

WINTER 2010-2011

Pathways

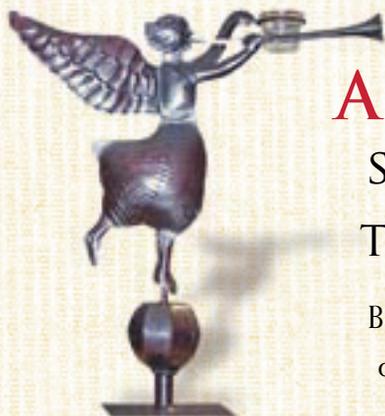


QUARTERLY JOURNAL of the EPISCOPAL DIOCESE of ATLANTA



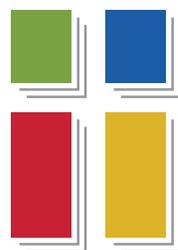
Beyond Ourselves

WHAT DEACONS CAN TEACH US



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Welcome

BY NAN ROSS, EDITOR

In preparing for this issue of Pathways, I spoke with Deacon Christina Dondero, who is assigned to St. Bartholomew's in Atlanta. Remarking on what I was learning about these faithful servant leaders, I told her I'd come to understand deacons as a great gift to the church that is a sign of God's mysterious and ever-present grace. She smiled. "I've come to believe that deacons are a lot like mothers," she said. "They're always around, but we often don't really see them." Deacon Christina should know; she raised five children.

At Sunday worship or at other liturgical events, you'll be able to spot the deacons because they wear a stole over the left shoulder that's fastened under the right arm. Then they're off to the homeless shelter or the medical clinic or some other place that aches for the loving—and mothering—hands of Christ.

ABOUT THE COVER

Jesus' great example of washing his disciples' feet is one of the key symbols of the call to serve one another. At Episcopal Church of the Common Ground in downtown Atlanta, a Monday afternoon foot clinic for people who are homeless demonstrates that all can be deacons in some way. The intriguing aspect of this ministry is that many of the people who have been served become themselves the servant. Photos: Cindy Brown, cbrownphoto.com.



The Episcopal Diocese of Atlanta is a community of 54,700 members in 25,900 households and 96 congregations in Middle and North Georgia. It is part of the Episcopal Church and the Anglican Communion.

BISHOP

The Rt. Rev. J. Neil Alexander
bishop@episcopalatlanta.org

ASSISTANT BISHOP

The Rt. Rev. Keith B. Whitmore
bishopkeith@episcopalatlanta.org

DIOCESAN OFFICES

2744 Peachtree Road
Atlanta, GA 30305
(800) 537-6743
(404) 601-5320

www.episcopalatlanta.org

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Pathways⁺

EDITOR

Nan Ross
nross@episcopalatlanta.org

DESIGNER

Stephanie Ciscel Brown

Send news items to:

news@episcopalatlanta.org

Send ads or address changes to:

ads@episcopalatlanta.org

or call 404-601-5348

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NOVEMBER 12-13, 2010
THE CATHEDRAL OF ST. PHILIP

1. The Rev. Dean Taylor of Marietta, a trustee for Sewanee: The University of the South, gives a laughter-inducing report on the school to Annual Council by answering a phone call from God.
2. In the council exhibit area, Brittany Grace, a member of St. James', Marietta, promotes a book by Jennifer Johnson titled "Our Christmas Journey." It is dedicated to the Episcopal Church Women of the parish.
3. Holding the diocesan banner, a Cathedral acolyte waits for the procession to begin at the council eucharist at the Cathedral of St. Philip.
4. Leaders of the diocesan Commission on Environmental Stewardship take a break from their work keeping council green. Seated left is Stan Meiburg, along with David Stooksbury of Athens, Amanda Vaughn of Macon and Katie Preston of Georgia Interfaith Power and Light.
5. House of Deputies President Bonnie Anderson (left) enjoys a luncheon honoring Lueta Bailey at Lanier House. With her are deputy and priest Claiborne Jones and Suzie Whitmore, wife of Assistant Bishop Keith Whitmore.
6. The Rev. Robert Certain chairs a council hearing on legislation to create a new Diocesan Health Plan. The measure was approved after pros and cons were shared.
7. From left: Gini Peterson of Snellville, Lueta Bailey of Griffin and Kay Meyer of Fort Valley pause for a group photo celebrating the fact that each has served a three-year term as national president of the Episcopal Church Women. Bailey was honored Nov. 12 on the 40th anniversary of the seating of the first women in the House of Deputies. *Read more on page 20.*

(PHOTO: NAN ROSS)



Deacons call us into action and out of our comfort zones

BY J. NEIL ALEXANDER

Grace to you and peace in Jesus Christ our Lord! This issue of Pathways is devoted to the diaconate, one of the three ancient holy orders of the church, together with the presbyters and bishops.

The diaconate has a long and interesting history. Already visible on the pages of the New Testament, the vocation of deacons has been shaped by the servant ministry of Jesus, particularly with respect to the care of the poor and disenfranchised. Of course, all ministries in the church—laypersons, bishops, priests, and deacons—are shaped by the servant ministry of Jesus, but the deacons carry out their work with a clear eye on the needs of the world and with a heart to connect those needs to the fullest possible response from the whole church. There is a sense, deeply rooted in the church's history, that the deacons are the church's conscience, the "thorns in our flesh," never letting the rest of us forget the very real and tangible needs of the world. That's why you'll usually find our deacons ministering in homeless ministries, soup kitchens, shelters for battered or displaced families, medical clinics for the poor, and other such hands-on, sleeves-rolled-up work, passionately offered in direct response to the gospel of Jesus.

While generally attached to congregations, deacons do not serve the parish in the same manner as the priests. The work of a priest is liturgical leadership and preaching, pastoral care, teaching, and administration, all focused on building up the congregation's ministry. Priests care for parishes.

The deacons, by contrast, serve in the liturgy to remind the congregation not to be too insular and to call them out of the comfort of their community and back out into the world where all are called to live and minister in



*Deacons are not
out there to do
the work for us;
they are out there
to lead the way.*

the name of Jesus. The liturgical role of the deacon is vitally important for us to ritualize the fullest expression of the church possible, but the deacon's work is not primarily liturgical; the deacon's work is to be very much engaged in gospel ministry in the world and to call the church gathered to come out into the world with them for the sake of the gospel. It's no accident that when a deacon is present, the Prayer Book calls upon the deacon to do the dismissal: Let us go forth in the Name of Christ! In other words, we've had our community meeting, we've been fortified by Word and Sacrament, we've said our prayers, and now it is time to hit the streets as servants of Jesus, giving what we have to a world in need.

In the Diocese of Atlanta, we are blessed with a vital diaconate. The ministries of service in the world deacons do on behalf of all of us are nothing short of remarkable. You'll be reading in this issue just a few of the hundreds of stories that might have been told, and still only tell part of the story. But it is important to say that the deacons are not out there to do the work for us; they are out there to lead the way, to call us into action, and to pull us out of our comfort zones and make it possible for all of God's people to claim the servant ministry we all received in the waters of Holy Baptism.

The next time you run into a deacon, thank them for their work, their witness, their cutting edge, hands-on ministry. They bear in their vocations a particular charism of service to Christ that is a lively reminder to all of us of God's claim upon our lives.

To God be the glory!

Above: Deacon Carole Maddux announces the gospel reading during an ordination liturgy. PHOTO: HOLLY STARLING

Below: Deacon Ed Fuller (center) joins priests Mary Wetzel and Robert Book Nov. 1 as they set out on the Annual Homeless Memorial Day March through downtown Atlanta to city hall, where they sought support for affordable housing and programs to end homelessness. Fuller can be found serving at Peachtree-Pine Homeless Shelter, while Book and Wetzel direct the Church of the Common Ground ministry. The march is sponsored annually by Metro Atlanta Task Force for the Homeless.

Beyond Ourselves

WHAT DEACONS CAN TEACH US



THE CHARGE AT THE ORDINATION OF A DEACON

“God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely. As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God’s Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ’s people that in serving the helpless they are serving Christ himself.”

— FROM THE BOOK OF COMMON PRAYER, PAGE 543

Why the church needs deacons

BY JOHN TITUS

If asked what deacons do, most Episcopalians would answer by describing something that the deacon does in the liturgy: read the gospel, lead the prayers of the people, invite worshipers to confession, prepare the altar for Holy Communion and clean up afterwards, dismiss the congregation.

Deacons' actions during worship are the most public and most familiar to us. However, all of these duties can be, and often are, performed by other people and are actually symbolic of actions they perform outside the church.

As Episcopalians at worship we hear about the Summary of the Law and its two great commandments: love God and love your neighbor. Deacons perform the essential role of reminding the church of and calling it to be faithful to the "second great commandment"—loving our neighbors as ourselves.

Remember that conversation between Jesus and a lawyer, who, after stating the summary, asked, "And who is my neighbor?" Jesus responds with the parable of the Good Samaritan. The point of that story was not just the mercy shown to the beaten traveler but also the interaction between the Samaritan and the traveler. The traveler is not further described, though if he had been a Jew, the two would have avoided each other and certainly not be considered neighbors. But Jesus tells us that anyone in need is our neighbor.

Someone once said, "Church is where we go to be with people like us." Deacons call us beyond that, encouraging us to expand our minds and hearts as we consider who our neighbors are. In their ordination (The Book of Common Prayer, p. 543) deacons are charged to do so.

First, deacons are instructed that in the name of Jesus Christ they are to serve all people, particularly the poor, the weak, the sick and the lonely. Certainly, that goes beyond those sitting in the pews with us or living down the street.

But the ordination charge goes further. Deacons are told that they have a responsibility "to interpret to the church the needs, concerns, and hopes of the world." They are to constantly remind us that there is a world of need beyond our church doors and to call us to service in that world by following our Baptismal Covenant.

The late Bishop of New York Paul Moore had an informal way of dismissing a congregation at the end of a worship service. He would send people forth with "Get up. Get out. Get lost!"

The church needs deacons to call us to get up from our pews, get up from our easy chairs, get up from our sofas. To get out of our usual places, out of our comfort zones, out into the forgotten, neglected, shadowy and sometimes dark places of the world. To get lost in a world that can be filled with despair, hurt and rejection, and to get lost in that world by loving and serving our neighbor in need in the name of Jesus Christ.

Deacon John Titus is the bishop's archdeacon and oversees the diocese's deacon community. He lives in Stone Mountain.



Right: At the Holy Comforter Friendship Center in Atlanta, Deacon Bert Smith (left) of Decatur engages Kenny in a conversation about Kenny's art work, designs for new choir vestments at the Church of the Holy Comforter. Smith says his own experience with manic-depressive illness helps him connect with many of the mentally disabled people the center serves. Smith was ordained a deacon by Bishop Alexander in 2006. PHOTO: NAN ROSS



A history of the diaconate

Deacons have long joined bishops in a ministry of justice and mercy

BY EDWARD FULLER



Deacons predate the earliest recorded presbyters or priests in the Christian church and always have been closely associated with the ministry of bishops. For most of the first century, the model of church leadership was a bishop and his deacons serving a local congregation.

Ignatius referred to a deacon as his “co-slave” in the service of God in Christ. According to the *Didascalia*, an early third-century writing on Christian order, “The bishops and deacons are to be of one mind, of one counsel, and of one purpose, and one soul dwelling in two bodies.” When Pope Sixtus was martyred in 258 C.E., Blessed Lawrence, his deacon, begged to go with him to death. To this day, in the ordination service, only the bishop lays hands on the deacon during the prayer of consecration. Such is the historical bond between a bishop and deacon.

The earliest deacons recorded in scripture were the seven individuals set apart for service to the Hellenistic widows in Acts 6. Although the seven most likely don’t represent the first formal order of deacons, it is clear the apostles recognized a need for a dedicated ministry to serve the poor. This ministry to the poor, widows, and orphans was a serious concern of the ancient church and reflected much of Jesus’ teaching, as well as many Old Testament admonitions in regard to the administration of justice.

The offices of bishop and deacon were first identified with the churches established by Paul. In scripture bishops and deacons are mentioned together in terms of the qualifications for those offices. The importance of bishops and deacons in the work of justice and mercy is mentioned in *The Shepherd of Hermas* (c. late first-, early-second century) and the *Didache* (c. 70-150). Most scholars agree that by the later New Testament period, the term “deacon” was specifically used to denote a formal office in the church.

In the second through the seventh centuries, the diaconate grew in numbers and importance as deacons oversaw the pastoral care of the church and its ministries of mercy. During the second and third centuries, the senior deacon often was elected to succeed the bishop, while many deacons ascended directly to the papal throne.

The order of presbyter or priest was established in the mid- to late-first century, and by the fourth century presbyters had assumed in local churches many of the responsibilities of bishops. But as the church acquired a higher social status, the council of Nicaea in 325 C.E. severely restricted the activities of deacons and identified their order as inferior to that of presbyters. While even in the fifth century presbyters in Rome could not be ordained without the recommendation of a deacon, a confused—and sometimes adversarial—relationship between presbyters and deacons perpetuated a decline in the diaconate that lasted for 1,500 years.

Many changes took place in the diaconate between the seventh and mid-20th centuries, but one thing remained constant in the Roman and Anglican churches: the requirement that one must first be ordained deacon before being ordained priest. The church no longer saw the diaconate as a separate, essential order, but it still refused to abandon it.

In 1964 with Vatican II, the Roman Catholic Church reinstated a permanent diaconal ministry, and the permanent deacons in the U.S. were ordained in 1971. The Episcopal Church soon followed, the 1979 Book of Common Prayer bringing significant changes, including removal of the unfortunate reference in the 1928 book to the diaconate as an “inferior” office. There are now more than 3,000 deacons “not awaiting ordination to the priesthood” in The Episcopal Church.

In the Diocese of Atlanta, the first ordinations under a renewed emphasis on the order took place in 1993 when five deacons—three women and two men—were ordained by then-Bishop Frank Allan. The deacon corps has continued to grow in the intervening years. While several have retired recently, we now have 30 ordained deacons deployed throughout the Diocese of Atlanta.

Deacon Edward Fuller is assigned to Christ Church, Norcross. He lives in Atlanta.



Above: *Saint Lawrence Distributing Alms* fresco, 1447-1449, by Fra Angelico.

Deacons in the liturgy

BY CHARLES E. GEARING



What deacons do during worship is only symbolic of their fuller ministry, which takes place in the world outside the church and reflects one who serves and proclaims the good news

of Jesus Christ to the poor. The deacon has functions in the two main sections of our usual Sunday worship: the Liturgy of the Word and the Liturgy of the Table.

LITURGY OF THE WORD

- (1) *Reader of the gospel.* Probably the most conspicuous act of deacons in worship is the proclamation of the gospel reading. This symbolizes the deacon's role as a bearer of good news.
- (2) *Occasional preacher.* While preaching is the normal function of bishops and presbyters, occasionally the deacon will preach.
- (3) *Leader of the prayers of the people.* Deacons are frequently the leaders of biddings that invite the people to offer intercessions for those in need. Other baptized persons often are asked to perform this function. If there is to be a confession, the deacon offers the invitation and, after a period of silence, begins the confession.

(4) *Herald.* Deacons sometimes perform functions that might fit under this heading, but the most familiar one is the proclamation of The Exsultet at the Easter Vigil, either by singing or saying.

LITURGY OF THE TABLE

- (1) *Waiter.* In the Eucharist, the deacon assists the presbyter by preparing the table, then receiving, preparing, and placing on it the bread and wine. After the celebration, the deacon participates in the "clean-up" of the altar (consuming the remaining elements and cleansing the vessels, either at the altar or in the sacristy).
- (2) *Steward of the wine.* The deacon raises the cup during the doxology of the Eucharistic prayer and at the invitation to communion. At communion, the deacon administers the chalice.
- (3) *Dismisser.* The deacon ends the liturgy by exhorting the people as they depart, "Go, in peace, to love and serve the Lord," or with other words, as prescribed. The dismissal is part of the deacon's function of aiding the active participation of the people in the church's mission.
- (4) *Minister of the reserved sacrament.* The deacon has the privilege of taking the reserved sacrament to those who could not be present because of sickness or other significant cause. The deacon may also oversee the work of the lay eucharistic visitors.

Resource: *Deacons in the Liturgy* (Morehouse Publishing, 1992) by Ormonde Plater.

Deacon Charles E. Gearing, archdeacon retired, lives in Stone Mountain. Above: Gearing assists Presiding Bishop Katharine Jefferts Schori in November 2009. PHOTO: ANN FOWLER



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The making of deacons

Keeping one foot in the church and one in the world

BY BRENDA LLOYD

Chris Lemley calls them “Jesus Moments.” Those times when the call from God gets through to do more than just notice something. One example is the time he watched as a woman dug through some trash and then offered to share the food in a Styrofoam container she’d found.

For Lesley-Anne Drake, a Jesus Moment was meeting a 19-year-old pregnant woman as she walked into a shelter with her four-year-old, 18-month-old, and five-month-old twins.

Drake and Lemley agree that such times give clarity and meaning to the work they do as they prepare to become deacons.

“The deacon raises awareness of what’s going on in the world and brings that to the church,” Drake has learned. “People can see then what speaks to them. By raising awareness, [the deacon] presents opportunities that lets people find gifts they didn’t know they had.”

Lemley and Drake are two of the 10 members of the Diocese of Atlanta’s permanent diaconate class of 2011. Joining them are Nora Cruz-Diaz, Katharine Hilliard-Yntema, Elizabeth Grant Hilton, Nadine Pope, Juan Sandoval, Janet Tidwell, Barbara Windom, and Rick Wright.

They come from a variety of backgrounds and work in a variety of settings, but all share the call and conviction to bring the needs of the poor and marginalized of the world to the attention and ministry of the local church.

Lemley is a professor of marketing in the J. Mack Robinson College of Business at Georgia State University, where he teaches graduate students and serves on the steering committee for the MBA program. “But working with those on the margins is where I get my nourishment,” he says. At GSU, just walking from the parking lot to his offices,

he can interact often with men and women without a regular place to live and eat.

Lemley and his wife, Karen, are members of St. Benedict’s, Smyrna, but have a long-term relationship with Church of the Holy Comforter, Atlanta, where about 70 percent of the congregants have mental disabilities. In addition to this work, Lemley also serves on the Diocesan Task Force on Sex Trafficking.

Nora Cruz-Diaz, originally from Puerto Rico, helped start the Hispanic ministry at Christ Church in Norcross 10 years ago, not thinking she would be running it one day. “It was one of the greater blessings I’ve received,” she said. “You never know when God will call you.”

Cruz-Diaz works with the Rev. Jeffrey Cave, assistant for Hispanic ministry at Christ Church, both with the Spanish-language service at 1 p.m. on Sundays and ministering to the needs of a growing community. She also volunteers at the Norcross Co-Op Ministry and has helped at Emmaus House, the Diocese of Atlanta’s inner-city ministry, and Atlanta’s Open Door Community. “It’s about helping other people,” said Cruz-Diaz. “When you do that, you forget about yourself.”

Rick Wright, a member of All Saints’, Atlanta, works as the GED chief examiner and adult education librarian at the Central Library of the Atlanta-Fulton County Public Library. He heads the adult literacy effort for the library system and has given many years of service to nursing homes and hospitals. During his deacon discernment and formation, he began work with another diocesan ministry, Church of the Common Ground in downtown Atlanta, and was asked to provide reading lessons to nine inmates as part of Common Ground’s outreach to the Atlanta City Jail. “It was outside my comfort zone,” Wright



Above: The members of the Diocese of Atlanta’s permanent diaconate class of 2011. PHOTOS: BILL MONK

said, “but I’m pleased they opened this avenue to me. In ministry, you do what the Lord opens you to.”

Lesley-Ann Drake, also a member of St. Benedict’s, was moved to develop a program now called Path to Shine after she met a pregnant 19-year-old mother of four at the Elizabeth Inn, a Marietta emergency shelter where she volunteers. Drake was motivated to start a ministry that could start early with children and help them understand that they can make different choices, such as completing high school and perhaps going on to college. Path to Shine, now a partnership with Green Acres Baptist Church, serves 20 at-risk children through its after-school program and recently won a Child Advocacy Award from the Interfaith Childrens’ Movement.

“My goal with Path to Shine is [to have fewer] 15-year-old girls getting pregnant because they’ll be more grounded in who they are and have a sense of self, because they graduated from high school and hopefully will go on to college,” Drake says. She continues her ministry at the Elizabeth Inn and works with the MUST Ministries Food Pantry and in their speakers bureau.

The 2011 deacon postulants have discovered many blessings during this preparation time. Said Lemley, “Part of the deacon process that’s so good for me is it’s all about community and getting people together. One of those wonderful blessings that’s come to me in the deacon process is the living, breathing community.”

Brenda Lloyd is a writer and editor and a member of Church of the Epiphany, Atlanta.



New discernment and formation program recognizes unique role of deacons

Bishop of Atlanta J. Neil Alexander announced in 2008 a revamped discernment and formation program, which was designed by a group of deacons and presbyters with experience both in diaconal ministry and the formation of those preparing for ordination. It takes into account the unique role of deacons, whose ministry is lived out with “one foot in the world and one in the church.”

In addition to completing the four-year Education for Ministry (EFM) program—to give a broad base of common knowledge of scripture and tradition—there is a yearlong discernment process directed by the bishop’s clergy staff.

Once a call has been discerned with help from the diocese’s Commission on Ministry, the individual becomes a deacon postulant and enters a two-year formation program. This provides a course of study as well as practical experience in ministry with specific marginalized groups, such as the homeless and the imprisoned. Study topics range from social justice and pastoral care, to spiritual development and conflict management. Liturgical training in the deacon’s role in worship also is included.

“Those preparing to be ordained deacons in the Diocese of Atlanta are trained together, as a community,” says the Rev. Alicia Schuster Weltner, canon for congregational and ministry development for the Diocese of Atlanta. “In order to be ordained, deacons in the Episcopal Church need to prove proficiency in specific canonical areas: academic studies, including Holy Scriptures, theology, the tradition of the church and the diaconate, and in human awareness and understanding, spiritual development and discipline, and practical training and experience.” They also must complete other canonical requirements for training in the church’s teaching on racism, the prevention of sexual misconduct and abuse of children, and on the canons of the church.

“Training is designed to be both rigorous and relevant and provides a solid foundation upon which the new deacons can build their ministries after ordination,” said Schuster Weltner. Classes are taught by clergy and other professionals from around the Diocese of Atlanta.

Deacons Carole Maddux of Roswell and John Titus of Stone Mountain serve as coordinators for the program. Those currently in formation are in their second year and, pending consents from the diocesan Commission on Ministry and Standing Committee, will be ordained in August.

For two years, deacon postulants meet one Saturday a month for classroom training and spend time in between writing papers and doing other related work. They also become engaged in a specific community ministry.

Said Schuster Weltner, “They receive practice in leading others to deeper involvement in new ministry areas, along with special training in systems that helps them make connections between the congregations they serve and various communities in need.”



When I came around the bend in the trail and saw what lay before us, I blanched. How were we ever going to get down that rock face? Even with the ropes in place, we had one member of our group in sandals, one who had given birth just a few months before, one who already frequently had to rest, and one in her 90s. The only other choice, though, was to go back up the mountain, and I just wasn't sure we were up for any more climbing.

I felt more than a little responsible for getting us into this pickle. This crazy idea sounded good when it first came to me a year ago. I'm the deacon for two Atlanta congregations. One is a worshipping community for the homeless, Church of the Common Ground, and one is a small, highly traditional parish with Anglo-Catholic tendencies, Church of Our Saviour.

BUILDING COMMUNITY

Finding Common Ground

Retreat experience blends homeless congregation with a city parish

BY CAROLE MADDUX

One of our ministries at Church of the Common Ground is reaching out to "housed" groups by having them join us for Sunday worship. It is often a profound experience for these groups. For while they frequently bring a lunch to share with our parishioners, the meals are not distributed until after we have all worshipped together as the equal children of God that we are. This creates a very different atmosphere from standing behind a counter at a soup kitchen.

During my formation as a deacon, our bishop spoke to us and said that, sometimes, all it takes is getting people in the same room. That often sums up my ministry as a deacon. I'm just trying to get people into the same "room." Then I can stand back and watch the Holy Spirit take over.

It seemed like it was time to get Church of the Common Ground and Church of Our Saviour in the same room. And that the best way to do that would be for us to go on a retreat together to the diocesan camp and conference center, Camp Mikell.

We had talked for a while during staff meetings of Common Ground about how great it would be to get our parishioners out of the city and involved in a spiritual retreat. It was a little daunting, I admit. Our parishioners had some severe difficulties, including addiction, histories of abuse and mental illness, and we weren't sure what it would be like to take them out of their normal milieu and into the north Georgia mountains.

At the same time, Church of Our Saviour also was having problems. Although it had turned a corner and was headed toward health, the parish had been struggling with dwindling numbers and budget problems, worsened by the poor economy and secularization of the neighborhood. It had been several years since anyone had tried to organize a retreat.



As the only person who served both parishes, I knew that the seemingly obvious differences between the parishioners were only on the surface. Scratch that and you found two communities of people both struggling to find their way to God amid the uncertainty and complexities of modern life.

That's how we ended up on the side of a mountain in North Georgia with a hiking group made up of two elderly people, Kitty and Harry, and the senior warden and his wife from Our Saviour, four homeless members and the vicar's wife from Common Ground, our retreat leader, and me. On the side of a mountain—and facing a rock cliff between us and the valley where our companions waited.

Frankly, I hadn't been too happy with how the retreat was working out up to this point. Just getting everyone in the same room didn't seem to be enough this time. Borrowing from Bishop Stephen Charleston's "culture wheel," we couldn't find our "axel point"—the item that would bring us together despite our differences in experience and economic status.

We had tried music, but there wasn't much common ground between the Anglican chant of Our Saviour and the more contemporary praise music of Common Ground. While the food was good, the conversation at mealtimes remained shallow and polite. The parishioners of Common Ground spent their free time huddled in the smoking area or sleeping, while the parishioners of Our Saviour hung out in the rocking chairs on the broad porch of the dining hall. While everyone was having a good time and enjoying their time away, the relationship between the two groups was still not where I had hoped it would go.

And now things seemed to be going downhill—in a very real way!

"All right, Miss Kitty, we're going to help you down this," I suddenly heard Johnny say. I looked back up the trail and saw that the rest of our group had seen what lay before us. Kitty, in her 90s, and Harry, her companion, looked shaken. Johnny, Raymond and Eddie, however, calmly swung into action and reassured them that, together, we would all get through this.

One by one, the parishioners from Our Saviour were passed along a line of men from Common Ground, posted strategically along the rock face. Earlier in the hike, trust had built up between the two groups as they had helped each other up inclines and encouraged each other to rest. Trust and care and dignity. A Christian Community was coming together between us.

Three hours later, a triumphant group returned from our "one-hour" hike. In our absence, the group remaining in the valley seemed to have formed some bonds through the common axel of worry! We finished our retreat with an exultant Eucharist and headed back to the city.

The next Sunday, Harry and Kitty joined the Sunday outdoor worship of Common Ground to the delight of Raymond, Eddie and Johnny.

Now each parish routinely prays for the other. Each parish learned to really see the face of Christ in the other. Today the two parishes share something beyond just a deacon. They share community.

*Deacon Carole Maddux
lives in Roswell.*



Photos, top left to right: Participants pause for the traditional camp photo, enjoy the fellowship offered by the Camp Mikell porch, and gather on the bridge for another group picture as their hike begins.

This page: Johnny, Harry and Deacon Carole take a break from hiking. Raymond helps Harry down the hill. Back at camp, Raymond, Kitty, Harry and Johnny, now a team. PHOTOS: JANE ELLIOTT

The Holy Spirit's garden

Prisoners and parishioners grow organic vegetables to feed residents living in a 'food desert'

BY NAN ROSS



St. Alban's Episcopal Church
210 N. Broad Street
Monroe, GA 30655
(770) 267-2893
www.saint-albans.org

Even without a deacon in the parish, congregations can perform deacon ministries by partnering with local and government agencies on projects to help the poor and other marginalized people. Here is one new, thriving example.

To learn more about it, contact the Rev. Brent Owens at St. Alban's Episcopal Church, Monroe, fatherbrent@live.com, or DeDe Harris, coordinator of Walton Wellness, dwharris@monroeaccess.net.

The endeavor could have involved “too much red tape,” said the Rev. Brent Owens, rector at St. Alban's Episcopal Church in Monroe. “The church, the federal government and a local sheriff's department are not your typical partners.”

Community gardens are popping up in many places, but none like this one. This is the story of a small church that sought funds from and worked with several government agencies and then invited residents of a county jail to grow a garden. In just one summer the project fed nearly 500 of Monroe's sick and undernourished residents.

Just two days after adding “New Mission Opportunity” to his prayer list, Owens received a phone call from parishioner DeDe Harris. She coordinates Walton Wellness, a nonprofit that partners with a variety of professionals and groups in Walton County to prevent heart disease and diabetes. Last year, she helped get a winter garden started in one of Monroe's low-income neighborhoods.

Harris knows 14 percent of her community lives in poverty and in what's called a “food desert”—a place where fresh produce is inaccessible due to a lack of transportation. Many people must rely entirely on neighborhood convenience stores for their food.

She was calling her rector because she had an idea.

There's a football-sized empty field next to Walton County's South Madison Avenue Jail, where Harris' husband, Wade, serves as commander. “Why not involve the inmates and plant a garden to provide fresh vegetables for people who can't get them?” she proposed. Harris knew of a source for a federal grant and had contacts with several community agencies. St. Alban's could be the catalyst and linchpin for the project.

When the phone call ended, Owens said, “Whoa!” as he wrote “prayer answered” next to “New Mission Opportunity.”

Not that the rest was easy. Owens and the Harrises had to see if there was interest in the parish. There was; Owens called a meeting and 10 people—“including some very good gardeners”—showed up. The idea also had to be presented to the vestry, which ultimately resolved its concerns. The church then applied for a grant from ACTION Inc., which dispersed funds provided through the American Reinvestment and Recovery Act, part of the government's economic stimulus program.

While waiting for funding, parish volunteers set to planning. They laid out the plot and prepared the ground. Organic gardening methods were to be used: no chemical fertilizers or pesticides. Someone offered the use of a tractor, another brought several large loads of manure. An agriculture professor from the University of Georgia volunteered his expertise.



Above from top left: Wade Harris, DeDe Harris and the Rev. Brent Owens, the people who conceived of the garden project, stand outside the Walton County South Madison Avenue Jail. Inmates (center) plant the organic garden with the help of St. Alban's parishioner Lisa Alcorn. PHOTOS: NAN ROSS AND DEDE HARRIS

Before long, a grant of \$2,300 was deposited in an account at a local hardware store so that parish volunteers could purchase the required supplies: seeds, plants and equipment.

About 40 inmates, a dozen at a time, took part during the garden's first summer. All were "at the minor end of the offense list," said Wade Harris, and they "planted, weeded, watered and picked. They definitely benefited from this experience."

The summer's crop produced zucchini, yellow squash, tomatoes, green beans, several varieties of peas and peppers, two types of corn, watermelon, okra, butternut and acorn squash, sweet potatoes and cucumbers. A community kitchen where the food was sorted was overflowing with vegetables before the food was distributed quickly.

By the time of the final harvest, 486 people in Walton County were fed from the nutritious bounty. Next up was a fall garden, complete with pumpkins and standard winter vegetables.

They learned a lot, including that pumpkin seeds have to go in the ground in July if they are going to have a pumpkin patch by Halloween. They learned they need a wildlife plan to keep out hungry deer. And they were able to get a pump installed for a donated well and are working on an irrigation system.

They learned what a big impact the experience had on the inmates. "It was very important to them to know that the work they were doing was helping to feed people who would really needed what they'd grown," said Harris.

Volunteers benefited, too, she added. "There's nothing like working in a garden to build relationships. You really get to know folks by working side by side in the dirt with them."

For Owens, "We learned that all ministry is ultimately relational. The project has been a gift to all of us.

"St. Alban's is the perfect incubator for this kind of work. This had to be the work of the Holy Spirit; no one could have thought this up!"

2010 GRANT RECIPIENTS

9 to 5, National Association of Working Women
Africa's Children's Fund
AIDS Alliance for Faith & Health
AIDS Alliance of NW Georgia
AIDS Resource Council (ARC)
All Saints Food Pantry, Warner Robins
All Saints Refugee Ministry
Atlanta Community Food Bank
Atlanta Community ToolBank: Home Repair Program
Atlanta Enterprise Center
B.R.I.D.G.E. of Columbus
Breakthru House
Buckhead Christian Ministry
C.A.R.E.S. (Community Food Pantry)
Calvary Refugee Center
Care & Counseling Center
Care For The Troops, Inc.
Central City AIDS Network
Chard Wray Memorial Food Pantry
Chattahoochee Valley Episcopal Ministry (CVEM)
Child Development Association
Christian Aid Mission Partnership (C.A.M.P.)
Church of the Ascension Food Pantry
Church of the Common Ground
Community Action Center
Community Helping Place Free Clinic
Community Pantry, Inc
Cool Girls
Covenant Community
Crossroads Community Ministries
Dalton Episcopal Outreach Clinic (D.E.O.)
Decatur Emergency Assistance Ministry (DEAM)
Decatur Cooperative Ministry (DCM)
Faith Works Community Resource Center
Family Promise of Whitfield County
Feeding the Valley
FOCUS
Food Bank NE Georgia
Forever Family
Friends of L'Arche
Furniture Bank of Metro Atlanta
Gainesville Action Ministries
Genesis Shelter
Georgia Justice Project
Georgia Law Center for Homeless

Episcopal Charities Foundation: our shared *diakonia*

DEACON: ONE WHO SERVES. FROM THE GREEK, DIAKONIA.
IN THE LIFE OF THE CHURCH, ONE WHO SERVES AS CHRIST SERVES,
THUS, ONE WHO SERVES THE WORLD.

This issue of Pathways holds up the ministry of deacons for all of us to consider. Deacons carry this ministry, this *diakonia*, not primarily so that they can do it for us, but so that they can teach us the service to which all of us are called. Each of us is to go beyond the walls of the church building, to become the love of Christ made visible in the world.

Episcopal Charities Foundation is a powerful icon of this *diakonia*, a particular embodiment of it that all of us hold in common. It supports ministries across the diocese which daily, hourly, serve "the least of these." In a very real sense, ECF is our shared, corporate *diakonia*, one that we offer together, and that none of us could offer alone.

It's not surprising to learn that there are deacons and deacons-in-training throughout the network of care that is Episcopal Charities Foundation; it's a natural fit. Here, in their own words, are personal perspectives from a few of them. We hope that reading their words, and seeing the list of ministries we supported in 2010, will inspire you to learn more about ECF and to give generously of your treasure and your prayer.

Your gift to Episcopal Charities Foundation will be a piece of the *diakonia* to which God calls you and will be multiplied, like the loaves and fishes, through the *diakonia* of others. Please join in!

—THE REV. DEBRA SHEW, CANON FOR COMMUNITY MINISTRIES



The Episcopal Diocese of Atlanta
EPISCOPAL CHARITIES FOUNDATION

2744 Peachtree Road NW, Atlanta, GA 30305

1-800-537-6743 <http://ecf.episcopalatlanta.org>



In the Baptismal Covenant we are called to “...seek and serve Christ in all persons...” This phrase embodies and expresses the core mission of the Episcopal Charities Foundation. From a more “particular” perspective, as a deacon, my experiences as an ECF board member allow me to honor my ordination vow to “serve all people, particularly the poor, the weak, the sick, and the lonely.”

—DEACON JANE DORMAN, ECF BOARD MEMBER



With the support of ECF, Rainbow Village is breaking the cycles of homelessness, poverty and domestic violence. I have often said my job description should read, “Witness of miracles” because I am constantly awed by the miraculous transformations in these families. Those of us who serve them are blessed in ways we could never have imagined.

—DEACON NANCY YANCEY, CEO OF ECF-SUPPORTED RAINBOW VILLAGE



One of the great blessings of serving on the ECF board is the privilege of visiting those applying for grants. At each of these visits I have met incredibly dedicated and faithful people. I’ve learned that when we support each other through prayer, sharing time, and providing modest financial support, great good is happening in the kingdom!

—BARBARA WINDOM, DEACON POSTULANT, ECF BOARD MEMBER



At ordination, my diaconal vows included the promise to “make Christ and his redemptive love known, by [my] word and example, to those among whom [I] live, and work, and worship.” One way I live out that vow is to direct a free medical and dental clinic. I am assisted in this work by volunteers, generous support from donors including Episcopal Charities Foundation, and the Grace of God.

—DEACON CAROLE MADDUX, ECF-SUPPORTED GOOD SAMARITAN CENTER



Being on the ECF board gives me the opportunity to have a hands-on understanding of the many crucial ministries in this diocese. Through the grant interview process I have formed relationships with helping organizations and deepened my understanding both of the scope of the need and of what makes for effective ministry. In my service on the ECF board, I have worked with a group whose passion is serving God’s people in need.

—DEACON SWISS BRITT (RETIRED), ECF BOARD MEMBER



In 2 Corinthians 9 we hear: “Carrying out this social relief work involves far more than helping meet the bare needs of poor Christians. It also produces abundant and bountiful thanksgivings to God. It is a prod to live at your very best, showing your gratitude to God and to be openly obedient to the plain meaning of the Message of Christ. You show your gratitude through your generous offerings to your needy brothers and sisters, and really toward everyone.” These words describe both the work of Episcopal Charities Foundation, and the grace that filled the hearts of ECF board members as they provided funding to ninety ministries this year. We have been called to serve the diocese in an extraordinary manner, and for that I give great thanks!

—GINNY HECKEL, ECF BOARD CHAIR



2010 GRANT RECIPIENTS

(Continued from previous page)

Glory Seeds (God’s Abundance)
 Good Samaritan Health & Wellness Center
 Good Shepherd Emergency Assistance
 Grant Park Clinic
 Holy Comforter Friendship Center
 Homeless Program-Initiative for Affordable Housing
 Horizons Atlanta at Holy Innocent’s Episcopal School
 Interfaith Outreach Home (IOH)
 Intown Community Assistance
 Jerusalem House
 Lilburn Cooperative Ministry
 Living Room, Inc.
 Loaves & Fishes
 Macon Volunteer Dental Clinic
 Middle GA Community Food Bank
 Midtown Assistance Center
 Moving in the Spirit
 NE Georgia CASA
 New Hope House
 Nicholas House
 Norcross Cooperative Ministry
 North Fulton Community Charities
 Northeast Council on Domestic Violence
 Rabun Youth, Inc.
 Rainbow Village
 Rebuilding Macon
 Rem-Net Ministries
 Resurrection PreSchool
 SafeHouse Ministries
 Samaritan House of Atlanta
 Sr Citizen Services of Metro Atlanta
 St. Paul’s Food Ministries
 St. Margaret’s Community Outreach
 St. Matthias Food Pantry
 St. Alban’s Dinner and Literacy Ministries (STAR)
 Starting Over Supervised Visitation
 Supper for Nurturing Parents Program
 The Ark
 The Extension
 Toco Hills Community Ministry
 Transition House
 Wilkes County Jump Start
 Wonderful Days Preschool
 Work of Our Hands, Inc.
 Wynnton Neighborhood Network

Episcopal Charities Foundation is a non-profit organization as described in section 501(c)(3) of the Internal Revenue Code. Your gift is tax-deductible. For more information, call (404) 601-5320 or (800) 537-6743.

PROFILE

Terry Franzén: Hooked on helping Haiti

Terry Franzén was born and raised in Augusta, Ga., where her family attended

St. Augustine's Episcopal Church. She and her husband, Steve, also a cradle Episcopalian, joined Christ Church, Norcross, in 1985 when they were expecting their first child. Terry has been active in outreach activities and led mission trips to Mexico beginning in 2002 and to Haiti since 2007. She has served on the vestry twice, most recently as junior warden and as senior warden during a rector search. A graduate of Education for Ministry, she now chairs the Global Mission Forum, is a eucharistic minister and serves as pro bono counsel for the parish. She serves on the Diocesan Global Mission Committee and has chaired the Global Mission Conference for two years. She is a graduate of the Global Episcopal Missionary Network's formation program and serves as a mentor in that program. Professionally, Terry is a founding partner at Franzén and Salzano, a boutique firm that represents nationally the consumer financial services industry and provides federal and state compliance advice, litigation representation, and employment and corporate advice. The firm also provides pro bono representation to Rainbow Village and the IMPACT! Group, transitional housing programs in Gwinnett County. She and Steve, a Gwinnett County Juvenile Court judge, have three grown children: Sarah, a program director for Teach for America in the Mississippi Delta; Chip, a volunteer coordinator with FECS, a New York City nonprofit; and Scott, a junior in UGA's Grady School of Journalism. Terry is a two-time breast cancer survivor.

Terry Franzén



Q: What inspired you to go to Haiti?

A: I have been interested in Haiti since I read *Mountains Beyond Mountains*, about Dr. Paul Farmer's work in Cange, initially through his relationship with an Episcopal priest in Haiti. Our interim rector, the Rev. P. J. Woodall, had served four years as director of the Partnership Program in the Diocese of Haiti. He introduced me to the folks at St. Francis', Macon, who had established a partnership in Haiti. I traveled in April 2007 with a small group to visit their partner parish in Haiti and was hooked! I asked our vestry to approve a partnership relationship, and when they did, I contacted Bishop Jean Zaché Duracin in Haiti to request a partner parish. He assigned us to St. Joseph's of Arimathea in Jasmin, which is high in the mountains above Leogane, the epicenter of the quake.

Q: Tell us about your work there—and here—on behalf the people of Haiti.

A: Bishop Duracin's priority is education, so we support the school at St. Joseph's by sending money to pay the teachers and staff, to buy equipment and supplies for the school, and uniforms and shoes for the children. When our partnership began, the school had 120 students, two broken blackboards, inadequate supplies, and unpaid teachers and staff. Before the quake, we were at capacity with 320 students. At this time, we have more than 250 students with more arriving each week. We expect to be at capacity again shortly.

We also staff and supply medicines for mobile medical clinics twice per year (we are planning three in 2011) in conjunction with members of St. John's Episcopal Church, Minneapolis, partners of the church down the mountain from ours, St. Philippe & St. Jacques'. On our trip in October, we saw 150 patients there and another 400 over two days at St. Joseph's. We pay a Haitian doctor to work with our U.S. doctors and use Haitian students from the Episcopal Nursing School in Leogane to staff our clinics. Our goal is to hire a Haitian nurse to provide care in these remote areas, which would be supplemented by our clinics.



Above: Terry Franzen pauses with children on the beach in Leogane on the last day of her spring 2010 trip to Haiti. She went back in October to work with parish partner St. Joseph of Arimathea in Jasmin. PHOTO: DIANNE PIZEY

Q: How have you been changed by these experiences?

A: We have so much and our Haitian brothers and sisters have so little. My heart cannot forget them. Our partnership may not solve all of Haiti's problems, but we believe we have made a difference in the lives we have touched there. My own life has been forever changed, first by cancer and now by Haiti. Each day is precious, and I try to do the best I can with what I have.

Q: Why should our church care about Haiti?

A: The people of Haiti are our brothers and sisters in Christ and need our help. Despite its proximity to the U.S., Haiti is the poorest country in the Western Hemisphere and in the top three countries worldwide in poverty rankings. The Diocese of Haiti is the largest diocese in number of churches and number of parishioners in The Episcopal Church. They are Episcopalians just as we are.

Q: What can one parish do? What can one person do?

A: More than you can imagine! First, pray for Haiti. You can collect reading glasses, which we'll take back with us. You can knit comfort dolls or make drawstring medicine bags for the clinics. You can donate vitamins and certain medicines. You can donate toiletries. You can donate money. (Our dream is a daily hot lunch for the students!) We especially need doctors who are moved to help in Haiti. If this is you, contact me!

HOW TO HELP

For more information about the Haiti Partnership Program and how your parish may get involved, contact Terry Franzen at tfranzen@franzen-salzano.com. Also visit www.episcopalatlanta.org > Outreach > Around the world > Haiti Companions



PEOPLE

Lueta Bailey: woman of courage and determination

Pioneer in securing church voting rights for women lauded on 40th anniversary of seating first female deputies

BY JIM NAUGHTON, SPECIAL TO PATHWAYS

Lueta Bailey of St. George's Episcopal Church in Griffin has made a habit of sweeping discrimination into history's dustbin.

Forty years ago, Bailey, now 90, was a leader in the first class of women seated in the House of Deputies of the Episcopal Church. Their hard fought victory in a lengthy campaign to secure voting rights for women at the church's General Convention ushered in an era of rapid change which culminated at the 2006 General Convention when the Most Rev. Katharine Jefferts Schori became the first woman elected as presiding bishop and Bonnie Anderson became the second woman elected president of the House of Deputies.

At the Diocese of Atlanta's Diocesan Council Nov. 12 Anderson presented Bailey with an award

commemorating the 40th anniversary of her seating. "We would not be where we are today without the courage and determination of Mrs. Bailey and her colleagues who worked so hard to help the Episcopal Church understand that its discriminatory policies were not God's will," Anderson said.

Bailey, who went on to serve nine years on Executive Council and was the first woman to chair the Joint Standing Committee on Program, Budget and Finance, addressed the Diocese of Atlanta's Diocesan Council and attended a luncheon in her honor with women deputies and others whose work she made possible.

By the time she was seated at General Convention, Bailey was a veteran in the campaign against discrimination. In the mid-1960s, she and her

husband, Seaton, along with fellow parishioners at St. George's, played a key role in desegregating two lunch counters in Griffin in the face of Ku Klux Klan opposition. During her leadership in the Diocese of Atlanta, she also helped lead the integration of the diocesan camp and conference center.

The struggle to have women serve as deputies was sometimes a costly one. Bailey was first introduced to the subject in 1955 at General Convention in Honolulu when she was first a delegate to the Triennial Meeting of the Women of the Church (now known as the Episcopal Church Women.) "I heard my first debate about women being seated as deputies and walked out because I was so angry I didn't know what to do." She was, she explained, "in the House of Deputies and could only stand on the outside, you know, looking in..."

By 1967, Bailey was the presiding officer of the women's gathering and found herself in the midst of not just one controversy, but two. Presiding Bishop John Hines had proposed a "special program, a \$9 million initiative which he said would allow the Episcopal Church to "take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life." He wanted the

Triennial Meeting to contribute a third of the program's budget.

Because the women of the Triennial Meeting were scheduled to vote on the issue before General Convention considered it, some male deputies complained that the women were exercising too much authority. "We were constantly—harassment is not a good word, but you never walked anywhere that some man who was a deputy didn't bring up the subject," Bailey said. "Some were encouraged but others were not and that's why we kept the doors locked. Because I knew some of those prominent men, and they could come in and influence us."

The women's meeting voted to give Hines what he had asked for. Not long afterwards, Bailey became the first woman ever to address the General Convention, speaking in both the House of Deputies and the House of Bishops after each had passed the resolution to permit women to serve in the House of Deputies.

In 1983, Bailey recounted that day to Mary Donovan in an interview for the Archives of the Episcopal Church. "There had been a great debate over whether I would go if the vote was no. My feeling had been yes, I go no matter what...I was not going to be ungracious. It didn't mean that I had to go in there

and say beautiful things to them. I had two speeches."

"I decided early that morning to wear a red silk suit and announce that to the whole Triennial meeting, that if they voted no I was dressed properly for the martyr and if they voted yes I was dressed properly for the celebration."

As it happened, Bailey was dressed for the celebration. "As I walked down the aisle [in the House of Deputies] I'll never forget the mass of men snapping pictures of me going down.... It was a great day in the life of the church," she said. "And it was not Lueta Bailey; it was all the women walking down that aisle."

Because the legislation to seat women as deputies amended the Church's constitution, it had to be passed at two successive conventions, so Bailey and her colleagues were not seated until 1970. At that historic convention in Houston, the House of Deputies observed a moment of recognition in honor of the new deputies.

"The debate had been so ugly and so long in the church that there had to be a moment of reconciliation," she said "Let's forget all of those bad words, and they had hurt. You know, stand there and be a woman."

Jim Naughton is editor of Episcopal Cafe.

Top left: During the 104th Diocesan Council at the Cathedral of St. Philip, Lueta E. Bailey receives special recognition Nov. 12 for her pioneering achievements on behalf of women in the church from Bonnie Anderson, president of the House of Deputies. PHOTO: NAN ROSS

Right: Lueta Bailey walks to the platform in the House of Deputies in 1967 shortly after it had voted to allow women to be seated as deputies. Escorting Bailey to the platform, as television cameras record the historic moment, is Dr. Clifford P. Morehouse, retiring president of the House of Deputies and New York publisher. PHOTO: ARCHIVES OF THE EPISCOPAL CHURCH



PEOPLE

NEW PRIESTS

The Rev. **Timothy Black** was ordained priest Sept. 26 at Holy Innocents' Episcopal Church, where he serves as an associate rector and school chaplain.

The Rev. **Joe Dunagan** was ordained priest Oct. 17 at St. Christopher's, Perry, where he serves as priest in charge.

The Rev. Dr. **Daron Vroon** was ordained priest Sept. 13 at St. Columba's, Johns Creek, where he is associate rector.

ORDINATIONS DEC. 18

Seven individuals who are preparing for priesthood will be ordained transitional deacons at 2 p.m. Saturday, Dec. 18, at the Cathedral of St. Philip. All are welcome. They are: **Susan Bennett** of St. Patrick's, Atlanta (School of Theology, Sewanee), **Joshua Bowron** of Nativity, Fayetteville (School of Theology, Sewanee), **Dorothella Littlepage** of St. Paul's, Atlanta (Virginia Theological Seminary), **Richard Proctor** of Epiphany, Atlanta (General Theological Seminary), **Zachary Thompson** of All Saints', Atlanta (Candler School of Theology at Emory), **David Wagner** of Emmanuel, Athens (General Theological Seminary), and **Ben Wells** of St. Bartholomew's, Atlanta (Church Divinity School of the Pacific).

NEW CALLS

The Rev. **Mary Erickson** has been called as rector of Church of the Ascension, Cartersville. She was associate rector at St. Martin in the Fields, Atlanta.

The Rev. **Allen Pruitt** has been called as rector of St. Mark's, LaGrange. He recently served a parish in Great Falls, Va.

NEW CONVOCATION DEANS

The Rev. **Janice Bracken Wright** of Rome is the new dean of the Northwest Georgia Convocation.

The Rev. **Wm. McCord (Mac) Thigpen** of Atlanta is the new dean of the Northeast Atlanta Convocation.

The Rev. **S. Chadwick Vaughn** of Macon is the new dean of the Macon Convocation.

REST IN PEACE

Mr. **Richard P. (RPM) Bowden**, a lifelong Episcopal churchman who served as a deputy from the Diocese of Atlanta to 11 General Conventions and two terms on the church's Executive Council, died Oct. 5 in Atlanta.

The Rev. **Charles A. Robinson**, rector of St. Andrew's, Fort Valley, from 1966 to 1992, died Dec. 1 at Canterbury Court in Atlanta. He was 80.

The Rev. **Patricia E. Roberts**, chaplain at Holy Innocents' Episcopal School since 1999, died Dec. 5 after a long battle with cancer. She was 61.

HONORED

St. Alban's Episcopal Church of Monroe has been named one of five winners of the 2010 Energy Star Congregations Awards made by the U.S. Environmental Protection Agency. Winners are recognized for fighting global warming through effective energy management practices and innovative efficiency solutions. St. Alban's is the first church in Georgia of any denomination to receive the award.

ELECTED

People elected to diocesan offices at the 104th Annual Council are listed here in alphabetical order: **John Andrews** (Lay Deputy, General Convention), **Janice Bracken Wright** (Clergy Deputy, General Convention), **Sam Candler** (Clergy Deputy, General Convention), **Dawn Diedrich** (Governor, Mikell Board), **Nell Flatau** (Lay Governor, Appleton Ministries Board), **Norma Givens** (Lay Deputy, General Convention), **Sharon Hiers** (Clergy Trustee, University of the South), **Timothy Lytle** (Governor, Mikell Board), **Tim Raasch** (Lay Member, Standing Committee), **Mac Thigpen** (Clergy Member, Standing Committee), **Arthur Villarreal** (Lay Deputy, General Convention), **Hal Weidman** (Clergy Governor, Appleton Ministries Board), **Angela Williamson** (Lay Deputy, General Convention), **Rob Wright** (Clergy Deputy, General Convention).



Left: The first graduates of the diocese's two-year course on the Foundations of Christian Education display their certificates. From left are: Karen Murphy, Gretchen Creel, Michael Thompson, Catherine Drewery, Brian Freese, Tom Mimms, Gail Sickling, and Susan Larson. Christen Erskine also graduated from the program sponsored by the Diocese of Atlanta Institute for Ministry and Theological Education.

PHOTO: NAN ROSS

Active churchman steps back to study the role of deacons

BY NAN ROSS

After spending more than 18 years committed to the life of his Atlanta parish, Arthur Villarreal is feeling called to go beyond church walls to continue his Christian service.

As an energetic member of St. Bartholomew's Episcopal Church, he had become the go-to guy for everything from youth group leader to van driver to event organizer. He was involved in diocesan committee work. Then, two years ago, he followed his partner, Ben Wells, to California as Wells entered seminary studies for the priesthood.

Today Villarreal is beginning his third and last year as a student at the School for Deacons, which is run by the Diocese of California and uses classrooms at the Church Divinity School of the Pacific in Berkeley. He'll graduate in May with a bachelor's degree in diaconal studies.

"My experience here has been more collegial than competitive," Villarreal explains. "The class structure is designed to help us work in groups and learn from one another. I've never had that experience before in academia. It's wonderful."

The curriculum is designed to provide an academic foundation in biblical, historical and theological studies; specific pastoral and liturgical skills; and experience that will permit the graduate to function effectively in both parish and social ministry.

He is assigned as an intern with a parish but also works with social ministry and outreach

projects. One of his recent field-education assignments was with a mobile feeding program, where he encountered a client who appeared to have suffered from abuse by her caregiver. He spoke about it with a social worker, the abuse was verified, and the local council on aging was able to move the client to safe quarters.

Villarreal, who had a career with a national bank before entering deacon school, isn't sure what he'll be doing after he graduates. But he says he feels "called to work outside the church and has a growing interest in the social injustice that surrounds poverty."

He adds, "We can all play a small part in working toward justice for everyone. When a person is awakened with compassion for justice, one is open to see a host of possibilities and can actually imagine a just world."



Above: Arthur Villarreal is in his third year at the School of Deacons in Berkeley, Calif. PHOTO: NAN ROSS

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RESOURCES

Books for all seasons

BY LINDA SCOTT

The following books are available from the Cathedral Book Store, located in the Cathedral of St. Philip in Atlanta. Visit and shop online at the new website, www.cathedralbookstore.org or call 404-237-7582 or 880-643-7150. Some items, as indicated, are also available at the Episcopal Diocese of Atlanta Resource Center. For more information, contact Linda Scott: 404-601-5353 or 800-537-6743 x. 121 or lscott@episcopalatlanta.org.



An Ordinary Night

Story by Kimberly Rinehart

Illustrations by Georgia Rettmer

Cathedral Book Store (\$14.95)

This simple retelling of the Christmas story may be enjoyed by children and adults. It contrasts the amazing and miraculous night so long ago by bringing to light the ways God uses the ordinary to accomplish the extraordinary—just as God uses each one of us!

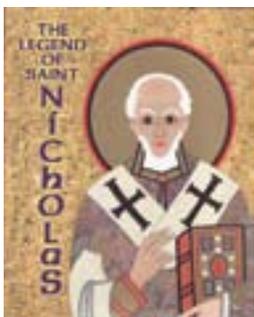


Unwrapping the Gifts: The Twelve Days of Christmas

By Curtis G. Almquist

Cathedral Book Store (\$13.95)

The twelve days of Christmas run from Dec. 26 through Jan. 6, the Feast of the Epiphany. While Christmas taps a great need of the soul to give and receive gifts, these reflections explore the soul's need for more—the more that comes from God: love, revelation, forgiveness, joy, humility, peace and blessing. These are gifts that, once unwrapped, will last and satisfy our spiritual cravings.

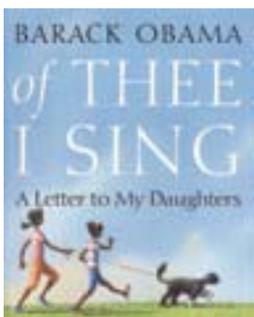


The Legend of Saint Nicholas

By Demi

Cathedral Book Store, (\$19.95)

It is clear from his first day of life that Nicholas is a miraculous child with a spiritual destiny. He dedicates his life to worshipping God and helping those in need. Demi describes pivotal events in the life of the saint, weaving a rich tapestry of luminous imagery into the story of his connection with Christmas and our modern-day Santa Claus. Demi's gilded artwork brings Nicholas to life in the story of this fascinating and important historical figure.



Of Thee I Sing: A Letter to My Daughters

By Barack Obama; Illustrated by Loren Long

Cathedral Book Store, (\$17.99)

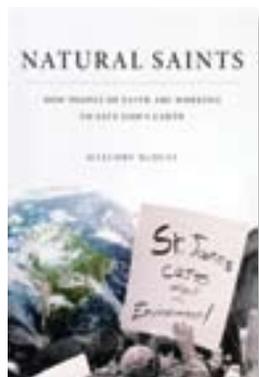
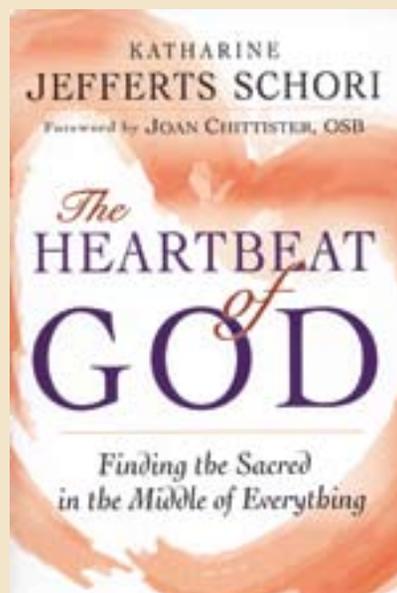
In this tender, beautiful letter to his daughters, President Barack Obama has written a moving tribute to 13 groundbreaking Americans and the ideals that have shaped our nation. Stunning illustrations, complimenting the simple yet inspiring language of a loving father, capture the personalities and achievements of these great Americans.

The Heartbeat of God: Finding the Sacred in the Middle of Everything

By Katharine Jefferts Schori

Cathedral Book Store (\$21.99) or the Resource Center

Immigration, environmental concerns and lack of proper medical care are just three major issues faced by people around the world each day. Whose job is it to fix these problems? Can communities of faith sit idly by and wait for governments to address the crises threatening society, or is it up to individuals to provide solutions? What responsibilities do people of faith have to help heal this fractured world? This collection of sermons by the presiding bishop of the Episcopal Church is an up-close look at the secular issues of our day that have profoundly religious roots, and our responsibility to take action as individuals and as communities of faith. Says Joan Chittister, "It is honest...it is current...and it is brave," followed by "fresh, deeply knowledgeable, and unrelentingly uncompromising in its realistic appraisal of the need for the church to be the word it preaches." From Skylight Paths Publishing, download a study guide written by Jenifer Gamber.

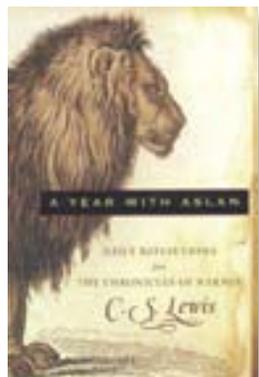


Natural Saints: How People of Faith Are Working to Save God's Earth

By Mallory McDuff

Cathedral Book Store (\$26.00)

"If we're trying to be better stewards of the earth, isn't church the place to start?" McDuff and her two daughters took off around the country to find ways in which people of God worked to do just that, defining a new environmental movement where justice is a priority and includes a clean and safe environment for all. Whether protecting human dignity, feeding the hungry, creating sacred spaces, responding to natural disasters, promoting justice, making a pilgrimage, educating youth or bearing witness, congregations and individuals will find inspiration and concrete advice in the lives of these natural saints.

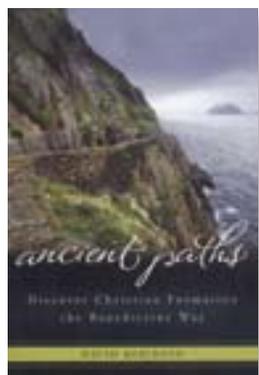


A Year with Aslan: Daily Reflections from The Chronicles of Narnia

C. S. Lewis

Cathedral Book Store (\$22.99)

The Narnia series of books by C. S. Lewis offer breathtaking stories of adventure, betrayal and discovery in a magical land. This book provides 365 of the most thought-provoking passages which offer messages about the true meaning of life, paired with reflective questions. An unprecedented way to experience the magic of Narnia every day of the year—and a wonderful way to begin the new year!



Ancient Paths: Discover Christian Formation the Benedictine Way

By David Robinson

Cathedral Book Store (\$16.99) or the Resource Center

This is a guide to Christian formation that offers an ancient-yet-contemporary approach to growth in Christ. "Whether you are engaged in public office or business or a member of AA or a local parish, Ancient Paths applies the values of St. Benedict's sixth-century monastic rule to your circumstances in modern life," says Brother Benet Tvedten, OSB, author of "How to Be a Monastic and Not Leave Your Day Job." The Resource Center also has a DVD, "Discovering Christian Classics," that features this book and others.

Rebuilding the Episcopal Church in Haiti

Church's largest diocese seeks post-quake resurrection

COMPILED FROM REPORTS BY MARY FRANCES SCHJONBERG FOR EPISCOPAL NEWS SERVICE

The first phase of post-earthquake reconstruction and development of the Episcopal Diocese of Haiti will cost close to \$197 million, according to a plan released in November at a meeting of many of the diocese's current mission partners, including 20 representatives from Diocese of Atlanta congregations.

Addressing the Haiti Connections conference in Miami, Fla., Bishop Jean Zaché Duracin said the plan will allow the diocese to live into its post-quake resurrection. He said a supplement to the plan will soon be developed to include the costs for repairing Hôpital Sainte Croix in Léogâne near the quake's epicenter.

The diocese says in the plan that it wants to go beyond rebuilding to look at the capacity of its parishes, schools and medical institutions to address community and congregational needs in the tradition of the diocese's service to Haiti since the church was founded in late 1850 by the Rev. James Theodore Holly.

Prior to the Jan. 12 magnitude-7 earthquake, the Diocese of Haiti, numerically the largest in the Episcopal Church, served between 100,000 and 150,000 people in

168 congregations with 37 active clergy, most of whom serve multiple congregations in urban and rural areas. The diocese's ministry included 254 schools which taught more than 80,000 Haitians from pre-school to trade-school and university level; medical clinics; a renowned philharmonic orchestra and children's choir based at the cathedral; agricultural, reforestation and other development projects and micro-financing efforts run in part with help from Episcopal Relief & Development; peace and reconciliation work, including the Desmond Tutu Center for Reconciliation and Peace and non-violence training provided by Episcopal Peace Fellowship.

The diocese funded its ministry by way of the rental income from a 12-unit condominium building in Port-au-Prince, grants from the Episcopal Church and investment from Episcopal Relief & Development, along with some income from its schools and congregations. The United Thank Offering also makes grants to Haiti ministries. In 2010, UTO grants totaled more than \$146,000.

The earthquake destroyed 71 percent of the diocese's churches, 50 percent of its primary schools and 80 percent of its secondary schools, according to details in the plans. Seventy-five percent of its higher-educational facilities must be demolished and 33 percent of the rectories, convents and guesthouses are seriously damaged and also must be destroyed. Also lost were the bishop's house and the income-producing condominium building. Those losses equal an estimated \$61.3 million. The Episcopal Church's Executive Council in October committed to a plan to raise \$10 million to help rebuild the diocese. At Duracin's request, that money will be dedicated to reconstruction of the multi-faceted cathedral complex.

The quake "has made us live differently," Duracin told the gathering Nov. 4. "We are obliged to have new vision." He thanked the Episcopal and Anglican organizations and individuals who he said have thus far helped the diocese move towards a "new era of re-creation, rebuilding, rebirth and resurrection."

HOW TO HELP

http://www.episcopalatlanta.org/Content/Haiti_Companions.asp

<http://www.egliseepiscopaledhaiti.org/>

Right: During the opening Eucharist of the Haiti Connection meeting in Miami Nov. 3, Episcopal Diocese of Haiti Bishop Jean Zaché Duracin distributes communion to and with three of the members of the Sisters of St. Margaret who were in Port-au-Prince on Jan. 12 and survived the earthquake.

PHOTO: MARY FRANCES SCHJONBERG





ST. MARY'S SEWANEE

2011 RETREATS

December 30–January 1

Waking Up:

A New Year's

Mindfulness Retreat

THE REV. GORDON PEERMAN

AND KATHY WOODS

February 6–7

**The Interplay of Photography
and Spirituality**

DR. BOB MARSHALL AND THE

REV. MARGARET MARSHALL

February 11–13

Interfaith Dialogue:

**The Gospel of John,
the Bhagavad Gita and the
Challenge of Religious Diversity**

DR. JOHN THATAMANIL

March 4–6

Beauty by Design:

2011 Environmental Retreat

SISTER MADELEINE MARY AND

DR. ROBIN GOTTFRIED

March 6–7

Dream, Pray, Live

LAURA HUFF HILEMAN

March 11–13

Reconciliation:

Healing Ourselves,

Our Relationships, Our World

THE REV. DR. GENE MANNING

AND NAOMI NONTOMBI TUTU

April 10–11

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FOR SALE

Cemetery Plot:

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RETREATS

Retreat House:

Highlands, N.C. Guided and non-guided retreat weekends or weekdays for small groups or individuals. Contact Deacon Edith Woodling, trained spiritual director, for more information: 404-228-0723 or 404-252-5328

The Snail's Pace:

Saluda, N.C., in the southern Blue Ridge. Providing spiritual retreats for individuals and small groups since 1969. Staff trained in spiritual direction; guided retreats offered. More info: www.thesnailspace.org or 828-749-3851

VACATION RENTALS

St. Simons Island Beach House:

Short block from beach and Crabtrap. 3 bedroom/1 bath + outside shower, screened porch, den, living room, dining room, modern kitchen, bikes, cable TV, \$675/wk Spring, \$750/wk Summer, includes cleaning. 404-355-6013

St. Simons Island: ½ block to beach, three bedrooms, sleeps 6 to 8 (1 king, 4 twins, 1 queen sofa bed), 2.5 baths, screened porch, large backyard, 2 living areas, 2 stories. No pets. 912-634-9243

St. Simon's Condo: Upstairs condo with two bedrooms and one bath. Fully furnished living, dining room, kitchen and deck. Three blocks to beach. No smoking or pets. \$40 cleaning fee. \$75 a night with 3-night minimum. Please call: 706-579-1895 or cell 770-401-4187

St. Simon's Beach East, GA:

Wonderful three bedroom, four bath house one block from the ocean on 11th Street at East Beach. Recently renovated house sleeps eight. Spacious rooms, nice kitchen, large screened porch and pool. Reasonable rate. Call Pat: 404-237-2684

Blairsville, Trackrock area, GA:

Charming, cozy 2BR/2BA loft cabin offers views, AC, gas-log fireplace, screened porch, outside decking, optional hot tub. Equipped kitchen, king/twin beds accommodate 4-5 guests comfortably. \$85 nightly, \$525 weekly. Cleaning: \$50. Contact Helena: 706-745-6977 or rj57cg@windstream.net

Ormond Beach, FL:

Lovely 2BR/2BA oceanfront condo on 7th floor w/ balcony and beachfront pool. Very well-appointed, sleeps 5-6, covered parking. Rent \$1900/month or year-round rental. No pets or smoking. 404-892-1749

ADVERTISE IN PATHWAYS

The rate for classified ads is \$1 per word. Display advertising rates are available at: <http://www.episcopalatlanta.org/Content/Advertising.asp> For more information, write ads@episcopalatlanta.org or call 404-601-5348.

Upcoming publishing and deadline dates:

Spring 2011 issue (publishes March 1) deadline: **February 1**

Summer 2011 issue (publishes June 1) deadline: **May 1**

Fall 2011 issue (publishes September 1) deadline: **August 1**

Winter 2011-2012 issue (publishes December 1) deadline: **November 1**

DESTINATIONS

Events around the Diocese of Atlanta

CHRISTMAS LESSONS AND CAROLS, DEC. 19

The 30-member Cathedral Schola will perform for a service of Christmas Lessons and Carols at 4 p.m. Sunday, Dec. 19, at the Cathedral of St. Philip. This service consists of various scriptural readings of the season punctuated by anthems and congregational carols. Canon for Music Dr. Dale Adelman will conduct. The service is free and open to the public.

BISHOPS TO VISIT CANTERBURY COURT, DEC. 22

Bishop of Atlanta J. Neil Alexander and Assistant Bishop Keith Whitmore plan an Advent visit to Canterbury Court in Atlanta at 10 a.m. Saturday, Dec. 22. Accompanying them are the Rev. Canon Richard Callaway and Wynn Callaway of the bishop's staff. Canterbury Court is an Episcopal retirement community.

CHRISTMAS EVE BROADCAST, DEC. 24

"Christmas Eve from the Cathedral of St. Philip" will be broadcast live on WSB-TV, Atlanta, and in many Georgia viewing areas. Bishop of Atlanta J. Neil Alexander will preach, Cathedral Dean Sam Candler will serve as celebrant. Choirs of the Cathedral of St. Philip, under the direction of Dr. Dale Adelman, will perform. The 55-minute broadcast begins at 11:35 p.m. Friday, Dec. 24.



CATHEDRAL ANTIQUES SHOW AND TOUR OF HOMES, JAN. 30-31 AND FEB. 2-5

The 40th annual Cathedral Antiques Show is Feb. 2-5 at the Cathedral of St. Philip, Atlanta, and will benefit H.E.R.O. for Children, Inc., a nonprofit organization dedicated to improving the lives of children infected with and affected by HIV/AIDS. The show features 35 exhibitors offering 18th and 19th century furnishings, paintings, textiles, porcelain, jewelry, silver and other items. The event features a Feb. 2 preview party and daily lectures on antiques and design. The Tour of Homes that traditionally is offered in conjunction with the show will be Jan. 30-31. <http://www.cathedralantiques.org/>

NATURAL SPIRITUALITY REGIONAL GATHERING, FEB. 12-14

An opportunity to explore various aspects of dreams, synchronicity, centering prayer, understanding archetypes and much more will be offered at the National Spirituality Regional Gathering Feb. 12-14 at Mikell Camp and Conference Center, Toccoa. Register by Jan. 15; earlier registration is advised for those who want to stay at the camp. Download more information and registration form at www.emmanuelathens.org or call 706-549-5350.

SAVE THE DATE



DIOCESE OF ATLANTA MINISTRY FAIR Saturday, March 12, 9 a.m. to 3 p.m. at the Cathedral of St. Philip

A day full of workshops and a guest speaker on health and wellness

FEAST OF ABSALOM JONES, FEB. 13

The Diocese of Atlanta annual service celebrating the life of Absalom Jones, the first African-American priest, will be at 4 p.m. Sunday, Feb. 13, at the Cathedral of St. Philip, 2744 Peachtree Road, Atlanta. Guest preacher is the Rt. Rev. Eugene Sutton, bishop of the Diocese of Maryland. Dr. David Morrow, associate professor of music at Morehouse College and director of the Morehouse College Glee Club, will direct the choir. Church choirs from throughout the diocese are invited to participate and attend a rehearsal from 9 a.m. to noon Saturday, Feb. 12, at the Cathedral. Please notify Ingrid Siegert, chair of the Commission on Music, by Dec. 31 if planning to participate. Absalom Jones was born into slavery, but he worked to purchase the freedom of his wife and children and then his own.

HOLY TRINITY SERVES ENGLISH TEA, FEB. 13

English Afternoon Tea will be served at 2 p.m. and at 3:30 p.m. Sunday, Feb. 13, at Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur. The 11th annual event benefits community outreach projects, which have included Hagar House, Decatur Emergency Assistance Ministry, Our House and Emmaus House. Tickets are \$15. For reservations, call the church office, 404-377-2622.

THE MEANING OF MARY MAGDALENE, FEB. 26

Episcopal priest and author Cynthia Bourgeault will speak on her new book, *The Meaning of Mary Magdalene: Discovering the Woman at the Heart of Christianity*, Saturday, Feb. 26, at Trinity Presbyterian Church, 3003 Howell Mill Road, Atlanta. The 9 a.m. to 3:30 p.m. program is co-sponsored by Mary and Martha's Place and The Magdalene Project. Cost is \$60. Register at maryandmarthasplace.com or phone 404-239-9382.

TASTE OF LATIN AMERICA, MARCH 5

The annual Taste of Latin America Dinner begins at 5:30 p.m. Saturday, March 5, at the Cathedral of St. Philip. Tasty Latin food, music, and crafts for sale will be featured. Sponsored by the Hispanic Ministry Commission, proceeds benefit humanitarian projects in Latin America.

HELP ECF FIGHT HUNGER, MARCH 13

Atlanta's Hunger Walk/Run 2011 will be Sunday, March 13, and the Diocese of Atlanta's Episcopal Charities Foundation is one of six benefiting partners.

There are several ways to participate: walking or running, or supporting someone who is, or sending a donation. Money raised supports charities and feeding programs throughout Middle and North Georgia. Give now to support the 2011 effort. Get the details at acfb.org or phone Wynn Callaway, Episcopal Charities Foundation, 404-601-5351.



Program will celebrate life, work of Christian mystic Evelyn Underhill

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



Evelyn Underhill, acclaimed as one of the greatest spiritual writers of the 20th century, will be the focus of a daylong program celebrating the 100th anniversary of her pioneering work, *Mysticism*, on Saturday, Feb. 19, at St. Bartholomew's Episcopal Church, 1790 LaVista Road, Atlanta. Historian, biographer and Underhill scholar Dana Greene, Ph.D., will give the keynote address for the event sponsored by the Diocese of Atlanta's Institute for Ministry and Theological Education.



Greene (pictured, left) calls Underhill "the forerunner of contemporary spirituality" and says "Underhill reclaimed the Christian mystical tradition and translated it as the spiritual life for ordinary people. As such she was a precursor of the resurgence in contemplative practice today."

Evelyn Underhill is credited with recovering the rich heritage of Christian mysticism, Greene said, and interpreting it for ordinary people as the spiritual life—life lived from the center, where one is anchored in God.

A writer and spiritual director, Underhill was the first woman to offer a retreat in Canterbury Cathedral and the first woman to lecture at Oxford University. Honored as a saint

in the Anglican Communion, her prolific writing endures and gives inspiration to those who recognize the need for contemplative living.

Greene is dean emerita of Emory University's Oxford College and editor and author of seven books including *Evelyn Underhill: Artist of the Infinite Life*, and is president of the Evelyn Underhill Association. Her other books on Underhill are *Fragments from an Inner Life: The Notebooks of Evelyn Underhill* and *Evelyn Underhill: Modern Guide to the Ancient Quest for the Holy*. She also writes for *The National Catholic Reporter* and is a graduate of the Shalem Institute for Spiritual Formation and on its board for many years. Greene served recently as executive director of the Aquinas Center of Theology at Emory University.

Also featured Feb. 19 is Carl McColman, author of *The Big Book of Christian Mysticism* and editor of a blog about Christian spirituality and mysticism. Atlanta native Margaret B. Ingraham, an award winning poet and author, will give a poetry reading.

The Feb. 19 tribute to Evelyn Underhill begins at 9 a.m., includes lectures, lunch and discussion groups, and closes with a Taize servicé. Cost is \$45. To register, visit <http://imte.episcopalatlanta.org/> or phone Linda Scott, 404-601-5353.

THE MAGDALENE PROJECT
AND MARY & MARTHA'S PLACE
PRESENT

Cynthia Bourgeault
*The Meaning of Mary Magdalene:
Discovering the Woman at the
Heart of Christianity*

Saturday, February 26, 2011

9:00 a.m. – 3:30 p.m.

Trinity Presbyterian Church
3003 Howell Mill Road, Atlanta 30327

\$60 (includes lunch)

Register and pay at
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click on Event Registration

Information: lalorcadley@comcast.net

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REFLECTION

Advent guys

BY MARTHA STERNE



We were scared of him, Mr. Moore. Every morning, we would come in and sit quietly, a little in awe. He was a legend with his hideous Hush Puppy shoes and his thick foreign accent. (I think he was from Ohio.) And his relentless grading! Streams of red words coming back at you across the bottom of the little essays you'd written for him. But every morning, at least for the second hour, we lived in a larger, richer world than the eighth grade of Bailey Junior High in Jackson, Mississippi.

Mr. Moore did not tell us of an innocent America or a pure America. Oh, my, he told us terrible things. Such as that the people who settled the new world—the people we were proudest of on all the family trees—he said they were often the losers of the old world. This was news to the ancestor worshippers among us. And he told us that war is never simple, seldom glorious, and that Abraham Lincoln was a great man and he read us his speeches. He said that the Constitution is a wonder of the world, and that everybody, everywhere, all the time has a vested interest and it works much better when people come clean about their interests and argue it out. He said that “might” is a different word from “right,” and that the story of human beings is not a straight line but a spiral, so don't draw straight lines from one event to another.

Sometimes we listened to voices on a record player. I remember FDR saying the only thing we have to fear is fear itself. When Mr. Moore showed us an atom bomb exploding, he choked up. And more than once Mr. Moore said, in Jackson, Mississippi, in 1961, that the Confederacy was misguided and that segregation was, too. And he said that the United States of America was a grand experiment, a country of working people who vote, and for us never to take working or voting for granted.



He cared and he didn't care. This is a powerful and holy combination.

A little, balding, florid man, he paced and talked to us in a loud high-pitched voice. Every few days, we would notice him pop something in his mouth and a little foam would sort of trickle down the side of his chin. It was probably an antacid, but we thought it was nitro-glycerin, and we were convinced that one day his heart would burst in the passion of his telling.

He got very little back from us. We were, after all, engaged in important affairs of our own. Looking back across all these years, I don't think he cared. And I think he cared as much as anyone I have ever known. He cared and he didn't care. This is a powerful and holy combination.

I think John the Baptist was a lot like Mr. Moore. Advent guys. I'm still scared of 'em.

The Rev. Martha Sterne is associate rector at Holy Innocents' Episcopal Church, Atlanta. She is the author of "Earthly Good: Seeing Heaven on Earth."



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