

THE ANGELUS

A Publication of the Church of Our Saviour

Kingdomtide

Editor's Note: Our apologies for the lateness of this issue. Complications of time and work issues caught up with everyone, and we did not allow sufficient time to meet our deadline.

This issue covers the time from the end of September until the end of November. The church is still in Ordinary Time, which you might remember does not mean that this season is ordinary or commonplace in any way, but rather the word “ordinary” comes from the word “ordinal” which means “counted time.”

So if this is still part of Ordinary Time, why are we calling it Kingdomtide? Partly for clarity – when we created the new schedule for the *Angelus*, we originally had three issues: Pentecost or Ordinary Time 1, Ordinary Time 2, and Ordinary Time 3. Boring and confusing. So, we gave these issues names: Pentecost for the issue immediately after the Feast of Pentecost, Ordinary Time for the middle, and Kingdomtide for the end of this long green season.

Although Kingdomtide is not a recognized season in the Episcopal Church, the Church of England often calls the Sundays between All Saints and Advent, Kingdomtide. The United Methodist Church has historically also called the last half of Ordinary Time, Kingdomtide, although this designation is declining in usage. During this part of Ordinary Time, we think and reflect on the reign of Christ in heaven and earth. The season culminates with the Feast of Christ the King on the Sunday before the First Sunday in Advent.

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DEADLINE FOR THE NEXT ISSUE

The next issue of the *Angelus*, focusing on Advent and Christmas, will be published on November 23. Deadline for articles is Wednesday, November 4.

From the Rector's Desk

Dear Faithful of the Church of Our Saviour,

It is hard to believe that we are quickly approaching November. Never in my wildest dreams did I think that we would still be in the same situation as we were in March when this all started. During this time of exile, there have been a number of ups and downs. The principle downer is that I miss each of you. I miss talking with you. I miss seeing your faces. I miss the opportunity

to shake your hands or give you a hug before the Mass. I miss you... Nevertheless, there have been a number of positives. We have been forced to adapt and overcome and are fully online with our Mass. We are offering Morning Prayer, Compline, Rosary, and Bible Study all online. We're even gathering after Mass for a virtual coffee hour! And although we continue to be separated, we have not missed saying the Mass. Each Sunday the Mass is offered, our prayers are said, hymns are sung, and God is glorified through Word and Sacrament – and the veil between Heaven and Earth is so thin that it's translucent – and that is what the world needs now more than ever.

All that being said, I wanted to take this opportunity to give you an update on our current plans. By the time this letter reaches you, you will have likely already read the details of our Phase I regathering plan. While the Vestry and I continue to work out the logistics, I am praying that the weather will allow us the opportunity to re-gather beginning at 8:30am on Sunday, November 1, for All Saints' Sunday and Ingathering Sunday. But here's the catch... It will not be in our Church or on our Church property. Instead the service will be held in the Highland Woodworking parking lot. It will be very minimal in what is said and done. BUT it is an opportunity to say Mass together. So, while we are working out the logistics, here are the highlights:

- ▶ Maximum (at this time) of 25 people allowed, and only those who have pre-registered.
- ▶ Masks must be worn at all times while maintaining physical distancing.
- ▶ Communion will be offered in ONE kind only and on the hand.
- ▶ The following items will be required of each parishioner to bring with them:
 - The Book of Common Prayer (1979)
 - Holy Bible
 - Lawn chairs, blankets, and/or everything needed for your comfort
 - Face mask
 - Graceful, patient, and open heart

As I mentioned, we will not be meeting at the Church. This is primarily because at this time all services must be outdoors. Seeing as we do not have a parking lot, let alone the space to accommodate 25 people physically distant, we reached out to our neighbor right across North Highland. However, we must keep in mind that our November 1 Phase I date is contingent upon Georgia's COVID-19 numbers staying down and the weather. We may need to cancel Mass at a moment's notice due to inclement weather. Because of that, it is imperative that, if you have not already subscribed to our Weekly eBlast, please email our Parish Admin at admin@coosatl.org with your full name and email address and we will make sure you are subscribed. Our weekly eBlast is the most accurate way to stay informed during this ever-changing situation.

It is also important for you to know, this in-person option is not mandatory and it does NOT replace our online worship opportunities that we are having at this time. This second option is available to those pre-registered parishioners who wish to have in-person worship at this time. Again, let me reiterate that point: If you don't feel safe or comfortable, I encourage and invite you to continue to worship with us online at 10:00am on Sundays and throughout the week until you feel comfortable enough to join us in person again.

Lastly, I know this regathering option isn't perfect. I know that it will not please everyone, but this is what we've got for the moment – let us be grateful and give thanks to God that we are moving in the right direction that allows us this opportunity. There is no doubt that there will be numerous questions in the weeks ahead. There is no doubt that our first go at in-person worship on November 1 in a parking lot will be filled with hiccups and hang-ups: **Please be patient. Please be kind. Please be understanding.** Know that I and the Vestry are doing all that we can to ensure that we can re-gather in the safest means possible.

I am looking forward to the opportunity to begin seeing you all in person in some capacity. I am excited to say Mass together with you and to once again be able to give you the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ in the Sacrament of the Altar. I am excited to lead you in the worship of Almighty God, which is our bounden duty and service.

Please continue to check out our eBlasts, Facebook page, and website for continued updates, so that come November 1, God willing, some of us will gather together with all the Angels, Archangels, Saints, and the whole company of heaven, as we come before the altar of grace together once again, with receptive and longing hearts for the Lord of Heaven and Earth.

I look forward to seeing some of you in person very, very soon!

Faithfully yours,

Fr. Chris Miller
Rector

“Each Sunday the Mass is offered, our prayers are said, hymns are sung, and God is glorified through Word and Sacrament – and the veil between Heaven and Earth is so thin that it’s translucent – and that is what the world needs now more than ever.”

Special Days this Season

Major feast days in this last portion of Ordinary Time include All Saints Day, November 1, which is often celebrated on the closest Sunday in November, which this year is November 1. Another feast day during this season is All Soul's Day, November 2, which in years past we celebrated with a Requiem Mass sung by our choir. The Feast of Christ the King, celebrated this year on November 22, ends both this season and the church year.

Thanksgiving, which is both a secular and a religious holiday will be celebrated on November 26.

Following are collects (prayers) traditionally said on these days.

SAINT LUKE – OCTOBER 19, 2020 (TRANSFERRED FROM OCTOBER 18)

Almighty God, who didst inspire thy servant Luke the physician to set forth in the Gospel the love and healing power of thy Son: Graciously continue in thy Church the like love and power to heal, to the praise and glory of thy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. Amen.

SAINT JAMES OF JERUSALEM – OCTOBER 23, 2020

Grant, we beseech thee, O God, that after the example of thy servant James the Just, brother of our Lord, thy Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

ST. SIMON AND ST. JUDE – OCTOBER 28, 2020

O God, we thank thee for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray thee that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

ALL SAINTS DAY – NOVEMBER 1, 2020

We give thanks to you, O Lord our God, for all your servants and witnesses of time past: for Abraham, the father of believers, and Sarah his wife; for Moses, the lawgiver, and Aaron, the priest; for Miriam and Joshua, Deborah and Gideon, and Samuel with Hannah his mother; for Isaiah and all the prophets; for Mary, the mother of our Lord; for Peter and Paul and all the apostles; for Mary and Martha, and Mary Magdalene; for Stephen, the first martyr, and all the martyrs and saints in every age and in every land. In your mercy, O Lord our God, give us, as you gave to them, the hope of salvation and the promise of eternal life; through Jesus Christ our Lord, the first-born of many from the dead. Amen.

BOOK OF COMMON PRAYER, P. 838

ALL SOULS DAY – NOVEMBER 2, 2020

O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son; that on the day of his appearing they may be manifested as your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

FEAST DAY OF ST. MARTIN OF TOURS – NOVEMBER 11, 2020

Lord God of hosts, you clothed your servant Martin the soldier with the spirit of sacrifice, and set him as a bishop in your Church to be a defender of the catholic faith: Give us grace to follow in his holy steps, that at the last we may be found clothed with righteousness in the dwellings of peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

VETERANS' DAY – NOVEMBER 11, 2020

Gracious God, we give thanks for military men and women, both from the past and present, and for their courageous service and sacrifice to our country and its people to secure the blessings of life, liberty, and justice for all. May our remembrance be a timely reminder that our freedom was purchased at high cost, and should not be taken for granted. Give us resolve to labor in faithful service to you until all share the benefits of freedom, justice, and peace; through Jesus Christ our Lord. Amen.

FEAST OF CHRIST THE KING – NOVEMBER 22, 2020

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

THANKSGIVING DAY – NOVEMBER 26, 2020

Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we pray, faithful stewards of your great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

SAINT ANDREW – NOVEMBER 30, 2020

Almighty God, who didst give such grace to thine apostle Andrew that he readily obeyed the call of thy Son Jesus Christ, and brought his brother with him: Give unto us, who are called by thy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who liveth and reigneth with thee and the Holy Spirit, one God, now and forever. Amen.

Vineyards of Self-Interest

Editor's Note: The following is the sermon Trey Phillips, Church of Our Saviour's Postulant for Holy Orders, was presenting on Sunday, October 4, when the church lost its internet connection. We felt that those of us who were listening that morning would like to know how Trey had planned on finishing.

Honestly, I don't know what to fully make of our societal condition. I don't know what to make of everything going on. This dazed and confused mood has been around for so long now that I'm becoming familiar with this feeling of unknowing. Most days I don't know whether I should shout, laugh, rage, write, weep, wallow, worry, keep the faith, hold on, hope, or simply be carried away by silence. I think I experienced all of these during the last presidential debate, which is just the latest reiteration of the spirit of this age. Dazed and confused. Perhaps, you can join me in these feelings.

And can you believe the drama of this year isn't over yet? No, the relentless weight of this year's gravity grows more pronounced. And we know where we are headed. Let's not pretend to ignore the reality that we are in an election season—could we really expect anything less of 2020 than a monumental election to cap it off?

As we draw nearer to that day, this dazed and confused mood grows sharper, not in terms of clarifying solutions or offering answers, but sharper in that no matter where we are among our religious/political/societal spectrum of American life, it is nearly impossible to ignore. **Moral confusion, chaos, the general sense of vertigo amid a sea of conflicting voices—perhaps, you can join me in these feelings.**

Or, if not these feelings, maybe our societal conditions have tempted us with the other end of the spectrum, calling forth from us a false sense of certitude fueled by blinding self-interests that turns most of our neighbors into enemies or makes them altogether insignificant. Yes, these societal conditions bear all sorts of strange fruit: plump and ripe fruits of vertigo and hatred. Nearly all of us have, at one time or another, tasted the fruits of America's vineyard—the grapes of our societal condition—and this fruit is sour.

And so, as we seek after God in this season of life, let us turn to God's word for guidance. Let us not ignore the circumstances of this age, but instead, seek out its invitations toward a deeper faith. So, let us look at our passage from Isaiah chapter 5, the Song of the Vineyard, and attempt to give word to its invitation.

Isaiah witnessed injustice. This witness may be summarized as the injustices of self-interest. To explain these injustices, we need to understand their historical context. The text of Isaiah chapter 5 describes an Israelite society under change; rapid change; change in politics; change in economics. Rapid change and strife in the 8th century BCE.¹ A time that felt turbulent, unsettled, under constant threat which prevented one from letting their guard down. If we recall Biblical history, at this point, the Kingdom of David and Solomon had already split by civil war. The Northern Kingdom of Israel was taken captive and exiled by the invading Assyrians. Israelite refugees that escaped exile move south to the Kingdom of Judah. The vulnerable and landless exiles create an influx of cheap labor, which led to exploitation.

Now we must remember, the economy of ancient times is not commensurable with our global-market economies today. Back then, the economy was agrarian. Land ownership was the source of life; life was literally tied to the land. The economy was comprised of small, subsistence plots, which sustained life by provision of essential foods. Without land you were vulnerable, which is why land protection and

¹Jacqueline Grey, "Isaiah 5: A Prophetic Critique of Economic Proportion," *Verbum et Ecclesia* 39, no. 1 (2018): 1–7, doi.org/10.4102/ve.v39i1.1845.

restoration is a vital witness throughout the Biblical narrative. So, vulnerable, landless refugees are being exploited during this time during a changing economy. Some scholars describe this as a period of rapid agricultural intensification, where wealthier, urban elites were consolidating these smaller plots into larger, specialized vineyards. Now there is a fancy word for this, *latifundialisation*: the creation of large estates through the accumulation of land into the hands of a minority, wealthy elite. We see this a bit clearer reading Isaiah 5 in its larger literary context. Isaiah 5:8 states:

Ah, you who join house to house,
 who add field to field,
until there is room for no one but you,
 and you are left to live alone
 in the midst of the land!

Scholars think this stratification between economic classes was created due to foreclosures of land previously belonging to peasants. Once landless, these peasants become hired laborers, working the very land their family once possessed.² Isaiah witnesses the unjust amassing of land/resources and the growing disparity between the wealthy elite and peasant farmers.

On top of that, Isaiah witnesses unjust and malicious risk taking. Rather than maintaining a diverse array of agriculture to minimize risk on returns, the modern equivalent of diversifying investments, not putting all your eggs in one basket, we see in this period a centralized agricultural economy which focused on luxury crops that could be sold in international markets. The economy was changing, transforming these smaller farms which produced the essential foods for life, into larger estates producing luxury items to be sold in markets—notably grapes.³ These luxury crops increased the potential for the elite estate owners to enjoy greater profit returns and perhaps guarantee tribute payment to the Assyrians, keeping them at bay from invading. But it also increased the risk of failure, disproportionately affecting the poorest of society who would not be able to avoid suffering from food scarcity. The hedonistic lifestyle of Judah's elites, their intoxication with pleasure resulted in the inability to discern God's work and the cry of those harmed by their practices.

As Isa. 5:11-12 states:

Ah, you who rise early in the morning
 in pursuit of strong drink,
who linger in the evening
 to be inflamed by wine,
whose feasts consist of lyre and harp,
 tambourine and flute and wine,
but who do not regard the deeds of the Lord,
 or see the work of his hands!

“And so, as we seek after God in this season of life, let us turn to God’s word for guidance. Let us not ignore the circumstances of this age, but instead, seek out its invitations toward a deeper faith.”

²Williamson, H.G.M., 2006, *Isaiah 1–5: A critical and exegetical commentary*, T & T Clark, London, New York, 351.

³Marvin L Chaney, “Whose Sour Grapes?: The Addressees of Isaiah 5:1-7 in the Light of Political Economy,” *Semeia* 87 (1999): 105–22.

To invoke a vineyard as the metaphor of choice for Judah is to reveal the prophet's intentional rhetoric to bring to bear the contentious issue. Vineyards, in many regards, were polemical:

Therefore, the topic of vineyards and drinking wine and living in large estates selected by the prophet was not neutral but instead loaded with implication. To obtain land and dislocate the majority population, suggests that the minority elite controlled the legal systems, taxation and state policies – and that they utilized these systems to gain control of peasant farmlands, to either create large estates or at the least to gain control over the produce of the land for their own benefit (Chaney 1999:107).

“The text of Isaiah is a mournful plea, ... It is a warning that this type of behavior, these vineyards we fashion of self-interest come at the cost of others and ourselves; these vineyards only result in one thing: sour, putrid grapes.”

Implied is that what the elites were doing was perfectly legal according to their systems. To risk sounding trite, I will note that legality never, never, perfectly aligns with morality. History has once too often lifted the veiled guise of legality used as a bulwark against critique and thereby allowing all sorts of evils. This injustice that Isaiah was witnessing was not technically illegal but went against the prophet's sense of justice—derived from God's higher law.⁴

Isaiah, our inspired prophet of this text, is very clear eyed about this sense of justice. Some scholars note the root word for wild grape or sour grape, actually means to have a bad smell.⁵ The injustice is so bad as to create a putrid, rotting smell to the nose of Isaiah. **The reality of the matter is that so often our sense of justice becomes inured by the status quo of legality, it becomes complacent, or lost in the sea of competing and contrasting moral voices.** But for Isaiah, there is no ambiguity about it—the nose does not lie. If something stinks, it stinks. If it smells bad, it's bad; if it smells good, it's good. Isaiah claims, this injustice is clear, as if these actions were fetid, rotten fruit. **For Isaiah, the vineyard represented the risks the powerful were willing to take at the expense of those most vulnerable to the repercussions of those risks. The vineyard represented the use of power for one's own gain at the disregard of others. The vineyard represented the growing stratification between wealthy and poor procured by self-interested greed and imperfect systems that allow injustice in the name of legality. This is the injustice Isaiah witnessed.**

What the Lord expected of his beloved vineyard was justice, but it only produced bloodshed. What God expected of these people were the fruits of righteousness, but all God heard was a cry. The text of Isaiah is a mournful plea, from a place of endearing love from God to God's beloved. It is a warn-

ing that this type of behavior, these vineyards we fashion of self-interest come at the cost of others and ourselves; these vineyards only result in one thing: sour, putrid grapes.

⁴Grey, “Isaiah 5.”

⁵Yael Avrahami, “Foul Grapes: Figurative Smells and the Message of the Song of the Vineyard (Isa 5:1-7),” *Vetus Testamentum* 67, no. 3 (2017): 341–56. This article discusses the literal meaning of the root b's, ‘to have a bad smell,’ as well as the its array of derived meanings. Then it applies this network of meanings in an exegesis of the rhetoric and message of the song. Furthermore, this article argues that the attribution of bad smells in prophetic literature is part of a larger scheme of retribution. Bad smells serve as a metaphor for punishment while good smells signify restoration.

Walter Brueggemann, an established voice in old testament studies, notes that Isaiah 5 conveys a mood of sadness and mourning for the anticipated demise of those that have behaved in such unacceptable ways. It is a woe against the inequitable practice of those prosperous, aggressive, and greedy to confiscate and possess the houses, fields, and livelihoods of their more vulnerable neighbor. It is a text that conveys a love so strong that it burns with indignation while shedding tears of protest at these practices that destroy the neighborly fabric of the community.⁶

No doubt, we today are beloved by God, just like the ancient Israelites. And we too might find ourselves amid chaos, change, strife, and legal injustice. **The invitation of today's text points towards the appropriateness of mourning the things God mourns.** Like the prophets of old, like Jesus himself, part of the church's public witness to the world is appropriately mourning and shedding tears in protest to the ways this world fails to realize God's inaugurated kingdom.

So, I invite us into two minutes of silent mourning. Two minutes, uninterrupted; to mourn how we have been victims of self-interest; to mourn the bitter taste and putrid smells of hardships and injustice. Two minutes to mourn the ways we have been complicit, acting ourselves out of self-interest. Two minutes to mourn the conditions of our life which seem to present no other options but to act out of self-interest. Two minutes to reflect on what we expected to yield from these vineyards we've built. To mourn the vineyards which have oppressed us, and the vineyards of our making.

Two minutes, as a church, to mourn with God, and to hear clearly the plea of God who forgives us those things of which our conscience is afraid, and the God who gives us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior.

Amen.



⁶Brueggemann, W., 1998, Isaiah 1–39, Westminster John Knox Press, Louisville, KY., 51.

The Roots of Thanksgiving

BY ORETA HINAMON CAMPBELL

“Thanksgiving,” the Plimoth Plantation website says, “is a particularly American holiday.” And that may be so, but like many things that are American, it was not invented whole cloth by the Pilgrims of Plimoth Plantation.

Every agrarian society has its own version of a harvest festival celebrating the successful gathering in of crops after the long arduous task of growing them. In a world without global transportation you ate what you grew, raised, or caught. A plentiful harvest was an occasion to give thanks indeed.

We all know the story of the Pilgrims. (We will use that term for convenience even though they did not use it to describe themselves.) In 1620 they set out to join the Jamestown colony. They had left England eleven years earlier to settle in the Netherlands, a country that offered religious freedom to all. However the pilgrims found that they were uncomfortable in the easygoing Dutch culture, and what was worse, their children were much too comfortable and were assimilating in language and attitudes. So they secured a land grant from the Virginia Company, hired ships, and set sail for the New World.

“Every agrarian society has its own version of a harvest festival, celebrating the successful gathering in of crops after the long arduous task of growing them.”

After landing they faced great difficulties, illness, and starvation. With the assistance of the local Native Americans they learned to grow crops in New England – a much different area to farm than the England they were familiar with.

In the fall of 1621, they decided to spend three days rejoicing with their Native American friends, thankful that they had, at last, enough food. But this was not an invention out of whole cloth, for both the Wampanoag and the Pilgrims had traditions of ceremonies to give thanks for a successful harvest.

England had a long tradition of Harvest Home or Ingathering celebrations, which included singing, decorating the village with boughs, and making the last sheaf of grain into a doll, a wreath, or a cross. Of course this festival was held at different times in different localities as the harvest was gathered in, and was not necessarily or overtly religious in nature. During the Middle Ages, these separate ceremonies began to gain a Christian religious aspect and to consolidate around the Feast of St. Martin of Tours on November 11 (Martinmas.) On Martinmas, people first went to Mass, and then spent the rest of the day celebrating with games, dances, parades, and, of course, food

and drink. The central feature of the meal would be roast goose.

Saint Martin of Tours was born in the early fourth century (the exact date is disputed) in Hungary. He became a Christian against the wishes of his family and joined the Roman Army. He later decided that his faith would not allow him to continue in the army, saying “I am a soldier of Christ. I cannot fight.” After he was released from the Army, he became a disciple of Hilary of Poitiers, and established a hermitage. He traveled and preached extensively throughout France, converting and performing miracles.

In 371 AD he was made Bishop of Tours, though a bit unwillingly. It is said that he hid to avoid being elected bishop and a flock of geese gave him away. Perhaps this is why the traditional dish on St. Martin's feast day was goose. When he died in 397 AD he became one of the first non-martyrs to be venerated as a saint.

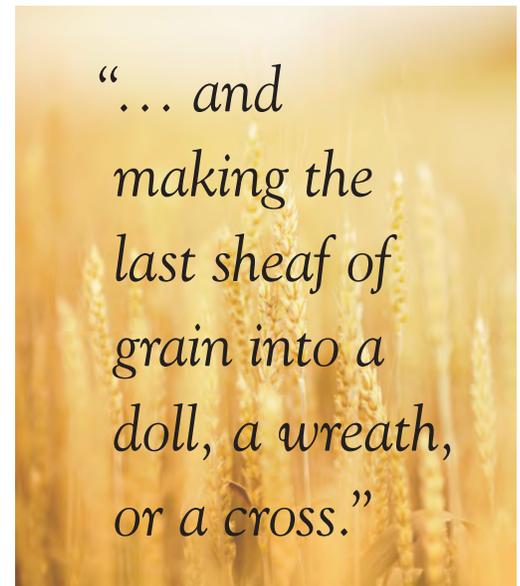
Perhaps the most well-known story about him is that when he was a soldier, he cut his military cloak in half and gave it to a beggar to keep him from freezing. Later he had a dream in which he saw Christ wearing the halved cloak and saying "Whatever you do to the least of these, you do to me."

In art, Saint Martin is usually depicted on horseback, dividing his cloak with the beggar. Another symbol of Saint Martin is the goose.

As Bible readers, the Pilgrims were also aware that Jewish people celebrated their own Fall harvest festival, Sukkot, the Feast of Tabernacles, as detailed in Leviticus 23 and other Bible passages.

Over the years Thanksgiving became a tradition primarily in New England, sporadically celebrated elsewhere, and not always called "Thanksgiving." In the 1830s, Sarah Josepha Hale, the author of the children's song, "Mary had a Little Lamb," started promoting Thanksgiving as a holiday, hoping that the celebration of a national day of thanksgiving would ease the tensions between the North and the South. As the editor of the prestigious *Godey's Ladies Book* magazine she continued to lobby for this holiday and in 1863 President Lincoln proclaimed thanksgiving a national holiday. In 1885, it was made a paid federal holiday, although the date remained at the discretion of the president until 1942, when it was permanently set as the fourth Thursday in November.

Americans, whether Christian or not, continue to celebrate Thanksgiving as a celebration of family and as a celebration of gratefulness for food. But for Christians, we also remember that we not only celebrate thanksgiving in November, but also every Sunday. The word "Eucharist" means thanksgiving and so, each and every Eucharist we offer thanksgiving, not merely for our food, but for our salvation.



As I write this, during a time of pandemic, I hope that by the time Thanksgiving comes this year, we will be able to celebrate it fully – families together and face-to-face physically present in our church.

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Stewardship

It is a bold proclamation: “Behold, I am doing a new thing.” This text, drawn from Isaiah 43:19 and the tagline for the Every Member Canvass this year, offers us a lesson from ancient history and inspiration.

You may recall the story: more than once, the Israelites fell into sin and disobedience, but God, ever faithful, continues to care and to provide for them. Earlier in Isaiah, we’ve read of God rescuing the Israelites from Egypt, parting the Red Sea and extinguishing the chariot and horse, the army and power that pursued them. But salvation from Egypt did not create a new heart for the Israelites. So, God tries again, promising to transform a wasteland into a “new thing” – “a way in the wilderness and rivers in the desert.”

In his letter to the parish, which was recently mailed with pledge cards for the coming year, Fr. Miller wrote of his own transformation, which has occurred during the COVID-19 pandemic:

Being home for longer periods of time has given me the opportunity to reflect more deeply upon my life, my love for my family, my vocation and calling, and what is at the heart of God when He says to us, “Behold, I am doing something new.” From my introduction in the brochure I said, “In the midst of this uncertain and troubling time, it is easy to think, ‘We don’t need anything new right now!’ And, if we were talking about human innovations and ideas, then I would be in complete agreement. The difference is, we are talking about the Creator of Heaven and Earth. We are talking about the one who is intimately and intricately familiar with every fabric of our being.” Therefore, when God says to us, “Behold, I am doing something new,” we must pause, listen, and act.

Beloved, I will be frank with you: This pandemic has changed me. It has changed many of those I have spoken with from this parish family. And the resounding narrative I’ve heard from so many of you, is God is doing something new in your lives: New practices of piety. New relationships among parishioners. New desires and passion for greater faithfulness and obedience to God. A new longing to dwell, study, and inwardly digest the stories of Holy Scripture. And a new drive and desire to express faithful obedience by moving closer to the Biblical title.

God is doing a new thing through the lives of so many of you. The Holy Spirit is alive and moving in your lives, and honestly that is an answered prayer from God.

This time of year, we ask everyone in the parish to consider a tangible response to support the mission and ministry of the Church of Our Saviour in response to the Every Member Canvass. As part of the Canvass this year, a number parishioners wrote to share how their parts of their lives and the stories of their faith have been altered during the pandemic. These stories, compiled in a brochure that was mailed at the first of October, offer a variety of voices from across the parish, articulating what the



“Behold, I am doing
a new thing...”

ISAIAH 43:19

Church of Our Saviour means to them and how their participation in this parish church has been transformed into something new. In these pages, you can find a genuineness and generosity of spirit that show depth of love for our parish and what it means to be a part of this community.

The Every Member Canvass culminates with Ingathering Sunday, on the Solemnity of All Saints, November 1. This day is especially chosen for Ingathering to underscore our stewardship of the heritage with which we have been entrusted – carrying forward the faith we inherit. Each household is asked to consider and return a pledge for the coming year, prayerfully supporting the furtherance of God’s Kingdom through the work of Our Saviour. In pledging, we make a commitment for the coming year to demonstrate our love of God and love of our neighbor through the mission and ministry of this parish, even as we look forward to reassembling our community in person.

Some Biblical scholars state that Isaiah should not be read just as history but also as a prophecy of the coming Messiah. In this light, the rescue from slavery in Egypt is a sign and symbol of the rescue from slavery to sin and death. Passing through waters in the Red Sea is a foretaste of the passing through the waters of baptism, as we are reminded at The Great Vigil.

From Isaiah, we can look to the New Testament, to the Book of Revelation, to find that all things are being made new: “And he who sat upon the throne said, ‘Behold, I make all things new.’” (21:5). “The Lord’s promise to make all things new,” says Msgr. Arthur Holquin, “is a glorious reality. But it is a reality which is both present and future. We live at the intersection of the ‘already’ and the ‘not yet’. Already God is with us, supporting us in so many ways: through his holy word; through those personal loving encounters with him called sacraments; through our sisters and brothers. Already God is fulfilling his promise to make all things new.”*

*Msgr. Arthur Holquin, “Sunday Reflection: Behold, I Make All Things New!” Web log, May 19, 2019. rectoremeritus.org/blog/2019/5/19/sunday-reflection-behold-i-make-all-things-new.

Financial Update

Even in this unusual period of history, God’s people have remained steadfast in their commitments to the Church of Our Saviour. Through the nine months ending September 2020, Operating Fund receipts, including pledge payments, totaled \$229,697. Expenses for the same period totaled \$193,147, indicating an operating surplus of \$36,550 for the year-to-date.

Through your faithful support, the parish remains current on all of its obligations, including maintaining payroll, fulfilling Diocesan obligations, and paying our mortgage. With building closures and other operational changes during the pandemic timeframe (April – September), expenses have decreased by approximately -7.4% as compared with the prior year, while revenue increased by approximately 5.1% compared with the prior year period.

Should you have questions regarding our financial status or giving, please contact the parish treasurer.

We are deeply grateful for each and every gift received and work to ensure that we are faithful stewards of the funds entrusted to us. We humbly give thanks to God, whose providence sustains us all.

William Tyndale

BY ORETA HINAMON CAMPBELL

The idea that the Bible should be written in the language of the people is so accepted in these modern times that Christians have translated portions of the Bible into at least 2400 languages, including invented languages such as Esperanto and Klingon.

Portions of the Bible are available to 98 percent of the world's population in a language in which they are fluent, and the Bible continues to be translated into even more languages.

Yet in the fifteenth century, many theologians and politicians were deeply opposed to the Bible being available in the languages of the common peoples. William Tyndale was one of the pioneers who translated and published an English Bible, and he paid dearly for doing so.

One must remember that for most of history, the majority of people were illiterate. For much of church history, those who could read at all were likely to be able to read and speak Latin, and thus the availability of the Bible only in Latin was not considered a problem. (The Bible was translated by Saint Jerome into Latin in the fifth century from the original Greek and Aramaic.) But times change and Latin's importance declined. There was a need for the scriptures to be available in a language people could understand.

Tyndale was not the first person to translate portions of the scripture into English: Aldhelm translated the Psalms into Anglo-Saxon around AD 700 and Bede translated the Gospel of John half a century later. Alfred the Great translated parts of Exodus, Psalms and Acts in the ninth century. The first English translation of the entire scriptures was that of Wycliffe in 1382.

Wycliffe's translation (from Saint Jerome's Latin translation) was created before the invention of printing, and thus not widely available. Furthermore, in 1408, the writing, circulating, studying, or reading of any translation of scripture into English was formally outlawed.

Throughout the history of English translations, much of the hostility towards these translations was actually hostility to the politics and theology of the translators, as well as reservations about whether or not the average person could actually understand the Bible.

Tyndale was born around 1494 in Gloucestershire, England. He was educated at Oxford and was known for being a gifted linguist, fluent in French, Greek, German, Latin, Hebrew and Spanish. He had controversial and Reformist opinions, declaring to a fellow clergyman, "I defy the Pope, and all his laws; and if God spares my life, ere many years, I will cause the boy that driveth the plow to know more of the Scriptures than thou dost!"

Tyndale traveled to London to seek help in translating the scriptures into English, requesting the assistance of the scholar Bishop Tunstall, who turned Tyndale down because he was suspicious of Tyndale's reformist theologies and not certain of the wisdom of translating the Bible into the vernacular. So Tyndale moved to the continent and completed his translation of the New Testament in 1525.

Gutenberg's invention of movable type in 1440 and the subsequent explosion of printing made it possible for 6000 copies of this New Testament to be created and smuggled into England, causing great controversy. Bishop Tunstall issued warnings to booksellers and had as many copies as he could burned. Cardinal Wolsey condemned Tyndale as a heretic.

Tyndale went into hiding and began translating the Old Testament. He also wrote *The Practice of Prelates*, which opposed Henry VIII's divorce from Catherine of Aragon. This prompted Henry VIII to ask for his extradition, although Henry's request was refused. The Roman Catholic Church also was displeased with the translation and accused Tyndale of changing the Bible as he translated it in ways that challenged the role of the Church.

Eventually, Tyndale was betrayed to the authorities in Antwerp (in 1535). He was tried on a charge of heresy, condemned and executed in 1536. Tyndale was strangled and then his body was burned. His last words were, "Lord! Open the King of England's eyes."

Yet within a few years, other English translations of the Bible were published in England, condoned, encouraged and even sanctioned by the government.

Miles Coverdale finished translating those few parts of the Bible which Tyndale had not lived to translate and published an English Bible. John Rogers (using the name Matthew Thomas) published a combination of Coverdale's and Tyndale's works (mostly Tyndale) in 1537. This was the first complete Bible published in England. Later, some of Tyndale's commentary was removed and this Bible published as the "Great Bible" in 1539. Archbishop Cranmer directed that a copy of this Bible be placed in each church and that readers be provided to read to those who could not themselves read. It is said that great throngs of people came to hear the Bible read.

What brought this change about? Several things. First, the sheer availability of the English translations — some 50,000 copies of Tyndale's Bible were published. To mix metaphors, the cat was well and truly out of the bag, and turned out not to be a tiger, after all. The many religious reformers in England felt that having the Bible in the language of the people would be a good thing.

And then there was Henry VIII. In the great controversy that established the English church, Henry felt that having a Bible in English was yet another way to establish a difference between England's religion and the Roman Catholic Church.

But the controversy over the English Bible was not over. In 1553 Mary I became Queen of England. She attempted to return England to Roman Catholicism and had both Cranmer and John Rogers burned at the stake in 1555. Many Protestants fled to Europe, including Miles Coverdale, who with William Whittingham and John Knox, published yet another translation, the *Geneva Bible*. This Bible was also mostly Tyndale's translation. Eventually, Elizabeth I gained the throne and the English Bible was again condoned and encouraged.

Most Bible translations since Tyndale have relied heavily on Tyndale. More than three quarters of the King James Bible is based on Tyndale's work. Modern translations such as the Revised Standard Bible and the New American Standard Bible rely heavily on his translation, as well. Tyndale has been called the greatest of the English Bible translators.

Sometimes we treat our scriptures casually. After all, one can walk into any bookstore in town and find dozens of Bibles, priced from a few dollars to more than a hundred. Yet this Bible has cost dearly in ways that cannot be measured in coins. It behooves us to treat it as the precious news of salvation that it is.

“More than three quarters of the King James Bible is based on Tyndale's work.”

Upcoming Donation Opportunities

APPLETON FAMILY MINISTRIES

Throughout the Diocese, the loose plate offering on Thanksgiving or Sundays nearest are designated for the work of Appleton Family Ministries. Normally, the Church of Our Saviour has designated the offering from the Sunday before Thanksgiving for this ministry. As we are currently not physically passing the plate, we ask that you consider an online donation to support Appleton.

Please go to oursaviouratlanta.org/give and select “Appleton Fund.”

Select “Appleton Fund” from the drop-down menu to direct your gift to Appleton Family Ministries.

The Church Of Our Saviour
Atlanta, GA

How much would you like to give?

Amount \$ 0.00 Fund Appleton Fund

GIVE ONCE

Gift date Today

- Contributions & Offerings
- Building Use Fees
- Appleton Fund
- Church Building Fund

Alternatively, you can mail a check to the parish office: 985 Los Angeles Road, NE, Atlanta, GA 30306. Please note in the memo line “Appleton.”

ABOUT APPLETON FAMILY MINISTRIES



For 140 years, Appleton has been a diocesan ministry with a focus on children, with its beginning as a home for orphans of Confederate soldiers in Macon. Over time, the program changed to become group homes serving various needs and an outdoor therapeutic center. It now operates as an after-school program for at-risk children, providing mentoring for their parents.

During the COVID-19 pandemic, the ministry has adapted, even as other social services have been disrupted. The ministry has supported food banks, feeding programs, diaper banks, and backpack programs. Appleton has been working diligently to retool delivery of student literacy support to digital platforms. Additional information is available at appletonepiscopal.org.

UNITED THANK OFFERING

For the past few years, the Stewardship Committee has supported collection of the United Thank Offering (UTO) during Lent with an invitation to the practice of prayerfully giving thanks each day. This year, the UTO Ingathering was deferred – for not only our parish but parishes throughout the country – by the COVID-19 pandemic.

The good work of the United Thank Offering has continued, and needs that it can help to address remain. The UTO provides an opportunity to contribute in a meaningful way to mission through daily prayers of thanks for all the good things that we have and can recognize in our lives. In giving thanks with a coin, not only do we offer a gift to someone else, but we also honor the blessing that we are remembering. Giving in small ways teaches us to give in larger ways as we grow.



The hallmark UTO Blue Box is a reminder that coins and bills can go a long way toward helping someone else in great need. As people benefit from those gifts, they in turn can help others. The United Thank Offering could be described as a pay-it-forward ministry – we help others who in turn help others, most often in life-changing ways. It is a ministry that is particularly instrumental in teaching children about the Christian way of giving thanks and helping someone else.

This November, the United Thank Offering is inviting all Episcopalians to join in focusing on gratitude for 30 days. For Americans, November is a time when our thoughts turn toward gratitude, as we celebrate Thanksgiving toward month-end. Taking time to stop and give thanks is important. The November Gratitude Challenge booklet is available for download at episcopalchurch.org/library/document/november-2020-gratitude-challenge. It offers a weekly guide for focusing and giving thanks for different areas of our lives and relationships.

At the end of the month, along with a turkey feast, we hope you'll take a moment to look back, give thanks and make a thank offering to the UTO. Please go to oursaviouratlanta.org/give and select "United Thank Offering."

The screenshot shows a web interface for online giving. At the top, it says "The Church Of Our Saviour Atlanta, GA". Below that, it asks "How much would you like to give?". There are input fields for "Amount" (set to \$ 0.00) and "Fund" (set to United Thank Offering). A dropdown menu is open, showing a list of funds: St. Anne's Altar Guild, St. Bernadette's Flower Guild, St. Fiacre's Garden Guild, St. Vincent's Poor, Staff Singers, and United Thank Offering. The "United Thank Offering" option is circled in red. There is also a "GIVE ONCE" button and a "Gift date" field set to "Today".

Select "United Thank Offering" from the drop-down menu to direct your gift to the UTO.

Alternatively, you can mail a check to the parish office: 985 Los Angeles Road, NE, Atlanta, GA 30306. Please note in the memo line "UTO". If you have a Blue Box from earlier in the year that you would like to return, please contact the treasurer to arrange for pick-up or drop-off.

New Altar Vestments

“The Altar is the most sacred part of the Church, because there Jesus is present sacramentally. The midst of the Altar is truly the center of our faith, hope, and love.”* So begins the opening chapter on the altar, from a manual compiled by the Reverend Henry Smart.

In a more recent manual for altar guilds, Dorothy C. Diggs writes: “The altar is the center of the Church’s life and is the major concern of Altar Guilds. It should be vested with the greatest care and always kept in immaculate condition. By ancient custom, the standard vestments of the Altar are, in this order: cerecloth, frontal, and fair linen.”**

You may have noticed a change in the way our altar looks of late. A beautiful new superfrontal and chalice burse and veil were presented as a gift to the parish and have been utilized since the end of summer. The superfrontal is the short silk ornamental cloth covering the front of the altar; the chalice veil is placed over the vested chalice and drapes to the altar on all sides; the burse is a hinged case placed on top of the chalice veil and contains the corporal, purificators, and post communion veil.

This gift was received with gratitude from our Altar Guild Chairman, Cathy McAfee, and her mother, Barbara McAfee. Cathy, in agreeing to this short article, said she hopes “to show others that there are ways to give to the glory of God and beatification of our parish church.”

This new set will serve the parish during Ordinary Time, as its primary color is green. As each liturgical

season has a color, there are multiple opportunities for gifts to replace our existing altar and Eucharistic vestments, which are aging and frayed. If you are interested in giving a gift, which can be dedicated in honor or in memory of a loved one, please contact Fr. Miller (rector@coosatl.org) or Cathy (admin@coosatl.org).



*Smart, The Reverend Henry, D.D. *The Altar: Its Ornaments and Its Care*. 4th ed., 7. New York: Morehouse-Barlow, 1925.

**Diggs, Dorothy C. *A Working Manual for Altar Guilds*. 3rd ed., 2. Wilton, CT: Morehouse-Barlow, 1957.

End of Year Donations

DONATIONS FROM AN IRA

The Coronavirus Aid, Relief, and Economic Security Act, or CARES Act, waived required minimum distributions (RMD) during 2020 for IRAs and retirement plans. You may be wondering if you can still do a qualified charitable distribution (QCD) for 2020 even though the RMD was waived. The answer is “Yes.”

QCDs can still be made even in years when no RMD is required and doing so may still offer tax benefits.

When the standard deduction was substantially increased as part of 2018 tax reform, many taxpayers no longer needed to itemize. This eliminated tax-oriented incentives for some charitable giving. With a qualified charitable distribution from an IRA, the distribution is not included in your income, effectively returning a tax break for your charitable contribution. Furthermore, since any amount transferred from an IRA directly to a charity is not included in adjusted gross income for the year, you can potentially avoid losses of exemptions, deductions, and credits, as well as the surtax on investment income and a higher charge for premiums for Medicare Parts B and D.

Please consult a professional advisor for specific guidance on your individual financial and tax circumstances. To make a qualified charitable distribution to the Church of Our Saviour, contact your IRA custodian for specific requirements. The deadline for a QCD from an IRA is December 31.



DONATING STOCK TO OUR SAVIOUR

While this newsletter is focused on matters well outside of the equity markets, we can't help but note that this has truly been a “roller-coaster” year for stocks. History's fastest bear market was also the shortest. After losing 36% of its value in a month, the S&P 500 has recorded the biggest five-month gain in its history and is back to equal with the year's highpoint (as of mid-October).

If you have been participating in the stock market gains, why not consider a year-end gift to the Church of Our Saviour by donating long-term appreciated securities (stock, bonds, or mutual funds)? Compared with donating cash or selling securities and contributing after-tax proceeds, you could increase your gift and your tax deduction. When you donate appreciated stock, you can (generally) eliminate capital gains tax exposure and take a charitable deduction for the amount of the fair market value of the shares. If you would like to arrange a transfer of securities, please speak with the treasurer. Year-end equity donations may require time to complete and should be initiated by December 1.

Looking Back and Forward

COOS DURING COVID TIMES

In a normal year, we would have a Kirkin' o' the Tartans on the second Sunday in November, with Scottish bagpiper and drummer, Scottish tartan banners, and Scottish food and drink – including haggis. However, with our current meeting restrictions there are no plans to have this much-loved service this year.

Even though some of our special services are not happening this year, Church of Our Saviour is still continuing to worship on Facebook Live at 10am on Sundays with live music by our organist Sam Polk. And with the addition of Trey Phillips to the Our Saviour family, we now have a rotation of three – Fr. Chris, Josh, and Trey – delivering the sermon. After the service there is generally a virtual coffee hour from 11:30am to 12:30pm. Our weekday Morning Prayer and Compline services are also still being held on Facebook Live at 8:30am and 8:30pm, respectively, and have many devoted attendees. On Wednesday evenings, at 7:30pm, the Bible study group has been studying Ezekiel, and in the last couple of months the Holy Rosary has moved from Friday afternoon to Thursday at 11:30am. Remember to check the weekly eBlasts for the most current listing of services and events.

CHALLENGE TO THE CONGREGATION

Please send in to the *Angelus* a story about a memorable event at COOS. We would like to start collecting these for our 100th anniversary celebration. It doesn't have to be a grand story, just a little blurb about an event you remember and is special to you. Email them to Oreta at ohtaylor@gmail.com with "My Remembrance" in the subject line.

QUESTION FOR THE DAY

We asked a lot of questions in August and September and wanted to highlight some of the ones that generated a large number of answers.

Where have you lived or traveled to that you would go back to without hesitation?

- ▶ Gerri Lamb Roberson – Kauai – its beautiful. I love Hawaiian culture and food! Ocean. And florabotanica is outta sight.
- ▶ Carole Maddux – To live there again: Kailua, Hawaii. To visit: Anywhere Alaska
- ▶ Michael H Lilly Jr – Little Walsingham, Norfolk, England. As if you'd have to ask me twice!
- ▶ Jennifer McGlynn – Paris, France; close second Rome, Italy.
- ▶ James Brownlee – The gardens of England are my happy place.
- ▶ Rob Clark – Innsbruck!
- ▶ Lorri Russo – Paris, France
- ▶ Christopher Miller – Tokyo, Japan!
- ▶ Carolyn Jensen Dwyer – New Mexico
- ▶ Mary Sommers – Hawaii anytime and Scotland in the summer!
- ▶ Caroline Herndon – Galway, Ireland

What's your favorite restaurant in the Atlanta area? How often, before March, would you eat there?

- ▶ Caroline Herndon – Fox Brothers BBQ on Dekalb Ave is open for takeout and delicious.
- ▶ Jennifer McGlynn – Hacienda, or as B likes to call it "the nacho place."
- ▶ Gerri Lamb Roberson – Depending on who we're with and occasion. Ok Cafe is always a winner. We'd go regularly. Atlanta Fish Market is yummy and fun – when we splurge.

- ▶ John Sabine – Roxx; once a week or more. About the same now.
- ▶ Jenn Gander – George’s in VaHi! Great burgers and tots, and cold beers – what else could you ask for!
- ▶ Cathy McAfee – Hands down it’s the Colonnade! Have never had a bad meal there and my favorite is the fried shrimp. Mom and I used to go there after church and our favorite waitress, Kathy, always had our coffee waiting. I’ve been going there forever.
- ▶ Alphus Spears – Where else can you get half pear salad, tomato aspic, crowder peas, salmon patties, and fried chicken livers? Got to love Colonnade. And they have outside dining now.
- ▶ James Brownlee – Impossible to pick one. In addition to The Colonnade (they have great seafood and I enjoy the fried chicken livers) we love Grand China in Buckhead, Murphy’s in Virginia-Highland for birthdays and out-of-town guests, and Nuevo Laredo on the west side for the very best Mexican food in town.

What aspect of Sunday morning at Our Saviour do you miss the most?

- ▶ Caroline Homes Nuckolls – Communion and community
- ▶ Saralyn Lilly – Communion and singing
- ▶ Carole Maddux – Communion, singing, chanting, incense
- ▶ Alphus Spears – Being in the midst of church family
- ▶ Caroline Herndon – The Eucharist, and also hearing the door close behind you and entering sacred space
- ▶ James Brownlee – Being fully immersed in the liturgy
- ▶ Gerri Lamb Roberson – Communion and seeing everyone

Did you have a pet or pets growing up? If so, what type or types of animals? Which pet was your favorite?

- ▶ Alphus Spears – We always had some sort of pet at the house. Usually it was a cat or a dog, but we also had a guinea pig, a parakeet, a rabbit, a turtle, some fish. I have three brothers. One or the other of us was always finding some little stray that needed care. Whoever brought that pet home usually took care of him/her and had the right to name the critter. The best dog we had as children was a Lhasa Apso named Sam. He LOVED taking baths. He always smelled good because he got a bath almost every day. He’d jump in the tub and wait for someone to come bathe him.
- ▶ Cathy McAfee – We first had a dog named Riley, as in the tv show “The Life of Riley.” He was a Beagle so he barked a lot. My brother loved him the most and would share his ice cream cones with Riley ... we even have a picture of that. Then we had a cat named Buddy. He had kittens but I don’t think we ever changed her name to something more feminine. My parents made us give all of them away after the kittens were old enough.
- ▶ Jennifer McGlynn – We had a cat, Rotnei. My father named her because my mother named the kids. She was named after a football player. My parents primarily took care of her. I had two zebra finches, Rob & Bob, named after my dad and his brother. They were mine, their cage lived in my room, and I took care of them.
- ▶ Gerri Lamb Roberson – We had a dog Lady. after Lady and the Tramp. She was beloved. I had rabbits that neighborhood dogs would get. We also had crawfish from the creek. Does that count?
- ▶ Pat Hudson – I had a horse, a dog and 3 cats. I named the dog and cats.
- ▶ Christopher Miller – Growing up, we had a dog named Sage and a couple of cats. I also had a Gerbil named Kentucky Fried Phil, as well as a Garter Snake that I raised as a baby, named Steve. I would put Steve on my glasses and he would curl around them and just sit there as I went about the house.
- ▶ Dagmara Lizlovs – Growing up I had an Irish Setter named Kelly.

BIRTHDAYS AND ANNIVERSARIES

Birthdays in October

4 Robyn Clarke
5 William Hall
6 Chris McGehee
13 Stuart (Frederick) Kingma
16 Jim Ketchum
17 Jennifer Hoosier
20 Fr. Ed Warner
21 Bowie Hagan
30 Catherine Hunt

Anniversaries in October

3 John Henry
& Oreta Campbell

Birthdays in November

6 Erica Michele Davis
George Hills
10 Roger Press
11 Nicholas Avirett
14 Allan Ballard
17 John Allen Hudson
21 Fr. Gene
Paradise
25 David Jarvis
30 Stanton Kidd

Anniversaries in November

3 Joe & Gerri Roberson
5 John & Ann Harris Doyle

18 Edgar & Meg Pagan

22 John & Mary Sommers



CLERGY, STAFF & VESTRY

The Reverend Christopher Miller, *Rector*

678-538-5549, rector@coosatl.org

Staff

Sam Polk, *Organist and Choir Master*

404-872-4169, ocm@coosatl.org

Cathy McAfee, *Parish Administrator*

404-872-4169, admin@coosatl.org

Brian Mullaney, *Treasurer*

treasurer@coosatl.org

Ellen Hopkins, *Bookkeeper*

Mary Burgess, *Nursery Attendant*

404-874-4262

Stefka Babadalieva, *Nursery Attendant*

Dowman Wilson, *Parish Registrar & Vestry Secretary*

Mary Sommers, *Communications*

Vestry

Jennifer McGlynn, *Senior Warden*

Roger Press, *Stewardship*

Ken Molinelli, *Junior Warden*

Mary Sommers, *Hospitality*

Suellen Henderson, *Strategic Vision/Growth*

Alphus Spears, *Christian Formation*

John Miller, *Worship/Liturgy*

Dowman Wilson, *Mission & Outreach*

Meg Pagán, *Pastoral Care*

THE ANGELUS

Kingdomtide 2020

The Church of Our Saviour
985 Los Angeles Ave NE
Atlanta, GA 30306

Address Service Requested

Dated Material – Please Do Not Delay

This World

BY EMILY DICKINSON

The world is not conclusion,
A sequel stands beyond,
Invisible, as music,
But positive, as sound.
It beckons and it baffles;
Philosophies don't know,
And through a riddle, at the last,
Sagacity must go.
To guess it puzzles scholars;
To gain it men have shown
Contempt of generations
And crucifixion known.