

THE ANGELUS

Monthly Publication of the Church of Our Saviour

August 2019

SUNDAY, AUGUST 11 | 8:30 AND 11 AM



**BLESSING
OF THE
BACKPACKS**



On Sunday, August 11, students and teachers of all ages are invited to bring their backpacks, purses and briefcases with them to church for a special back-to-school blessing. As a new school year gets underway, let us remember that Jesus is with us, at all times, everywhere we go, even on the school bus!



Events and Feast Days

First Sunday Parish Luncheon

There will be NO First Sunday parish luncheon in August.

Summer Coffee Hours

We are going to change up our coffee hours for the summer by switching to a single “lemonade and cookie” event between the services (9:45-10:45 am), hosted in the upper courtyard. Plan on staying after the early service or coming a few minutes early so you can visit with your fellow parishioners.

August Patio Party Friday, August 9, 2019

Join us for our third summer patio party on the second Friday of August, August 9, from 6:00 – 9:00 pm. We will have snacks, drinks, and games on the upper courtyard. These events will be family friendly and all members are invited to come, participate, and get to know one another a bit better. We also want to give the neighborhood an opportunity to learn more about us and we hope that making ourselves more visible outside our usual services might be just the ticket. *The people attending have enjoyed the parties so much that we are thinking of continuing them into the fall. Stay tuned for more details!*

Transfiguration Sunday (Transferred) and Blessing of the Backpacks August 11, 2019

On August 11, we will celebrate both the Feast of the Transfiguration and the blessing of the backpacks. The Feast of the Transfiguration

commemorates the events described in Matthew 17:1–8, Mark 9:2–8, and Luke 9:28–36) and referred to in 2 Peter 1:16–18. Jesus appears to three of his disciples shining with radiant light and accompanied by Moses and Elijah. This is a pivotal moment in Jesus’s ministry, revealing Jesus’s divine nature as the Son of God, rather than only a human teacher and healer.

On this Sunday, students and teachers of all ages are invited to bring their backpacks, purses and briefcases with them to church for a special back-to-school blessing. As a new school year gets underway, let us remember that Jesus is with us, at all times, everywhere we go, even on the school bus!

The Feast of Saint Mary the Virgin Thursday, August 15, 2019 7:00 pm

The Feast of Saint Mary the Virgin will be a High Mass celebrated in the nave. The Feast of Saint Mary the Virgin is a major feast on which the Church expects the faithful to assist at the Eucharist.

Saint Bartholomew August 24, 2019

The following prayer is one of those traditionally said on this day.

O Almighty and everlasting God, who didst give to thine apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church to love what he believed and to preach what he taught; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever.



Treasurer's First Quarter Report

For the second quarter ending June 30, 2019, revenues exceeded expenses in the Operating Fund, based on preliminary accounting for the year-to-date. The "bottom line" was an operating surplus of \$12,478 at this point in the year. The operating surplus is lower than \$17,139, which was reported for the first quarter.

Contribution income in the first two quarters totaled approximately \$134,903, achieving about 50.1% of total budget for the year (two quarters indicate a benchmark of 50.0%). Pledges and contributions represent about 90% of all operating income. The remainder includes a continuing diocesan grant to support the work of our priest as chaplain at Emory, which represents about 8% of all operating income, and miscellaneous income including facility rent. Overall revenue totaled \$150,144 at the end of the second quarter. Compared with the first two quarters of 2018, revenue is greater (by about 10.6%) as compared with the current year. This is explained by a generous one-time gift (first quarter) and a large annual gift received at year-end in the prior year and in the second quarter in the current year that has helped to achieve the operating surplus for the year-to-date.

Expenses in the first quarter totaled approximately \$137,666, representing about 45.9% of the annual budget expended (compared with a benchmark of 50.0%). Total budgeted expense for 2019 increased 4.5% over 2018. The increase is largely attributable to the inclusion of service musicians for the full year, along with minor increases in other areas. Spending for personnel, program, physical plant, and outreach are all

	Operating Fund As of June 30, 2019		
	2018 Actual Y-T-D	2019 Actual Y-T-D	2019 Annual Budget
Revenue			
Contribution Income	\$120,823	\$134,903	\$269,242
Non-Contribution Income	14,961	15,242	30,500
Total, Operating Revenue	\$135,784	\$150,144	\$299,742
Expenses			
Personnel	\$68,488	\$69,326	\$145,474
Programs	2,485	15,018	31,100
Administration	10,507	11,410	19,030
Physical Plant	31,907	28,315	75,925
Outreach	13,313	13,598	28,178
Total, Operating Expenses	\$126,699	\$137,666	\$299,707
Net Revenue (Expense)	\$9,085	\$12,478	\$35

slightly lower than 50.0% expended, while administration is slightly above budget due to payment of the annual financial review for the year.

I, along with the staff and volunteers who are charged with service to the parish in financial capacities, am committed to faithful stewardship of the tithes and offerings that are entrusted to us. We are mindful how great this trust is, and we are very grateful for the gifts of everyone who supports this parish and its ministry.

Brian Mullaney, Treasurer

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

James 1:17



Adult and Children's Christian Formation Starting Sunday, September 8

In an effort to provide robust Christian formation, Father Chris and I have put together, what we think, will be a wonderful Sunday morning opportunity. Other occasions for adult formation beyond Sunday mornings are also being discussed, but for now, the Sunday morning choices look exciting. Our children will continue with their excellent Godly Play curriculum. If you have never watched a demonstration of Godly Play, you have missed out on a blessing! Make that happen!

For the adults, we have chosen to use curriculum from the Kerygma Program. Here is what they say about themselves on their website (www.kerygma.com).

"The Kerygma Program of Bible study resources are used by a wide variety of denominational groups. Our educational approach is inductive: participants actively engage in the learning process, resulting in lively and interactive group sessions. In the Kerygma Program, "leader" is preferred to teacher, the leader being a learner among learners.

Kerygma's mission is to provide adult Bible studies that can increase biblical knowledge and

understanding, enhance personal spiritual growth, deepen appreciation for worship and willingness to serve, inspire vitality in congregations, and expand the number of adults in Bible study and educational pursuit. The Kerygma Program Bible studies are biblical, adaptable, affordable, and effective!"

I have used curriculum from them in a previous parish, and both the participants and I were extremely happy with the materials.

We will start off in the library at 9:45, but I feel certain that with these great offerings we are soon going to need more room. *Additionally, if you are interested in being the leader for the Matthew unit, please see me (Alphus Spears or Father Chris). I think it would be beneficial for us to have different people leading each unit. You do NOT have to be the expert. The Kerygma Program is designed so that the leader is just that...the leader...not the expert teacher. Likewise, if you are interested in helping with the children's program, please contact Father Chris or Mary Hallenberg.

—Alphus Spears



Combined Mass and Parish Luncheon Sunday, August 25, 10:00am

As a means to help our parish come together and celebrate our communal and common life, we will be having a 10:00am combined Mass on Sunday, August 25, followed by a potluck parish luncheon. As a service component of the lunch we are asking everyone to bring a couple cans of food to donate which will be shared with those less fortunate. More details will be forthcoming.

Faithful Fillers

Quotes on the Subject of Christianity

"I didn't go to religion to make me happy. I always knew a bottle of Port would do that. If you want a religion to make you feel really comfortable, I certainly don't recommend Christianity."

—C. S. Lewis

"The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried."

—G.K. Chesterton, What's Wrong with the World

"What you are is God's gift to you, what you become is your gift to God."

—Hans Urs von Balthasar, Prayer

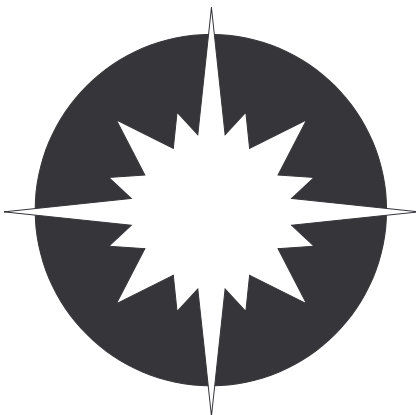


A brief synopsis of the 2019 Adult Christian Formation year

Dates	Leader	Topic	# Sessions
8 Sept – 13 Oct	Josh Hilton	Lord, Teach Us to Pray (close examination of the words of the Lord’s Prayer— we say the words, but do we know what they mean?)	6
20 Oct – 24 Nov	Alphus Spears	Blessed Are You (close examination of the Beatitudes— Scripture says we are blessed...do you see the blessings in your life?)	6
1 Dec – 22 Dec	Father Chris	Book of James (Come learn why this is Father Chris’s favorite book of the Bible.)	4 (Advent)
29 Dec	NONE	Combined Mass—Lessons and Carols	
5 Jan – 23 Feb	Alphus Spears	Gospel of Matthew (Year “A” of the lectionary starts Advent I, and the Gospel most associated with Year “A” is Matthew.) This unit should help fill in some context to the Sunday Gospel readings.	8 now, 6 more after Lent
1 Mar – 29 Mar	Josh Hilton	God Is Faithful (relationship between God and His people)	5 of 6 Sundays in Lent
5 & 12 April	NONE	No Adult Christian Formation	Palm Sunday and Easter
19 Apr – 24 May	Alphus Spears	Gospel of Matthew	6 (continuation from before Lent)

God’s Grandeur

by Gerard Manley Hopkins



The world is charged with the grandeur of God.
 It will flame out, like shining from shook foil;
 It gathers to a greatness, like the ooze of oil
 Crushed. Why do men then now not reck his rod?
 Generations have trod, have trod, have trod;
 And all is seared with trade; bleared, smeared with toil;
 And wears man’s smudge and shares man’s smell: the soil
 Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
 There lives the dearest freshness deep down things;
 And though the last lights off the black West went
 Oh, morning, at the brown brink eastward, springs —
 Because the Holy Ghost over the bent
 World broods with warm breast and with ah! bright wings.



Saint Mary the Virgin

by Oreta Hinamon Campbell

“O God, who hast taken to thyself the blessed Virgin Mary, mother of thy incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of thine eternal kingdom.” (Lesser Feasts and Fasts, Collect for August 15, the Feast of St. Mary the Virgin)

Recently, a friend of mine said to me, “Your church spends a lot more time talking about Mary than my church does.” She is correct; we do spend a lot of time talking about Mary. We have a statue of Mary in the back of the church and a chapel devoted to Mary downstairs. We have several stained-glass windows that feature Mary. We say the Angelus (a devotion commemorating the Incarnation and Mary’s role) at the end of the 11:00am Mass and we have special feast days commemorating her life. So, given that the architecture of our churches and the liturgies that take place there reflect our beliefs and our theology (and vice versa) what does this tell us about the place of Mary in our beliefs? Why is she so important?

But first, a disclaimer; there is absolutely no way that I can cover the importance of Mary in one small article. There are hundreds, probably thousands, of books and articles about Mary. All I can do is to introduce the subject. That being said, to my mind, the question should not be, “Why do you spend so much time talking about Mary,” but rather “How can you not spend time talking about Mary?”

Most of us are familiar with the scriptural references to Mary, so I don’t feel the need to repeat them here. But what makes Mary so special to the church? Well, to start with, Mary is a saint, but not just any saint, she is Jesus’s mother. She is, in fact, *the Saint, the Exemplar*, the paragon of saints. This means that all of our beliefs about saints are relevant to Mary. Saints

are religious role models; their actions and faith should be imitated. But here is where my faith and my friend’s faith part company. Both of our faiths teach us to believe in eternal life, but her faith teaches her that once someone dies, they are no longer involved with our world. My faith teaches me that just as God is not some Immortal Watchmaker, winding up the universe and watching what happens, so too eternal life means that the saints are not completely gone from us. How many times have you heard someone say, “I

know my mother in heaven was looking out for me.” Just as you ask a fellow “living” Christian to pray for you, so too can you ask a Christian who is “dead.” When we “pray” to a saint we are communicating with them. After all, the word pray in its original meaning does not mean “to worship” but “to earnestly ask something of someone.”

(A discussion of this can be

found at english.stackexchange.com/questions/10057/what-does-pray-mean-in-phrases-like-pray-proceed.) So our prayers to Mary tell us something about our theological beliefs about the afterlife.

Perhaps the most common prayer to Mary is the *Hail Mary*, also called, in Latin, the *Ave Maria*, and sometimes, the *Angelic Salutation*. This prayer forms the basis of both the Ave Maria and the Angelus we say at the end of our services, and the prayers of the rosary. It starts with “Hail Mary full of grace, the Lord is with you. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus,” and ends with “Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.”

The first two sentences come straight from the Gospel of Luke, chapter 1, verses 28 and 42 and were said by the angel Gabriel to Mary when she was asked to bear Jesus and by Elizabeth, John the Baptizer’s mother, when she greeted Mary. The only change is that the name “Mary”





was added after the first phrase to make it clear who we are talking to. The final phrase was added at the Council of Trent, in 1566.

Holy Scripture shows us and the traditions of the Church have confirmed, that God has given Mary a special role to play within the narrative of salvation. Acknowledging, along with the angel Gabriel, that Mary is special and is the mother of God, means that we have to deal with some theological issues. As the early church was trying to figure out the Trinity and what Jesus' relationship to God was (Was he a human with God-given talents? A human being possessed by God? God himself, pretending to be human? Half-God, like Dionysus and Heracles?), beliefs about Mary impacted this controversy. If Jesus is Mary's son, as the Gospels state, he cannot be simply God pretending to be human. He has a human essence or nature. Yet the second half of this prayer addresses her as "Mother of God" and if Mary is the mother of God, then Jesus is also God, not some sort of human-god half-breed. Thus, Jesus has two essences or natures, God and Man in one person. This is called the hypostatic union.

By praying to Mary as we do, we are also making a statement about our beliefs: That Jesus is one person and yet has two natures. (In the Nicene creed we say, "begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;" which is another way of saying the same thing. This is another of the reasons we spend "a lot of time talking about Mary." Rowan Williams, former Archbishop of Canterbury, said: "It is not only that we cannot understand Mary without seeing her as pointing to Christ; we cannot understand Christ without seeing his attention to Mary."

Asking Mary to pray for us seems to be a bit harder for many people. For them praying to Mary (or any other saint) seems to put a layer between themselves and God and interferes in the direct personal relationship with God that is

essential to our salvation. But Mary is not our savior or mediator, God alone in Jesus Christ is, and the prayer itself simply asks her to pray for us, making it clear that Mary herself cannot save us. We honor Mary, we do not worship her. As St. Cyril of Jerusalem (386) said, "We then commemorate also those who have fallen asleep before us, first, patriarchs, prophets, apostles, martyrs, that God, by their prayers and intercessions, may receive our petitions." We have, all of us, asked someone to pray for us. Because we believe in eternal life, our faith allows us to ask someone who is "dead" to pray for us as well.

For all Christians, whatever they think about saints, Mary is considered to be an outstanding example of a life wholly dedicated to God. To be the *Theotokos*, the God-Bearer, was not an easy burden. Not only did it put her in the difficult position of being pregnant before marriage, but also Mary had to watch her son being crucified. In Luke 2:34-35, the prophet Simeon says to her, "a sword will pierce your own soul." Like Abraham before her, she demonstrates her faith by her deeds and we are called to follow her example.

For many modern women, Mary is a consistent female presence in the midst of all these men. She is there at the beginning of Jesus's Incarnation, at his first miracle, and at his death. She is with Jesus during the good times and bad times, a model for us, that, difficult as it may be, we should hold fast to our faith even in the bad times.

To end our Sunday service, as we do here at the Church of Our Saviour, by saying the Ave Maria at the 8:30 Mass and the Angelus at the 11:00 Mass is, therefore, to remind us of several very important things. First, we reaffirm a central belief in our Christian faith, our belief that Jesus is both God and Man and is the sole means of our salvation. And second, we remind ourselves that we are called not only to believe, but also, like Mary, to act on our faith, to carry out God's will in the world as his true and obedient servants.



Art from the Heart Artist Market October 25-26, 2019

This year we will again be co-hosting with Saint Bede's a celebration of artists and their wonderful creations on October 25 and 26. The market will be open from noon to 5pm on Friday, October 25, then there will be a preview party from 6 to 9pm that same day. Saturday the market will be open from 10am to 5pm. The Steering Committee has started accepting applications and spots are filling up quickly. If you, or anyone you know, would be interested in exhibiting at the market, please contact me (jsommers@

mindspring.com) or Lois Shingler at lshinglerpc@gmail.com.

Our Saviour will again have the opportunity to sell such things as lunch items, baked goods and savory offerings. We are looking to offer more than just baked goods this year, so please start thinking about what you could contribute (sweet or savory) and/or if you could work the booth. If transportation is an issue let me know and I'll see if I can put together a car pool. The best part about this is that it is an indoor event which means we won't be too hot or too cold. And, keep in mind, all monies raised through this booth come directly to Our Saviour.

We also need some volunteers to help, at Saint Bede's, assisting the artists as they are setting up Friday morning, while the market is open to customers (Friday afternoon and Saturday), and at the Preview Party Friday evening. Opening parties are always a great way to get first dibs on the best the artists have to offer, and a great place to mix and mingle with members of both congregations.

All monies raised from the booth fees and raffle ticket sales will be split between the sponsoring parishes, based upon their participation in the event. This is a great fundraiser for the parish, both in a monetary sense and as a way to reach across our convocation and get to know another congregation. Please let me know if you are interested in participating. *—Mary Sommers*

Readings for August – Year C

August 4, 2019 | *Proper 13*
Ecclesiastes
1:2, 12-14; 2:18-23
Psalm 49:1-11
Colossians 3:1-11
Luke 12:13-21

August 11, 2019 | *Proper 14*
Genesis 15:1-6
Psalm 33:12-22
Hebrews 11:1-3, 8-16
Luke 12:32-40

August 15, 2019 |
St. Mary the Virgin
Isaiah 61:10-11
Galatians 4:4-7
Luke 1:46-55
Psalm 34

August 18, 2019 | *Proper 15*
Jeremiah 23:23-29
Psalm 82
Hebrews 11:29-12:2
Luke 12:49-56

August 25, 2019 | *Proper 16*
Isaiah 58:9b-14
Psalm 103:1-8
Hebrews 12:18-29
Luke 13:10-17



Why I Give

This year, the Stewardship Committee is asking parishioners to share their understanding of giving, in particular giving to and through the Church of Our Saviour.

Specifically, we've invited parishioners to respond to the question, "Why do you give to the church?"

I have always found that in church, as in every activity, you get out what you put in. If you involve yourself, whether by giving a donation, spending precious time, or using your skills to enhance our church (or all three) you will find that what you receive, what you enjoy, your feeling of belonging and making something worthwhile, is greater than if you consider yourself as just an audience. Even in the best run churches there is a need. Find the need and fill it. God expects more of us than passive pew warming.

—Anonymous

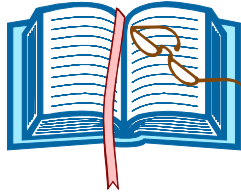
Birthdays and Anniversaries

Birthdays

- August 1 Annwynn Stabler
- 5 Ken Molinelli
- 8 Braxton Cooksey
- 12 Mary Hallenberg
- 13 Charla Allen
- 18 Michael Miller
- 19 Julie Roberts
- Megan Bernard
- 21 Larry Bailey
- 23 Sean McGlynn, Jr.
- 26 Rob Rosenzweig
- 29 John Sommers

Anniversaries

- August 1 Eric Strange & Jennifer Hoosier
- 6 Fr. Chris Miller & Jennifer Gander
- 11 Roger & Debbie Press
- 21 Jim & Kathie Spotts
- 22 Terry & Janet Strange
- 27 Ken Molinelli & Mary George
- 30 David & Laura Stabler
- Sean & Jennifer McGlynn



Lectors

- August 4
 - 8:30 Terrye Chavis
 - 11:00 Kathy Davis
- August 11
 - 8:30 Bert Smith
 - 11:00 Nigel Flynn
- August 15
 - 7:00 pm Oreta Hinamon Campbell
- August 18
 - 8:30 Derek Jones
 - 11:00 TBA
- August 25
 - 10:00 Julie Roberts

Coordinator: Roger Press 404-636-7654

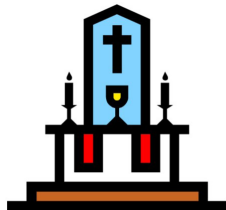


Monthly Duties and Regular Meetings ...

Serving at the Altar

- August 4 Josh Hilton, liturgical deacon
Dowman Wilson, subdeacon
Leonard O'Brien, thurifer
Mike Miller, crucifer
- 11 Josh Hilton, liturgical deacon
Eric Strange, subdeacon
Leonard O'Brien, thurifer
Dowman Wilson, crucifer
- 15 Josh Hilton, liturgical deacon
Dowman Wilson, subdeacon
Leonard O'Brien, thurifer
- 18 Josh Hilton, liturgical deacon
David Stabler, subdeacon
Leonard O'Brien, thurifer
Dowman Wilson, crucifer
- 25 Josh Hilton, liturgical deacon
Dowman Wilson, subdeacon
Mike Miller, crucifer

Coordinator: Dowman Wilson 404-816-4374



Saint Anne's Altar Guild

- August 3 Charlie Morgan & Dan Grossman
- 10 Jennifer McGlynn
- 15 TBA
- 17 William Gatlin & Greg Brown
- 24 Donald Hinamon & Meg Pagán
- 31 TBA

Co-Coordinators: Cathy McAfee 404-358-6713



Saint Fiacre's Garden Guild

The Guild gathers on the second Saturday of each month to work on the grounds and garden of the parish. Please come by between 9:30 am and noon on Saturday, August 10, 2019, and offer your skills for as much time as you can spare.

Coordinator: Kathie Spotts 770-216-9985

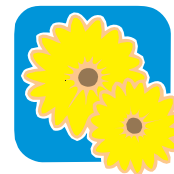


Coffee Hour Hosting

We are having a single coffee hour from 9:45-10:45am until August 18.

- August 4 Geri Roberson
- 11 Eve & Pat Rosenzweig
- 18 Chris McGehee
- 25 Parish Lunch following 10am Mass

*Coordinators: 8:30 Gerri Roberson 770-815-6706
11:00 Kathy Davis 404-874-4256*

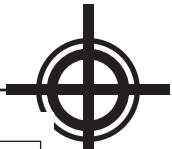


St. Bernadette's Flower Guild

- August 4 Les Faulk
- 11 TBA
- 18 Mary Hallenberg
- 25 Chris McGehee & Melissa Hamid

Coordinator: Mary Hallenberg 678-409-2939

August 2019



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 Joseph of Arimathea 8:30 am Morning Prayer	2	3 Nicodemus
4 PENTECOST VIII 8:30 Said Mass 11 am High Mass	5	6 TRANS-FIGURATION 8:30 am Morning Prayer 12:10 pm Mass	7 John Mason Neale, 1866 8:30 am Morning Prayer	8 Dominic, 1221 8:30 am Morning Prayer	9 6-9 pm Patio Party	10 Laurence, 258 9:30 am Garden Guild
11 FEAST OF THE TRANS-FIGURATION (trf.) and Blessing of the Backpacks 8:30 Said Mass 11 am High Mass	12 [Hippolytus, 235] 8:30 am Morning Prayer	13 Jeremy Taylor, 1667 8:30 am Morning Prayer 12:10 pm Mass	14 Jonathan Myrick Daniels, 1965 8:30 am Morning Prayer	15 St. Mary the Virgin 8:30 am Morning Prayer 7 pm High Mass	16 Stephen of Hungary, 1038	17
18 PENTECOST X 8:30 Said Mass 11 am High Mass 6 pm Sacred Harp Sing	19 Feria 8:30 am Morning Prayer 7 pm Vestry Mtg	20 Bernard, 1153 8:30 am Morning Prayer 12:10 pm Mass	21 [Abraham of Smolensk, 1221] 8:30 am Morning Prayer	22 Feria 8:30 am Morning Prayer	23	24 Bartholomew the Apostle
25 PENTECOST XI 10:00 Combined Mass followed by Parish Lunch	26 Feria 8:30 am Morning Prayer	27 Thomas Gallaudet & Henry Syle	28 Augustine of Hippo, 430 8:30 am Morning Prayer	29 [Beheading of John the Baptist] 8:30 am Morning Prayer	30	31 Aidan of Lindesfarne, 651

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THE ANGELUS

August 2019

Address Service Requested

Father Christopher Miller,
Rector

Oreta Hinamon Campbell,
Editor

**DATED MATERIAL –
PLEASE DO NOT DELAY**

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Ellen Hopkins, Bookkeeper

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