

ANAM CARA

Holy Innocents' Episcopal Church Magazine

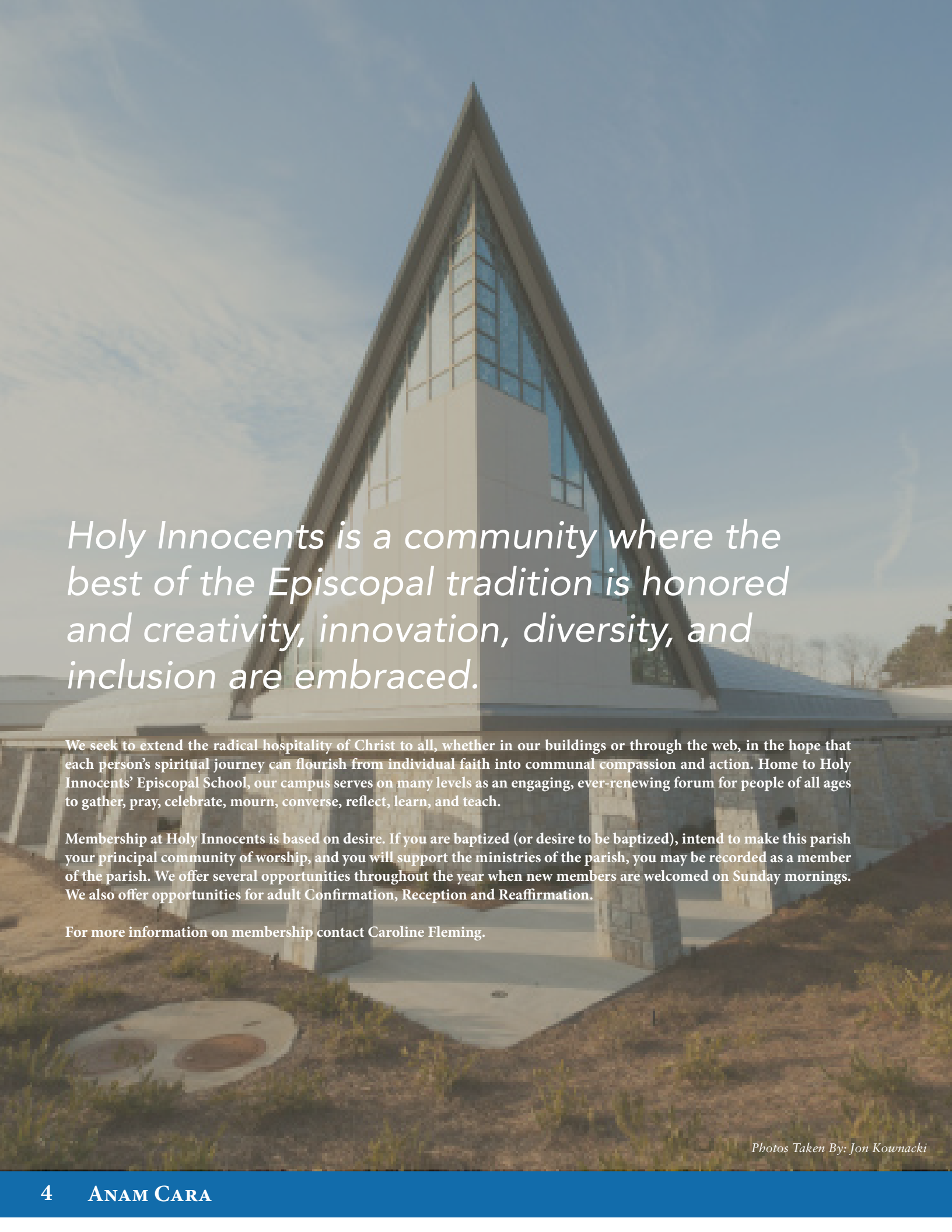


Volume 2, Issue 4 Easter 2016

www.holyinnocents.org







Holy Innocents is a community where the best of the Episcopal tradition is honored and creativity, innovation, diversity, and inclusion are embraced.

We seek to extend the radical hospitality of Christ to all, whether in our buildings or through the web, in the hope that each person's spiritual journey can flourish from individual faith into communal compassion and action. Home to Holy Innocents' Episcopal School, our campus serves on many levels as an engaging, ever-renewing forum for people of all ages to gather, pray, celebrate, mourn, converse, reflect, learn, and teach.

Membership at Holy Innocents is based on desire. If you are baptized (or desire to be baptized), intend to make this parish your principal community of worship, and you will support the ministries of the parish, you may be recorded as a member of the parish. We offer several opportunities throughout the year when new members are welcomed on Sunday mornings. We also offer opportunities for adult Confirmation, Reception and Reaffirmation.

For more information on membership contact Caroline Fleming.

Photos Taken By: Jon Kownacki

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from the rector

Rolling Down Like Water

The Rev. Michael R. Sullivan
Rector of Holy Innocents' Episcopal Church

Dear People of the Holy Innocents:

At no time in our recent history has our name been more evident. During Lent, the Tower of the Holy Innocents was erected on site and now stands as a testimony to who we are as people of justice and peace for children. Claiming our name, the Tower stands as a symbol of hope, not only in our city of Sandy Springs, but indeed throughout metro-Atlanta. When the bells ring for the first time at our Easter Vigil on Saturday evening, March 26, the Easter proclamation will ring clearly through the air: God triumphs and calls us to new life even when things seem hopeless.

And I must say, our shared ministry toward justice has actually been ringing throughout these last months. Large numbers of people have participated in our Sunday morning Forum on Dismantling Racism. It has been honest, from the heart, and transformative.

Further, our reach into the neighborhoods of Sandy Springs has been deeper with ESL expanding for children and new initiatives finding life at High Point and Lake Forest Elementary Schools. Summer enrichment programs for children are being planned through Horizons and Path to Shine. Youth and children's programs have been expanding and our worship has been filled with joy and wonder.

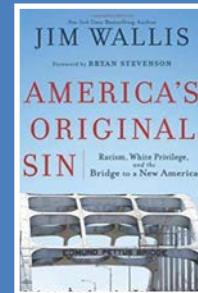
Holy Innocents is indeed a place where justice is "rolling down like waters." It is a place that claims hope amidst a world of confusion and despair. In the church, God calls forth our best selves so that others may know the love and grace of God through their lives and through our service.

This year, wherever you find yourself, I hope that you will jump more fully into God's love for you during the Great 50 Days of Easter.

Grace and peace to you

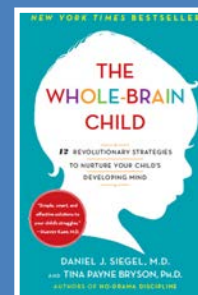
You still have time to contribute to the Easter Offering 2016. All proceeds from this offering go to our work for justice and peace through outreach ministries. We hope you will give generously.

Our rector has mentioned the following books recently in sermons or commends them to you for the spiritual journey



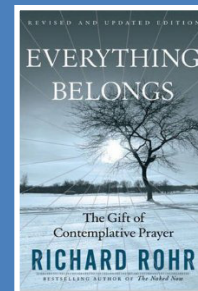
**America's
Original Sin**

Jim Wallis



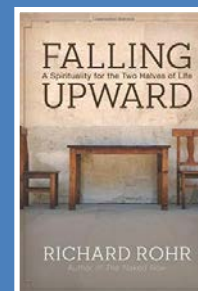
**The Whole-Brain
Child**

Daniel Siegel



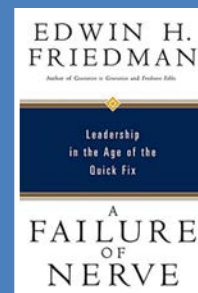
Everything Belongs

Richard Rohr



Falling Upward

Richard Rohr



A Failure of Nerve

Edwin H. Friedman



clergy corner



“I AM”

The Rev. Buddy Crawford Senior Associate Rector

Ever since seminary I have been fascinated by the gospel of John. Years later and I still spend time studying this challenging text. More theologically “Christological” than the synoptic gospels (Matthew, Mark, and Luke) John’s version of the story of Jesus is more complex in its construction. Unlike the synoptic gospels there are no parables or the typical healing miracles and exorcisms. Signs, discourses, and the well-known “I AM” sayings are a few of the distinguishing characteristics of the gospel of John.

I am particularly drawn to the “I AM” statements: I am the bread of life, I am the light of the world, I am the good shepherd, and I am the resurrection and the life, to name a few. Each of these images or metaphors weaves the reality of God’s presence within the fabric of our existence as part of the creation.

The power of a metaphor is not that it defines a particular thing, but that it points to something else using the familiar. When viewed through the lens of the metaphor the common and familiar takes on a deeper theological meaning. There is something mysterious in the way Jesus says, “I am the gate” or “I am the bread of life.” Jesus is the gate through which we enter the Kingdom of God; Jesus is the bread of life we eat week after week that nourishes and sustains us on our faith journey.

The “I Am” statements point to relationships – our relationship with God or Jesus and often with each other. One of my favorite and intriguing images is the saying “I am the gate.” The rocky Judean hillsides provided little building material except for the rocks that covered the ground. Corrals were often nothing more than circular enclosures made of stacked stone with a single opening for the sheep to enter and exit. Once safely inside the fold the shepherd literally becomes the gate, placing his body in the opening so that nothing harmful may enter the fold and harm the sheep.

As we move into the season of Easter I have been reflecting on Jesus’ identity and mission. Jesus is the “savior,” a word that carries a variety of meanings: redeemer, protector, or rescuer. Being a “gate” is one way that Jesus saves, rescues, and lays down his life for us. It is a powerful image that gives me a different way to think about Jesus’ self-offering on the cross. His body becomes a gate through which we pass from estrangement to restoration, from danger to safety, from being nameless and unknown into a family of beloved daughters and sons. Jesus’ offering to place his life between the stone walls of the fold give us every reason to proclaim: Alleluia, Christ is risen!



Will We Put Him Back On?

The Rev. Lisa M. Zaina
Vicar of Holy Innocents

Jesus comes off of the cross—will we put him back on?

As many of you know, I grew up as a Roman Catholic. That is, an Italian-American Roman Catholic, to be precise. And, when your Grammie is the type who used to go out on the porch and yell at former Roman Catholics who were distributing the “Watchtower”...or any other non-Roman Catholic publication, leaving the church of your birth is frowned upon, to say the least.

Well, Grammie wasn’t alive when I was received into the Episcopal Church. That timing wasn’t planned, it just was.

I had a crucifix from Grammie’s house in my bedroom. This had been the cross that had been on the wall in my mom’s childhood bedroom. So, on the day of my ordination to the diaconate, that crucifix had been hanging on someone’s wall for almost 80 years.

As I woke up in the morning of my diaconate, I jumped out of bed, and encountered Jesus, as well as his little nails, on the ground. Sometime during the course of my slumber, Jesus came off of the cross, along with his little nails. I didn’t know what to do with him. I couldn’t tell if it were a bad omen, or a Grammie just saying “hi” in her inimitable way. But, I can hazard a guess based on history.

What do I do? Well, I finally decided that I shouldn’t crucify Jesus all over again, so, I wrapped him up, with his little nails, and put him in a drawer. He remains there to this day.

There are all sorts of ways to think about this. Was it about my transition from a church of crucifixes, to one of crosses? Was it symbolic of the life I would lead as an ordained person? Or, was it Grammie...angry, disappointed, or otherwise?

Stay tuned, this is likely to turn into a sermon someday. And, I don’t know the answer to the question, but the piece on which I would like to focus is putting Jesus back on the cross, or not.

We have begun the Easter season. It is a time of joy and celebration, and we get to say Alleluia, once again. We can shed our dark days of Lent, and walk into the light of this time of renewal, giving up the practices that we undertook during the forty days. Really?

As part of my Lenten practice I chose to try to walk in other’s shoes, to the extent that I could. Among other things, I began reading a book entitled *Quiet* in an effort to better understand myself as an introvert. But, in one of those surprising turns, I’ve learned a lot more about extroverts, and how I can better understand why they do the things that they do, and how they do them. It’s been enlightening and will help me continue to try to step into places I don’t understand. It’s been helpful to me, and I don’t plan to stop reading the book since my 40 day commitment is complete. It is a lifetime commitment.

Don’t end your Lenten practice, especially if you have experienced spiritual growth, renewed relationships, or a better understanding of those around you. Don’t put Jesus back on the cross by heaving a sigh of relief that Lent is done, and going back to your pre-Lenten self. Continue the journey to creating better relationships with God, yourself, and those around you.

Alleluia.



Learnings from Goings:

The Ongoing Work of the Future-Oriented,
Mission-Shaped, Always-Mutual Episcopal Church

The Rev. Joshua Case
Associate Rector for Mission

Let's get this straight right from the beginning: God's mission has a church. There, I said it. Sure, someone else said it before, but it is important for me to claim. As a person who works at one of those endowed Episcopal parishes, we need to be clear that no church, new or old, established or creative, small or large, is the progenitor of God's mission. God's mission, beginning-middle-and-end, is God's responsibility to call forth from Goodness.

Just a while ago, I spent a few days with colleagues from the Consortium of Endowed Episcopal Parishes (CEEP). The conference was one of the best I have ever been to. Now before you think I'm biased because I'm on the planning committee, don't just take my word for it. Do yourself a favor and search #CEEP2016. In doing so, you will find a full conversation for yourself via Facebook, Twitter, or Instagram. Indeed, apart from the normal snarkiness that is ingredient to some clergy in our fine tradition, the generative spirit expressed by most was palpable.

One of the most important conversation threads that I heard over and over again at #CEEP2016 went something like this: the Episcopal branch of the Jesus movement (#jesusmovement) must find ways to embrace the complexity of its togetherness so that mission can flow generatively from mutuality.

As a member of the Diocese of Atlanta (@episcopalatl), I am excruciatingly lucky to be a part of the good work that our Bishop Robert C. Wright (@xbishopatl) is calling us to. Over the course of the first three years of his episcopate, Bishop Wright has challenged clergy and laity to see our network of parishes as diocese. I believe his sense that our ecclesiology calls us to the embodiment of a networked-ecology is the most vital conversation facing our church today. What is more, Bishop Wright insists that it will only be as we (ordained and lay people alike) take this work seriously together, that we'll ever thrive together. Recently the Rev. Michael Sullivan (@michaelsulliva) captured this work as a calling forth of our spiritual body to function "not as an organization but as an organism animated by the Spirit of God."

What was clear to me through conversation after conversation at CEEP, is that at least in the Diocese of Atlanta, the work that our Bishop, Canons, and our convocation Deans are calling us to will empower the whole of the diocese to be the hosts of serious missional dialogue, especially as it pertains to the question of 'how' the future-shaped work of the church embodies a new kind of mutuality.

A second and connected conversation from CEEP is related to how we begin to prepare ourselves to be the church of the future—or, as Texas Bishop Andy Doyle (@texasbishop) suggests, the church of 2050. In truth, no matter what your flavor of liturgical expression and



no matter what your hymnotic bias, the Episcopal branch of the Jesus movement must continue to find and form our parishioners, ourselves, out of the fullness of our tradition, scriptures, and reasonable experience. While often this has been translated as merely a tradition approach, the rootedness of leadership activity that comes from a kind of praying that shapes believing is essential to the ongoing discernment of our faith in practice for the age to come.

One of the first places that this starts is with a re-framing of how things like hierarchy and vocation work for and against our #jesusmovement. As Bishop Andy Doyle of Texas commented in one of his sessions at CEEP, and nuances in his book *A Generous Community: Being Church in the New Missionary Age*, “we (the Episcopal church) do not have a hierarchy of vocations. But we do have a way of doing church that makes people believe we do.”

For Bishops Doyle and Wright, the church must begin to ask more of her leadership activity than the mere-preservation of past performance metrics. Indeed, as a few of us on the Vital Stories working-group in the Diocese of Atlanta are already discussing, we need to focus our primary attention on harvesting the stories from those places where God’s Spirit is vitally active. To seek out these places, to ask these kinds of questions, is far a better a use of our time and energy than crunching the majority of the numbers gathered by any ASA. *For when curation of the stories of resurrection, redemption, loss, life, and hope becomes primary to our answering how to be church in the age to come, our reliance on God’s activity in the world may generatively skew our self-understanding all the more.*

A final take away from my time is this: the Episcopal branch of the Jesus movement must embrace creativity from the margins, resources from the center, and learnings from our goings if we are to effectively embrace the work of evangelism, racial reconciliation, and discipleship. Some of this work will happen on Sundays, other bits of this work will happen on Wednesdays, but the reality is: the far majority of our work as church will happen where ever Christians find themselves in the world during their day-to-day lives.

In Atlanta, one expression of this challenge to purpose is found through our grappling with the embodiment of a diocesan purpose statement. It reads: we challenge ourselves and the world to love like Jesus as we worship joyfully, serve compassionately, and grow spiritually. Like all good local purpose statements, this one can and should be baked into our local flavor of the church at large. But be not mistaken, as Presiding Bishop Michael Curry (@pb_curry) rightfully noted in his opening address to #CEEP2016 “Jesus was not baptized into a stagnant lake, he was baptized into moving body of water.” Our willingness to live into purpose will change us and the diocese of 2050. What is more, maybe we just need to remind ourselves candidly, that if things are stale, if there is no movement to our work, then maybe God’s mission has moved on out ahead of us. For we must never forget one of those central learnings our going-faith through the ages: God will call forth God’s mission with or without God’s church.

This year at CEEP I became even more convinced that Phyllis Tickle was right. The Episcopal branch of the Jesus movement has a unique role to play in the working out of what Christianity will look like for the next 500 years; however, our capacity to step into this emerging vacuum of local faith will require us to curate, or nurture, or animate, or hold open spaces for our networked-ecology to mature and grow in trust. It will take time. It will take courage. It will take creativity. But most of all, the ongoing work of the future-oriented, mission-shaped, always-mutual Episcopal Church will take us all. The age of the siloed institution is over. It is time that we work out anew how to BE the church together—and yes, that means all of us.



HOLY
INNOCENTS'
EPISCOPAL
CHURCH

YOUR PLACE FOR FAITH



from the altar



“How Music?”

David Brensinger

Organist & Choir Master

In the last issue, I wrote about “Why music?” Perhaps this could be entitled “How music?”

The great challenge and joy for musicians serving the Episcopal Church is that the liturgy is driven by the lectionary: the prescribed set of readings appointed for the Mass each Sunday. This means that the music can and should be an integral part of the liturgy, necessarily related to those appointed readings. It means that music is not chosen according to the tastes or whims of the parish musician; it is planned with the clear purpose of supporting the scriptural themes each Sunday.

While all of the music of the service should be an act of praise to, and worship of, God, there are practical matters that contribute to the choices. Here’s a hierarchical list of considerations indicating how, for instance, hymn choices are made:

What are the appointed scriptures?

What hymns have texts that will highlight the messages of those scripture?

Which of those hymns is generally familiar to the congregation (allowing for hearty participation) OR is a hymn that should be known by the congregation?

If a less-known or new hymn is planned, are the other hymns in the service more familiar so as to allow energetic participation?

What is the “big picture,” that is, the balance of the above qualities, as well as the musical backgrounds (newer hymnody, German chorales, spirituals, etc.) throughout an entire liturgical season?

How do the hymn choices for a particular Sunday fit in to the choral anthems (also chosen to support the scriptures) and organ voluntaries (which may relate to the season, lessons, or hymnody)?

In the end, what is planned is intended to, first and foremost, provide a vehicle for all music to be an offering to the One who is the source of all beauty. As the great servant of the Church, J.S. Bach, signed his compositions: Soli Deo Gloria – to God alone be glory.

Mount Vernon Towers

Melody McNeil

Receptionist & Pastoral Care Coordinator

It was the fall of 2011 and Holy Innocents had recently begun the construction of new buildings. We needed a place to have Eucharist, Formation, and lunch on Wednesday mornings. There were several parishioners living at Mount Vernon Towers and its proximity to the church was a plus. Clergy and parishioners approached the staff at Mount Vernon Towers and worked out a time and place to meet during construction. This was also when the first Parish Host, John Hedrick, began answering phones and greeting parishioners and guests. This allowed me the opportunity to be away from the office for an extended period of time.

The service has been so well attended and the Mount Vernon Towers staff has been so gracious and attentive, that 4 ½ years have gone by and we're still there! Wednesdays are all about community. There's singing (well, kind of... we sure miss our song leader, Jack Adams), Eucharist, formation time, and lunch. Holy Innocents' parishioners, members of other Episcopal parishes, members of other faith traditions, caregivers, and family members of residents join together to worship, learn, and share.

I am privileged to accompany the priests each week and be a part of this community. It's the bright spot in the middle of my week! But why take my word for it? Check out what others are saying...

"It's my weekly church service."

~Betty Whittier and Ann Reece~

"It's why I became a deacon- to read and share the gospel."

~The Rev. Jackie Watt~

"It's the highlight of my week- getting to chalice."

~Marion Heningbaum~

"We came here for us and our needs, and now we are here because of others. There's something very special about this service. The church started where people lived."

~ Kit Reedy ~

"This is the highlight of my week. It's the whole package."

~ Sarah Mills ~

"This service fills a need."

~ Laura Snipes ~

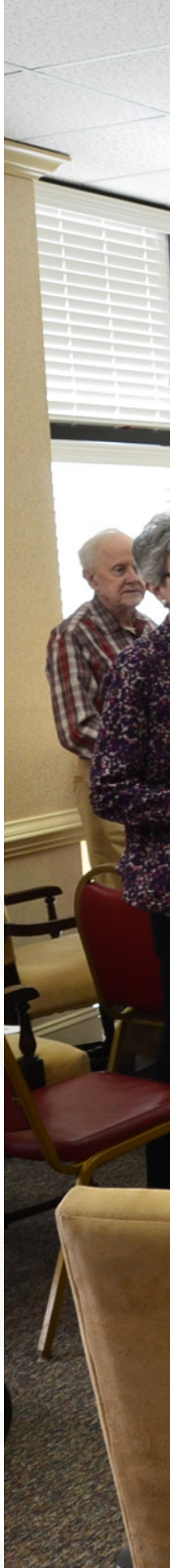
"It is like family- if one is missing, we feel the loss. This is one of the best ministries Holy Innocents has to offer. It is my church!"

~ Carolyn Yost ~

Several members commented on the fact that they have gotten to know different Holy Innocents' priests, as well as clergy from other parishes. They enjoy having lunch together in the dining room. It's about comradery, and building community. It's consistent. Many attendees don't drive anymore and it's a wonderful gift to have a regular time together. They are grateful to Holy Innocents for this outreach, which keeps them connected to the Church and inspires them spiritually.

Will Stanley commented on how their wisdom and experience has been so good for him, and Betty Whittier replied that "young blood" is valuable to them, as well. As Carolyn Yost said, "this is the body". And Carol Saussy agreed, saying "we are all a part of Christ and we should celebrate always."

Amen.



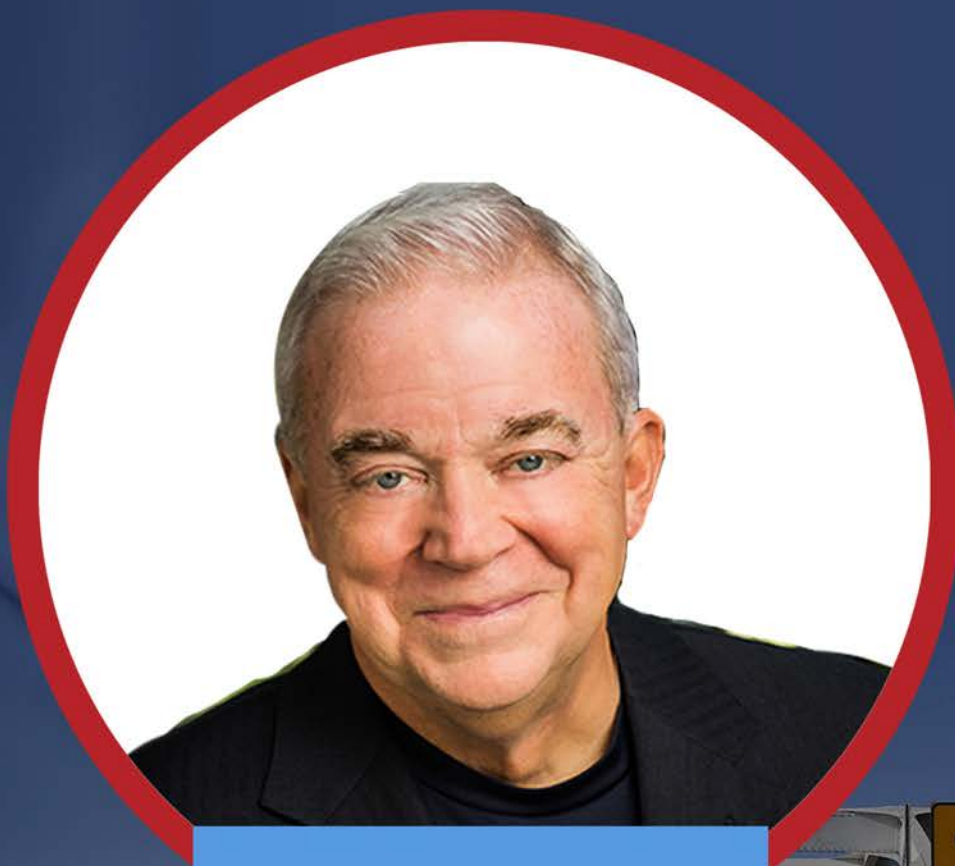


pastoral care

GUEST SPEAKER

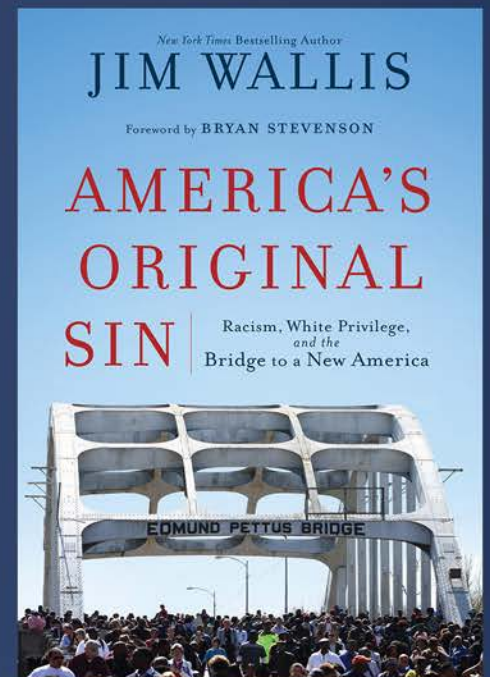
Join us as we welcome bestselling author, public theologian, speaker, and international commentator on ethics and public life, Jim Wallis, to Holy Innocents' Episcopal Church.

SUNDAY, APRIL 3 AT 7:00 PM



REV. JIM

WALLIS



In America's Original Sin, Jim Wallis speaks out on many issues related to racism, white privilege, and the bridge to a new America.

sponsored by
sojourners
Faith in Action for Social Justice





**Come join us for VBS at
Surf Shack: Catch the Wave of God's Amazing Love
June 6th – 10th!!**

At Surf Shack VBS, our campers will discover an interactive, energizing, Bible-based program that will give them an opportunity to ride the waves with God. Your students will explore how to serve God and experience God's amazing presence in their lives.

The students will participate in a variety of activities: making their own art projects at the Craft Hut, singing new music at Tidal Tunes, participating in recreational activities at the Recreation Station, exploring science activities at Discovery Dunes, and enjoying tasty Shack Snacks.

**RSVP AT THE LINK BELOW:
[HTTPS://GOO.GL/IJUCWV](https://goo.gl/IJUCWV)**



Children's Chapel

Wynn Henderson

Director of Children's Ministry

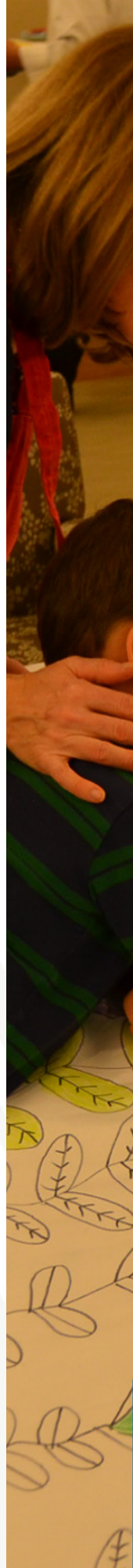
Most of you probably know by now that we started Children's Chapel right before Christmas. During the sequence hymn, right before the reading of the gospel, the children line up behind the cross bearer and process into the chapel. There we do a simplified version of what you all are experiencing in 'big church', with the homily being geared to their age level. This has proven to be a big success and the children are really participating and learning our Liturgy.

They are also learning about the proper responses – “The Lord be with you” – “And also with you,” being a good example. They have memorized the children's creed and know that creed means what we believe in. They have learned the difference between the Book of Gospels and the Bible, and between a book and a scroll. They have played with a singing bowl, learned that Mountain is a yoga pose and that you need to prune some trees but not others. We took a field trip to the Oratory where we were all very quiet and listened for God's voice.

One of my favorite parts of Children's Chapel is during the prayers of the people. We ask the kids what they would like to pray for and we get some very varied answers. We have prayed for many pets, people traveling, families, peace and Holy Innocents. One child prayed for his grandmother in heaven because it was her birthday, while another prayed for Justice Antonin Scalia. We have prayed for healing, protection and gratitude. I have been amazed at the thoughtfulness and depth of the children's prayers.

I have also been delighted at their participation. They are very comfortable and ask many questions. And each Sunday their voices get louder and stronger as they sing one of the hymns they've been learning. Several children have given me beautiful drawings to use on the cover of their bulletin and it is such a joy to see their faces light up when they recognize their picture.

I would like to invite all of you to join us one day in Children's Chapel. Many adults have visited and then come back. They see the happiness and wonderment that is going on each Sunday morning in the Chapel.





children's ministry

Dismantling Racism through Incubation

The Rev. Will Stanley
Curate

For the past several weeks, the young people of Holy Innocents have been engaged in critical work during their “Sunday Mornings Live” formation hour. This work is built upon the foundation of the Dismantling Racism series with which the whole of the parish has been engaged these past weeks and months. It also intersects with the work of another group of the parish, the Pray-Love-Serve missional incubator, which has been engaged in a process of discernment about our mission in and with the world.

Youth and adult leaders have engaged questions of prejudice, racism, and injustice through a process of “ideation”, using methods of incubation utilized in many secular, “start-up” contexts around the world. These methods seek to enable all of us in:

- 1.) Embracing cultural differences and resisting ‘color blind’ solutions
- 2.) Exploring privilege, our biases, and how we can use privilege for bettering the world
- 3.) Looking for problems and solutions in our own communities
- 4.) Testing the hypothesis that we see racism around us but are not empowered to speak up and confront it.

The conversations have been profound. The goal of our first session was to help youth explore how they see and feel racism in their own lived experience. What came out of this first session were a number of problems or “breakpoints” identified by youth themselves, given in response to the question, “If we see or experience acts of racism, what stops us from doing something about it?” Multiple youth named the reality of the internet as a new barrier for confronting racism and prejudice...people are emboldened by the anonymity of social media to say horrible things they would not say to someone in person. Our second session a week later aimed to help youth move beyond the discussion of racism in their own experiences to begin a process of developing solutions and take action.

This process continues and it will shape our formational time after Holy Week and Easter Sunday. Exercises like this one provide youth the opportunity to learn not through abstract concepts—a pitfall of many a Sunday morning church formation program!—but rather in dynamic, engaging ways as they continually integrate the Christian story into their own complex, contemporary lives!



youth ministry

From **July 10-15**, students from Holy Innocents, All Saints' Episcopal Church and a few other parishes will join forces (and fun) to meet local needs with local mission through local action.

Come Join Us!

A stylized graphic of a city skyline. The buildings are represented by various shades of green and brown, with some taller buildings in brown and shorter ones in green. The graphic is positioned above the word 'SERVE' in the 'at I SERVE' logo.

at I SERVE

Local need • Local mission • Local action

A photograph of the Atlanta skyline, showing various skyscrapers and buildings against a clear blue sky. The foreground shows a residential area with houses and trees.

**Visit the Holy Innocents' Website for
more information**



mission & outreach

The Tower of the Holy Innocents: How will it claim you?

The Rev. Joshua Case
Associate Rector for Mission

Historic. Holy. A stake in the ground. Our statement of purpose. A place of holy rest. Beautiful. A prophetic witness. These are all words and phrases that people have used to describe the Tower of the Holy Innocents as it rises from the ground. And while I agree with all of them, I have to be perfectly honest: I am not clear that any of us can fully comprehend what this sacred space, and those who will find rest at its base, will mean for our witness to the gospel in the world, or in our very beings.

I mean how can you prepare yourself to welcome children who die by violence to take their holy rest in your midst? The statistics are real. Simply put, we cannot receive all children who die in our state or the columbaria would be full within the first year of its opening. Simply put, the names of those 300-500 children who die every year by violence in our state will largely remain unknown. But we, the Church of the Holy Innocents, have a chance, we have a tower, to do something in the state of Georgia that no one else is doing or saying: we have a chance to say to those who threaten violence against children, be you individual or empire, we are claimed by this story, and we will hold you accountable.

My friends, the work of the next decade for Holy Innocents' Episcopal Church will be the work of authentic relationship and prophetic witness. We will bear witness in even more relational ways to the real stories of the Holy Innocents of Our Day, those in their communities of support (caseworkers), and their families. And while most of these children will not find their rest among us, their story must become our story. We can no longer ignore or distance ourselves from the lives of children in the vast majority of our city anymore than we can walk into our building and ignore the tower that rises in their remembrance.

So I wonder, how will the Tower of the Holy Innocents claim you? The invitation this Easter and Pentecost is clear: We must embrace the opportunity to do and be church wherever we are so that transformation can happen in us AND for the Holy Innocents of Our Day! That's right, the truth of the matter is, you take the church wherever you go. You enact church all the time. You make church alive on Sundays at Holy Innocents in liturgy, during the weekdays in your job or places of commerce, in your families around the dinner table, and yes, at the soul level every time you create space for God. This is what resurrection is all about, wherever you go, all year long!

This Easter-tide, this Pentecost, I encourage you to do your best to try all four kinds of churching. Be the communal church gathered on Sundays. Be the social church in your places of work and commerce. Be the familial church in your households and yes, let churching occupy your soul. For I am convinced, when we dare to let God's Spirit church in us all the time, as we go, change can come in our land – indeed resurrection can happen in our own lives.

My friends, let the Tower of the Holy Innocents and the bells that will ring from it resound and call you to be the church anew. For the Holy Innocents of Our Day need a purposed people willing to say to the empire and all who threaten children: the cause of ALL God's children matters to a people claimed by their name. Yes, the Holy Innocents of our Day need a church willing to say to all God's children threatened by violence: we are here for you - come and be safe, come and take your rest.

Let's get to church.

We Know Now For Whom the Bell Tolls

Peggy Shaw

HIES Director of Public Relations

Tower of the Holy Innocents rises in front of church to honor Georgia children victimized by violence.

Holy Innocents' has been recognizing the Holy Innocents of Our Day since 2011 when a Requiem Mass was held at the church. Since then, the church has added vigils sponsored by the Episcopal Diocese of Atlanta's Commission on Human Trafficking, and commissioned an icon by iconographer Suzanne Zoole, featuring a village scene with innocent children resting in the arms of angels flying toward heaven, as Jesus with Mary and Joseph escape to Egypt.

Now a 64-foot bell tower, designed by architect and parishioner Thomas W. Ventulett III, rises in front of the church, primarily to honor children who have died in Georgia from abuse and neglect. The tower is surrounded by columbarium spaces to serve as a final, sacred resting place for some of those victims.

"I am elated that such a momentous gift now graces our church," said Rector Michael R. Sullivan. "It stands as a testimony to our name and God's claim of resurrection amidst darkness."

Three brass bells in the bell tower—including Holy Innocents' historic, 19th-century bronze bell—we are scheduled to peal for the first time on Saturday, March 26, during Easter Vigil. Thereafter, they will ring on Sundays and for special occasions, such as weddings and funerals.

"It's been a holy and hard work," said the Rev. Joshua Case, Associate Rector for Mission, about building this Tower of the Holy Innocents. "This is our statement to people who threaten children in our state. And our statement to the children, that they can come here and be safe, come here and find a resting place."

More than 300 children die as a result of violence in Georgia each year. It is not known yet which of those children will be buried in the columbarium. "We'll work with the diocese and state commissions to see what that will look like," said Case.

The smallest bronze bell in the tower dates back to about 1872 when Holy Innocents was founded as a mission to serve widowed women and orphaned children living in Atlanta after the Civil War. The other two were made by the Verdin Bell Co., a family-owned, six-generation business in Cincinnati in operation since 1842. Each bell has its own tone, and, together, the bells create what is called a "peal," a prolonged ringing of bells that are tuned to one another.

Originally, Holy Innocents' single, historic bell was to be used in the tower. But architect Tom Ventulett said he did not want the one, lone bell to be overwhelmed by the structure. "And for

the peal, you needed three bells," he added. "So we had the two new bells cast." (The historic bell is the smallest; the other two increase gradually in size.)

The bells are encased in contemporary, gray metal columns that reach gracefully heavenward, an original design that Ventulett said was not inspired by any other bell tower. "I just like the angular geometry of the church so that's what I was trying to pick up on," explained Ventulett, who guided Holy Innocents' glorious renovations in 2012.

Ventulett recommended that the columns be painted a deeper shade of gray than the natural material "to match the metal outside, like the zinc roof." And he originally suggested an 80-foot tower with four columns, but his final design, implemented by iron sculptor Andrew Crawford, has three columns—reminiscent of Father, Son and Holy Spirit—and reaches 64 feet.

The bell tower is topped by a three-dimensional interpretation of the Holy Innocents cross that hangs in the nave, a cross that features the tears of the martyrs' mothers in the center panel. The surrounding columbarium includes gray stone-and-granite benches, with niches to hold the ashes of 200 children. "The gray parallels the gray of the tower and the stone on outside of the church," said Ventulett.

"It's been a lot of labor but coming to this is a wonderful finishing touch," he noted, as the columbarium was taking its final shape. "It will have a better scale for children than the piers around the church (where parishioners' ashes are placed). "And people can come and just sit on the wall as a bench, taking time to reflect."

A group of church stewards, plus members of the community, provided funding for the tower and columbarium as a gift to the church. "As hard as it is to say, many children and teens die at the hands of violence each year and end up in unmarked graves," explained Sullivan. "Too often we look the other way because it's just too horrendous to face. But as Christians—and particularly as a parish church named for the innocent children killed by King Herod in an attempt to rid the world of Jesus—we must not look away."

"By building this tower and providing a sacred place for burial, we have claimed our name more boldly, and, more importantly, become a beacon of hope for Metro Atlanta."

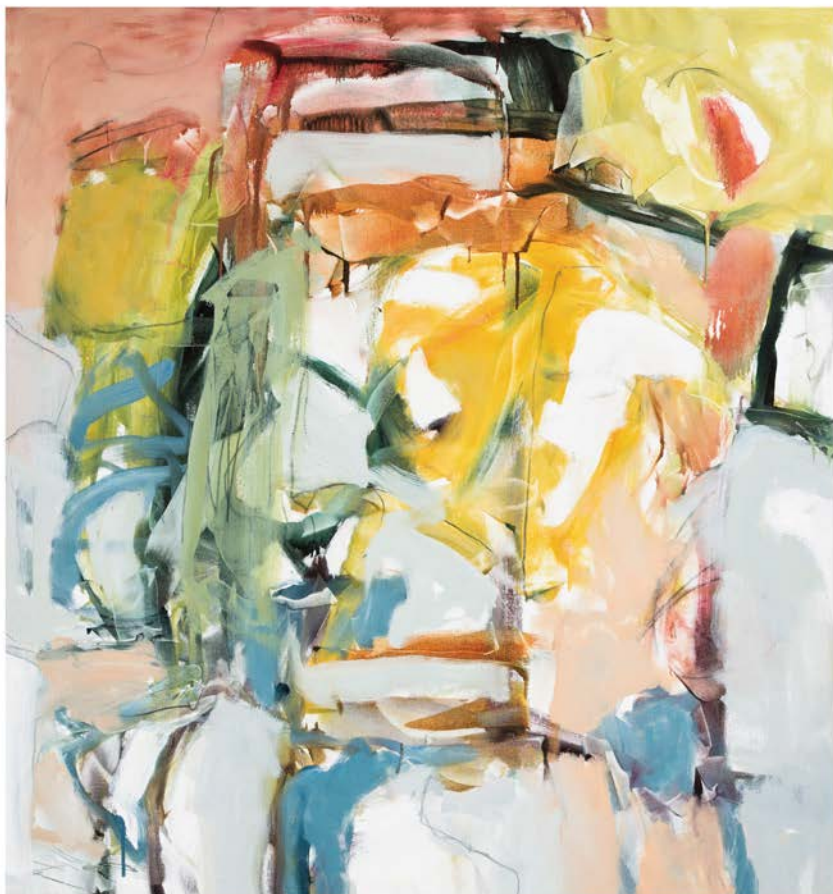


news & events



THE
VENTULETT
GALLERY

SAVE THE DATE



Clara Blalock

A SPIRITUAL PURSUIT

EXHIBITION DATES: MARCH 31ST - MAY 5TH

OPENING RECEPTION | THURSDAY, MARCH 31 6PM - 8PM

LOCATION | HOLY INNOCENTS' EPISCOPAL CHURCH
805 MOUNT VERNON HWY NW
ATLANTA, GA 30327

“This show is a simple attempt to capture the 'Beauty of Nature – the Simple Pleasures of Life' that are given to us free.

FROM THE ARTIST

“We are engulfed by the beauty of nature all around us; the beautiful sunrises, the colorful sunsets, the majestic trees, the huge mountains, the vast seas, the small streams, and so much more – all beautiful, and thank God, all free! The landscape paintings in this show are a few feeble attempts on my part, to capture the nature in all its majesty.

While everything in nature is the creation of God, still life paintings are the way artists attempt to emulate the creativity. Most of my still lifes show fruits because I love them. I like to play with the still life settings in dramatic light and shadow.

As per the most important creation of God, (that is what we human beings like to think about ourselves) – all are but two eyes, a nose, a mouth, two ears, two hands, two legs and a torso – but such a vast variation of beauty. I love the challenge of capturing the beauty and personality of people.

I have tried my best to do justice. Hope you like my paintings as much as I liked creating them!”



SUNDAY, APRIL 24
ORGAN RECITAL

feat. Shannon Gallier,
St. Bartholomew's, Atlanta

NAVE, 3:15 PM

SOLEMN EVENSONG

feat. The Parish Choir

NAVE, 4:00 PM



HE
HAS
RISEN

Monday, March 28

Easter Monday

Church Office Closed

Wednesday, March 30

The Parson's Table

5:15 pm - 7:00 pm

Thursday, March 31

Ventulett Gallery Opening

6:00 pm - 8:00 pm

Friday, April 1

Create and Commune

10:30 am - 12:30 pm

Sunday, April 3

Guest Speaker: Jim Wallis

7:00 pm - 8:30 pm

Monday, April 4

Women's Wisdom Circle

7:00 am - 8:30 am

Brown Bag Bible Study

12:00 pm - 1:00 pm

Tuesday, April 5

Prayer Shawl Ministry

7:00 pm - 9:00 pm

Wednesday, April 6

The Parson's Table

5:15 pm - 7:00 pm

Friday, April 8

Friday Night Crowd

6:00 pm - 8:00 pm

Saturday, April 9

Flower Guild Workshop

9:00 am - 11:30 am

Monday, April 12

Women's Wisdom Circle

7:00 am - 8:30 am

Brown Bag Bible Study

12:00 pm - 1:00 pm

Reading Connections

6:00 pm - 7:00 pm

Wednesday, April 13

The Parson's Table

5:15 pm - 7:00 pm

Friday, April 15

Annual Parish Retreat

(All Day) April 15 - April 17

Men Of HI Third Friday

7:00 am - 8:15 am

Monday, April 18

Women's Wisdom Circle

7:00 am - 8:30 am

Brown Bag Bible Study

12:00 pm - 1:00 pm

Wednesday, April 20

The Parson's Table

5:15 pm - 7:00 pm

Thursday, April 21

Women's Time Out

6:00 pm - 8:30 pm

Upcoming Events

For more information about any events or other news about the church please visit the Holy Innocents' Website: www.holyinnocents.org or sign-up to receive our electronic newsletter, Hi-Lights, by filling out the form at the following link: <http://eepurl.com/79NLL>

Sunday, April 24

Organ Recital

3:15 pm - 4:00 pm

Evensong

4:00 pm - 5:00 pm

Monday, April 25

Women's Wisdom Circle

7:00 am - 8:30 am

Brown Bag Bible Study

12:00 pm - 1:00 pm

Wednesday, April 27

The Parson's Table

5:15 pm - 7:00 pm

Saturday, April 30

Flower Guild Workshop

9:00 am - 11:30 am

Monday, May 2

Women's Wisdom Circle

7:00 am - 8:30 am

Brown Bag Bible Study

12:00 pm - 1:00 pm

Tuesday, May 3

Prayer Shawl Ministry

7:00 pm - 9:00 pm

Wednesday, May 4

The Parson's Table

5:15 pm - 7:00 pm

Friday, May 6

Create and Commune

10:30 am - 12:30 pm

Friday Night Crowd

6:00 pm - 8:00 pm

Monday, May 9

Women's Wisdom Circle

7:00 pm - 8:30 pm

Brown Bag Bible Study

12:00 pm - 1:00 pm

Reading Connections

6:00 pm - 7:00 pm

Wednesday, May 11

The Parson's Table

5:15 pm - 7:00 pm

Thursday, May 12

Ventulett Gallery Opening

6:00 pm - 8:00 pm

Monday, May 19

Women's Wisdom Circle

7:00 am - 8:30 am

Brown Bag Bible Study

12:00 pm - 1:00 pm

Thursday, May 19

Women's Time Out

6:00 pm - 8:30 pm

Sunday, May 22

Trinity Sunday

Youth Sunday

Summer Service Times Begin

8am, 10:30am, & 6pm

HIEC Parish Picnic

11:30 pm - 1:00 pm



HOLY INNOCENTS' STAFF

Staff Information

Bishops

The Most Rev. Michael Curry,
Presiding Bishop
The Rt. Rev. Robert C. Wright,
Diocesan Bishop
The Rt. Rev. Keith B. Whitmore,
Assistant Bishop
The Rt. Rev. Don Wimberly,
Assistant Bishop

Rector

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msullivan@holynnocents.org
Carol Johns, cjohns@holynnocents.org
Executive Assistant to the Rector

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Assistant Organist

2016 Vestry

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Elaine Morgan Jr. *Warden*
David Calhoun, Past Sr.
Warden
Greg Binney
Debbie Brock
Brent Farnham
Johnny Foster
Will Kelly
Alesa McArthur

Liza Mooney
Rachel Shunnarah
Andy Toledo
Thomas Worthy
Youth Vestry:
Isabel Draper
William Perry
Treasurer:
Rick Shunnarah









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