

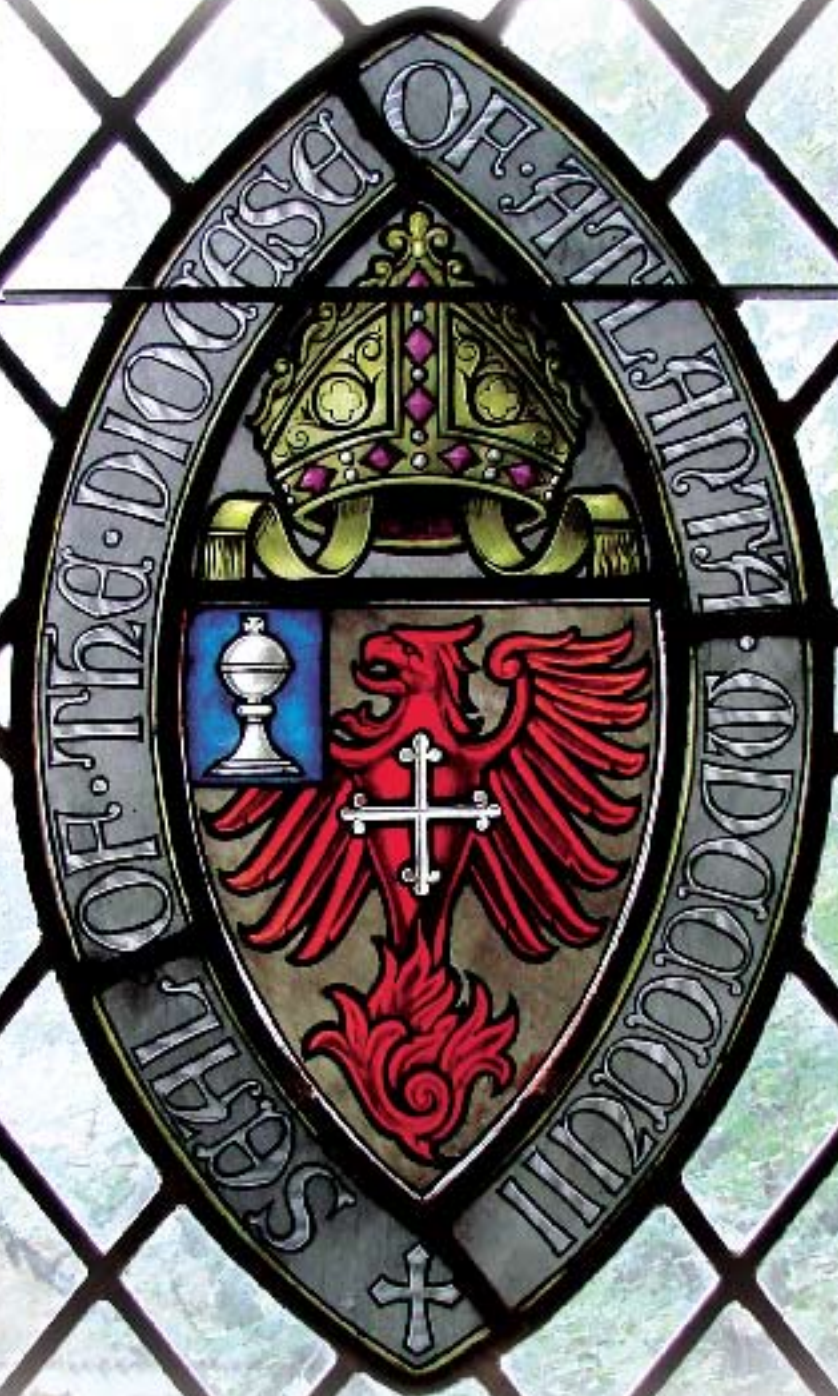
Pathways



Fall 2007

EPISCOPAL
DIOCESE
of ATLANTA
CENTENNIAL
1907-2007

QUARTERLY JOURNAL of the EPISCOPAL DIOCESE of ATLANTA



A CENTURY OF WORSHIP AND MISSION

The Diocese of Atlanta celebrates 100 years



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9

scenes from top left:

1. A "House of Bishops" at Church of the Ascension, Cartersville, welcomes Bishop Alexander on a summer Sunday visit. (Church of the Ascension photo)
2. Kids For Peace demonstrate how Christians, Jews and Muslims can learn ways of peacemaking and peacekeeping during the Abraham's Tent closing ceremony at Camp Wikell. (Photo by Marla Geering)
3. Pilgrims pray on the steps of an old market where Episcopa, seminarian Jonathan Daniels was shot and killed August 20, 1965, during the struggle for voting rights in Hayneville, Ala. The Rev. Joseph Shipper of St. James', Marietta, peers inside the Hayneville cell where Jonathan Daniels spent the last 10 days of his life. Andrew Grimky and daughter Emma of St. James' carry a poster depicting two Alabamians who were also martyred. More than 30 people from the Atlanta area and West Point made the trip by bus to join the 9th annual Jonathan Daniels and All Martyrs of Alabama Pilgrimage August 11. (Photos by Nan Ross)
6. Bishop Alexander poses with the group of new priests ordained July 1 at The Cathedral of St. Philip. From left are: John Keeler, Todd Bruce, Leigh Preston, Allen Pruitt and Stephen Shaver. (Photo by Paul Postcook)
7. A pilgrimage to the Diocese of Central Tanganyika in June means loss of travel by van for Bishop Alexander (left) and Bishop Don Johnson of the Diocese of West Tennessee, who joined a team from the Diocese of Atlanta for the trip. Seated next to them are the Rev. Calborne James and Alexandra Johnson, both from Fairview House.
8. Chaplain Jeff Reichman, Headmaster Kirk Duncan and Professor Jacques Hadler confer at a gathering at Msalato Theological College in Dodoma, Tanzania.
9. Tanzanian young people welcome Mary Catherine Alexander (second from left) and Alexander Johnson (second from right). (Tanzania photos by Sonny McGinn)



Pulling together the pieces of this special centennial issue has been such an enlightening and rewarding experience. But it is most humbling to know that it barely scratches the surface of telling the centennial story. So many vibrant and caring ministries have been carried out day after day, year after year in nearly 100 worshipping communities – many for well over 100 years.

As a relative newcomer to this part of the country – I moved here from the Southwest in 1997, I cannot cease to be amazed at the depth and richness of the faith communities here when it comes to worship, service and education. This is a remarkable place to be an Episcopalian.

I hope you enjoy reading just some of the histories and tales that express the Diocese of Atlanta story. And then I hope you'll join me in expressing great gratitude for all that has gone before as we continue to serve God in Christ during our second century.

Grace and peace to you all,
Nan Ross, editor and
director of communication

P.S.: The cover photo is of one of the beautiful windows at the Cathedral of St. Philip. This one, near the nave entrance, features the diocesan seal. There are many more to look at when you have time to stop and view them.

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The Episcopal Diocese of Atlanta

is a community of 54,700 members
in 27,000 households
and 95 congregations
in North and Middle Georgia.
It is part of the Episcopal Church and
the Anglican Communion.

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Worship and mission define us

By J. Neil Alexander

I've met only a handful of folks in my life who could look back on their own centenary. For those of us who generally live for three score years and 10 (if we're lucky!), living to 100 seems like a long time indeed.

Imagine life in middle and north Georgia a hundred years ago. Electric power was far from universal; gas lamps were still prevalent. Horses and buggys were just giving way to horseless carriages. Most of us live in what was undeveloped countryside a century ago. Life moved more slowly. Sun up and sun down were meaningful daily experiences. A great deal has changed in these last 100 years, much of it for the good, for sure, but everything that happened in the last century has not been good for us. As always, the good and the bad walked together through time, both vying for our attention and our loyalty.

We began life with 28 congregations, all of them small, at least by today's standards. A century later we are doing ministry out of 93 parishes with two more under active development and more on the way. Now there is Camp Mikell, Emmaus House, four-plus college chaplaincies, five residential centers for senior citizens, three Episcopal schools and a fourth one opening this fall, not to mention preschools and kindergartens spread all over! Let's not forget the Appleton Ministries in Macon, the Chattahoochee Valley Episcopal Ministry in the Columbus area, our special ministry with special people at Holy Comforter, and the countless community outreach programs all over the diocese. We have mission partnerships in Tanzania, Brazil and Ecuador. We have missionaries from our diocese serving in Africa and Central America. And this is only part of the story. Great things have happened among us – by God's grace – in a hundred years.

But looking forward is even more important. I can't

Worship and mission, more clearly than anything else, define our life together. These commitments have brought us through the ups and downs of the last century.

find anything in the gospel imperatives for mission that gives us permission to rest on our laurels. If worship is to the body of Christ what breathing is to a human body, then mission is the heart that beats faithfully in the church's breast. Worship and mission, more clearly than anything else, define our life together. These commitments have brought us through the ups and downs of the last century. These same commitments – worship and mission – are to be the hallmarks of our future.

These are great days to be the church. These are great days to be The Episcopal Church. There is a multitude out there – religious and secular, Christian and non-Christian, holy and pagan, all trying to get our attention. It is difficult to get a word in edgewise. But our voice is important. The more I am involved in ecumenical and interfaith conversations, the more convinced I am that our voice is needed to season the conversation. The more I engage in the public square, the more I realize the need for a sane Christian perspective on the issues of our time. I am convinced that our future will be strong and effective, graceful and loving.

Lots of people from across the diocese have contributed to the commemoration of our centennial year. They have served on committees, researched history, produced books and articles, set up displays, commissioned music and art, raised money for outreach, and opened their homes for events. Others have sold commemorative items, prepared liturgies, sung in choirs, told stories, inspired outreach, and so much more. The cast of characters are too numerous to name here (see page 20), but on behalf of us all I want to express deepest gratitude to every good soul who has worked hard to make our centennial a year to remember.

To God be the glory!

The Mother Church

By Nan Ross

One could say the Diocese of Atlanta was ready-made for success and growth when it was formed 100 years ago. Twenty-eight churches existed within the new diocesan boundaries then, nearly a third of what we have today.

But one congregation stands out among them all and, as is the custom in a diocese, the first one established gets to bear the title “Mother Church.”

Church Church, Macon, was organized 182 years ago. It was 1825, two years after Macon was founded. The first Atlanta church (St. Philip’s) was not formed for another 21 years.

Christ Church was the first of any denomination in the town. The original nave (still in use and remodeled in 1999-2000) is the oldest church structure in Macon. And it was the first congregation to have an organ, even though some of the town’s religious leaders considered its use rather controversial. The present worship space on Walnut Street was constructed in 1850-51.

It has seen 25 rectors come and go, and in its first hundred years, Christ Church established five missions, and three of them remain.

Her membership has produced six Episcopal bishops, several missionaries to China and Russia, and numerous priests. It was also the site in 1907 for the Diocese of Georgia gathering where the vote was taken to start a new diocese. And last November, at the 100th Annual Council meeting, the Dio-

cese of Atlanta launched its centennial celebration there.

The Rev. Dr. J. Wesley Smith, rector since 2003, believes there are clear reasons his parish has thrived. To start, “there was a real pioneer spirit,” he says, due in part to the fact that Macon at the time was a two-year-old town in an area still inhabited largely by the Ocmulgee native people.

As he looks back on the pivotal points in the history of Christ Church, Smith says that with its periods of growth there have been several constants:

continued on page 7

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Christ Church, on Walnut Street in Macon, was founded in 1825.



Assisted by the Rev. Dr. Joan Pritcher, Rector Wesley Smith celebrates the Eucharist in the 182-year-old church.

‘Saints and Sinners’

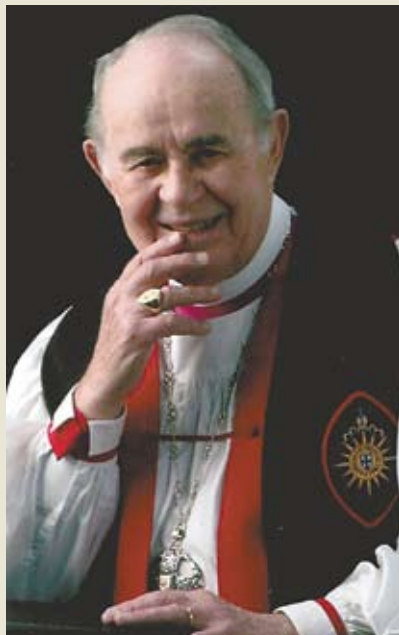
A history of the founding of our diocese written by one of its bishops

Bennett Sims was the sixth bishop of Atlanta. Not long before he died in 2005, he published a little book* that contained in its opening chapter his description of the formation of the Diocese of Atlanta. Here are his words:

The Episcopal Diocese of Atlanta is the child of a 1907 decision to slice the Diocese of Georgia in half. The parent jurisdiction, founded in 1841 and which compassed the entire state, became too large for a single bishop to visit all his parishes in a single year. The line that separated the new diocese from the old is an undulating horizontal S curve that loops north and east from the Alabama border below Columbus to a point on the South Carolina border above Augusta. This division of geography was decided on the basis of its making the two dioceses about equal in population. Time since then has ballooned the northern of the two jurisdictions all out of proportion to its original size. The Diocese of Atlanta has become a territory of one supreme urban density and several lesser urban vitalities with suburban sprawl and commercial vigor – and all without losing the rural flavor of the Old South slouch and drawl.

Back in 1907, a special organizing committee presented the convention of the parent diocese with two possible names for the new jurisdiction. The delegates could choose between the Diocese of North Georgia and the Diocese of Atlanta, after its principal city. It is widely believed now that no fit Southerner could then choose a name that included the word *north* so soon after the ignominy of the South at the hands of Mr. Lincoln’s armies.

The bishop of Georgia was



The Rt. Rev. Bennett J. Sims
1920-2005

then Cleland Kinloch Nelson, the first of two “Yankees” summoned South to lead a diocese in Georgia. I was the second. Bishop Nelson, from Bethlehem, Pennsylvania, was consecrated in 1892, and 15 years later opted to become the first bishop of the new diocese. He served as bishop of Atlanta until his death 10 years later, in 1917. Immediately upon his arrival in 1892, as the new Yankee in Georgia, C. K. Nelson was confronted with a controversial change in the liturgical patterns of the whole church. A revised prayer book was mandated by the 1892 General Convention to supersede the original prayer books of 1785 and 1789 in the newly formed Protestant Episcopal Church in the United States of America. The 1892 revision was still a medievalist version of the piety and prayers of the old book, but it did replace the cherished manual of devotion used by all Episcopalians for 103 years – and especially by Robert E. Lee all his life. For a “Yankee” to declare the great general’s prayer book out of order must have been

a bitter medicine, especially since the newly arrived Bishop Nelson circulated a rather bluntly worded pastoral directive that forbade the further use of the old book as soon as copies of the new one were in hand.

All five of my predecessors as bishop of Atlanta faced the tribulation of change in both church and society, especially my immediate predecessor, Randolph R. Claiborne Jr. It was he who bore the opening brunt of the most convulsive social controversy of the twentieth century, the era of Atlanta’s most esteemed son, the Reverend Martin Luther King Jr. Bishop Claiborne bequeathed to me a heritage of honor for having faced bravely the firestorm of racial integration. He served for nineteen difficult years and died at age eighty in 1986. I wish that he had left us a written record of his moral wrestling with such tensions as Dr. King’s attempt to enroll his children in the all-white Lovett School in upscale suburban Atlanta, but when the school’s board of trustees refused to honor the application for admission by the King children, Bishop Claiborne cut all the school’s ties to the diocese. Instantly, he was bitterly condemned for offending the sensibilities of cultural privilege. He wore thereafter the prickly badge of honor that was mine to wear for my own several offenses to Southern comfort as his successor.

For me, the most important gain in the subsequent heavy changes was the subtle emergence of a fresh theology – a theology that takes seriously God’s gift of all-inclusive human dignity and moral freedom....

*Why Bush Must Go: A Bishop’s Faith-Based Challenge
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Outside Christ Church (circa 1880) an unidentified bride and her wedding party.
Christ Church Archives

Constants at Christ Church include openness to change

from page 5

1 A focus on outreach and being the church for the sake of Macon and the larger community.

2 A willingness to take on the mantle of doing great things with future parishioners in mind. “This is what I call faithful or faith-filled risk-taking,” he says.

3 An openness to change, to one degree or another, and “that is always difficult,” says Smith, “especially for old parishes.”

“Being part of a parish with a long history means that with commitment to the parish and its programs and ministries also comes -- at times -- a sense of entitlement or personal ownership,” he says.

“So the rector of any parish like this -- and they are all over the nation, especially in the original 13 colonies -- spends a lot of his or her energy doing change management.” Smith knows well that it is normal for people to get anxious about change, but adds, “The only thing that is not changing is that which is dead. And even those things are changing: They are decomposing!” Leaders – lay and ordained – of

parishes with long histories walk a fine line, he says. “On the one hand is respecting tradition and seeing it has an anchor of sorts and also honoring the older members’ love of the parish.”



Paved roads and cars demonstrate the 1920s have arrived at Christ Church.

Christ Church Archives

“It is incumbent upon us to have a dream... a dream for today and not a longing for how things used to be.”

And on the other hand must come “creating and painting a vision for the future (read that *change*) of the parish and getting members to ‘buy in’ so that we not only honor our past, but ask, ‘What is God calling us to do now?’”

That was the essential question being answered by the early generations of parishioners who sacrificed for the establishment of Christ Church -- and who had a dream, says Smith.

“Like them, it is incumbent upon us to have a dream. But it has to be our dream, or perhaps, God’s dream. But it is a dream for today, and not a longing for how things used to be.”

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Visit by presiding bishop will cap centennial

The Most Rev. Katharine Jefferts Schori, presiding bishop of the Episcopal Church, will make her first official visit to the Diocese of Atlanta Thursday, Nov. 8, to help bring to a close the yearlong celebration of the diocese's 100th birthday.

She will preside and preach at a diocesan Eucharist at the Cathedral of St. Philip at 7 p.m. Nov. 8 to open the 101st Annual Diocesan Council. All people of the diocese are invited to attend the service.

Jefferts Schori also will meet with clergy Nov. 8 from 1 to 3 p.m. She will then lead a forum for all interested persons from 4 to 5 p.m. Both gatherings will take place at St. Anne's Episcopal Church, 3098 Saint Anne's Lane, Atlanta 30327.

The presiding bishop has asked to visit several sites where the

church is engaged in ministry while she is in the area. Those sites are being determined.

Bishop Alexander said, "I can



Katharine Jefferts Schori

already feel the excitement building, anticipating together the first visit to our diocese of our presiding bishop as we bring our centennial to a close. What a wonderful gift to have her among us! She will no doubt inspire us to bigger and better things in our second century of service."

The 101st Annual Council, which continues Nov. 9 and 10, will gather nearly 500 delegates and visitors to conduct the business of the diocese, including electing deputies to the 2009 General Convention and adopting a budget for 2008.

The event will mark the launch of the new Bishop C. Judson Child Heritage Circle (see pg. 17), and pay tribute to the Centennial Celebration Committee and to the Episcopal Charities Foundation, which will be celebrating its 25th year.

Churches celebrate centennial with events, outreach

By Robert Harrell

From north to south and east to west, convocations and parishes have been celebrating and continue to celebrate the centennial of the Diocese of Atlanta.

The Northwest Georgia Convocation began in September last year at St. Mark's, Dalton, by publishing "Mountain Grace: - Lessons from the Life of a Parish." This was followed in October with a trip to Camp Coast Care to help with hurricane recovery. Each parish in the convocation also conducted Heifer Projects as their outreach events.

The Macon Convocation's centennial outreach project spans the year and focuses on revitalizing Fort Valley State University's campus ministry by providing gifts of money and hands-on volunteer labor.

The East Atlanta Convocation celebrated with "Lenten Lessons

and Carols." In March choirs, readers, and acolytes from the congregations of East Atlanta participated at Holy Trinity in Decatur along with

Bishop Alexander.

In April the Southwest Atlanta Convocation held a "Centennial Celebratory Music Event"

and the Northeast Metro Convocation sponsored a Hymn Festival Using the 1892 Evening Prayer Liturgy.

The Southwest Atlanta Convocation sponsored a food drive in July for Central Gulf Coast communities.

Several additional events are scheduled between now and the close of the centennial celebration in November. A Centennial Choir

Festival will be presented by the Mid-Atlanta Convocation Sept. 16. Evensong, Dinner and a Silent Auction Benefiting Emmaus House is the outreach and celebratory event being offered by the North Atlanta Convocation Sept. 28.

The East Atlanta Convocation will be hosting a Convocational Concert on Oct. 13 at St. Bartholomew's, Atlanta. Musicians from member congregations are invited to play and sing. Funds raised at the concert will support the Millennium Development Goals.

Rounding out the year's convocational and parish events is a Convocational Evensong sponsored by the Chattahoochee Valley Convocation. It will take place at 4 p.m. Sunday, Oct. 14, in Legacy Hall at the RiverCenter for the Performing Arts in Columbus. The event will feature choirs and musicians from throughout the convocation.



The Bowden File

Richard Perry Milas "R.P.M."

Bowden was born April 28, 1930, in San Antonio, Texas, the eldest of three sons born to Henry and Minnie Lee Bowden.



His father was an Episcopall priest, and R.P.M. first donned the vestments of an acolyte at the age of 2.

A 1950 graduate of Tuskegee Institute in secondary education, he moved to Atlanta in 1951 to teach at Booker T. Washington High School. He remained an educator and administrator for more than 40 years, teaching instrumental music and later focusing on community education. He earned a master's degree in education from Georgia State University and was a founding member and president of the Georgia Association for Community Education, also serving at the national and international levels.

Bowden is officially on the rolls at St. Luke's, Atlanta, but he considers Absalom Jones Chapel, the campus ministry affiliated with several Atlanta colleges, his spiritual home as well.

In 2002, Bowden was inducted into the National Community Education Association Hall of Fame. He was honored for his contribution to his profession and his volunteer work as a referee and umpire for a variety of sporting activities for young people and adults.

A deputy to General Convention since the 1970s, he is currently serving his second six-year term on the Episcopal Church Executive Council, the body that meets between the triennial conventions.

Lifelong churchman R.P.M. Bowden

As the son of an Episcopal priest, he grew up knowing his call was as a baptized Christian. Thus, he has given a lifetime to the community and the church, both locally and beyond.

Q: Your family has been connected with our diocese for most of the last century, and your father was an Episcopal priest. Tell us about that.

A: My father was from Brunswick, Ga., and grew up attending St. Athanasius Episcopal Church, an African-American parish that always had African-American clergy. He and his brothers and sisters went to St. Athanasius Episcopal School, then St. Augustine High School, then to college and into professional areas. His elder brother, E.G. Bowden, became a physician (and eventually helped start St. Stephen's Church in Griffin). My father's first trip to Atlanta was in 1908 when he was six years old to attend a wedding at St. Luke's. From the time he was a little boy, he knew he didn't want to be anything but an Episcopal priest.

After graduating from Morehouse, my father headed for seminary. At first the bishop told him he had to go to a divinity school for blacks, but my father wanted to go to General Theological Seminary, and the bishop relented. While he was there he also got a master's in English from Columbia University. When he was at Morehouse, he met my mother. She grew up an Episcopalian too, attending St. Paul's when it was on Auburn Avenue. She was a student at Atlantic University and eventually became a math teacher at Washington High School, then went to Huntsville, Ala., to teach at a college there. When my father finished seminary,

he was able to marry her and they moved to Texas to help my aunt, who was an administrator at St. Philip's College, the oldest and largest of the historically black Episcopal colleges. I was born there. Not long after, my father took a call to a parish in Wilmington, N.C., and in 1934 he became a priest in the Diocese of Atlanta and remained so until his death in 1995.

If there's a down side to being a priest's kid, it's everyone meddling in your business. So, everything I did, I'd tell my mother. One time when a nosy neighbor asked her if she knew her son had been out drinking beer, she said, "Yes, and did you know your nephew was with him?"

I've known every bishop in our diocese except the first one. Henry Mikell confirmed me in 1937 at St. Paul's. I'd sit through all the confirmation classes; daddy was a real taskmaster. You had to be 12 to be confirmed, but by the age of 7 I knew all the answers to the catechism questions. I could do the baptism instructions backwards. That is internal with me; automatic. When I was little, I went everywhere with Daddy, whether it was births or deaths. Everybody thought I was going to be a priest. But I saw how priests were treated, especially the way they were paid – and I didn't have the temperament. I have always fought for paying priests a decent salary.

Q: What was it like to be a black Episcopalian here before the civil rights movement? After?

A: My father said when he was rector at St. Paul's in 1944-45 that he went to Diocesan Council in Macon and they had arranged separate eating facilities for the St. Paul's delegation. But the St. Paul's delegates refused to sit in them. They also did not give an expected gift to the bishop and they made it known that this was the reason why. Before the evening was over, they had made a place to accommodate them. He said he would "never make peace with oppression." Other things are more subtle. For example, Herschel Atkinson, secretary for Diocesan Council, says that in the early 1950s, they passed a resolution to place a sign in all churches that the Episcopal Church was open to people of all races. Apparently it passed by two votes, but there is no record of it at all. It was conveniently left out; a lot of things were left out.

Today, I'd like to see the diocesan staff made up like the Episcopal Church Center staff in New York, racially representing the local population. And I'm not going to stop mentioning it till I breathe my last breath. I think everyone on the diocesan staff is called to it; I'm not saying get rid of them. But be conscious of it. The diocese also has passed a resolution that anyone who holds any diocesan position has to have antiracism training, but it's hard to make sure everyone takes it when they should. It's not an inoculation that's going to cure you, but it does develop some sensitivity and it arouses your conscience. Not only white people need it; black people need it too. People shouldn't be threatened by it.

Q: As a retired educator, what do you think one person can do to combat racism?

A: Live up to your baptismal vows, and not just with words. Really do it. It should be more than a notion to "respect the dignity of every human being."

Q: You've been very active in the workings of the Episcopal Church on a national and international basis. Please tell us why you've put your commitment and energy there.

A: I am a firm believer that the church is more than the parish. We are a worldwide communion. Parish life is only a small part. I've worked at the diocesan, provincial, and national levels for half a century. I've been a delegate to Diocesan Council since the 1950s and was a General Convention deputy for the first time in 1970 in Houston. I'm now serving my second stint on the



R.P.M. as a young acolyte with his father, the Rev. Henry Bowden.

Executive Council. I was elected the first time on the first ballot by the highest number of votes; it was the same thing in '03. These are six-year terms. As a result, I've served on many national committees, and there have been some difficult times, like when national treasurer Ellen Cook had her hand in the cookie jar. And there was the angry response to the antiracism audit, and deciding whether to keep the 1991 General Convention in Phoenix. I'm one of those oddballs who votes my convictions, so I voted for the convention to stay in Phoenix even without the Martin Luther King holiday (for Arizona state

employees). I believed their bishop when he said there were all kinds of ways Arizona was recognizing Martin Luther King. I can't just go along with crowd, though the UBE (Union of Black Episcopalians) didn't like it when I voted to go to Phoenix.

General Convention provides such a multiplicity of experiences. The most exciting were those in '73 and '76 when we were dealing with the ordination of women to the priesthood. That was something very gratifying to me; I equated it to the civil rights of women being denied. I would drive to those meetings, and Daddy would ride with me. He never opposed the ordination of women – even being old-school. He stayed in step with the times. He loved the church in spite of its warts. He stayed up with the church and grew with it.

I've also served many years as a stewardship and congregational development consultant for the diocese. Stewardship is not a privilege; it's an obligation. The money we have does not belong to us, but how we use it and misuse it is up to us. I never heard my dad talk about stewardship to his parish though. When he was a rector, we would have starved to death without my uncle. I've seen my role as one of getting vestries to see their responsibilities to their clergy.

Q: What do you want your legacy to be?

A: When I was growing up, every morning we had devotions as a family, reading Morning Prayer and Bible lessons from the lectionary. It was drilled into me that my call was as a baptized Christian. And even now, most mornings I get up and read the lessons and go online to read *Forward Day by Day*.

I'm not ready to go for a while yet, but I want to be known for serving the church – and I don't mean the parish – from birth to death.

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Restored church offers perspective of pre-Civil War

Story and photos by Nan Ross

Entering Zion Episcopal Church in Talbotton (off Highway 80 between Columbus and Macon) is like stepping into a history book.

The painted brown clapboard building dates to the late 1840s. And yes, those rough wood benches in the balcony were for slaves, not the choir.

Though in need of substantial repair, the “edifice has been spared modernization,” a historic marker states. Over the past year and a half it’s been receiving a great deal of tender loving care to return it to its purpose as a place for worship.

Jesse and Betty Collins -- former Atlantans who retired to nearby Junction City 10 years ago, many of their friends from the Cathedral of St. Philip and others have been the most recent stewards of the building’s transformation. Extensive clean up and many coats of varnish and paint were required.

Added to the National Register of Historic Places in 1955, it was then described as “a perfect replica of a typical English rural parish church of the Tudor-Gothic period.”

On April 22 Zion reopened as an



Jesse Collins leads Evening Prayer at Zion Church while participants respond from boxed pews. Inset above: Rugged balcony benches where slaves once sat.

Episcopal Church where services are held regularly. With the consent of Bishop Alexander, there is worship every Sunday at 4 p.m. The Rev. William McLemore of LaGrange, a retired priest and diocesan archivist, leads Holy Eucharist on the fourth Sunday; other services are lay-led Evening Prayer.

With advice from a diocese-approved architect, improvements have been made to make it safe and accessible to everyone. The building acquired its first restrooms, and electrical wiring now meets safety codes. “But otherwise, the church remains just as it was built in 1848-50,” says Jesse Collins.

The entire structure was put together with wooden pegs and handmade iron nails. The altar,

Return to Zion

communion rail, lectern-pulpit and prayer desk are handmade of native walnut. Most of the original “wavy” glass is still there. A Pilcher pipe organ was installed in 1850 and operated by hand pump for more than 100 years. That instrument was wired for electricity, cleaned, repaired and is still played.

And last May, a silver communion set, given to the church in 1855 by Bishop of Georgia Stephen B. Elliott, was returned and put into service by McLemore.

Diocesan records show that restoring Zion Church has been a dream dating back more than 20 years, and probably much longer.

Take a drive some Sunday soon, and see for yourself that the dream has come true.



9 bishops guide diocese, leave special imprint

By William McLemore

“Episcopal” derives from the Greek word for bishop, and so it is fitting to review the the Diocese of Atlanta’s history by telling brief stories of those who have worn the miter. With their various tenures, they have guided Episcopalians through the coming of age of America on the world scene and the reformation of the church within. Each bishop has left a special imprint.

In 1891 the Diocese of Georgia elected the Rev. **Cleland Kinloch Nelson**, rector of the Church of the Nativity, South Bethlehem, Pa., as their bishop with oversight of the entire state of Georgia. His episcopate covered 26 years and saw the division of the state into two dioceses in 1907.

Nelson chose to serve the new northwest jurisdiction, which took as its name Diocese of Atlanta. He died Feb. 13, 1917, and the people mourned a tireless leader who had shepherded them through the post-Civil War days and a world war. Evidence of his determination may be found in a passage in his diary after he was involved in a railroad accident on his way to service at one of his parishes. He wrote: “Securing passage on an engine, I reached Pitts and thence Hawkinsville, where I said Morning Prayer and Litany.”

The second prelate of the Diocese of Atlanta came from South Carolina, having most recently served as rector of Christ Church, Nashville, Tenn. The clergy and people of the diocese packed the Cathedral of St. Philip on Nov. 1, 1917, to consecrate **Henry Judah Mikell** as bishop.

Bishop Mikell expanded the reach of the church, especially among the youth. He enjoyed

camping and personally led the first Camp Mikell near LaGrange. He later settled on the mountains near Toccoa for the permanent camp site. Dr. Henry T. Malone, in his book *The Episcopal Church in Georgia*, describes Mikell as someone with “an impeccable appearance and of unforgettable ecclesiastical bearing.” Mikell died Feb. 20, 1941, in his 25th year as bishop.

When the Rev. **John Moore Walker**, rector of St. Luke’s, Atlanta, received the mantle of Episcopal leadership of the Diocese, *The Diocesan Record* hailed him as the “first Georgia Bishop born in Georgia.”

Indeed, Walker traced his early years to Christ Church, Macon. His episcopate spanned World War II, and he remained a voice for peace and reconciliation throughout. In 1950 his address to the diocesan Convention included support for the United Nations when he said, “The United Nations represents the civilized and reasonable method of meeting international frictions.”

Bishop Walker died July 16, 1951, and the diocesan newspaper stated that “his kindly pastoral ministration will live on in the hearts of those he served.”

On Oct. 19, 1951, a special session of Diocesan Council meeting in Trinity Church, Columbus, chose the 47-year old dean of St. Philip’s Cathedral, Atlanta, as the fourth bishop of Atlanta.

John Buchanan Walthour, born in Cape May, N.J., and former chaplain at the United States Military Academy, West Point, N.Y., addressed his diocese with these words, “I am not among you to take John Moore Walker’s place. I know how great that place is and I know

how deeply you treasure it. But I am among you to do, with the strength and the guidance of God, the work which, at God’s call, Bishop Walker laid down; and God willing and you permitting, I hope to make some place of my own in your hearts.” Unfortunately, his untimely death a year after his election, made these his last words to his diocese. Walthour died Oct. 29, 1952.

It took five ballots at the special convention, which was held three months after Walthour’s death, to elect the suffragan bishop of Alabama, the Rt. Rev. **Randolph Royall Claiborne**, as the fifth bishop of Atlanta.

Claiborne, the son of an Episcopal priest who was a former rector of St. James’, Marietta, himself served St. James, Macon, as his first parish. Thus, he brought a good knowledge of the Diocese of Atlanta when he assumed the leadership.

Claiborne served almost three decades until his retirement in 1972, making him the first Atlanta bishop not to die in office. His episcopate was during the stormy era of evolving race relations. He closed a number of all-black congregations, hoping to integrate the other parishes. He also appointed the first canon to the ordinary, the Rev. Milton LeGrand Wood, who was eventually elected the first suffragan bishop of the diocese.

Claiborne challenged the churches to be active in witness and ministry. When he was installed as diocesan bishop on May 6, 1953, at the 46th Diocesan Council held at St. Peter’s, Rome, the new bishop said, “A church that calls itself Christian and at the same time

looks primarily to its own comfort and convenience, or looks primarily even to its own progress or survival, is desperately in need of a new dictionary or a new bible.”

When Claiborne retired, the diocese turned to the Rev. **Bennett Jones Sims**, director of continuing education at Virginia Seminary, to take the helm as the sixth bishop of Atlanta.

Upon nominating Sims, the Rev. Dr. Raby Edwards, rector of Emmanuel Church, Athens, said about his candidate, “He is a man of prayer, a student of the Bible... a loving man... realistic about life and the world where he lives, but is not overcome by the world.” Sims struggled with the issue of clergy

divorce and opened the way for women to become priests. He was elected on the third ballot, Nov. 3, 1971, at the Cathedral of St. Philip. Fifteen years later, Sims resigned.

The second suffragan bishop for the Diocese of Atlanta, **Charles Judson Child**, chosen June 26, 1977, came from St. Philip’s Cathedral where he held the office of canon pastor. Among other qualities, Bishop Child will be remembered for his humor.

Franklin Ferguson, rector of Emmanuel, Athens, nominated him with these words: “His humor is never alien to the holy, and his sense of the holy is never alien to his sense of humor.” Child served as suffragan bishop from 1978-1983

and as bishop of Atlanta from 1984-1989. Among the gifts Child engendered during his episcopate was his interest in liturgy and music.

When Child announced his decision to retire in 1986, the diocese elected the Rev. **Frank Kellogg Allan**, rector of St. Anne’s, Atlanta, to be the eighth bishop of the diocese. He served as coadjutor bishop for more than a year and, when he assumed the helm, he inherited one of the largest dioceses of the Episcopal Church.

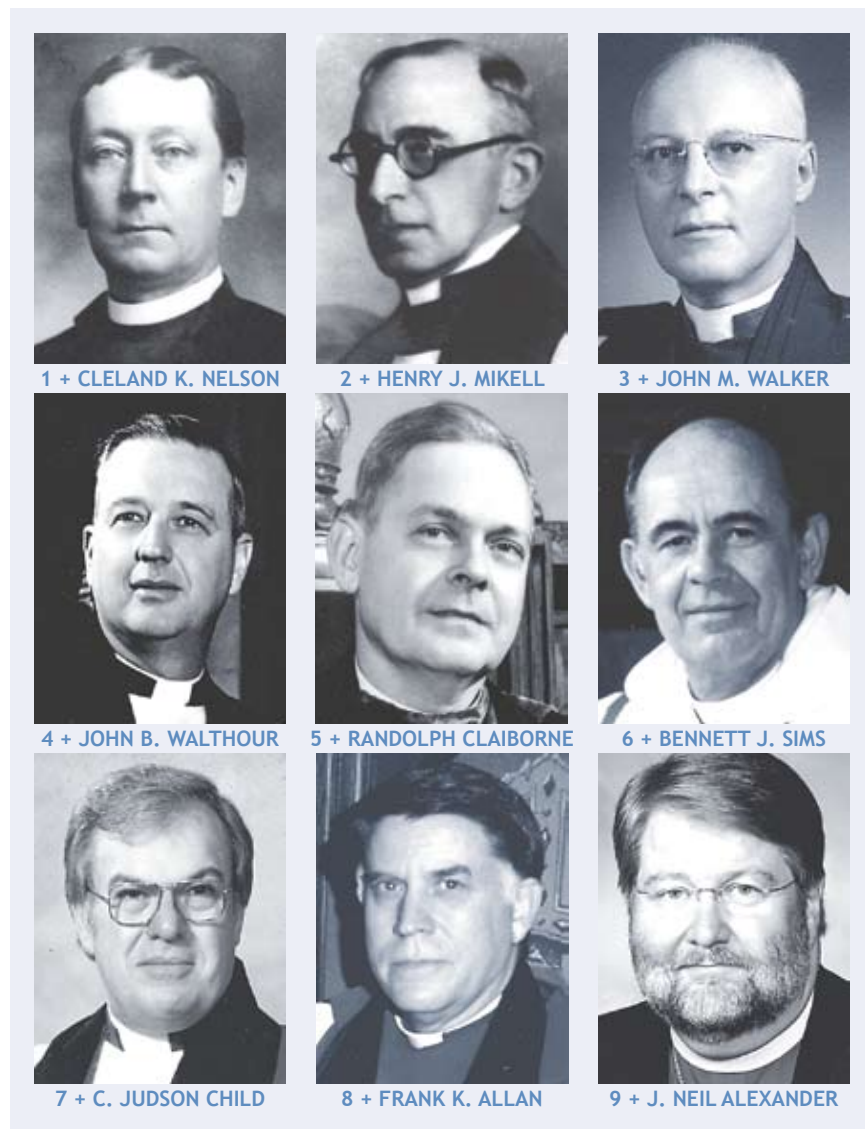
He ardently supported women’s orders and increased the number of female clergy in the diocese. He would regularly visit clergy in their convocations, holding discussions on many theological and ecclesiastical issues. Allan retired in 2000, continuing his love of theology by teaching at Candler School of Theology, Emory University, Atlanta. He then used his talent for woodworking with a new ministry, “The Work of Our Hands.”

The current bishop of Atlanta, the Rt. Rev. **John Neil Alexander**, brings to the diocese a wealth of academic achievements including years of teaching at Lutheran and Episcopal seminaries. He was consecrated ninth bishop of Atlanta on July 7, 2001.

Following the 2003 General Convention his book “This Far by Grace” won high praise, and in 2006 he was named one of four bishops nominated by a special committee seeking a new presiding bishop. He has led a number of pilgrimages and mission trips to dioceses in Africa and South America and is placing a special focus on relationships with global-south dioceses.

Bishop Alexander feels strongly about the unity of the church and the need for the inclusion of “all sorts and conditions” of people.

The Rev. William McLemore is diocesan archivist. He lives in LaGrange.



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Be living stones

Providing for the continuing of God's work

By Charles Gearing

Celebrating 100 years represents a milestone that warrants a pause – to take some time to look backward, to reflect on the present and to ponder the future. A significant milestone in the history of the Hebrew people, the story of Joshua leading the Israelites across the River Jordan, provides guidance for our reflecting.

The waters had stopped flowing to allow the Israelites' passage, and, after reaching the other side, they built a monument of 12 stones they had selected and picked up from the river bed. This was to be a testimony to God's mighty act "so that all the peoples of the earth might know that the hand of the LORD is powerful..."

Today, as we look backward, we can identify persons in each of our congregations who, by their presence and their works, give testimony to the handiwork of the Spirit. Taken together, these "living stones" are a monument giving witness to God's wondrous works that have built and crafted our individual faith communities in which we journey today.

Following Joshua's example one step further, it is an interesting and informative exercise to think back and identify those 12 "living stones" of your congregation's history. These individuals are the ones who qualify to be part of that monument in your midst that testifies "that the hand of the LORD is powerful."

Our congregations, as we know them today, did not come to be as a result of *our* work. Rather, we owe a debt of gratitude to all those saints, known and unknown, who have come before us and who have bestowed upon us the legacy gift of

our buildings, our traditions, our values and our community spirit. Taken all together in the Diocese of Atlanta, we comprise an extraordinary community of parishes. We are truly blessed to be a part of this diocese, and we give thanks for what we have inherited.

One "living stone" whose shadow towers over all of us in the Diocese of Atlanta is Bishop C. Judson Child. He was, and is, a legend in his own time.

The generosity of spirit that he exemplified in life he also demonstrated in death, as he bequeathed his entire estate to the Diocese of Atlanta, the Cathedral of St. Philip and the University of the South in Sewanee, Tenn. Thus, he provided for the continuation of God's work in these Episcopal communities beyond his own lifetime, and he has provided each of us an inspired example.

Bishop Child was honored last year by the creation of the Bishop C. Judson Child Heritage Circle. This organization was created to acknowledge those individuals in all of our congregations who have made estate provisions for their own parishes, and, in some cases, other Episcopal entities beyond their parish as well.

The formal dedication of the Bishop Child Heritage Circle will be held in November in conjunction with upcoming Diocesan Council, which will mark the end of the year-long Centennial celebration. Individuals who enroll in the Heritage Circle by Nov. 1 will be acknowledged as "founding members." Our goal is to have 500 individuals who will be so designated.

God has been working through the "living stones" of our communities as they have given themselves – their leadership, their toil, their spirit and their material resources – to make our churches what they are today.

Before you leave this life and join them in the nearer presence of God, will you do your part to pass on the traditions you have inherited so that future generations will see you as one of the "living stones" of their past?

Make provision for the church in your estate plans and become a member of the Bishop C. Judson Child Heritage Circle.

The Ven. Charles Gearing is archdeacon and planned giving advisor for the Diocese of Atlanta. He also serves as a deacon at St. Bartholomew's, Atlanta.

To learn more about the BISHOP C. JUDSON CHILD HERITAGE CIRCLE, send your name and contact information to Archdeacon Charles Gearing, cgearing@episcopalatlanta.org, or clip and mail:

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Tales of two women

Parish nurtures centenarian who gave to others

By Barbara Allen

Annie Bell Dickerson came to the Episcopal Church the long way around, but she's treasured none the less by the people of St. Timothy's, Decatur. She was born Oct. 31, 1901, the eldest of 13 children in a farm family from Virginia. She quit school early to help raise the younger ones, chipping in by walking miles into town to clean and cook.

According to her daughter and only child, Hester Wiggins, also a St. Timothy's member, "She always put others first. She would spend her last dime to be sure I had nice clothes or new shoes." Hester recalls the pretty dresses her mother would make her out of flowered feed-sack fabric.

At 30, Annie Bell married a Baptist minister and played the piano and organ at church. According to Hester, the Rev. E. A. Dickerson was a good preacher and a rather strict father. But Annie Bell was no pushover as a parent either.

Hester said, "If I wanted to go somewhere with my cousin, she'd say, 'No, you're not going just because she's going.' And there was no discussion!" Especially on the matter of courting, the rules were clear and exacting: If the parents didn't like a perspective beau, there was no courting.

Fortunately, when Hester met her future husband, Ronald, Annie Bell approved. Annie Bell worked

for many years as a nurse's aide in the Lynchburg (Va.) Health System. But in 1969 when Ronald, a career Army man, left for Vietnam, Annie Bell -- by then a young widow -- came to live with Hester in the Atlanta area.

Annie Bell started attending St. Timothy's Episcopal Church in Decatur, was confirmed and joined the Daughters of the King and often prepared the altar for worship.

that smell," Hester says, her face softening.

Hester says it was her husband's idea to move to the Episcopal Church when they were stationed in Washington, D.C., and she found she liked it, too. "It was more calm and serene," she says, though she still misses the exuberant Gospel music of her Baptist heritage.

The Rev. Harold Lockett, rector of St. Timothy's and chaplain at



Hester Wiggins (right) talks to her mother, Annie Bell Dickerson. "Miss Annie" will be 106 in October.

She continued to enjoy cooking and loved making desserts for many church and DOK functions. She's still a DOK member, but the chapter waives the annual dues for anyone over 100.

Hester says that Saturdays at her mother's childhood home were cooking marathons -- sweet potato pies, cakes, yeast rolls -- so that on Sunday, when the family came home from church, most of the work was done. "I still remember

Absalom Jones Center, sees that Annie Bell receives communion every week at Arrowhead Healthcare Center in Jonesboro. And she can still recite the Lord's Prayer, though she doesn't talk much now.

"Ms. Annie is the 'darling' of St. Timothy's," Lockett says. "We are all amazed about the length of her life. We are also envious that she has been around so long on this earth. We thank God for her everyday that she is with us."

At 102, St. Luke's still has her heart

She greets you at the door impeccably dressed and bright-eyed and apologizes if she's not at her best this day. She was up until 1:30 the night before watching her beloved Braves play on the West coast.

Cornelia Christine Slater Whitten, born Dec. 16, 1904, began her Christian life where most people end up – in the crypt.

In July of 1906, the new sanctuary of St. Luke's on Peachtree Street wasn't finished yet, so she was baptized in the undercroft, or crypt. She was the first baby to be baptized in the congregation's current location.

She was named for the woman who would be her Sunday school teacher from childhood through her teens, Cornelia Dibble. There were six Slater children in all, and two of her brothers, Tupper and Wilmer, were named for the parish priests, the Rev. Tillius Tupper and the Rev. Cary Wilmer.

Cornelia still loves and admires her namesake, but her clearest memory of a lesson in Christian ethics came from her mother. When Cornelia and her friend Velma, who lived next door, were sent to the store, the mothers gave each of them a list and the amount of money they'd need. But Velma would treat Cornelia to an ice cream on occasion. When she asked that Cornelia reciprocate, she also told her how she did it: She asked for less of an item that her mother ordered in order to have change left over. So Cornelia did the same, requesting a half-pound of beef instead of a full pound. And two ice cream cones.

When her mother noticed the shortfall and asked her to take the meat back, Cornelia broke down and confessed. Instead of the customary switching, she got a serious lecture. The shame of disappointing her mother made the tearful girl

vow to be honest in the future.

The whole Slater family went to church on a streetcar. For the girls, hats and gloves were a Sunday must. "We'd have two nickels in our pockets." But on a nice day they could walk from Ponce de Leon Place, put one nickel in the collection plate for missions and purchase an ice cream cone with the other.

She recalls a full and active childhood of games – marbles, baseball, tag and no distinction between the boys and girls. They would watch the Atlanta Crackers from the railroad tracks because they didn't have the money to go inside the stadium. In her teens she attended Girls High and went to dances. She enjoyed all the big-band music and, when asked about the advent of rock and roll, her face brightens even more. "That was OK!"

She married her husband, John, even though "he wasn't really handsome," because he seemed sweet and steady. He ran a chicken hatchery and she was a legal secretary. Ten years into their marriage their only child, Doris, was born. Then, when she became a

young widow after 49 years of

marriage, one of the lawyers, her former boss, came courting, but Cornelia turned him down. He thought maybe his prosperity would win her over, but "I just didn't love him," she says.

Cornelia now lives with her daughter and son-in-law, Doris Morgan and Ed Messer, in Conyers, where, besides Braves games, she enjoys watching TV quiz shows in her own sunny apartment. She attends her family's church, Mt. Carmel Christian, but has kept her membership at St. Luke's and renewed her baptismal vows there on July 9, 2006, the 100th anniversary of her baptism.

"My heart," she says, "has always been at St. Luke's."

Barbara Allen is a member of St. Patrick's, Dunwoody.



Mrs. Cornelia Slater Whitten

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Ann Grantham
Betty Hood
Bill Monk
Joni Woolf
Liz Schellingerhoudt
The Rev. Canon Louis Schueddig
Tom Smith
The Rev. Doris Graf Smith
Phillipa Anderson
Betty Barstow
Cynthia Bowers
Dick Game
Deb Gerace
Kim Hagan
Milt Hayes
The Rev. Joan Pritcher
The Rev. Patricia Roberts
Jean Stafford
John Andrews
Susan Collins
Ted Alexander
Ann Burr
Peggy Dawson
Betsy Donnelly
Lesley-Ann Drake
The Rev. Beverley Elliott
Beth Ellis
Bruce Lafitte
Bill Lee
Ann Magruder
Matt Nixon
Richard Perry
Ernie Radaker
The Rev. Geoff Taylor

George Williamson
Janet Patterson
Maryel Battin
Dr. Margaret Ehrlich
Janice Hardy
Anna Haslbauer
Dr. Virginia Hinton
Dr. Paul Hudson
Dr. Walter Isaac
Dale Myers
Tracy Schroeder
Andy Scott
Robert Van Keuren
John Whitt
Bruce Neswick
Joanne Brown
Ed Caldwell
Elizabeth Chenault
Trey Clegg
Daniel Hahn
David Houston
Brad Hughley
Angie Mankin
George Mann
Dan Mitchell
Richard Moore
Keith Nash
Dr. Robert Parris
Ernest Plunkett
Daniel Pyle
John Sabine
Dr. Joyce Schemanske
Ingrid Siegrt
The Rev. Dr. Harold Lockett
Deacon Gene Owens
Anne R. King
Ann P. Burr
John Lawrence
Murphey G. Pound III
Sherry Wade
Brittany Grace
Wynn Callaway

3 young women take up service as overseas missionaries

The Diocese of Atlanta will be represented this year by three women who are serving in the Episcopal Church's Young Adult Service Corps (YASC).

In order to serve, each is required to raise \$10,000. And each will be writing a web log on their experiences as missionaries.

Kelly Alexander, daughter of the bishop, will work for Carpenter's Kids, a program that serves AIDS/HIV orphans in the Diocese of Central Tanganyika, after spending last year as



Alexander



Dickson



Preston

a teacher there. Read her reports at munguibarikitanzania.blogspot.com.

Marian Dickson, a member of St. Francis', Macon, is serving in the Diocese of Central Ecuador, one of Atlanta's companion

dioceses. Her address is marian.m.dickson@gmail.com.

The Rev. **Leigh Preston**, a newly ordained priest from Atlanta, is in the Diocese of El Salvador assisting the bishop there. Joining her is her husband, Andy. Follow their journey at ayearinelsalvador.blogspot.com.

To make contributions to any one of the missionaries' funds, send checks to the Diocese of Atlanta, 2744 Peachtree Road, Atlanta GA 30305. Please note the missionary's name on the check.

New appointments at bishop's office

Several new appointments have been made at the Office of the Bishop of Atlanta.

✦ The Rev. **William S. Bennett** has been named canon for administration and finance. An Episcopal priest for 24 years, Bennett spent five years as a monk in the Order of the Holy Cross and served as a rector and an assisting priest. He also spent 14 years in banking and finance, working for a variety of telecommunications and media companies in New York City. He is a graduate of Davidson College and General Theological Seminary and earned a master's degree from Stanford University.

✦ **Muriel Diguette** is the new executive assistant to the bishop,



Bennett



Diguette



Papadakis

succeeding **Ieasha Barrow**, who now serves as assistant for discernment and deployment. Diguette is a member of Church of the Epiphany, where she has worked as Christian education director and special events planner. She is a member of the Emmaus House board.

✦ **Eleni Papadakis** is the new associate director of finance. For nine years she was business manager and registrar for St. Martin in the Fields, Atlanta, and she worked recently as a mortgage analyst. She is a graduate of Agnes Scott College.

✦ **Nan Ross** has been named

director of communication. She has worked as marketing director for the Episcopal Media Center and in that capacity has edited *Pathways* since its inception, along with the weekly diocesan e-newsletter, *Connecting*. She spent nine years as communication director for the Episcopal Diocese of Arizona and has a journalism degree from Arizona State University. She's a member of St. Bartholomews' Atlanta.

Allans celebrate 50th

Frank and Elizabeth Allan recently celebrated their 50th wedding anniversary. They were married June 11, 1957, at Holy Trinity Parish, Decatur.

Atlanta's eighth bishop retired in 2000, but the Allans have remained involved in a variety of activities, especially the Work of Our Hands, their nonprofit arts ministry.

Rest in peace

The Rev. **Beverly Conner McEachern**, rector of St. Nicholas', Hamilton, died May 30 at home after battling cancer for five years. Services were June 2 at Trinity Church, Columbus.

A native of Topeka, Kan., the Rev. McEachern, 65, was ordained in the Diocese of Atlanta and served several parishes, including organizing St. Nicholas in 1998.

New calls

- ✦ The Rev. **Scott Kidd** has been called as rector of **Church of the Resurrection** in White County. Formerly at Christ Church, Macon, he serves as spiritual director for the Cursillo community.
- ✦ The Rev. **Wendy Porter** is the new associate rector at **St. Anne's, Atlanta**. She grew up attending St. Michael's, Stone Mountain, and has been serving as a priest in Delaware.



Tools for the journey

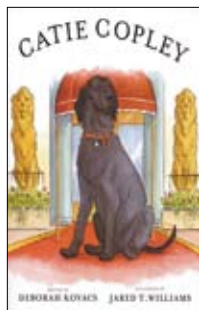
By Linda Scott

All items mentioned here are available for loan from the Episcopal Resource Center or for order/purchase through the Cathedral Book Store. Contact Lscott@episcopalatlanta.org or call 404-601-5320, ext. 155, or the Cathedral Book Store.

Catie Copley

Deborah Kovacs

David R. Godine, 2007



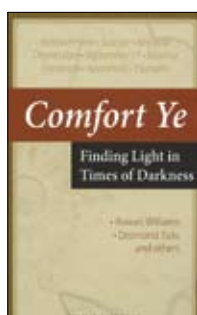
This is a wonderful children's book about a black Labrador who is a canine ambassador at a big, beautiful hotel in Boston. Catie's adventures are based

on the real-life experiences of this trained guide dog that experiences a "career change." It celebrates Catie and her special skills, and a portion of the proceeds from the book benefit the Guide Dog Foundation for the Blind, Inc., where Catie was raised. Available in the Cathedral Book Store.

Comfort Ye: Finding Light in Times of Darkness

Forward Movement, 2007

This is a collection of stories and reflections by 15 contemporary authors, including Desmond Tutu and Rowan Williams. They explore tragedy and loss,



acceptance and consolation, hope and faith. Edited by Richard H. Schmidt, the essays confront our most difficult questions of faith with a broad range of answers and responses—all aimed at showing how Christian faith can be transforming.

The Magdalene Mystique: Living the Spirituality of Mary Today

Betty Conrad Adam

Morehouse, 2007



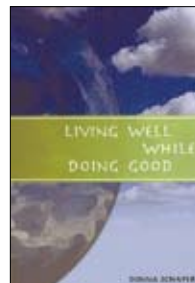
Betty Conrad Adam is an Episcopal priest and spiritual director of the Magdalene Community. This spiritual community celebrates Mary Magdalene as apostle, mystic, beloved companion of Jesus, and first witness to the resurrection. The book invites readers into the spiritual life of an actual community. Following Mary's gospel, the community seeks to embody an ethos of equality and justice. A powerful book for group study and private devotion.

Living Well While Doing Good

Donna Schaper

Seabury Books, 2007

Schaper's book asks the question, "How can we live well while doing good?" This book is for those who believe the world will fall apart if they take a day off or have a good night's sleep. Schaper offers not so



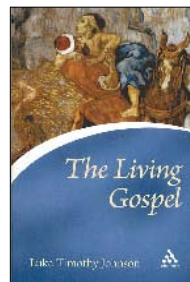
much advice as strategies to help us bring light and warmth wherever we are and not burn out. Kathleen Kastilahn of *The Lutheran* says, "It's about

'simplifying' - fires, money, control, conflict, domesticity, children, romance, size and joy, and learning how to say enough."

The Living Gospel

Luke Timothy Johnson

Continuum, 2007



The latest of Luke Timothy Johnson's books examines dimensions of the New Testament as they apply directly to Christian life today. Read the

Scriptures for the life of the church in a manner that is at once loving and critical, challenging yet charitable. Johnson is the well known author, educator and theologian who will be leading the premiere event of the Diocese of Atlanta's new Institute for Ministry and Theological Education. He will be available on Saturday, Sept. 29, to sign copies of *The Living Gospel* and *The Creed: What Christians Believe and Why It Matters*.

Linda Scott is the Diocese of Atlanta's resource coordinator. If you have questions about the resources available at the Diocese Office, call 404-601-5320 or write Lscott@episcopalatlanta.org. Visit www.resources.episcopalatlanta.org



Oehmig

Book will serve as guide for using Revised Common Lectionary

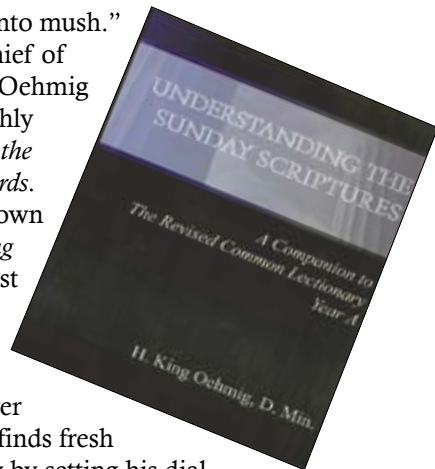
As the Episcopal Church prepares to adopt the Revised Common Lectionary this Advent, a new lay commentary, *Understanding the Sunday Scriptures*, authored by the Rev. Dr. H. King Oehmig, is being offered to churches and individuals—specially designed for use by lay leaders, lectors, teachers, Bible study groups, youth groups, and vestry members—both in church programs and through home outreach.

Oehmig is a priest in the Diocese of Atlanta, serving as priest in charge of St. Barnabas, Trion. He writes in the book's introduction: "The word 'lectionary' means simply 'an ordered reading of Holy Scripture.' To follow the lectionary is to engage in a disciplined reading of Scripture according to the wisdom of the church—not necessarily according to one's personal preference. In that way, persons of faith span the entirety of God's Word—the 'hard' passages as well as the 'consoling' ones—over a three-year period, Sunday by Sunday, as well as day by day. The lectionary keeps us honest—and also from reading the Parable of the Prodigal Son over

and over until we turn into mush."

Creator and editor-in-chief of Synthesis Publications, Oehmig also is author of the highly regarded books *Between the Lines* and *Beyond the Words*.

The Rev. Barbara Brown Taylor, author of *Leaving Church* and another priest of the diocese, writes of Oehmig: "Week after week, he sweeps his meaning detector over packed-down texts and finds fresh treasure in them, largely by setting his dial to the frequency of the culture in which we live. As faithful to the Bible as he is to human life on earth, Oehmig makes surprising connections between the two ... and shows the rest of us how to do the same."



Rodríguez

A pocketful of prayers for Spanish speakers

Forward Movement Publications has published a unique pocket-sized book compiled and edited by the Rev. Canon Isaías Rodríguez, Hispanic missionary for the Diocese of Atlanta. Titled *Devociones del Pueblo de Dios* (*Devotions for the People of God*), it features more than 300 prayers and devotions.

This Spanish-language, soft-cover book of just over 100 pages collects material from various devotionals, missals, and catechisms -- chief among them the Episcopal Church's Book of Common Prayer -- for a comprehensive guide to personal prayer.

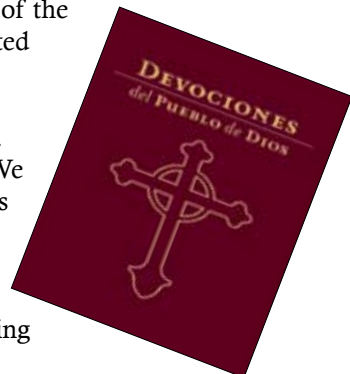
It is modeled after a typical Roman Catholic misalette to appeal to the religious heritage of many Latino-Americans, with prayers appropriate for Spanish-speaking Christians of all backgrounds. Rodríguez said he included a variety of sacramental prayers, such as those to say before receiving communion or celebrating a marriage or anniversary.

Included are sections on traditional prayers and devotions such as the Rosary and the Stations of the Cross; selected Psalms; prayers for the infirm and dying; prayers for the nation, society, and creation; personal and family prayers; and numerous thanksgivings.

Rodríguez says it took him almost a year to gather the items to include and prepare them for publishing. "A group of about 25 Spanish-speaking priests at VTS (Virginia Theological Seminary) gave me ideas of what to include. There is even the very popular prayer attributed to St. Teresa. Most of the Scripture readings are translated from the Jerusalem Bible.

"It's ideal for taking on a mission trip," says Rodríguez. "It's small and easy to carry. We really need something like this in English!"

An index at the beginning of the book provides an easy-to-use guide for locating the various prayers.



Becoming a global family

By James M. Rosenthal

Well, visiting 60 countries in 12 years isn't bad, or is it? Not at all. For a simple Episcopal Church missionary from the Diocese of Chicago, the past 18 years have opened new windows and doors that never had been tried before and sadly may be closed in the years ahead.

When Archbishop George Carey retired, I, with the help of the Rev. Dr. Dan Matthews, then-rector of Trinity Church Wall Street, created a tribute book entitled *Becoming a Global Family*. Having lived seven years side by side with Lord and Lady Carey at Old Palace in Canterbury, I knew the then-archbishop was clear that we, as a family, were not quite there yet. By the time Archbishop Rowan Williams came to Canterbury, the reality of "not

quite there yet" had taken on added dimensions.

In the last several years, things have surfaced on the journey of "becoming" that are not foreign to any family in any part of the world: the family feud. So what was yet to be uncovered became a new focus. For some, the new horizons caused jubilation, for others insurmountable obstacles for family/communion life to remain, much less flourish.

The World Council of Churches Yearbook tells us that there are 85 million Anglicans worldwide in communion with the See of Canterbury – the singular necessary criteria to use the term Anglican in an honest manner, though the Anglican Consultative Council (ACC) does have a role in the process. Our

small but eager office in London is more circumspect and claims a mere 77 million.

Archbishop Emeritus Desmond Tutu calls the Anglican Communion "God's rainbow people," and so we are, like it or not. But what is not to like? Sin? One thing that knows no boundaries is sin. But it is at the heart of attempts to destroy the "becoming" as family – the mutual responsibility and interdependence in the body of Christ. The reality of being as family today is best lived out through mutual sharing of the companion diocese links. While others argue (usually bishops), medical supplies come in by air; evangelists from the south spread their experiences and faith to those in the north; there are student and faculty exchanges; and skills are shared and learned. Much of these links stem from relationships formed at Lambeth Conferences, when bishops gather in Canterbury at 10-year intervals.

The communion must survive its wave of discontent for the sake of Christ's gospel and the sake of the people so neglected in the slums of Brazil or New Orleans, in Zimbabwe or Pakistan. Some people see in the archbishop of Canterbury and the other instruments of the communion (the Primates Meeting, Lambeth Conference, ACC) a stronghold for advocacy and representation in the power structures of our world. Look at the possibilities of the role of Hellen Wangusa as Anglican observer at the United Nations, an office needing more support and finances to be an effective tool for those whose stories need telling.

The communion, as a family with its myriad blemishes, exists to aid those who see their Anglican Christian identity not only as the way to heaven and life after death, but also as a means of living life fully before death. We can't be less

About the author

By Nan Cobbey, *Episcopal Life*

Jim Rosenthal describes himself as an "ardent Anglican," "a faithful catholic" and a "prayerful ... but not too pious ... bureaucrat." In fact, this gregarious, cheerful, hail-fellow-well-met who left the Episcopal Diocese of Chicago 18 years ago to become director of communications for the Anglican Communion, is far more than that, and his friends -- many of them in high places -- will tell you so.

"He is an incarnation of the bonds of affection of the Anglican Communion," says Bishop Peter Lee of the Episcopal Diocese of Virginia.

"He interprets the church to the world and the world to the church," says former Presiding Bishop Frank T. Griswold.

"He's an amazing mediator for the church ... has a voice that can bring people together," says the Rev. John David Van Dooren of Chicago.



Deacon Rosenthal with the bishop of London, Richard Chartres. ENS photo

Those three men and several dozen other friends traveled to London to be present for Rosenthal's ordination to the diaconate on June 30. Friends came from the United States, Canada, Rwanda, Nigeria, Jerusalem, Russia, England, Ireland, Spain, Italy, France and Cyprus.

"Jim Rosenthal is probably one of the most notable people in the Anglican Communion," said retired Bishop of Wyoming Bob Jones, who also was there. (Read the rest of the story at [Episcopal Life Online](#).)

than a church that honors its historic formularies and lives its life based on scripture, tradition and reason. Like our Orthodox friends, we respect the autonomy of our various churches. There is no Anglican Church, but Anglican churches in 38 provinces in over 160 countries. I was recently ordained a deacon in St Paul's Cathedral in London and was duly humbled when some 13 bishops from provinces such as Rwanda, Canada, United States, Middle East and Spain came together along with lay friends from Syria, Nigeria, Philippines and elsewhere. Bishop Richard Chartres ordained 45 deacons. Not bad for a supposedly dying church.

What we need to re-learn is the language of Paul and the body of Christ and the words of Teresa of Avila and others who demand that we use our very being to build up, not destroy, the fragile body we are at present. Some seem to choose some sins – or perceived sins – as more defining than others. We did not learn that in deacons' training. We can talk, even clamor and banter, because we are able to do so as Anglicans. Some other Christians do not enjoy that freedom.

Our witness to our interfaith and ecumenical friends must be one of confidence in what we are and the faith and practice we share. I suppose the challenge is actually how broad can Anglicanism be. If you think it is wildly broad in the U.S., then come to England!

Does Anglicanism have a vocation in the array of so-called Christian options? I say a hearty yes because I have seen it, smelled it, lived it, and I know that who we are can be a reconciling force in many ways.

A strange concluding thought might be, if we ceased to be faithful to our Anglican heritage, where would we go, I wonder? I just wonder.

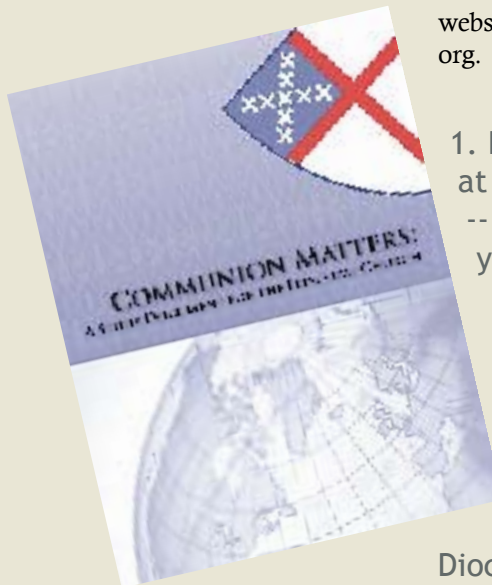
Canon James Rosenthal is editor of *Anglican World*. This article first appeared in *The Episcopal New Yorker* and is reprinted here by permission.

Bishops want your thoughts on Anglican Communion matters before September meeting

Your thoughts and opinions are wanted in response to a study guide prepared by a special committee of bishops to help them prepare for a House of Bishops meeting in September.

Following the meeting of the Primates of the Anglican Communion in Tanzania last February, the Theology Committee of the House of Bishops was asked to prepare a study guide for use in all dioceses of the Episcopal Church.

The purpose is to gather feedback in preparation for the interim meeting of the House of Bishops Sept. 20-25. *Communion Matters: A Study Document for the Episcopal Church*, complete with links to other pertinent resources, is available online at collegeforbishops.org.



In the Diocese of Atlanta, we are gathering responses from people throughout the diocese.

Communion Matters was written to be easily readable and to stimulate thought and discussion. We hope many will read the 14-page document that's available online and offer feedback. You may also call 404-601-5348 to have a copy mailed to you.

Responses may be e-mailed to communionmatters@episcopalatlanta.org. Or, you may write to Bishop Alexander (Re: Communion Matters) 2744 Peachtree Road, Atlanta, GA 30305. Responses will be presented to the House of Bishops through the instrument it provides for feedback.

Bishop Alexander's own thoughts on the topic will be available online at the diocesan website, www.episcopalatlanta.org.

1. Download study guide at collegeforbishops.org -- or call 404-601-5348 if you want a copy mailed.

2. Send us your feedback to communionmatters@episcopalatlanta.org or in care of Nan Ross,

Diocese of Atlanta
2744 Peachtree Road
Atlanta GA 30305

Change ringers bring talents to 2 Atlanta area churches

St. Luke's, Atlanta, will join St. James', Marietta, in hosting the North American Guild of Change Ringers annual general meeting Sept. 26-30. The event brings change ringers from all over North America together to take classes, ring and conduct guild business. Activities will run concurrently at both churches.



Sawyer Gosnell with St. Luke's 1,500-pound bell

Worship services Sept. 30 at either church will provide a special opportunity to enjoy change ringing featuring both hand bells and tower bells. Afterwards parishioners and visitors can join ringers from England and Australia as well as those from the U.S. and Canada for conversation and refreshments. Ringing will continue at St. James' all day following Sunday services, and all are invited to come by and listen.

For more information, visit North American Guild of Change Ringers web page at www.nagcr.org or the web sites of both St. Luke's and St. James'.

Emmaus House Walk Oct. 7

The second annual Walk the Road to Emmaus House is Sunday, Oct. 7. Participants will gather at St. Luke's, Atlanta, and depart at 3 p.m. on the three-mile walk to the inner-city church and community center.

Once at Emmaus House, there will be a cook-out and closing. A bus will transport walkers back to their cars by 7 p.m.

"Part fund raiser, part education, part fellowship and part pilgrimage, this is a great way to meet people of all ages from all over our diocese," says Anne Rein. "Everyone is welcome--adults of all ages, families, and youth--whether you're able to make a donation or not."

Global mission meeting set

"Bread for the Journey: Engaging in Mission" is the theme for the third annual Global Mission Event Saturday, Oct. 6, at the Cathedral of St. Philip.

Keynote speaker is the Rev. Dr. Richard Jones, professor of mission and world religions at Virginia Theological Seminary. He served in several foreign countries and has visited the Episcopal Church in Sudan three times. He also has studied the Qur'an.

The program runs from 9:30 a.m. to 3:30 p.m. Cost is \$12, which covers lunch. To register, contact Gini Peterson, 770-879-0321 or ginireid@bellsouth.net.

The INSTITUTE for MINISTRY and THEOLOGICAL EDUCATION of the EPISCOPAL DIOCESE of ATLANTA



Luke Timothy Johnson

Imagining the World that Scripture Imagines

Saturday, Sept. 29 - 9:30 a.m. to 4 p.m.
The Cathedral of St. Philip, Atlanta



Join this renowned New Testament scholar and theologian in imagining the world rather than describing it -- and challenging us to make what we imagine real.

Cost: \$50/person

Register by: Sept. 20

Information: www.episcopalinstitute.org

This is the debut presentation of the new Institute for Ministry and Theological Education

coming in January 2008

religion & VIOLENCE

untangling the roots of conflict

an interfaith dialogue

with James Carroll, James H. Cone, Susannah Heschel, and Tariq Ramadan. Katharine Jefferts Schori, preacher.

THE 38TH TRINITY INSTITUTE
a national theological conference
January 21-23

Attend at 3 locations in our diocese

- Athens (St. Gregory's)
- Macon (Christ Church)
- Atlanta (St. Martin's)

Watch www.episcopalinstitute.org and *Connecting...* e-news for details!



Centennial

By Kendall Lockerman

Called to this amazing journey
 Of years and souls
 Of being and of doing
 The ordinary bread of life
 Bound to reconcile to God
 Those outside this belonging
 And us to one another
 Sent to the places God does not go
 That we might be God's presence there
 We, the art of God's hands
 The drama of God's longing
 So many dangers, so many storms
 So many sweaty nights and harrowing days
 By grace and by gifts of the spirit
 To grasp the blessings
 To live in the wonder of the incarnation
 To call upon the great cloud of witnesses
 And place ourselves, yet,
 In the wounded and broken world
 To say: Here I am
 To listen still to the voice that says
 Feed my lambs
 Tend my sheep
 And so to continue
 The amazing journey

Kendall Lockerman is a member of St. Bartholomew's, Atlanta, where he is an Education for Ministry mentor. He also serves on the Diocese of Atlanta's Commission on Ministry.

Cathedral of St. Philip

2007 – 2008 Music Season

Cathedral Concerts

SUNDAY, 30 SEPTEMBER - 7:30 PM

Glorias Dei Cantores, Elizabeth C. Puterson, *director*

Tickets \$15

"Performances which are impeccable and deeply moving"
- *American Record Guide*

FRIDAY, 12 OCTOBER - 7:30 P.M.

Source Evening of Howells Chamber Music

Iman Piano Trio with guests

Tonia Maxwell, Clemens, viola, and Eric Jhessen, cello

Third Hall; Tickets \$15

SATURDAY, 13 OCTOBER - 7:30 P.M.

Choral Music of Herbert Howells, The Choir of Girls, Boys and Adults

Bruce Howside, *director*; Tickets \$15

SUNDAY, 14 OCTOBER - 3:15 P.M.

Hymn Music of Herbert Howells

David Jemigan, *organ*

from St. Paul's Episcopal Church, Greenville, North Carolina

SUNDAY, 14 OCTOBER - 4:00 P.M.

Evansong featuring Choral Music of Herbert Howells, Cathedral Schola

Bruce Howside, *director*

TUESDAY, 13 NOVEMBER - 8:00 P.M.

A Celebration of the Elgar Centenary, Nigel Potts, *organ*

presented with the support of the Atlanta chapter of the American
Guild of Organists

SATURDAY, 16 FEBRUARY 2008 - 8:00 P.M.

Walkin' and Swingin'!

The Sacred and Secular Music of Mary Lou Williams

Jazz Orchestra Atlanta with T'anya Moore, *soprano*

Brent Runnels, *director*; Tickets \$25

TUESDAY, 26 FEBRUARY, 2008 - 7:30 P.M.

The Atlanta Singers, David Morrow, *director*; Tickets \$15

"One of the region's elite vocal ensembles"

- *Atlanta Journal-Constitution*

FRIDAY, 11 APRIL 2008 - 7:30 P.M.

Gleucaster Cathedral Choir, Adrian Partington, *director*; Tickets \$15

SATURDAY, 19 APRIL 2008 - 7:30 P.M.

EMILE T. FISHER SPRING CONCERT: BACHFEST

Concertos and other Masterpieces by J.S. Bach

Choir of Girls, Boys and Adults

Bruce Howside, *director* with New Trinity Baroque

Fredrik Gusto, *director*; Tickets \$15

WEDNESDAY, 11 JUNE 2008 - 7:30 P.M.

Atlanta Summer Organ Festival Concert, Peter Conte, *organ*

Wanamaker, Department Store and St. Clement's Episcopal Church,

Philadelphia, Pennsylvania; Tickets \$10

Sunday Afternoon Recitals

Musical treasures at 3:15 P.M., immediately prior to Evansong

SEPTEMBER 2007

9 Bruce Howside, *organ*

16 Bill Callaway (First United Methodist Church, Chamblee, Georgia), *organ*

23 Michael McGhee (Western College, Warma, Georgia), *organ*

30 Rachel Grayson (East Carolina University, Greenville, North Carolina), *organ*

OCTOBER

7 Kevin Blount (St. Mary on the Hill Roman Catholic Church, Augusta, Georgia), *organ*

14 David Jemigan (St. Paul's Episcopal Church, Greenville, North Carolina), *organ*

21 Eric Combsowski (Cathedral of St. Paul, Detroit, Michigan), *organ*

28 Perimeter Hales (Atlanta)

NOVEMBER

4 Dmitri Lamb (First United Methodist Church, Columbus, Indiana), *organ*

11 John Alexander (First Presbyterian Church, Greensboro, North Carolina), *organ*

18 Richard Pilina (London, England), *organ*

25 Dmitri Schelert (First & Central Presbyterian Church, Wilmington, Delaware), *organ*

DECEMBER

16 The Cathedral Choristers and Friends featuring *A Caravan of Carols* by Benjamin Britten

JANUARY 2008

13 Craig Campbell (First United Methodist Church, Johnson City, Tennessee), *organ*, and Elise Winderstar, *voice*

20 Gail Andler (Barrow College, New York City), *organ*

27 Emanuele Cardillo, *organ*

FEBRUARY

3 Christopher Hurrell (St. Philip's Episcopal Church, Coral Gables, Florida), *organ*

10 Leon W. Couch III (Lantern College, Spartanburg, South Carolina), *organ*

17 Marko Petricic (Indianapolis, Indiana), *organ*

24 David Brook (St. Patrick's Episcopal Church, Incline Village, Nevada), *organ*

MARCH

2 Albert Phibson (Holy Spirit Roman Catholic Church, Atlanta), *organ*

30 The Clayton State Chorale, Shaun Amos, *director*

APRIL

6 John Linker (Good Shepherd Episcopal Church, Lexington, Kentucky), *organ*

13 Michael Baney (St. Michael's Episcopal Cathedral, Boise, Idaho), *organ*

20 Andrew Konyo (Indiana University, Bloomington, Indiana), *organ*

27 Dominic Savaris (Cathédrale de St. Etienne, Meaux, France), *organ*

MAY

4 Georgia Festival Chorus, Frank Boggs, *director*

11 Filipan Duka (East Carolina University, Greenville, North Carolina), *organ*

18 Bruce Howside, *organ*

2744 Peachtree Road NW • Atlanta, Georgia 30305 • www.stphilipscathedral.org • 404-365-1052

Pathways⁺

The EPISCOPAL DIOCESE of ATLANTA

2744 Peachtree Road, Atlanta, GA 30305

(404) 601-5320 or (800) 537-6743

www.EpiscopalAtlanta.org