

**THIS SUNDAY AT ST. JOHN'S**

*The nursery (newborns to four-year-olds) is available from 10:15 a.m. to noon on the 2<sup>nd</sup> 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, 3<sup>rd</sup> 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 Merchant

#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](mailto: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 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  
**St. John's Church**  
ONE WEST MACON STREET  
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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](mailto:information@stjohnssav.org)

The Parish Paper of St. John's Church (USPS 887-960) is published weekly with a bonus edition for Christmas by St. John's Church, One West Macon Street, Savannah, Georgia 31401. Periodicals postage paid at Savannah, Georgia. POSTMASTER: Send address changes to St. John's Church, One West Macon Street, Savannah, Georgia 31401.

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Rev. David Thurlow ..... Honorary Assisting Priest  
Mr. William Douglas ..... Organist and Choirmaster  
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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  
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 5<sup>th</sup> 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