

SANCTUARY

Newsletter of St. Alban's Episcopal Church, Elberton, Georgia

Calendar

Holy Eucharist, Sundays, 10:30 a.m.
(Eucharistic prayer will be Form B.)
SafeHouse Sunday, Oct. 11

Sunday School, 9:30 a.m., vestry
room

Bible Study, Monday noon, vestry
room

Blessing of the Animals, Oct. 4, 3-5
p.m., St. Andrew's, Hartwell

Eucharistic Planning Meeting,
Oct. 7, 10 a.m., vestry room

Vestry meeting, Oct. 12, 6 p.m.

Kiev Symphony, Oct. 21, 7 p.m.,
First Baptist sanctuary

20th Annual SafeHouse Walkathon,
Nov. 7, starts from Elberton square

Annual Diocesan Council, Nov. 13
and 14, Gwinnett Center

October Birthdays

Dolores Jefferson, Oct. 20

Prayer List

Aylith, Betty & Richard, Diane,
Dolores, Don, Henry, Hermione,
Herschel, Jimmy, Judy, Kathleen,
Katie, Kim, Lorie, Malachi, Matthew,
Michael, Pam, Phillip, Wil, and
others in our hearts. *Prayers for the
departed:* Randall & Martha Gunter

Rector's Reflection



We celebrate a number of saints in the month of October, with a celebration of all the saints on the first of November. One of the saints we celebrate in October is St. Francis of Assisi. His day is October 4.

St. Francis was born in 1181 or 1182 to a wealthy family. He enjoyed the good and fun things in life as a young man. He was, in fact, a playboy.

While serving in the army St. Francis had a conversion experience, which changed the way he viewed the world and his fellow men. He began to give all his money and possessions away and spend time with the poor and in prayer.

St. Francis went on to found the Franciscan order for men and the Poor Clares for women.

St. Francis believed all of the world was created good and beautiful and said that "nature is the mirror of God." He is said to have preached to birds and called all creatures, humans and others, brothers and sisters. There is a story that St. Francis once stopped a wolf from attacking a village and then persuaded the people in the village to feed the wolf.

There are many stories about St. Francis, some of them true. They all illustrate his humility, poverty, and deep love of all creation. Many of his prayers and poems are still in print.

St. Francis died in 1226. He is the patron saint of animals and the environment.

Fr. John+

Fifth Sunday Dinner

Since August 30 was a fifth Sunday, St. Alban's members enjoyed a potluck dinner in the parish hall after the Eucharist (no bats put in an appearance; they have apparently departed for a more welcoming environment). Marilyn Slocumbe coordinated the meal, and the St. Alban's men did themselves proud. Steve Jenkins and Allen Nicas provided the barbecue and Brunswick stew, Charles Duke cooked two delicious loaves of bread in the church's new stove, Bob Slocumbe presided over the tea and ice table, and Herschel Atkinson arrived with sweet rolls for dessert. The women of the church filled in with a number of varied side dishes, and we all ate enough to last us the rest of the day (several days, in fact, when all we took home with us is added in).

State of the Website

Andrea Martin has been updating the St. Alban's website (www.stalbans-elberton.org). She has given more of a face (or faces) to the church by including photos of vestry members and church officers on the "About St. Alban's" page, and we now have a page of helpful links. Important notices can be found on the Home page in red under service information, the calendar is activated with information for the month we are in, and Fr. John has begun a series on Seasons in the Church (page title: The Church Year).

Please check out the website, and provide feedback to Andrea or Louise Martin. Are we missing anything we should be including?

New Books

The St. Alban's library acquired the following titles in September:

Cheaper by the Dozen by Frank B. Gilbreth and Ernestine Gilbreth

Comeback by Dick Francis

Share in Death, *Mourn Not Your Dead*, and *Leave the Grave Green*, three books by Deborah Crombie (Duncan Kincaid/Gemma James mystery series)

Faithful unto Death and *A Ghost in the Machine*, two books by Caroline Graham (Inspector Barnaby mystery series)

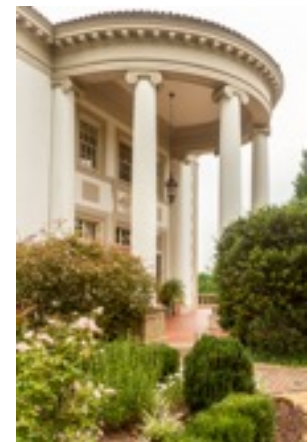
Biblical Sights in LaGrange

On September 12, Robyn Keeler, Marilyn Slocumbe, Suzanne Moore, and Louise Martin went on a day trip to Explorations in Antiquity Center (an interactive museum of daily life in biblical times) and the Hills and Dales Estate in LaGrange, Georgia. It was a long day, with the bus leaving Elberton at 7 a.m. and returning about 10 p.m., but there was a lot to see.

We spent the morning and early afternoon at the Explorations in Antiquity Center, which was started by Dr. James Fleming, who lived and worked in Israel for a number of years and is on the board of *Biblical Archaeology* magazine. Accompanied by an very informative guide, we learned about a number of replicas: a house, a goat-hair tent, a sheepfold, tombs and catacombs, a well, and much more. Perhaps the museum's principal attraction, however, is the actual artifacts on loan from the Israel Antiquities Authority, 250 of them. It is the largest number of such artifacts to be seen in the Southeast. For lunch we were provided with foods that would have been eaten in biblical times: lentil soup, grilled chicken on skewers, nuts, grapes, a delicious fruit mixture, hummus, olives, radishes and parsley, lettuce salad, and a great deal of flat bread that we used, along with our fingers, in lieu of knives and forks (i.e., for picking up lettuce).



About 2:30 we went over to the Hills and Dales Estate. The mansion was built by Fuller Callaway Sr. and his wife, Ida Cason Callaway, in 1916. It is impressively large, but with a homey feel about it. Before the last Callaway to live there died, the family had decided to give it to the community for public viewing, so the furniture and a lot of family belongings were left in place. The rooms look as if the family has just gone out for a while and will be back any minute. The gardens are extensive and predate the house. Mrs. Nancy Ferrell started them in the 1830s, and they feature in LaGrange's Civil War lore. When the federal troops came into LaGrange and saw boxwoods spelling out "God" and "God is love," the general spared the gardens and town.



After the trip, I learned there is a restaurant in LaGrange in an old church. Supposedly it serves very good food. I am sorry we didn't have time to check that out, but maybe another time!

Photos: (upper left), replica of a grape press; (right), the Callaway house; (lower left), a small section of the extensive gardens.

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The Rev. John Keeler,
Rector

The Rev. Herschel
Atkinson,
Rector Emeritus

Carole Coggins,
Altar Guild Chair

Suzanne Moore,
Organist

Mary Randall, Verger

Vestry

Steve Jenkins, Sr. Warden

Charles Duke, Jr. Warden

Suzanne Moore

Allen Nicas

Debra Romine

Nancy Seymour

Robyn Keeler, vestry
secretary

Charles Romine,
treasurer

Change for Anglican Communion?

*From an article by Andrew Brown in the 16 September 2015
Guardian online edition.*

The archbishop of Canterbury, Justin Welby, has summoned all the thirty-eight leaders of the national churches of the Anglican communion to a meeting in Canterbury next January, where he will propose that the communion be reorganized as a group of churches that are all linked to Canterbury but no longer necessarily to each other.

He believes that the communion—notionally the third largest Christian body in the world with 80 million members, after the Roman Catholic and the Orthodox churches—has become impossible to hold together due to arguments over power and sexuality and has, for the past twenty years, been completely dysfunctional. A Lambeth Palace source said the archbishop felt he could not leave his eventual successor in the same position of “spending vast amounts of time trying to keep people in the boat and never actually rowing it anywhere.”

Archbishop Welby believes that his proposal will allow him to maintain relations with the liberal churches of North America, which recognize and encourage gay marriage, and the African churches, led by Kenya, Uganda, and Nigeria, who are agitating for the recriminalization of all homosexual activity in their countries. Both will be able to call themselves “Anglican,” but there will no longer be any pretence that this involves a common discipline or doctrine. Instead, they may be able to cooperate on matters such as climate change and inter-religious violence, which are desperately important to many of the poorer churches. Not only are there obvious religious tensions in the Middle East, but two hundred churches in south India were burned to the ground by Hindu extremists last year. Such issues seem more urgent to the archbishop than the interminable wrangling about sexuality. *(continued on p. 5)*

Changes for Anglican Communion (continued)

Archbishop Welby's decision represents a complete abandonment of the strategy pursued by his immediate predecessors, Rowan Williams and George Carey, both of whom were committed to getting the liberals and conservatives to work together globally. The archbishop is determined to rescue what he can from the schism over sexuality. He spent much of his life before becoming a bishop working on missions of reconciliation in countries such as Nigeria and values very highly the unofficial low-level contacts between churches in different countries; but the feuding over sexuality, which started in the United States in the mid-nineties, has become completely unmanageable.

All the Anglican bishops around the world are meant to meet every ten years in Canterbury at the Lambeth conference. Nearly 250 out of 800 stayed away from the last meeting in 2008 in protest against the supposed liberalism of Archbishop Williams. Archbishop Welby has already announced the indefinite postponement of the next conference.

This decision is a gamble with high stakes. If the African conservatives, grouped in an organization called GAFCON [Global Anglican Future Conference], decide to withdraw altogether, they will put pressure on English conservative evangelical churches to withdraw formally from the Church of England and align themselves with GAFCON. Some smaller groupings have already done this. But the archbishop is betting that the conservatives, some of whom are personal friends with tight links to the church network where he was nourished, will draw back from churches such as Uganda's, which support laws that would reintroduce the death penalty for gay sex.

A large, formal schism has already taken place in the United States. The Anglican churches of Nigeria, Rwanda, and Kenya have all established what they call missionary congregations in America to take worshippers away from the liberal churches. American conservatives have been given jobs in the new organizations and have in some cases written the speeches and manifestos for the African conservative groups.

In his most controversial proposal, Archbishop Welby will ask the American conservative grouping ACNA [Anglican Church in North America], which has been locked in bitter lawsuits over church property with the mainstream liberal American Anglican church grouping TEC [The Episcopal Church], to attend the meeting in January, but not as a full member. If the meeting goes well—and Lambeth sources put the possibility of catastrophic failure at about 25 percent—the archbishop appears determined to foster practical cooperation among the churches that are still speaking to him, if not to each other.

He hopes to hold a meeting of the new body [a reorganized Anglican communion] in 2020.



