

# The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 41 No. 51

The Twenty-fourth Sunday after Trinity

November 14, 2010

## REFORMED AND CATHOLIC (II)

In a previous Parish Paper I sketched the ancient Catholic roots of Anglicanism, and its 16<sup>th</sup> and 17<sup>th</sup> century development under the influence of the Reformation, such that the 17<sup>th</sup> century opposition of Presbyterian and Episcopalian reflected differences not so much about Faith as Polity (form of church government), Order, and Liturgy. The 17<sup>th</sup> century division points in two ways. On the one hand, Anglicans may and do hold reformed or evangelical convictions substantially the same as those found in Protestant churches. On the other, Anglicans of all stripes accept as parameters certain distinctives of Liturgy and Order - including ordination of presbyters (priests) by a bishop in historic succession. Thus alongside (and sometimes, as in the case of John Wesley, mingled with) the reformed or evangelical legacy Anglicanism is shaped by "high" churchmanship as well - "high" in its regard for the church, its worship, and ministry.

There were impeccable precedents among the 16<sup>th</sup> century reformers for the high churchmanship of the 17<sup>th</sup> century. Cranmer's reformed theological views were grounded in a extensive and careful study of the ancient Catholic Fathers; Calvin's influential teaching promoted a high view of the Sacraments and the Church (on which he took the same view as the St. Cyprian, *extra ecclesiam nulla salus*, "outside the church is no salvation"); Archbishops of "Calvinist"

views like John Whitgift (d. 1604) vigorously defended episcopacy against presbyterian criticisms; and the Prayer Book and the Cathedrals maintained the Catholic liturgical tradition in its essentials. To these the high churchmen of the 17<sup>th</sup> century added a concern for the outward beauty of the liturgy, as well as reverence for catholic antiquity.

In the 19<sup>th</sup> century Anglo-Catholic revival, such "high church" views were sharpened further. Against secularizing, utilitarian views, it affirmed the divine institution of the Church, its ministry and sacraments. Its faith, worship, and ministry are not something to be reinvented according to human agendas or utility. There followed a revival of medieval ceremonial (to a greater or lesser extent) as a means to express the sacred nature of the priesthood and sacraments, and also a sympathetic engagement with medieval doctrine and devotion.

These were developments of permanent value to Anglicanism. Unfortunately Anglo-Catholics became embroiled in a narrow and often unhistorical and untheological polemic against the Reformation, with the result that Evangelicals (and indeed High Churchmen of the old school) came to regard it as a betrayal to popery. The hostility and suspicion that warfare engendered has lived on long since.

My own theological mentors were Anglo-Catholics and Anglican Evangelicals who had not abandoned their core convictions, but were determined to look

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The Rt. Rev. Scott Benhase..... Bishop of Georgia
The Rev. Gavin G. Dunbar .....Rector
1 West Macon Street .....(912) 234-2209
The Rev. Craig E. O'Brien..... Priest Associate
201 E. 49th Street Upper flat.....(912) 308-4441
Mr. Michael Chastain, MRE,M.Div. .Director of Family Life and College Outreach Ministries ....(912) 450-0000
Brian J. Taylor, DSM..... Organist/Choirmaster
Mrs. I. David Futrell, Jr.....Parish Secretary
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Mr. Wesley Perkins.....Associate Choirmaster
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President, Business Women .....Mrs. Myrtice A.J. Lewis
President, Men of St. John's.....Mr. Richard L. Wright
Church Office .....(912) 232-1251
Fax .....(912) 232-5559
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.

Those who have been baptized and confirmed, or are ready and desirous to be confirmed, are admitted to the Holy Communion. In case of doubt, please consult the clergy.

HOSPITAL VISITATIONS

Please call the Church Office to inform the clergy if you or a loved one is in the hospital.

ST. JOHN'S WEB SITE: www.stjohnssav.org

VESTRY OFFERING CHAIRMEN

8:00 Mr. Arthur D. Weed

10:30 Mr. David C. Barrow III

USHER CHAIRMAN: Mr. Austin O. Kennedy

The flowers at the altar are given to the glory of God and in loving memory of G. Philip Morgan, Jr. by his family.

And in loving memory of Bruce Alan Capra by Dr. and Mrs. Charles R. Fana.

And in loving memory of Mr. Arthur Brooks Simkins by Marshall, Wesley, and Lynch.

Chancel Society

Mrs. Warren Traver, Ms. Anne H. Mingledorff
Mrs. Carter C. Hubbard, Mrs. Roland S. Summers
Mrs. Marshall F. Campbell, Dr. Linda Ann McCall

ACOLYTES

8:00 Austin Smith

10:30 Austin Nichols

Clayton Compton, Kameron Sallee

Chris Dixon, Rion Hilliard

John Osborne, Charles Perrie

COFFEE HOUR CHAIRMAN

Mrs. Edwin C. Shepherd, Jr.

ADULT CLASSES THIS SUNDAY

SUNDAY MORNING ADULT CLASSES

> Frs. Dunbar & O' Brien -Old Testament (Chapel)

> Jack Wray (3rd Floor Classroom) Isaiah -55- "The Word of God Stands".

> David Noble -The prologue of the Somoours Tale; Tho bigynneth the Somoour his Tale. (Reading Rm, 3rd Fl)

> Mike Chastain-Marrieds (& Singles) Forum-Ralston Room, 3rd floor, Cranmer Hall.

MEN'S BIBLE STUDY & DISCUSSION GROUPS

Tuesday 6:45 a.m. Men's Breakfast & Study- (Parish House Dining Room, enter by Kitchen)

Thursday 7 a.m. Bible Study (Reading Room)

WOMEN'S STUDY & DISCUSSION GROUPS

Reading Rm, Cranmer Hall.

Wednesday-10:45 a.m.-Noon

Thursday-9:15 a.m.-10:30a.m.

The ECW Board will meet in the Parish House dining room Monday, November 27th.

Next Sunday is the Annual Congregational Meeting immediately after the 10:30 a.m. Morning Prayer service.

The Office will be closed Thursday and Friday November 25th and 26th for Thanksgiving.

The Parish House will be closed Monday-Friday (November 22-26), and will open for tours on Saturday, November 27th.

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

beyond party warfare, and discerned a shared heritage of ancient catholic faith, as articulated in the western church chiefly by Saint Augustine, but enriched by countless others, including the great theological tradition of the Eastern church. Within that common heritage, western Catholics and Evangelicals have much to share and to learn from one another.

Outside Anglicanism, the same acknowledgement of common ground in doctrine and mission has animated the religious conservatives in the “Evangelicals and Catholics Together” movement. The Roman church, long a bastion of embattled polemic against other churches, has engaged sympathetically with Christians outside its jurisdiction, including (explicitly) the churches that emerged from the Reformation, in which it acknowledges the presence of “elements of sanctification and truth”. In documents like the Papal Encyclical of John Paul II, *Ut Unum Sint*, the Roman Church, without giving up its historic claims, has committed itself to work for ecumenical reconciliation both theologically and practically.

I do not take the Roman view of these matters as definitive: but they are suggestive. If we are secure in our identity as Anglicans, including our commitment to the legacy of Catholic Faith and Order as set forth in the 16<sup>th</sup> century Prayer Book and Articles of Religion, we can afford a generosity of spirit that looks beyond denominational or party lines.

I think this generosity of spirit is necessary to Christians both catholic and reformed. We do not commend one side by the disparagement of the other. Nor can we speak as if there are first- and

second-class Christians. God bestows the gifts of his grace in ways that confound our the boundaries of denomination, taste, and custom: it is surely a hint that we are meant to seek a deeper unity in the truth, both theologically and practically. God must give that unity, in and when he wills: it is not something we can fabricate or negotiate, nor do we have the right to surrender the distinctive of our patrimony - but it does mean that we are to acknowledge the unity that already exists, by learning from and working with Christians who stand within the common inheritance we have received from our fathers in the faith. GGD

O God of unchangeable power and eternal light, look favourably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation; that things which were cast down may be raised up, and that all things may return into unity through him by whom all things were made, even thy Son, Jesus Christ our Lord. Amen.

#### PARISH KALENDAR

##### Wednesday

8:15 a.m. *Morning Prayer*

9:45 a.m. – *Litany*

10:00 a.m.—*Sung Eucharist*

5:30P.M.—*Evensong*

6PM.Supper 6:30PM Class

*Church History IV - The Middle Ages (2)*

##### Monday - Friday

8:15 a.m & 5:30 p.m.—*Daily Prayer*

If you returned an Estimate of Giving card, and have not received an acknowledgment, please contact the church office. 232-1251.

**8:00—HOLY COMMUNION**

COLLECTS, EPISTLE, and GOSPEL ..... 223

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

**9:00—12 Noon NURSERY** (Cranmer Hall)

**9:30—ADULT, YOUTH, and CHILDREN’S CLASSES** (Chapel, Cranmer Hall)

**10:30 –Pre-school Program continues**—3 year olds through Kindergarten (Cranmer Hall)

**Jr. Choir**—grades 1 through 4 (Cranmer Hall)

**10:30—MORNING PRAYER and SERMON**

CARILLON

HYMN #357 *Hail, Thou Once Despised Jesus* ..... In Babilone

Sentences, Confession, Absolution and Lord’s Prayer .....Prayer Book 3-7

Versicles and Responses ..... 7-8

VENITE (Hymnal #609) .....9

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JUBILATE DEO (Hymnal #645)..... 15

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BENEDICTUS (#634)..... 14

Apostles’ Creed ..... 15

Versicles and Responses .....16

Collect For The Day..... 223

Other Collects and Prayers, the Grace ..... 17-20

HYMN #243 *I Sing a Song of the Saints of God* ..... Grand Isle

THE SERMON..... Fr. Dunbar

**OFFERING**

Sentences

Anthem: *For the Mountains Shall Depart, fr. Elijah* ..... Felix Mendelssohn

Vonté Abrams, tenor soloist

Presentation of Alms: Doxology #139, and Hymn #141 (verse 4)

Prayer and Blessing

HYMN #279 *Praise to the Lord, the Almighty, the King of Creation* ..... Praise to the Lord

ORGAN: *Prelude and Fugue in E minor (BWV 553)* ..... Johann Sebastian Bach

*Everyone is invited to attend the Coffee Hour in the Parish House immediately after the 10:30 service. If you are a guest and visiting our Parish, please make yourself known.*

**12 Noon—HOLY COMMUNION (Chapel) Collect, Epistle, Gospel p. 223**