**
Tuesday, July 15, 10:45 a.m.

Cranmer Hall, Reading Room
For more information, contact
Cathy Baxter: 912-231-7310

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

NICEA AT 1700

The teaching of Scripture is the primary authority for what Christians know and believe; but under Scripture, Anglicans (and many other Christians) receive the three Creeds that have come down from the ancient catholic church, as reliable touchstones of Scripture's teaching, and the ancient rule of faith. The creed recited at Holy Communion is usually called the Nicene Creed in reference to its origins at the great council of the Church convened by the first Christian emperor Constantine in the city of Nicea (near modern day Istanbul) in 325 AD (exactly 1700 years ago, which is the occasion of this essay). The wording of the creed we use today was largely finalized in the year 381, at the second council, of Constantinople (the city refounded by and named after Constantine, now Istanbul)– but the faith that it expresses is that of Nicea, so we can call it Nicene, instead of “Nicene-Constantinopolitan”!

Constantine had won control of the Roman empire in 324, and had given favored public status to the Christian church his pagan predecessors had persecuted. But the church to which he looked for the spiritual leadership in the empire was itself being torn apart by a controversy over the doctrine of Christ. To resolve this crisis, Constantine convened the first ecumenical council of bishops from the entire Christian world (at that point, more or less coterminous with the Roman empire). Constantine just wanted the

restore the peace and unity of the Church. But there was no way of getting there, without addressing questions of truth, and specifically the contested question of Christ's divinity.

That Christ was divine had been was an integral element of the Christian tradition from its inception – as the New Testament writings testify. Yet Christians confessing faith in the Father and the Son (and also the Holy Ghost) also confessed that God is one.

**UPCOMING WORSHIP:
WEEK OF TRINITY IV**

Online Morning Prayer:
8:15 a.m. Monday-Friday

Monday, July 14:
No in-person services today

Tuesday, July 15:
Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer*, Chapel

Wednesday, July 16:
Noon *Holy Communion*, Church
5 p.m. *Evening Prayer*, Chapel
9 p.m. *Sung Compline*, Church

Thursday, July 17:
Noon *Holy Communion*, Chapel
5 p.m. *Evening Prayer*
with Holy Communion, Chapel

Friday, July 18:
Noon *Holy Communion*, Chapel

**Sunday, July 20: Trinity V
SUMMER SCHEDULE**
8 a.m. *Holy Communion*, Church
9:30 a.m. *Fr. Dunbar's Class*,
Ralston Room, Cranmer Hall
10:30 a.m. *Sung Eucharist & Sermon*,
Church/Online

THE PARISH PAPER
of
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ONE WEST MACON STREET
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To receive the Parish Paper by email (on Wednesdays), send name and email address to information@stjohnssav.org

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The Rev. Gavin G. Dunbar..... Rector
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The Rt. Rev. Paul E. Lambert [Retired]..... (931) 327-5489
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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. Mahfiet..... Financial Administrator
Mrs. Jeremy J. Harvey (Heather)..... Communications
Mrs. Joseph Ross, Jr. (Sarah)..... Children's Ministry Director
Mr. Sinisa Domazet..... Buildings Manager
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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
10:30 a.m. Mr. Edwin H. Culver

USHERS

Mr. Mark D. Stevens
Mr. Robert L. Sparks

CHOIR

Choir of Adults

CHANCEL SOCIETY

Mrs. John G. Bradshaw (Sally)
Mrs. Nohl A. Braun, Jr. (Alyce)
Mrs. Timothy E. Coy (Dorothea)
Mrs. Richard C. E. Jennings (Stacy)
Mrs. Jayne G. Holland
Mrs. Carter C. Hubbard, Sr. (Barbara)
Mrs. Joseph R. Ross (Coren)
Mrs. Douglas P. McManamy (Felicia)
Mrs. William T. Moore, Jr. (Jane)
Mrs. James F. Holtzclaw (Sherry)
Mrs. Martin Sheehan (Kristine)

COFFEE HOUR

Mrs. Henry F. Inglesby, Jr. (Tracey)

FLOWERS

The flowers in church this Sunday
are given to the glory of God,
and in loving memory of
Mr. and Mrs. Thomas D. Miller, Sr. and
Mr. and Mrs. William E. Dillard, Jr.
by Mr. and Mrs. William E. Dillard III.

And in loving memory of
Mr. and Mrs. Howard John Hoffman
by Mr. and Mrs. Edwin Brian Culver
and Mr. and Mrs. Randolph Bryan
Jones, 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.

SAVE THE DATE Flower Workshop

Saturday, August 30, 10 a.m. – 2 p.m.
Are you interested in learning the
basics of altar flower arranging?
Save this date and keep an eye out
for more information!

How was this to be understood? An Egyptian presbyter named Arius had answered this question, by teaching that Jesus was not God in the same way that the Father was God: though pre-eminent over all creatures, the Son was not equal to the Father, but subordinate to him, a kind of godlike supercreature, but not the Creator. There was nothing wrong with Arius' attempt to use reason to understand Scripture – Christians had been doing that all along; the problem was that he applied a logic that was inadequate to Scripture's content, one that undermined the gospel. As the critics of Arius pointed out, if Jesus was not himself both God and man, he could not be what Scripture said he was, the only mediator of God and men (1 Timothy 2:5). If Jesus was not himself God, then he could not share the life of God with men, by the gift of himself – but this is just what the Gospel says he does (John 20:31). How can Jesus make us “partakers of the divine nature” (2 Peter 1:4), if he himself is not divine?

At Nicea, therefore, under the leadership of Athanasius – another priest (and later, bishop) of Alexandria – the assembly endorsed a Creed whose wording was designed to exclude the subordinationist teaching of Arius. It affirms that the relation of Christ to God is that of Son to the Father, not creature to Creator: “Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made”. As such he is “homoousios” – “of one substance with the Father”. Whatever is true of the Father's Godhead, is also true of the Son's. And therefore far from being “made”, the Son is the one “by whom all things are made”, the co-equal, consubstantial agent of the Creator.

In affirming the full deity of Christ the council did not ignore his humanity. Though the fullest teaching about Christ's humanity came at the third and fourth councils (Ephesus 431 and Chalcedon 451), the Nicene Creed already indicated the direction they would go, and tied his advent in the flesh to his work of redemption: “who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man”. The true Son of God becomes true Son of man – that in his humanity he may suffer and rise again in our place – for only thus can the sons of men become the sons of God.

The Arian controversy rumbled on for another sixty years after Nicea, but in 381 at the second ecumenical council the Nicene Creed was reaffirmed, and the opportunity was taken tacitly to affirm the full divinity of the Holy Ghost as well: “who with the Father and the Son together is worshipped and glorified” – viz., as true God. Only if the Holy Ghost is himself God can he be the means by which the Son of God reveals and imparts the life of God to believers. As Jesus says: “All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you” (John 16:15).

After 381 the Trinitarian teaching of Nicea was accepted as the standard of orthodoxy in the Christian Roman world, and eventually also, by the barbarian tribes who settled in the former western empire. In the late 5th century, the Creed came into use in the liturgy, and its retention in the Prayer Book is a sign of our own deep continuity with the faith and worship of the ancient church, and in its Christ-centered understanding of God, and of life with God.
– GGD