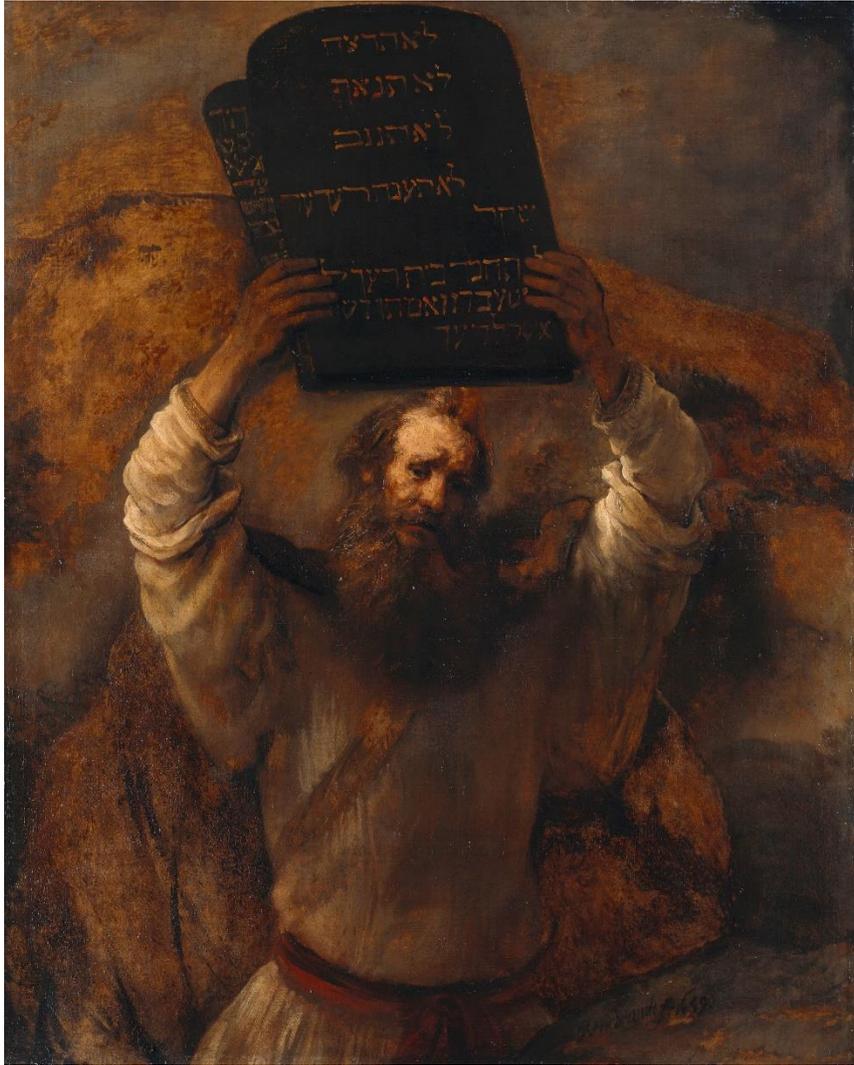


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Services now available online through

Facebook Live: [Facebook.com/StJohnSouthampton](https://www.facebook.com/StJohnSouthampton)

<u>Sunday Services</u>	<u>Weekday Services</u>
8:00 A.M. - Holy Eucharist, Rite I	Monday – Friday
9:00 A.M. – Holy Eucharist, Rite II	8:10 A.M. – Morning Prayer, Rite I
11:00 A.M. – Morning Prayer, Rite I	6:00 P.M. – Evening Prayer, Rite I

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Entrance Hymn 551

Rise up, ye saints of God

1 Rise up, ye saints of God! Have done with less - er things, give
2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,
3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.
bring the day of truth and love and end the night of wrong.
quick-ened by the Spi - rit's power, rise up, ye saints of God!

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of one flat (B-flat). The melody is simple and hymn-like, with lyrics printed below the notes. The score is divided into two systems, each with a vocal line and a piano accompaniment line.

Opening Acclamation

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People And blessed be his kingdom, now and for ever. Amen.

Collect of Purity

The Celebrant says

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Hymn of Praise

Gloria in Excelsis

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - mighty God and Fa - ther, we wor - ship you, we

The musical score is written for voice and piano. It features a treble clef with a key signature of one flat (B-flat). The melody is simple and hymn-like, with lyrics printed below the notes. The score is divided into three systems, each with a vocal line and a piano accompaniment line.

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give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

The Liturgy of the Word

The Collect of the Day

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

Remain standing as the Officiant says the Collect.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

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The Old Testament

Leviticus 19:1-2,15-18

A Reading from the book of the prophet Moses

The Lord spoke to Moses, saying:

Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy.

You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord.

You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

The word of the Lord.

People **Thanks be to God.**

Psalm 1

Beatus vir qui non abiit

**1 Happy are they who have not walked in the counsel of the wicked, *
nor lingered in the way of sinners,
nor sat in the seats of the scornful!**

**2 Their delight is in the law of the Lord, *
and they meditate on his law day and night.**

**3 They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.**

**4 It is not so with the wicked; *
they are like chaff which the wind blows away.**

**5 Therefore the wicked shall not stand upright when judgment comes, *
nor the sinner in the council of the righteous.**

**6 For the Lord knows the way of the righteous, *
but the way of the wicked is doomed.**

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The New Testament

1 Thessalonians 2:1-8

A Reading from the First Letter of Saint Paul to the Thessalonians

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

Officiant The Word of the Lord
People **Thanks be to God**

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Gospel Hymn 574

Before thy throne, O God, we kneel

1 Be - fore thy throne, O God, we kneel: give us a con - science
2 Search out our hearts and make us true; help us to give to
3 For sins of heed - less word and deed, for pride am - bi - tious
4 Let the fierce fires which burn and try, our in - most spi - rits

quick to feel, a rea - dy mind to un - der - stand the
all their due. From love of plea - sure, lust of gold, from
to suc - ceed, for craft - y trade and sub - tle snare to
pu - ri - fy: con - sume the ill; purge out the shame; O

mean - ing of thy chas - tening hand; what - e'er the pain and
sins which make the heart grow cold, wean us and train us
catch the sim - ple un - a - ware, for lives be - reft of
God, be with us in the flame; a new - born peo - ple

shame may be, bring us, O Fa - ther, near - er thee.
with thy rod; teach us to know our faults, O God.
pur - pose high, for - give, for - give, O Lord, we cry.
may we rise, more pure, more true, more no - bly wise.

Words: William Boyd Carpenter (1841-1918), alt. Music: *St. Petersburg*, Dimitri S. Bortniansky (1751-1825)

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The Gospel

Matthew 22:34-46

Officiant The Holy Gospel of our Lord Jesus Christ according to Saint Matthew
People **Glory to you, Lord Christ.**

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. “Teacher, which commandment in the law is the greatest?” He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.”

Now while the Pharisees were gathered together, Jesus asked them this question: “What do you think of the Messiah? Whose son is he?” They said to him, “The son of David.” He said to them, “How is it then that David by the Spirit calls him Lord, saying,

‘The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet”?’

If David thus calls him Lord, how can he be his son?” No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

Officiant The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Sermon

The Rev. W. Patrick Edwards

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
Of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,

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and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People, Form III

The Leader and People pray responsively

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons, especially Justin, Archbishop of Canterbury, Michael, the Presiding Bishop, and Lawrence, our Bishop;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world, especially Donald, our President, Andrew, our Governor, and Jesse, our Mayor;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

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We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The People may add their own petitions. The Officiant adds a concluding Collect.

Confession

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Absolution

The Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Officiant The Peace of the Lord be always with you.

People **And also with you.**

The Ministers and People greet one another in the name of the Lord.

The Liturgy of the Table

Offertory

**Praise God, from Whom all blessings flow; Praise Him, all creatures here below;
Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.**

The Great Thanksgiving, Prayer A

The people remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

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Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

People and Celebrant

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

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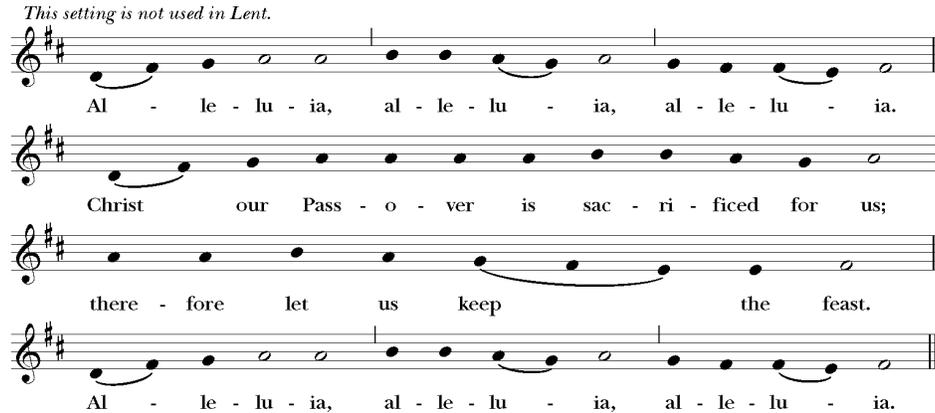
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For thine is the kingdom,
and the power, and the glory
for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

This setting is not used in Lent.



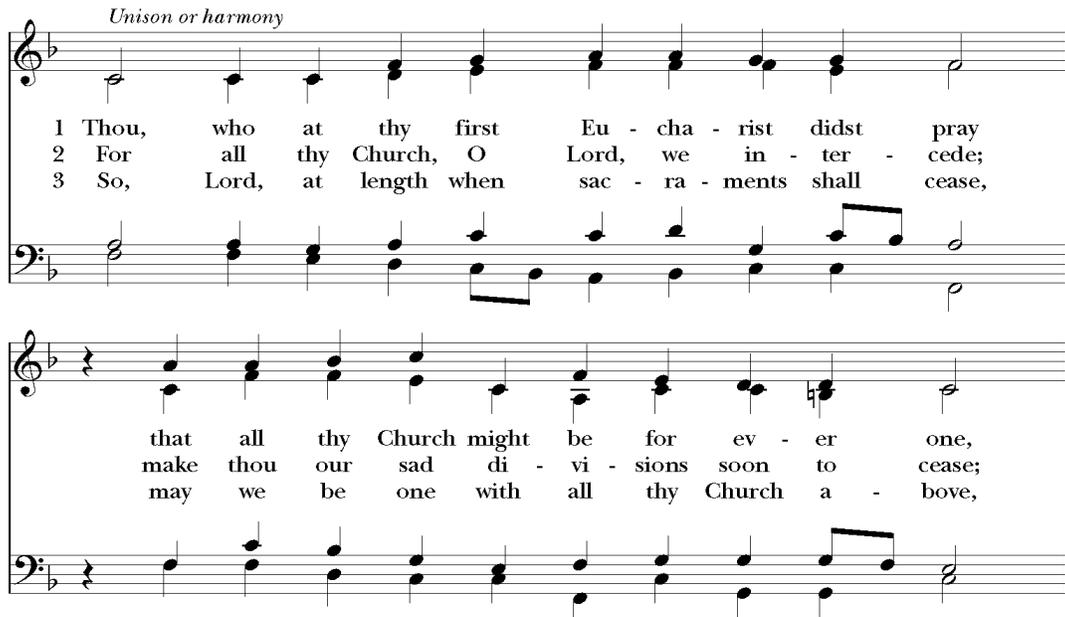
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

The Invitation to Communion

Priest The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Postcommunion Hymn 315 *Thou, who at thy first Eucharist didst pray*

Unison or harmony



1 Thou, who at thy first Eu - cha - rist didst pray
2 For all thy Church, O Lord, we in - ter - cede;
3 So, Lord, at length when sac - ra - ments shall cease,
that all thy Church might be for ev - er one,
make thou our sad di - vi - sions soon to cease;
may we be one with all thy Church a - bove,

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grant us at ev - ery Eu - cha - rist to say
draw us the near - er each to each, we plead,
one with thy saints in one un - bro - ken peace,

with long - ing heart and soul, "Thy will be done."
by draw - ing all to thee, O Prince of Peace;
one with thy saints in one un - bound - ed love;

O may we all one bread, one bo - dy be,
thus may we all one bread, one bo - dy be,
more bless - ed still, in peace and love to be

through this blest sac - ra - ment of u - ni - ty.
through this blest sac - ra - ment of u - ni - ty.
one with the Trin - i - ty in U - ni - ty.

Postcommunion Prayer

Officiant and People

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

Closing Hymn 479

(1940) *Love Devine*

479 *First Tune*

General Hymns

87. 87. D.

HYFRYDOL

With dignity

ROWLAND HUGH PRICHARD, c. 1830

1 Love di - vine, all loves ex - cel - ling, Joy of heav'n, to earth come down,
2 Come, al - migh - ty to de - liv - er, Let us all thy life re - ceive;
3 Fin - ish then thy new cre - a - tion; Pure and spot - less let us be:

Fix in us thy hum - ble dwell - ing, All thy faith - ful mer - cies crown.
Sud - den - ly re - turn, and nev - er, Nev - er - more thy tem - ples leave.
Let us see thy great sal - va - tion Per - fect - ly re - stored in thee:

Je - sus, thou art all com - pas - sion, Pure, un - bound - ed love thou art;
Thee we would be al - way bless - ing, Serve thee as thy hosts a - bove,
Changed from glo - ry in - to glo - ry, Till in heav'n we take our place,

Vis - it us with thy sal - va - tion, En - ter ev - 'ry trembling heart.
Pray, and praise thee without ceas - ing, Glo - ry in thy perfect love.
Till we cast our crowns be - fore thee, Lost in wonder, love, and praise. A - men.

CHARLES WESLEY, 1747

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The Dismissal

Celebrant Let us bless the Lord.
People Thanks be to God.



Dedications

The flowers on the altar this week are to the Glory of God and in loving memory of Doris Meidinger and Warren G. Hamer by Lyn Hamer.

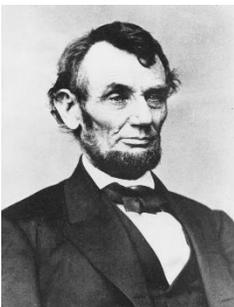


Verse of the Week

“Happy are they who have not walked in the counsel of the wicked, *
nor lingered in the way of sinners,
nor sat in the seats of the scornful!”

Psalm 1:1

“Quote of the Week”



“I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how a man could look up into the heavens and say there is no God.”

Abraham Lincoln
16th President of the United States

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Announcements

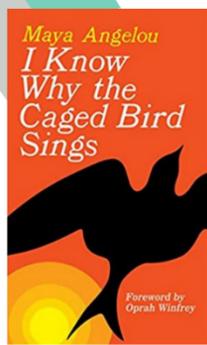
If you would like to keep up with St. John's Episcopal Church, please sign up for our weekly e-newsletter.

Our announcements are sent on Saturday afternoons, and your contact information is kept private.

Please visit our website's [homepage](#) and click on the [link to sign up](#).

Book Club Meeting

Thursday, November 19 at 6:30 PM



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Southampton

Please message us or contact
Deborah Edwards or Sandra J. Klemuk
for more information.

I Know Why the Caged Bird Sings

by Maya Angelou

Sent by their mother to live with their devout, self-sufficient grandmother in a small Southern town, Maya and her brother, Bailey, endure the ache of abandonment and the prejudice of the local "powhitetrash." At eight years old and back at her mother's side in St. Louis, Maya is attacked by a man many times her age—and has to live with the consequences for a lifetime. Years later, in San Francisco, Maya learns that love for herself, the kindness of others, her own strong spirit, and the ideas of great authors ("I met and fell in love with William Shakespeare") will allow her to be free instead of imprisoned.

Poetic and powerful, *I Know Why the Caged Bird Sings* will touch hearts and change minds for as long as people read.

Cover: *Moses Smashing the Tablets of the Law* by Rembrandt van Rijn in Der Gemäldegalerie, Berlin

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The Faith of Abraham Lincoln

A reflection by Fr Patrick+

Any examination of the faith and religious beliefs of Abraham Lincoln must begin with his relationship with his father, Thomas, and his faith and religion.

Thomas Lincoln was what we would call today a Biblical fundamentalist. He was an active member of the Primitive Baptist Church from his early childhood, rising as an adult in that denomination to a prominent stature. As a result, the younger Lincoln was raised in a strict Calvinist household and community. After moving to Indiana Thomas changed his membership to the Church of Christ, a breakaway group that opposed any parts of life that was not specifically endorsed in the New Testament, and remained both active and prominent there.

For young Abraham, his father's staunch religious idealism was seen in contrast to what he felt was Thomas' less than disciplined and principled life. Thomas moved several times to escape debts, and was seen by Abraham as a hypocrite. He also resented his claims to Christian virtues while he was both emotionally and physically cruel to the young Abraham, and required him to spend any free time he had working for neighbors, requiring the money be surrendered to his father.

As a result, Lincoln became increasingly detached from religion. His own self-directed education centered on the moralism of ancient fables and stoics as well as enlightenment philosophers. These, coupled with his innate skepticism and strongly held sense of intellectual confidence, led him to describe in early adulthood, "When I do good I feel good; when I do bad I feel bad; and that's my religion."

Though after marriage he would attend thoughtful, silk-stocking parishes at the behest of his wife, enjoying preachers who eschewed what he felt were the easy, childish explanations of God that he had so despised from his childhood, Lincoln remained aloof to faith and religion through much of his adulthood. His lawyers mind never found ample argument and evidence to substantiate his doubts. It is interesting to note that in his first inaugural address, unlike his predecessors, he made no mention of God in over 3,600 words.

What began to change the mind and heart of Lincoln was, in part, his minister in Washington. Dr. Phineas Densmore Gurley was Chaplain of the United States Senate and pastor of New York Avenue Presbyterian Church. Gurley combined intellectualism with powerful oratory skills and a rational honesty that Lincoln admired and related to. Gurley was often a guest at the White House, and the President regularly attend church, though never officially joined the congregation.

It was the effects of the Civil War, its suffering and privations, that challenged Lincoln's intellectual expectations. Troubled by the moral and situational ambiguities of the struggle, and his own executive roles and arbitrations, he began to see life and the order of the universe to exist outside of the cool, dispassionate rationalism of the courtroom. Justice was blind and measuring, but life and war were nuanced and inscrutable.

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When his young son Willie died in 1862 Lincoln's reliance on argument, evidence, and precedence ultimately failed him. He had long mourned those he had loved and lost to death, but Willie's death, the second of his children to die, amidst the death and suffering of the nation, drove him to seek deeper meaning, truth, and consolation. Gurley preached at the boy's funeral that, 'A mysterious dealing they may consider [this death], but still it is His dealing; and while they mourn He is saying to them, as the Lord Jesus once said to his Disciples when they were perplexed by his conduct, "What I do ye know not now, but ye shall know hereafter." What we need in the hour of trial, and what we should seek by earnest prayer, is confidence in Him who sees the end from the beginning and doeth all things well.'

Lincoln asked for a copy of this sermon from Gurley and he had it set to type for him. Lincoln constantly carried it with him and frequently read from it. The sermon was found on his person the night he was assassinated.

In his second inaugural address, this time merely 700 words, God is mentioned six times. He once said in response to a minister's assertion that God was surely on the side of the nation, "I am not at all concerned about that ... but it is my constant anxiety and prayer that I and this nation should be on the Lord's side." Finally, it was reported that his last words were, " [after leaving office] we will visit the Holy Land, and see those places hallowed by the footsteps of the Savior. Above all things, I yearn to see Jerusalem."

Faith for Lincoln, as for many of us, was a life-long journey. Like so many of us, he rebelled against his father to only discover he rebelled against himself. God came to Lincoln in his self-doubt and his despair, even as commander-in-chief, to control life and events. It was then, when intellect, reason, and rules ended, that he found God, and came to have "confidence in Him who sees the end from the beginning and doeth all things well."