

The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

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The Fourth Sunday after Trinity

July 9, 2017

CHURCH AND STATE (I)

The first right recognized in the first amendment to the United States Constitution is the right to religious freedom: *Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...* Today we tend to read these phrases as synonymous - as if freedom *of* religion meant freedom *from* religion. We have adopted the idea that religion is a purely private matter and has no legitimate public expression outside a house of worship or a believer's head – but that is just the cultural prejudice of our own time. We don't see the fine balance that was struck in these two clauses of the First Amendment. On the one hand, there is to be no legal establishment of religion (at least, at the federal level; the last legal establishment of religion, in Massachusetts, was abolished in 1833). The institutions of national government are not to be harnessed to advance one religious denomination above others (this is the celebrated "separation of church and state"). On the other, the institutions of the national government are in no way to inhibit the free exercise of religion in the public realm - because the health of the republic depends upon the freedom exercise of religion. The institutions of religion are separated from the state, precisely in order for religion to flourish in the public realm – and that is precisely what happened. Religion has flourished in the United States as in few other nations of the western world.

Beneath this separation of the institutions

of church and state is to be glimpsed the complimentary inter-dependence of religious and civil liberty, of religion and democracy, of church and state, in the new republic. As democratic freedom was essential to the flourishing of religion, so religious freedom was essential to the flourishing of democracy, precisely because democracy cannot flourish without the inculcation of virtue by religion.

Thus John Adams, first vice-president and second president: "We have no government armed in power capable of contending in human passions unbridled by morality and religion... Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other." (*Address to the Officers of the Massachusetts Militia, 1798*).

So also Benjamin Rush, signer of the Declaration, Surgeon General in the Continental Army, opponent of capital punishment and slavery: "The only foundation for... a republic is to be laid in Religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments" (*Essays, Literary, Moral & Philosophical, 1798*).

So also George Washington, in his 1796 Farewell Address: "let us with caution indulge the supposition that morality can be maintained without religion.... reason and experience both

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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.

VESTRY OFFERING CHAIRMEN

8:00 Mr. Arthur D. Weed

10:30 Mr. L. Allan Reynolds, Jr.

USHER CHAIRMAN

Mr. John D. Riley

ACOLYTES

10:30 a.m. Edwin Shepherd Jacob Perkins
William Taylor

MUSICIANS

Eliza DiRienzo, *Flute*; Sarah Eliasoph, *Timpani*

ALTAR FLOWERS

The flowers at the altar this Sunday are given to the glory of God and in loving memory of Robert V. Martin, Jr. and Julia Groves Martin by their family;

And in loving memory of Mr. and Mrs. Thomas D. Miller, Sr. and Mrs. Louise Duskin Dillard 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.

CHANCEL SOCIETY

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Mrs. Robert J. Merritt, Jr.

**SUNDAY 9:30 A.M. RALSTON ROOM:
ADULT CHRISTIAN EDUCATION
II Samuel- Father Dunbar**

MEN'S WEEKDAY STUDY & DISCUSSION
Thursday- *St. Luke* with Father Dunbar
7:00 a.m., Reading Room, CH3
Thursday- Men's Small Group with lunch
Noon- Fellowship Hall, CH1

GREEN FURNITURE BOOK FOR SALE

*The Green Collection Inaugural Exhibition
Gallery Guide* will be on sale at Coffee Hour
Limited 1st Editions \$20 Each

DAUGHTERS OF THE KING

St. John's Daughters of the King will meet July 26 instead of July 12 - after 5:30 p.m. Evening Prayer in the Fellowship Room of Cranmer Hall.

JANE'S CANNERS

Canning Wednesdays at 9:30 a.m. in the Kitchen and Fellowship Room of Cranmer Hall. All are welcome!

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

forbid us to expect that national morality can prevail in exclusion of religious principle.”

What's striking about such views, is that they were uttered not by the orthodox Christians among the Founding Fathers, but by those of decidedly heterodox opinions. Adams was a kind of unitarian; Rush held arminian and universalist views; Washington did not receive the Lord's Supper. As 18th century rationalists, they were skeptical about the supernatural elements of Christian orthodoxy - the doctrines of divine revelation, the Trinity, the Divinity of Christ, the sacraments and so on - what Jefferson referred to as "this artificial scaffolding" that obscured the "primitive and genuine doctrines" of Jesus, "the most venerated reformer of human errors". This anti-supernaturalist version of Christianity is famously represented by Jefferson's *Life and Morals of Jesus of Nazareth*, a version of the gospels apparently produced for his own devotion, from which all references to Christ's divinity, miracles, and resurrection had been excised, leaving what Jefferson called "the most sublime and benevolent code of morals which has ever been offered to man."

For all their skepticism about Christian dogma, none were atheists, and few or none wholeheartedly adopted the deist view that God stood aloof from the world, leaving it to operate solely through natural laws. Benjamin Franklin, though deeply impressed by deist ideas, also wrote that "the Deity sometimes interferes by his particular Providence, and sets aside the Events which would otherwise have been produc'd in the Course of Nature, or by the Free

Agency of Man". In the Constitutional Convention, he stated that "the longer I live, the more convincing proofs I see of this truth - that God governs in the affairs of men." And it is this view, held also of course by the orthodox Christians among the founders (Samuel Adams, Patrick Henry, John Jay for example), which is explicitly and repeatedly invoked in the Declaration of Independence. It refers to "Nature's God", the "Creator" who endows all men with "inalienable rights", "the Supreme Judge of the world" to whom the founders appealed "for the rectitude of our intentions", and the "divine providence" upon whose "protection" they expressed "firm reliance". These men are not deists, but rationalistic and mostly Christian theists.

One of the most remarkable expressions of this theism is in Washington's 1790 Letter to the Hebrew Congregation of Savannah, which concludes with this wish: "May the same wonder-working Deity, who long since delivering the Hebrews from their Egyptian Oppressors planted them in the promised land—whose providential agency has lately been conspicuous in establishing these United States as an independent nation—still continue to water them with the dews of Heaven and to make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah." GGD

UPCOMING AT ST. JOHN'S

◆ WEEKDAY WORSHIP ◆

Monday to Friday

Morning and Evening Prayer

8:15 a.m. & 5:30 p.m.

In addition, on Wednesday

9:45 a.m. *Litany*

10:00 a.m. *Holy Communion*

8:00 A.M. – HOLY COMMUNION

Collect, Epistle, and Gospel Prayer Book, page 194
A continental breakfast is available in Cranmer Hall following this service.

9:30 A.M. – ADULT CHRISTIAN EDUCATION (Cranmer Hall)

10:15 a.m.-12:00 p.m. (Noon) - **Nursery (Cranmer Hall)**

10:30 A.M.— SUNG EUCHARIST & ADDRESS

HYMN #288 *O Worship the King*..... Hanover

ANTE-COMMUNION

Collect for Purity Prayer Book, page 67

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KYRIE ELEISON: #710 Healey Willan

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ADDRESS..... Father Dunbar

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AGNUS DEI #712..... Healey Willan

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The Blessing (*kneeling*)..... 84

HYMN [Insert] *All My Hope on God is Founded* Michael

VOLUNTARY: *Trumpet Air* Paul Bryan

Everyone is invited to attend the Coffee Hour in the Parish House immediately after the 10:30 a.m. service.

If you are a guest and visiting our Parish, please make yourself known.

12:00 P.M. (NOON)-HOLY COMMUNION (Chapel) as at 8:00 a.m.