

THE ANGELUS

A Monthly Publication of the Church of Our Saviour

A Changing Angelus!

With our weekly electronic newsletter, we no longer need a monthly Angelus to keep us informed about upcoming events and schedules, so the Angelus is changing its format and will be focusing on articles, as well as news about parish life. If you have any ideas, or if there are articles you would like to see included, please drop us a line.

We will continue with the same staff: Oreta Hinamon Campbell as editor, Mary Sommers as designer and production artist, and anyone who doesn't run away fast enough as writers. If you are interested in writing for us, please catch either of us on Sunday, or get in touch with us via email or phone (ohtaylor@gmail.com, 404-274-9918 / mary@typographicsolutions.com, 770-401-0415).

Another change is that we will also move to (mostly) paperless publishing. If you would still like a paper copy, there are two ways to receive it—pick up a hard copy at the back of the church, or contact the parish administrator Cathy McAfee at admin@coosatl.org to have one dropped in the mail.

We will be publishing approximately every six weeks, on a seasonal format. Our new publication schedule is as follows:

- ▶ November 25, 2019
- ▶ December 30, 2019
- ▶ February 17, 2020
- ▶ March 30, 2020
- ▶ May 25, 2020
- ▶ July 20, 2020
- ▶ August 31, 2020
- ▶ October 12, 2020
- ▶ November 23, 2020

ORETA HINAMON CAMPBELL, EDITOR
MARY SOMMERS, DESIGNER

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Dear Faithful of the Church of Our Saviour

Sunday, December 1 marks the First Sunday of Advent. With a new season brings new opportunities for us to grow in our devotion and faithfulness to our Lord and Saviour Jesus Christ.

The season of Advent marks the beginning of a new lectionary year, going from Year C to Year A. The Daily Office Lectionary changes as well, going from Year 1 to Year 2. In addition to various Lectionary changes, we will see some changes within the Mass as well. Given the penitential nature of Advent, as we strive to prepare our hearts and minds for our Lord's Second Advent, the Opening Acclimation will change.

Advent will see the departure of the Gloria and the introduction of an ancient acclimation known as the Trisagion. On Advent I,

we will be exposed to a weighty and important piece entitled "An Exhortation," calling each of us to a deeper reflection on right and worthy reception of the Blessed Sacrament, and lastly, we will utilize a different set of Prayers of the People at the 8:30 am and 11:00 am Masses. Throughout the season of Advent, we will be using Form III. This form of the Prayers of the People will be spoken at both Masses and offer greater congregational participation. These minor liturgical changes are meant to catch us off guard and wake us up to something new that is happening within the life of the Church. A new year, a new season, and new opportunities to grow in our devotion and obedience to our Lord and God.

As part of our growing effort to raise the standard in our faithfulness and devotion to our Lord, Advent I will mark the beginning of what I am calling "Keeping the Feast." One of the beautiful elements of the Church of Our Saviour is that we have maintained a tradition of keeping feasts and fasts that are not regularly observed in other parishes. While we are attentive to observing some important feasts and fasts,

I am challenging all of us to a greater level of faithfulness. On pages 19–30 in the *Book of Common Prayer*, we find a section entitled "Calendar." On these pages, we find various feasts and fasts that the Church assumes we are observing. Unfortunately, the reality is, a majority of parishes today do not observe these Holy Days, and we largely do not either.

In an effort to remedy that gap of devotion and piety, beginning on Advent I, we will mark each month by observing one of the Named Feast Days. These Holy Days will be observed on their respective day and typically will be marked with a High Mass at 7:00 pm. I am encouraging and challenging all faithful members of the Church of Our Saviour to begin marking your calendars as we strive together to keep the feasts, fasts, and devotions of the Church and of the Faith.

This will be a wonderful opportunity to grow in our faith and devotion to our Lord. To begin adjusting and conforming our hectic, chaotic, and busy lives to the timeless rhythm of the Church. And lastly, let us strive together to be models of prayer, devotion, adoration, and faithfulness within the Diocese of Atlanta and beyond. I invite each and every one of you to join me. May our work together be pleasing in the sight of the Lord and may our faithfulness and obedience to the traditions and teaching of the Church be a model to others.

Faithfully,
Fr. Chris Miller, *Rector*

Here are a few of the upcoming Feasts and Fasts:

- ▶ Wednesday, January 1 – Feast of the Holy Name, 10:00 am Low Mass
- ▶ Monday, January 6 – Feast of the Epiphany, 7:00 pm High Mass
- ▶ Sunday, February 2 – Presentation of Our Lord Jesus Christ in the Temple, 8:30 am and 11:00 am

Be sure to check the weekly e-Blast for more upcoming "Keeping the Feast" dates.

The History of Lessons & Carols

BY SAM POLK

Christmas Eve this year marks one century since the voice of boy sopranos broke the silence in King's College Chapel intoning the opening phrase of "Once in royal David's City." On December 24, 1919, the Festival of Nine Lessons and Carols as we know it today was born. The architect of this beloved service was Eric Milner-White, Dean of King's College.

Although it is easy to think of the Festival of Nine Lessons and Carols having been inspired by the splendor of King's College Chapel, Milner-White wasn't working from scratch when he devised the service. The very first service of Nine Lessons and Carols was held in the temporary "wooden cathedral" of Truro in 1880.

The diocese of Truro was created in 1876 and the first bishop, Edward White Benson, set about building a Gothic Revival cathedral and establishing traditions. There was a custom of singing Christmas carols in the streets of Truro, and this played a part in the evolution of Nine Lessons and Carols. Benson's successor at the cathedral decided that something was needed on Christmas Eve as a counter-attraction to public houses and as "a right prelude to Christmas." The first carol service in the wooden cathedral was successful, and the service increased in scope the following year when the carols were enriched by prayers, lessons, and a sermon.

Bishop Benson gave this service the shape that endures today. Inspired from medieval traditions for celebrating feast days, Benson arranged nine carols and nine lessons read in succession beginning with a chorister and ending with the Bishop. Milner-White described this as "the two most important contributions to the service as we know it," the sequence of lessons and hierarchical sequence of readers, moving from least important to most important.

Milner-White was born in 1884 to upper-middle-class parents in Southampton. Educated at Harrow, a scholarship took him to King's College where he left with a double first in history. Milner-White decided to join the Church and took up his first appointment in London in 1908 where he gained real-world experience from people he encountered in his slum parishes in Elephant and Castle and Woolwich. Seeds were sown during this time that flowered later in his career for designing liturgy for simplicity and broad appeal.

Milner-White returned to King's College as chaplain in 1914, but the appointment was cut short in August of that year with the declaration of war. By December 1914 he left the tranquility and beauty of King's Chapel for the horror and squalor of the front line. Life as an army chaplain was particularly difficult for a man of his compassion and social conscience. Faced with interminable horrors of the front line, he grew dissatisfied with the Anglican liturgy finding it both inadequate and irrelevant to the needs of his men. The story of the Christmas truce is a familiar one, and the instinct that drove soldiers on both sides of the conflict to exchange silence for song also propelled a young army chaplain to create a service that has inspired millions of people around the world.

When war broke out in August of 1914 everyone thought it would be over by Christmas. That was not the case and Christmas Eve found soldiers on both sides cold and fatigued. Suddenly a sound broke the silence as German soldiers began singing "Stille Nacht! Heilige Nacht!" As their sound faded away the British soldiers answered the Germans by singing "The First Nowell." This musical dialog continued back

and forth with the British soldiers eventually breaking into “O come, all ye faithful.” German soldiers in the opposite trench joined their song, singing the carol with its original Latin words, “Adeste fideles...”.

When the war ended, Milner-White returned to King’s as the newly appointed dean of the college. Reassessing the needs of a college chapel, he explored the questions of relevance, accessibility, and usefulness which led him to some provocative decisions. One of his reforms included “Occasional Services” such as Advent, Christmas, and Holy Week where innovation could be easily applied. It is here that we see the Festival of Nine Lessons and Carols take shape.

“...It is a moment of stillness and truth in a chaotic world.”

Hoping to appeal to a generation disillusioned and hardened by war, he introduced his own variation of Bishop Benson’s service to King’s College on Christmas Eve in 1918, a mere six weeks after the end of the First World War. History doesn’t relate exactly how Milner-White knew of the Truro service, but he kept most of Benson’s elements.

The opening address for the 1918 service was written by Milner-White and labeled as a “bidding prayer.” It bids the congregation to do more than just pray. First, he asks them to activate their imagination as they “journey in heart and mind” to Bethlehem and there, like the shepherds to “see.” Second, it invites them to “read and mark” the story of God in the Bible. Third, it invites the congregation to praise God with carols. Only then, as a preface to these activities, does he bid the congregation to pray. With so many lives lost in the Great War, his words were particularly poignant to “remember before God all those who rejoice with us, but upon another shore, and in a greater light...”.

Milner-White admitted that there were “blemishes” in the 1918 service, so a number of changes were made by the following Christmas Eve. The result was that the service in 1919 is the format we know today. The sequence of lessons was rearranged in order to form a more satisfying arc, and the ninth lesson from Galatians was replaced with the story of the Incarnation from the Gospel of John. “Once in royal David’s city” was sung in 1918, but it wasn’t the first carol in the service.

This treasured carol has opened the service every year since 1919, although it was several years before the first verse was sung by a soloist. The innocence and purity of a solo boy soprano reflects the essence of Christmas itself. It is a moment of stillness and truth in a chaotic world.

Part of what makes that moment magical is that nobody knows in advance which boy will be chosen for the solo. The director of music will coach four or five boys in the days leading up to the service and, at the morning rehearsal on Christmas Eve, each boy will sing the full solo in rehearsal. At three o’clock that afternoon when the light on his BBC monitor flashes solid red, the director will signal one boy forward and the carol begins as millions listen around the world.

Milner-White felt that it was the lessons themselves that formed the strength of the service. With all the beautiful music sung during this service, it is easy to forget that the lessons are the unchanging core of the Festival of Nine Lessons and Carols. This biblical narrative begins with the fall of man in the Garden of Eden, then turns to a message of hope in God’s promise to Abraham, then to Isaiah’s prophecies of the birth of Jesus. The Christmas story itself begins with the Annunciation through the journey to Bethlehem, the shepherds and the Wise Men, ending with the mystery of the Incarnation from the Gospel of John.

The Festival of Nine Lessons and Carols remained a local phenomenon for the first decade of its life. That changed in 1928 with the first BBC radio broadcast, and the service captured public’s attention.

The service was broadcast in more and more countries during the 1930s and made it to the United States in 1938 when it was transmitted by the Mutual Broadcasting System. The BBC first televised the service in the early 1950s.

The enormous popularity of the Christmas Eve service prompted Milner-White to introduce the processional Advent Carol Service in 1934. This Advent service focused on the prophets and is adapted from the Christmas Festival of Nine Lessons and Carols. It also begins with the lesson in Genesis depicting the fall of man in the Garden of Eden. It culminates in the Annunciation after moving through Old Testament prophecies foretelling the coming of the Messiah.

The Church has always kept Advent as a season of great solemnity. It is a time to meditate on the ultimate issues of death, judgment, hell, and heaven. Advent is also a time of great rejoicing. For Christ will come, not only as Judge, but also as Saviour, ushering in the Kingdom of God.

The observance of Advent during the Middle Ages became highly developed reflecting these themes, and therefore provided a vivid preparation for Christmas. Processions from west to east and the use of lights spoke of the Church's hope in the coming of Christ, the Light of the world to banish sin and darkness.

“...the use of lights spoke of the Church's hope in the coming of Christ, ...”

Soli Deo Gloria

- ▶ A service of Advent Lessons and Carols will take place at the Church of Our Saviour on Sunday, December 15, at 7:00 pm. *Readings from Old Testament prophets take us on a journey of the fulfillment of God's purpose in the person of Jesus.*
- ▶ The Festival of Nine Lessons and Carols will be at the 10:00 am combined service on Sunday, December 29.
- ▶ Please join us for these special occasions where we as a parish family prepare ourselves to celebrate the birth of Christ.

READINGS FOR ADVENT LESSONS & CAROLS SERVICE

LESSON 1

Genesis 3:1-15

LESSON 2

Isaiah 65:17-25

LESSON 3

Jeremiah 31:31-34

LESSON 4

Isaiah 40:1-11

LESSON 5

Isaiah 64:1-9a

LESSON 6

Baruch 4:36-5:9

LESSON 7

Micah 5:2-4

LESSON 8

Isaiah 7:10-15

LESSON 9

Luke 1:26-56

The Trappings of the Church: The Chalice

BY ORETA HINAMON CAMPBELL

Some churches are very austere, and some are very ornate. Ours falls somewhere in the middle. We have stained glass windows, a baptismal font, a statue of Mary, crosses and crucifixes of various sorts and in various locations, an altar, and various small portable things. Among those portable pieces of equipment are the subjects of this article, the chalices.

In many protestant churches in North America, when you receive communion, you get your own little plastic cup of wine or grape juice, but here at Our Saviour, as at most Episcopal, Roman Catholic and Orthodox churches, we drink from a common cup. This common cup or chalice is one of the most important items we use in worship. Now, as we know, our theology is reflected in our liturgy, and vice versa, so what can we learn from and about this “cup?”

Well, first, this type of footed cup or goblet is called a chalice, from the Latin word “calix,” or mug and was in much use during Roman times for banquets, so when early Christians used a cup in their worship this is the type of cup they naturally would use.

Some very ancient chalices have two handles and a much wider bowl, but over time the stem grew longer and the bowl smaller. A knob was added to the stem to make it easier for the priest, or chalice bearer to control it when it is tilted for a member of the congregation to drink out of. Older chalices were made of varying materials but since the rite of the Eucharist is so central to our liturgy, the chalice (and the paten—the plate the bread is served on) naturally came to be treated with great respect and to be made of precious metals and decorated with fine metal work and gems. This emphasizes the importance of the sacrament it is used in.

During the Middle Ages, rules were established to codify the form of the chalice—it must be made of precious metal, or have an interior cup of precious metal, for instance. It should be of a certain size, etc. The question occurs; why do we spend time thinking about this and making up rules about it?

We have partially answered this question above: the rite of Eucharist is the central act of our liturgy here at Our Saviour.

The two most important sacraments of the church are Baptism and the Eucharist. (We’ll save baptism for another article...) In John 6:53 Jesus says, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.” Jesus also said in Luke 22; 14-20, Mark 14:22-25, and Paul repeats in 1 Corinthians 10:16 “The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?” and again repeated it in Corinthians 11:23-25, “For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “This is



my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” So the church has done.

The chalice is used during the Eucharist, to hold the wine which becomes the blood of Jesus. Episcopalians, especially Anglo-Catholics, believe in the real presence of Christ in the Eucharist. This means that, in some way, as Jesus himself has said, Christ is actually present in the Eucharist—not merely symbolically, or metaphorically, or as a memorial.

Now, exactly what this “real presence” means is subject to much discussion, acrimony, jargon and discussion of what reality really is. Not being a theologian, I am not going to go into all of this except to say that this belief is one of the main differences between the Episcopal (and Roman and Orthodox) churches and most modern American Protestant churches. Somehow, although the bread and wine look like bread and wine outwardly, we believe that inwardly their essences or natures have been changed to that of Jesus’s body and blood.

The Articles of Faith found in the back of our Book of Common Prayer state that “the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.” One of the great Anglican poets, John Donne, says “He was the Word that spake it; He took the bread and brake it; and what that Word did make it; I do believe and take it.” Which sounds humorous, but is an acknowledgment that we do not understand the sacrament, moreover, we do not have to: it is a Holy Mystery. By having a chalice and treating it with respect, we emphasize that we are a sacramental church, following Jesus’s command, and that we believe this command to be of great importance.

On more practical matters; one may receive in both kinds, or just in one kind—that is, one may receive either the host (the bread) or the wine, or both. It is okay to receive just one and not both. The signal that you do not wish to receive is to cross one’s arms and the priest will simply bless you.

When the chalice-bearer or priest brings the chalice to you, take the bottom of the stem and tilt it so that you may drink comfortably. It is considered polite to blot one’s lipstick before coming to the altar because lipstick is hard to wash out of the purificator (the cloth used to wipe the chalice).

Because the wine is in some way the body of Christ, when the altar guild cleans up afterwards, the chalice and the paten are first rinsed in a special sink, the piscina, which goes to the ground, so that the remnants of Christ’s body are not flushed into the city’s waste water disposal system.

About those little cups... Although there is some confusion, it appears that the first church to use individual communion cups was the Scovill Avenue Methodist Episcopal Church of Cleveland, Ohio, in 1891. This was done for reasons of convenience and for fears of contagion. The original cups were made of glass and sometimes gold and silver. Nowadays they are often plastic and come pre-packaged with grape juice or wine. Given that communion is arguably the most important part of the service, the convenience issue seems over-rated and unimportant. Christianity is not a convenient religion. If it becomes convenient, you need to stop and think about what you are doing.

“...we emphasize that we are a sacramental church, following Jesus’s command, and that we believe this command to be of great importance.”

“...we are
proclaiming
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The health issue bears some exploration. Although there are anecdotal stories about people taking communion and getting sick, there actually appears to be only a slight risk. According to the CDC, “no documented transmission of any infectious disease has ever been traced to the use of a common communion cup.” You are much more likely to catch a cold talking to a fellow parishioner before or after the service. This is because the alcohol of the wine inhibits disease growth, as does both the silver and gold of which the cup is made. The cup is wiped between each use and there is no time for the germs to grow before the sacrament is consumed. I have included various articles on this matter in the list of sources below.

So, in summary, since we use a common cup, the chalice, we are stating our unity in Christ. Because this is such an important part of our worship, our chalice contains precious metals in its construction and is carefully made and handled with respect. By using this chalice, we are following Christ’s directives. Lastly, we are proclaiming our faith; that since Jesus said he was present in the bread and wine, he *is* present in the bread and wine.

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Looking Back at November

ALL SOULS REQUIEM MASS

Saint Gregory's choir at the Church of Our Savior presented a Requiem Mass to celebrate All Soul's Day (the Commemoration of All Faithful Departed) on November 2. The choir, led by our new choir director, Sam Polk, sang a mass setting by Caspar Ett. Ett, sometimes called Kaspar Ett, was a German composer (Jan. 5, 1788–May 16, 1847) who was known for helping revive choral music. He was the organist at St. Michael's Church in Munich, Germany, for 31 years and served as music teacher to Maximilian

II of Bavaria. Prayers were offered for the souls of the dead and the service was attended by approximately 30 people. Members of the choir singing that evening were Alix Tanico, Joe Johnson, Josh Hanselman, Sydney Sewell, and Oreta Campbell.

ALL SAINTS & INGATHERING SUNDAY, AND BAPTISM OF ELIJAH MILLER

On Sunday, November 3, the Church of Our Saviour celebrated All Saints along with receiving our members' completed pledge cards for 2020. Additionally, at the 11:00 am Mass, Elijah Miller, Father Chris and Jenn's son, was baptized. Following the service, in the parish hall, there was a catered Mexican luncheon for their families and friends, along with the members of Our Saviour.

14TH ANNUAL KIRKIN' O' THE TARTAN

The Church celebrated its fourteenth annual Kirkin' o' the Tartan on November 10. It was attended by many members of the Atlanta St. Andrews' Society. The procession of the tartan banners was led by a bagpiper and drummer, and the tartans were blessed by Father Miller at the end of the service. Many members of the congregation showed off their Scottish heritage and wore kilt and other tartan attire. Afterwards a festive reception, complete with haggis, was held in the parish hall. Although the original "kirking" was held during World War II to support the British War Effort, we at Our Saviour like to celebrate this to remind us of our gratitude for the Scottish Episcopal Bishops, without whom there might not be an American Episcopal Church. After the Revolutionary War, the British bishops would not ordain new bishops unless they swore fealty to the British Government, which obviously the Americans could, and would, not do. However, the Scottish bishops were willing to consecrate American bishops and did so, ordaining Samuel Seabury as the first American bishop in the American Episcopal Church.



I Give to the Church of Our Saviour Because...

Last year we asked parishioners why they gave to Our Saviour. Their answers were varied as is to be expected with as diverse a parish as we have. We felt the explanation included here was an exceptional one to include at the start of our new Christian year.

BY ALPHUS SPEARS

There are many reasons that I can recall for why I give, but I think they can all be summarized as “Mama and Daddy.”

From Mama I learned that I should never go to a dinner party empty-handed. Mother taught us that if we were invited to someone’s home, it is expected to take something to show appreciation for the great banquet and expenses the host/hostess incurred. We

should check with the host/hostess ahead of time to see what might be appropriate. Our host “Mother Church” has told us what is appropriate. The expense that our host has gone to on our behalf is evident. The trifle that I bring is not nearly enough to recompense, but it is a show of appreciation.

From Daddy I learned that I should do as I am told. “Fear of the Lord” is not that far removed from “Fear of the Father.” When we were children and father said to do something, the expectation was that we would do it without question. There was no question of “why?” to Daddy. We knew better than to question. His word was the law. The appropriate response was to do it. Our heavenly father has given us a command to give. The why becomes less important. He said to give.

If Mama and Daddy both instructed us to do something, how could we be disobedient?

READINGS FOR ADVENT, CHRISTMAS & EPIPHANY

DECEMBER 1, ADVENT 1

Isaiah 2:1-5
Romans 13:11-14
Matthew 24:36-44
Psalm 122

DECEMBER 8, ADVENT 2

Isaiah 11:1-10
Romans 15:4-13
Matthew 3:1-12
Psalm 72:1-7, 18-19

DECEMBER 15, ADVENT 3

Isaiah 35:1-10
James 5:7-10
Matthew 11:2-11
Psalm 146:4-9

DECEMBER 15, ADVENT
LESSONS AND CAROLS
– 7:00 PM

See listing on page 5

DECEMBER 22, ADVENT 4

Isaiah 7:10-16
Romans 1:1-7
Matthew 1:18-25
Psalm 80:1-7, 16-18

DECEMBER 24,

CHRISTMAS EVE—4:30 PM

Isaiah 9:2-7
Titus 2:11-14
Luke 2:1-20
Psalm 96

DECEMBER 24,

CHRISTMAS EVE—11:00 PM,
MUSICAL PRELUDE STARTING
AT 10:30 PM

Isaiah 62:6-12
Titus 3:4-7
Luke 2:1-20
Psalm 97

DECEMBER 25, NATIVITY OF OUR LORD—10:00 AM

Isaiah 52:7-10
Hebrews 1:1-12
John 1:1-14
Psalm 98

DECEMBER 29, CHRISTMAS 1—
COMBINED MASS,
10:00 AM CHRISTMAS
LESSONS AND CAROLS
Readings TBD

JANUARY 1, FEAST OF THE HOLY NAME—10:00 AM LOW MASS

Numbers 6:22-27
Galatians 4:4-7
Luke 2:15-21
Psalm 8

JANUARY 5, CHRISTMAS 2

Jeremiah 31:7-14
Ephesians 1:3-6,15-19a
Luke 2:41-52
Psalm 84

JANUARY 6, EPIPHANY—

7:00 PM
Isaiah 60:1-6
Ephesians 3:1-12
Matthew 2:1-12
Psalm 72:1-7,10-14

BIRTHDAYS & ANNIVERSARIES (NOVEMBER AND DECEMBER)

Birthdays in November

6 Erica Michele Davis
George Hills
10 Roger Press
11 Nicholas Avirett
14 Allan Ballard
17 John Hudson
25 David Jarvis

Anniversaries in November

3 Joe & Gerri Roberson
5 John & Ann Harris Doyle
18 Edgar & Meg Pagán
22 John & Mary Sommers

13 Cliff Johnson
17 Michael Palmer
18 Andrea Shepherd
Oreta Campbell
19 Jane-Elizabeth Hudson
21 John Trout
24 Connie Moon Sehat
27 Catherine McAfee
29 Afton Warner
30 Ann Harris Doyle

Birthdays in December

5 Scott Roberts, III
11 William Krape
12 Kathleen Spotts

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THE ANGELUS

Advent & Christmas 2019

The Church of Our Saviour
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Address Service Requested

Dated Material – Please Do Not Delay



Advent & Christmas Special Services

Sunday, December 15, 7:00 pm | Advent Lessons & Carols
A celebration of songs, readings and other music of the season.

Tuesday, December 24, Christmas Eve, 4:30 pm | Family Mass
A family-friendly Mass appropriate for all ages.

Tuesday, December 24, Christmas Eve, 10:30 pm |
Choral Prelude (10:30 pm) & High Mass (11:00 pm)
Following the service there will be a Christmas Eve reception with everyone
bringing food to share.

Wednesday, December 25, Christmas Day 10:00 am |
Low Mass with Hymns

Sunday, December 29, 10:00 am | Christmas Lessons & Carols
A celebration of carols, readings and other music of the season followed
by Mass.

Wednesday, January 1, Feast of the Holy Name, 10:00 am | Low Mass