

the
SHEPHERD'S VOICE

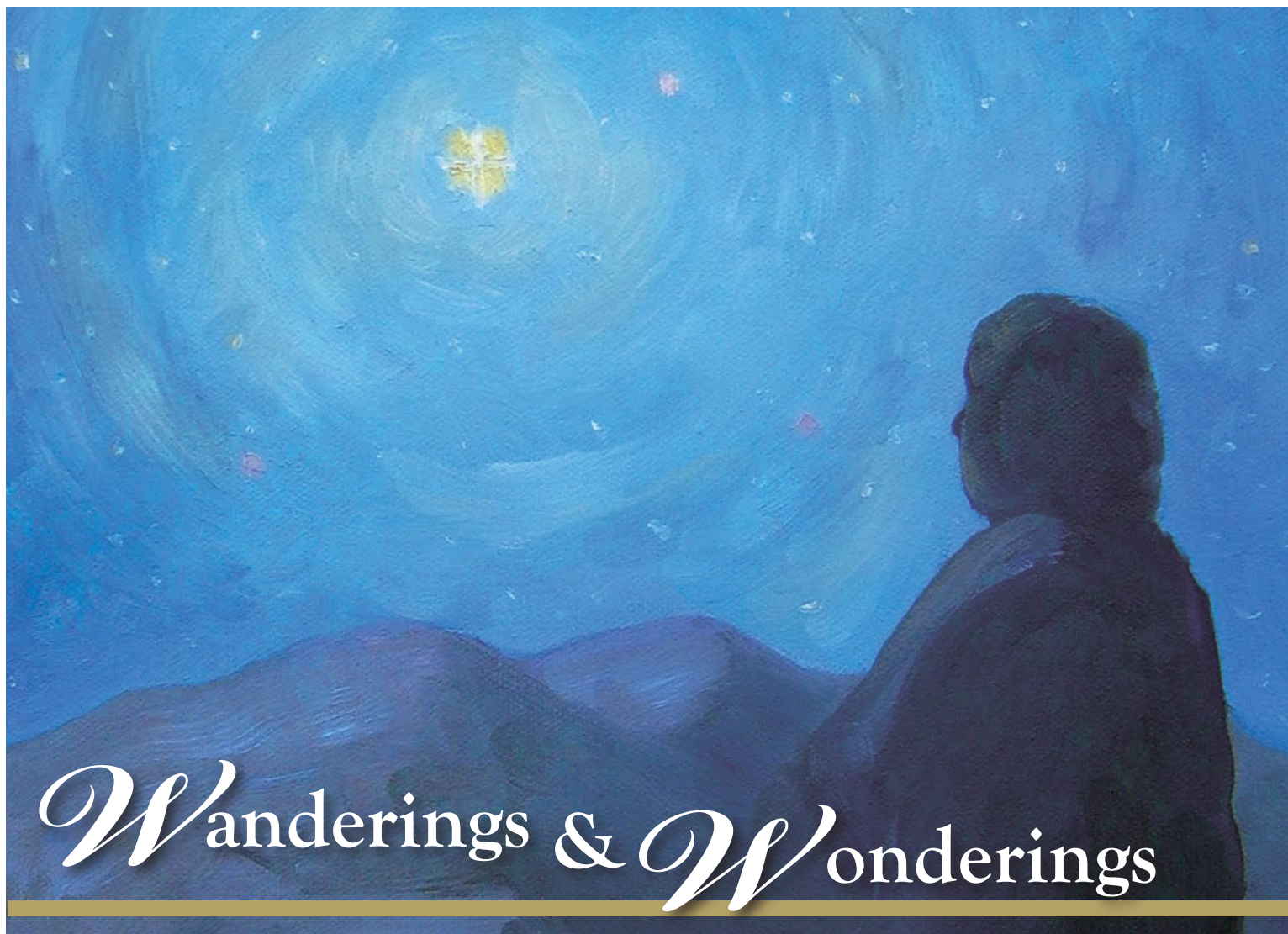
ADVENT 2019 • VOLUME XXIII



Christmas Trees
OF GOOD SHEPHERD

Episcopal Day School
CELEBRATING 75 YEARS

Catechesis
CELEBRATING 25 YEARS



Wanderings & Wonderings

I Wonder as I Wander

This hauntingly beautiful ballad, discovered in 1933 by the American Folklorist, John Jacob Niles, comes to us from Murphy, North Carolina. Ever since I was a child, I have loved to wander at night, especially on cold, clear winter nights. Gazing at the deep, dark, and starry night sky has brought on many bouts of wondering.

This Appalachian melody ponders the mystery of the cow-stall birth of Jesus, Mary's Child, with "wise men and farmers and shepherds and all." Even a star from heaven appears to signal the fulfillment of an ancient promise of a child King who would not want for "any wee thing."

The balladeer wonders how the King of Heaven could come for to die for poor ordinary, for poor ornerly

people like you and like I. The original derivation of ornerly was a form of ordinary, but shortly after its appearance in parlance it took on inferences of bad temper and cantankerousness. Seems to me the use of either word describes our condition and begs the question of wonder: Why would heaven's King come for to die, and for us?

We all know but can scarcely believe that the mystery's answer is love, a wondrous love that redeems all our days, all our wanderings and all our wonderings!

Happy Christmas to all!

A handwritten signature in black ink, reading "Robert Fain" with a stylized flourish at the end.

Robert Fain

the SHEPHERD'S VOICE

from the PUBLISHER

The Advent Season is upon us and with that, excitement and anticipation is in the air. There is something magical about Christmas and all that leads up to it so I am excited about this issue as we highlight the Good Shepherd Christmas Trees, 75 years of EDS, 25 years of Catechesis, and the history of Wednesday Night Suppers, to name just a few. As we enjoy this season, let me offer an eggnog toast (recipes in this issue) to the Church of the Good Shepherd and all the wonderful people who make it such a special place...

Cheers,


Cammie Jones

from the EDITOR

I recently finished a delightful novel entitled *The Grammarians*, in which the protagonists, identical twins, compete happily-- and later, viciously—as to knowledge of obscure vocabulary words and the intricacies of English grammatical structure and usage. Their obsessive, albeit fascinating behavior, led me to a reacquaintance with my old-fashioned, printed *American Heritage Dictionary*, a volume I've neglected of late in favor of the easy internet look-up. Since we were in the process of putting together this issue of the *Voice*, it seemed appropriate to consult the *AHD* for definitions of both “advent” and “Advent.” With the lower case a, “advent” is defined as “the coming or arrival, especially of something awaited or momentous,” whereas ‘Advent’ with a capital A is termed simply “the birth of Christ” (first definition) and “the period including four Sundays before Christmas.”

In more specialized Anglican and Roman Catholic sources, however, the definitions of “Advent” emphasize a time of spiritual preparation for the feast of Christmas. It is in this spirit that we Episcopalians struggle to keep the “Little Lent” aspect of the season uppermost in our minds, all the while constantly bombarded by the most raucous and garish examples of cultural materialism.

From the beloved sixteenth-century German hymn *Gottes Sohn ist kommen*, let us remember:

Once he came in blessing, all our ills redressing,
Came in likeness lowly, Son of God most holy;
Bore the cross to save us, hope and freedom gave us.

Still he comes within us, still his voice would win us,
From the sins that hurt us, would to Truth convert us;
Not in torment hold us, but in love enfold us.



Gerald Chambers



The Shepherd's Voice seeks to share stories of God's grace and presence among His people at the Church of the Good Shepherd. Jesus said,

"I am the good shepherd. The sheep listen to my voice."

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THE SHEPHERD'S VOICE

ADVENT 2019 • VOL. XXIII

- 6. The Christmas Trees of Good Shepherd
- 8. The Episcopal Day School:
Celebrating 75 Years
- 10. Toasting the Holiday Season
- 12. Come Thou Long Expected Jesus:
An Advent Reflection
- 14. Celebrating 25 Years of Catechesis
at the Good Shepherd
- 17. History of WAGS
- 19. Advent Schedule

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Midnight

Suppose the animals do speak:
Who stays awake to hear them?

Though at the infant we can peek,
Has each of us come near him?

Should ox or ass begin to talk,
Let all draw close and listen.

May no one in the moment balk:
There is new life to christen.

by Jane Blanchard

*Jane Blanchard's third collection of poetry, *After Before*,
has recently been published by Kelsay Books.*

The Christmas Trees of Good Shepherd



By Cammie Jones

Ever stopped to admire Good Shepherd's beautiful Christmas Trees and wondered how they came about? Those two glorious trees didn't just appear out of nowhere. We've got a few go-getters in our congregation who are the brains (and brawn) behind lighting the trees for our enjoyment and awe.

Gwen Fulcher Young is the force behind the annual Christmas Tree Lighting Ceremony. The tree had been lighting up the Good Shepherd front lawn for many years without any fanfare surrounding it when, in 2017, Robert called Gwen to ask her to plan a little something more. He envisioned a community event similar to the tree lightings held downtown or at Augusta University. Gwen quickly agreed, and the Tree Lighting Ceremony was born.

Gwen saw the uniqueness of the event as an element of service for both the community and the church. She didn't want to compete with other tree lightings around town but wanted the tree to be something the entire community could enjoy. Her goal was for people to see the tree with the lights on 24/7 when they were driving to or from work, to view it as a symbol of Christ's light in the world. Instead of focusing on the tree as an umbrella for Christmas presents, she wanted it to help our

community remember the reason for the season: Jesus' birth.

In order to keep the event simple, the tree lighting is held on the Sunday after Thanksgiving at 6:00 p.m. Last year, more than 200 people attended the event. Votives line the walkway, and each attendee holds a candle. Hot cider is served just outside the church in the small courtyard area. The ceremony usually begins with Robert Fain's remarks before the tree is lit. Christmas carols are sung with members of the choir scattered about in the crowd, and the service concludes with the singing of "Silent Night." What a gift for the church and the citizens of Augusta during this wonderful season of Advent!

Not only does the church present an outside tree for the community to enjoy, it is also home to a glorious 14' tall tree in the foyer of the church office building. Thanks to the generosity of the Norvells, and now the Grant family, this tree is a gift to the Church of the Good Shepherd. In 2004, Sandra Norvell and her husband Fleming had recently purchased a home in Asheville, North Carolina, quite near the Fraser Fir Capital of the World in Avery County. She proposed donating a Christmas tree to the church as an annual gift that would continue for years to come, and Robert agreed. After Sandra passed away in 2015, her daughter Kathy Grant, Kathy's husband, Robbie, and daughter, Katie, honor her memory by continuing the tradi-

The weekend after Thanksgiving the Grants make a phone call to their tree contact, Rick Smith, to tell him they are coming to get the tree. Rick knows exactly what they need and will cut down the tree the day before or the morning of their visit. He refers to the tree as a “he” and always says, “I cut him this morning for you.” The Grants load the tree onto a pickup truck, the top of their car, or as in one year, into a borrowed trailer. Then they begin the drive from North Carolina back to Augusta. When the 14-foot fir arrives, Anderson Landscaping puts up the tree in the foyer. In 2004 the Parsonage was still up and running so Sandra and Camilla Davis, former manager of the Parsonage, would decorate the tree using items from the shop.

These same decorations have adorned the tree each year, but as they age, they are replaced and supplemented as needed.

Kathy emphasizes that the tree will always

be decorated with the feel and look of the church, never in a trendy or glittery fashion. For years Laura Marshall, former Director of Children’s Ministries, helped decorate the tree, and many other volunteers have assisted since then. Last year, Persnickety Interiors helped to decorate the tree.

The Grants plan to continue giving the tree to the church for years to come. “It is very important to our family and as long as we can do this, we will,” says Kathy. It is not only important to Kathy and Robbie, but also to their daughter, Katie, a freshman at UGA. Even Rick Smith and his wife at the tree farm love to carry on the tradition of picking out the tree for the Norvells and now the Grants. This Christmas Tree serves as a reminder of Sandra’s love for the church, a love that endures through the faithfulness of her daughter and her family. What a wonderful gift for all of us at Good Shepherd! ✱



Where did that beautifully lighted Deodara Cedar originate?

Parishioner Pete Gaye donated the tree about ten years ago to the church. He has always loved Deodara Cedars and saw that the church yard didn’t have one so he donated the tree to the church about ten years ago. It originally was 12 to 15 feet tall and Pete had his tree guy out of Greenville use a 90” tree spade to plant it. It has done incredibly well in the lawn and continues to thrive year round, especially when lit for the Christmas season.

75

YEARS OF SOUND LEARNING, NEW DISCOVERY, *and the Pursuit of Wisdom*



By Tom Smythe

From its small beginnings, like a mustard seed, the Episcopal Day School has grown and flourished until 75 years after its founding, the school is firmly rooted in the parish and community as a significant educational institution. It is an integral part of the Church of the Good Shepherd and an important component of the parish's primary mission to witness God's love through service to the greater community.

The Episcopal Day School was founded in 1944 by the Church of the Good Shepherd with the leadership of the Rev. Allen Clarkson, Rector of the church at that time. But it indeed had a very small start: The Rev. Clarkson had been asked to open a daycare center for children of mothers working at the Arsenal, a nearby center for the manufacture and supply of weapons and ammunition for the armed forces with over 100 employees. Instead, he asked his staff to establish a kindergarten for Arsenal families and any others who wanted to send their children. The school opened as a weekday kin-

dergarten with fourteen students, the first independent Protestant school in the area. The Rev. Clarkson was "convinced of the advantage to children of surrounding them with trained guidance and a loving Christian concern at as early an age as possible."

Widely regarded as the "Dean of the parochial day school movement," the Rev. Clarkson frequently served as a consultant to promoters and founders of many church day schools in the Southeast, leading to his appointment in 1951 as chairman of the Provincial Parish School Commission. EDS was one of the first schools of its kind in the nation, and many such Episcopal schools were founded over the years.

In 1946, the Vestry of Good Shepherd added Grade One to the school and by the mid-1950s, the school offered kindergarten through Grade Seven. In 1988, EDS established a middle school with the addition of Grade Eight.

Today, as a co-educational day school celebrating its 75th an-

niversary, EDS continues to serve preschool through Grade Eight students. Its goal is in many ways similar to the goal set forth at its founding by the Rev. Clarkson: "To provide an excellent education, within a Christian environment, that will help students to be academically prepared, intellectually curious, socially responsible, and spiritually aware as they enter high school."

The students and staff at EDS today understand and act on what it means to be a good citizen by addressing the needs of the local and worldwide communities. From the early grades through Middle School, students spend many hours in service to the community and particularly to those who are less fortunate and often forgotten.

As part of its history and mission, EDS has long recognized the importance of diversity and inclusion in its student enrollment. In 1962, with the leadership of the Rev. Clarkson and others, EDS was the first area school to integrate, a decade before court-ordered desegregation in the public schools. Today

EDS is proud to include an 18 percent diverse population among its students, fulfilling one of the School's belief statements that, *"Differences are part of God's creative plan, and we are called to grow into that truth as a school community that seeks to embrace racial, economic, and religious diversity."*

According to its current Head of School, Dr. Ned R. Murray, EDS possesses all of the traditional ingredients necessary for creating a powerful and fulfilling educational experience. EDS is unique among independent schools in that its curriculum addresses all dimensions of early education: heart, mind, body, and soul. Furthermore, while EDS is committed to cyber education and cyber citizenship, it is equally committed to unplugging students from their screens. This focus is clearly manifested in the parish's acquisition and development of the 38-acre Flowing Wells property, a multi-use campus where children can learn by exploring, experimenting, studying, and playing in the wide-open spaces of a natural

environment.

By the grace of God and through the diligent efforts of all associated with the School over the past 75 years, the small beginnings of the Episcopal Day School have matured into an institution that is widely recognized for its excellence throughout the Episcopal Diocese of Georgia and nationally.

O Eternal God, bless all schools, colleges, and universities and especially the Episcopal Day School, that they may be lively centers for sound learning, new discovery, and the pursuit of wisdom; and grant that those who teach and those who learn may find you to be the source of all truth; through Jesus Christ our Lord. Amen. ✱

- For Schools and Colleges, Book of Common Prayer, p. 824

Some information for this article comes from *Let the Hills Hear Thy Voices: A History of the Church of the Good Shepherd, Augusta, Georgia, 1869-1994*, by Victor A. Moore.



Toasting The holiday season



By Margaret Gibb

Ah, The Holidays--the tree, the decorations, family, fellowship... the libations! Christmas would not be complete without a taste of eggnog or a hearty cup of wassail. These concoctions, served in many homes across the South, are taken for granted, but have you ever wondered where they came from? Whose idea was it to mix eggs with alcohol? Why is wassail served in a silver bowl with the pomp and circumstance of a royal wedding? How did these beverages come to be the holiday staples they are today? Well, sit back, grab a glass, and all your questions will be answered.

Wassail comes from the Anglo-Saxon phrase “waes head,” meaning “good health.” Legend has that it was created in the 1500s by the maiden Rowena to woo a Saxon prince into marriage with a drink that “guaranteed” good fortune and health. Originally made of mulled wine, coddled cream, eggs, cloves, ginger, nutmeg, roasted apples and sugar, it was called “lamb’s wool” because the frothing apples lent a wooly appearance to the surface. Drinking Wassail was said to bring good health and good fortune when served on Twelfth Night. By the 1700s, only the wealthy could afford wassail during all twelve days of Christmas, but it was a must in many homes across Europe on New Year’s Eve. The wassail was served from large silver bowls specifically crafted to hold it, and a loud fanfare preceded the serving of the drink to waiting guests. Although the ingredients have changed over the centuries, making and serving wassail is still a tradition in many homes.



Boar's Head Wassail

3 large oranges, with whole cloves
1 gallon apple cider
1/4 cup brown sugar
1/4 cup lemon juice
1/2 cup pineapple juice
1/4 cup "red hots" candy
1/4 cup brandy and 1 cup vodka

Stud oranges with cloves. Bake uncovered on a cookie sheet at 350 degrees for 15 to 20 minutes. Heat apple cider until just before boiling. Add lemon juice, "red hots," baked oranges, sugar, pineapple juice. Simmer covered for 30 minutes. Remove from heat. Add brandy and vodka. Mix well. Serve hot in large silver bowl with dancing, singing and carrying on.

- Ken Roper

Holiday Eggnog

There are many different versions of the origin of eggnog. The term derives from an Old English word meaning "strong beer," and the noggin is a small cup that came into use around 1588. Monks were fond of a posset made with eggs and figs. Later on, these holy men added cream and wine, and by the 17th century, sherry was a standard supplement. In Europe, eggnog was enjoyed only by the wealthy since eggs and milk were in short supply. However, in the New World, where milk and eggs were plentiful, the drink could be enjoyed by all ranks of society. Colonial Americans were the first to replace sherry with the cheaper and more affordable Caribbean rum, and many variations, some involving whiskey, brandy or a mix of the two, were common by the 1700s. George Washington's favorite recipe was equal parts brandy, whiskey, rum and sherry, with a pint of cream, 12 eggs and a teaspoon of sugar. Talk about a Merry Christmas! These days eggnog recipes are as varied as the food that graces family tables during the holiday season.

Make at least a week before serving so that it will mellow

Beat until stiff- 12 egg whites

Beat in- 1/2 cup sugar

Beat until very light-

12 egg yolks

1 cup sugar

1/4 teaspoon salt

Combine the egg mixture and stir until thoroughly blended. Then add-

1 quart heavy cream

1 quart milk

1 quart bourbon whiskey

Beat well. Then add-

1 cup rum

Pour in a gallon jug (place extra in a quart jar) Store in a cool place. Shake or stir thoroughly before serving; ladle from large punch bowl and sprinkle with nutmeg. Serves 30

- Harriet Deas

"Love and joy come to you. And to you your Wassail too. And God bless you and send you a Happy New Year."





Come, thou long expected Jesus

An Advent Reflection



By Julie Key

Come, thou long expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee."

-Charles Wesley

I have a dear friend who always answers her phone with the greeting, "Jesus will set you free!" She is passing on Jesus' message in John 8.31-32, when speaking to those who believed in him, that "If you continue in my word, you are truly my disciples; and you will know the truth and the truth will make you free." She is a shining example of someone who is free from anxiety and fear, loves freely, and is at peace. She radiates this love and peace to all with her servant's heart. Knowing several saints like her, I wanted to know the love, freedom, and rest found in Jesus, and the blessings given to us by God with his birth.

When I think of what the birth of Jesus means to me, I think of him with God as the creator and giver of life, the Word made incarnate, Emmanuel which means God with us, my savior, my redeemer, the Good Shepherd who cares for us and loves us like a father, and the source of our resurrection and eternal life. His life gives everything needed for an abundant life with love, purpose, and hope. To be reminded of all of these gifts, with the celebration of his birth at Christmas, is true joy!

The people of God in the Old Testament were waiting for a savior too.

It is explained in John 1.1 that "In the beginning was the Word, and the Word was with God, and the Word was God."

John. 1.14 goes on to explain that with the birth of Jesus, "...the Word became flesh and lived among us, the Word that was God in the beginning."

In Genesis 12.3, the Lord says to Abram that "in you all the families of the earth shall be blessed."

This pronouncement is confirmed when Jesus says in Revelation 22.16, "It is I, Jesus, ...I am the root and the descendant of David [a descendant of Abram], the bright morning star."

This passage from Isaiah 9.6 seems to directly anticipate the birth of a savior:

*For to us a child is born,
to us a son is given,
and the government will be on his
shoulders.*

*And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.*

The prophet Isaiah seems to more explicitly describe the role of Jesus as Lord and Savior in this passage from Luke. 4.18-19 that Jesus himself read in the synagogue:

*"The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.*

*He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
to proclaim the year of the Lord's favor."*

Jesus confirms the meaning of this passage from Isaiah when he says after reading it, "Today this scripture has been fulfilled in your hearing." (Luke 4.21)

Isaiah 53.5-6 also predicted Jesus' role as a redeemer in this passage:

*But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.
We all, like sheep, have gone astray,
each of us has turned to our own way;
and the LORD has laid on him the iniquity of us all.*

Even Job, during all of his travails cries out, "...I know that my Redeemer lives, and that at the last he will stand upon the earth." (Job 19.25)

Not only is the birth of Jesus as a redeemer anticipated in the Old Testament, but also Jesus as Immanuel/Emmanuel, meaning God is with us, is predicted in the Old Testament and fulfilled in the New Testament.

From Isaiah 7.14:

Therefore, the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.

Then in Matthew 1.23 this prediction is fulfilled in this verse:

"Look, the virgin shall conceive and bear a son,

and they shall name him Emmanuel," which means, "God is with us."

Comfortingly, the Old Testament promises a redeemer and that God will be with us. So, what does the New Testament say about the birth of Jesus?

Luke 2.10-11 starts with the angel's announcement to the shepherds,

...the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord."

There it is – "a Savior" and a "great joy for all the people," a cause for celebration.

These verses in John describe the redemption and hope of eternal life that God gives us with Jesus' birth.

John the Baptist announces in John 1. 29, "Here is the Lamb of God who takes away the sin of the world."

And, Jesus says in John 11.25-26, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die."

Peter rejoices in what the birth of Jesus means in this passage from 1 Peter 1.3-5:

Blessed be to the God and Father of our Lord Jesus Christ! By his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you.

John 10.27-28 echoes this hope of eternal life which was given to us

with the birth of Jesus when Jesus says:

"My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand."

The birth of Jesus gave us redemption, and an inheritance that is imperishable in an uncertain earthly life, and the hope of life eternal in his resurrection.

The gifts given to us with the birth of Jesus are also beautifully expressed in these two verses from the hymn, "Praise My Soul, the King of Heaven," by Henry Francis Lyte:

*1 Praise, my soul the King of heaven;
to his feet thy tribute bring.
Ransomed, healed, restored, forgiven,
Evermore his praises sing.
Alleluia, Alleluia!
Praise the everlasting King!"
2 Father like he tends and spares us;
Well our feeble frame he knows.
In his hand he gently bears us,
Rescues us from all our foes.
Alleluia, alleluia!
Widely yet his mercy flows!*

"Ransomed, healed, restored, forgiven," and God with us as he "gently bears us." With the birth of Jesus, we were given all that we need to live life abundantly. Thanks be to God! Alleluia! ✱

25 Years of Catechesis of the Good Shepherd



By Jinny Bradshaw

For an amazing twenty-five years, Catechesis of the Good Shepherd has provided the foundation for religious education for our youngest church members. We are indebted to Tricia Dodge, former parishioner and Director of Children's Ministries, who learned of Catechesis in 1992 and immediately set out to learn all she could about this extraordinary program. Tricia returned in August to help us celebrate this twenty-five year milestone. In her sermon, she described receiving an invitation from the Catechist at St. Patrick's Episcopal Church, Atlanta, to visit their atrium:

"I gladly accepted and when I stepped into the atrium there, I felt that God had surely led me to that place. The Catechist presented the parable of the Good Shepherd, and I was smitten! Even as a neophyte

I remember raking the sand in the miniature rock garden. I remember flipping through picture books to find the animals on Noah's ark. I remember being surrounded by interesting stories and taking them all in, and still to this day those stories have stayed with me.

-Daniel Nesbit



in children's ministries, I recognized that this was no ordinary children's curriculum. I heard and listened to the Shepherd's voice that day...it was clear...I was going to bring the Catechesis of the Good Shepherd to the Church of the Good Shepherd. I feel incredibly blessed to have had that opportunity ...first of all to learn so much about my faith and children and secondly to have been on this adventure of the catechesis."

Joined by Janice Mitchell and Nancy Sladky, Tricia registered for a training course. Soon after, numerous parishioners were enlisted to make specialized furniture, sew small liturgical garments and altar cloths, and construct small wooden figures to be used in presenting the Scriptures. Good Shepherd's first Level I atrium opened in the Gingerbread House in the Fall of 1994.

The birth of Catechesis is an equally Spirit-led story. In 1954, in Rome, Italy, Dr. Sofia Cavalletti and her colleague Gianna Gobbi began to work with children in the area of religious formation. Both women were





devout Roman Catholics. Dr. Cavalletti was a Hebrew scholar and theologian, and Gianna Gobbi was an educator who had been trained in the Montessori method.

Dr. Cavalletti was first inspired to understand children's spirituality following a discussion over a passage of scripture with several children. The children's engagement and response to the discussion caused her to seek a deeper understanding of the relationship between God and the child. Dr. Cavalletti and Ms. Gobbi collaborated for more than fifty years, listening to and observing children in the context of a prepared religious environment called an atrium, basing their approach on the principles of education developed by Maria Montessori. What children revealed to them was their unexpected capacities for a relationship with God. Children from very diverse geographical, social, and cultural environments responded to this relationship with a profound sense of joy, which as Dr. Cavalletti said, "puts them in a particular state of peace, such as to make us think that this relationship satisfies a vital need within children." (Press release: The Catechesis of the Good Shepherd Association of Catechesis in the United States, August 25, 2011)

From its Roman Catholic beginnings in Italy, Catechesis is now offered in thirty-seven countries throughout the world. First offered in the United States in 1975, the program was adapted to the liturgy of the Episcopal church in 1984. Since then, it has been adapted to the liturgies of several other Christian denominations.

Being a catechist allows me the sweet privilege of getting to see God through the eyes of our children. A child's realization that Jesus is THE Good Shepherd is something that is so simple yet deeply profound all at once. I have learned so much about my own faith walk as I spend time with the children working on preparing the altar for the Eucharist or going through the steps of Holy Baptism. Going through training to teach in the atrium has helped me in my own pursuit of a relationship with Jesus.

-Ashley Prichett

What accounts for the longevity of this program? How does Catechesis differ from other religious formation programs? In Catechesis, children hear age appropriate parables, narratives, and prophesies directly from Scripture:

"Catechesis of the Good Shepherd teaches that even at a young age, children can listen to Scripture directly, ponder its meaning deeply, and thus fall in love with Jesus, the Good Shepherd. This is the basis of the Christian life." (The Reverend Joyce Scherer-Hoock, "The Bible in Godly Play and Catechesis of the Good Shepherd: A Critical Comparison," Center for Children and Theology, April 2019) In Catechesis, "The scriptures are introduced to the children not as Bible stories or texts with a didactic or moralizing function; rather, God and his word are active in the religious event of allowing oneself to be confronted by the text. That is why the atrium where the catechesis is held is more like a church than a traditional classroom: less a place of instruction than a holy ground where



My first experience of Catechesis was being with a group of second and third graders as Kim Capers presented the parable of the Good Shepherd. Kim lit the candle, and brought into view small, wooden figures of the Good Shepherd and a sheepfold with the sheep inside. In a soft and deliberate manner, Kim began to read the parable from the Bible. She moved each lamb as the Good Shepherd called the sheep by name and led them out of the sheepfold one by one and then back in. At the conclusion of the reading, she paused to allow for reflection. The surprising thing to me was that she did not explain or interpret the scripture. After a few moments of quiet, Kim restated a line of scripture, "The Good Shepherd knows the name of each sheep. The sheep recognized the Good Shepherd's voice and followed him." Finally, she posed wondering questions such as "I wonder who these sheep might be?" "I wonder who is the Good Shepherd?"

-Jinny Bradshaw

Christ is encountered in word and action."
(Sofia Cavalletti, "The Religious Potential of the Child," 1979, p.5)

A second distinction is the respect Catechesis holds for God's creature, the child: "...from the very earliest age, children are not only capable of receiving the Word, but it is received with enchantment and joy. Sofia writes that the only teacher is Christ in the "room" of the catechesis where adults and children gather together to listen to the Shepherd who calls them by name."
(Tricia Dodge, August 18, 2019)

We speak of the child's work, not the child's play, as a matter of respect for the child and for the work itself. In the early church, the atrium was the place where catechumens were prepared for baptism and life in the Christian community. For the child, the atrium is a place of preparation for involvement in the larger worship community.

"Catechesis of the Good Shepherd has often been referred to as a movement of the Spirit in the Church. What Dr. Cavalletti has provided children as well as adults is a theologically sound and systematic approach to Christian formation which is rich in the Bible, liturgy, and sacred history."
(Press Release: The National Association of Catechesis of the Good Shepherd in the USA, announcing the death of Sofia Cavalletti, 2011.)

We are so grateful to Tricia for being open to the guidance of the Holy Spirit those many years ago, and for providing the loving leadership to ensure that Catechesis flourished at Good Shepherd. Tricia inspired others to join her, and we also give thanks to Lydia Bliven Smyth, Nancy Thompson, and Linda Wier who received training in the early years and are still faithful, active Catechists. Catechists who are providing support to the program while serving in other areas are Rebecca

Brune, Kim Capers, Laura Marshall, C. J. Reimche, and Claire Zealy. In the past two years, we are fortunate to have added seven more trained Catechists: Mary Margaret Adams, Jinny Bradshaw, Alyson Getchell, Ashley Pritchett, Lucy Roth, Katrina Selby, and Katie Tracy. And we are so grateful to Laura Irwin, Fran Speer, Andrea Prosser, Susan Thielke, Melissa Wilkes, and Pam Wynn for their assistance in the atria.

Thank you, Tricia, for sowing these seeds! ✨

I have seen many Sunday School curricula come and go; Catechesis remains because it is truly timeless. How can we improve upon a program that allows each child space to develop his own spirituality, that provides a quiet setting for each child to meet God, that provides age appropriate religious materials for each child to explore at his own pace, and that provides a peaceful and loving environment for each child to experience God's love? I so love the basic tenet of Catechesis, that children are already basically spiritual. All we need do is provide the materials and get out of the way. As a Catechist, I am constantly searching for the means to "get out of the way."

-Nancy Thompson



By Katie Jones

(WEDNESDAY NIGHTS AT GOOD SHEPHERD)

Wednesday nights at church have long been a part of American culture, and the strong history of Wednesday nights at Good Shepherd ensures a secure future for this beloved tradition. Parishioners cannot place the date of the first official Wednesday Night Supper at Good Shepherd but do remember when Wednesday night dinners were organized by the ECW (Episcopal Church Women) and its various circles.

Others remember attending when Father Clarkson was leading the parish and sometimes watching their children, now grown members of our church, meet their significant other in their teenage years. For the Presbyterian church I grew up in, Wednesday night suppers were a normal part of every week, but I don't remember the programs at all; what I do remember is the fellowship and a growing sense of the church as a home away from home. While the religious fabric of our society may have shifted, Wednesday nights still play an instrumental role in most church families, and Good Shepherd is no exception.

The program topics offered on

Wednesday nights have been kept current and diverse by the clergy who organize them. When asked which programs were most enjoyable, hands down the folks I spoke with mentioned programs relating to the history of Good Shepherd as well as the history of the Episcopal Church. The singalongs hosted



by Jim Nord follow closely in the 'favorites' list of parishioners. Wednesday nights at Good Shepherd in the past always included a hymn, and at one time, all programs began with Evening Prayer in the Church.

Some programs have been moving and life changing: one parishioner explained to me that a Wednesday night program that dissected the liturgical process changed her approach to worship. The ability of a number of parishioners to stand up and discuss their personal faith journeys has proved to be a meaningful experience for many.

Often God's presence in our lives is awakened by hearing the stories of others, in understanding what they have been through. Wednesday nights at Good Shepherd provide a small, safe environment for these stories to be shared, often evoking emotions in us that a regular worship program could not.

The fact that Good Shepherd takes on tough subjects has also had a healing effect. For instance, following a tragic time when our church family was rocked by the suicide of two members, the clergy hosted an open discussion of the topic with Wednesday night attendees. Coming together in a more intimate environment to discuss the tragedy and sadness of such happenings can lead to healing and understanding that would not be achieved in a "larger" situation.

The WAGS children's programs have also evolved greatly, especially over the last 15 years. Parents have been impressed with the transition from children of all ages watching "Veggie Tales" to the implementation of age-appropriate programs and worship. I find that most teenagers and young adults choose to stay in the Parish Hall for the program presented by the clergy.

Throughout the USA, everyday family life has gotten in the way of Wednesday nights at church. With competition from sports, school activities, and demanding academics, the number of families that consider Wednesday nights at church a priority has fallen dramatically. Jonathan Davis with *Baptist News* declares, "If we can say patterns for Sunday attendance have shifted course, then it may be fair to say that Wednesday evening patterns (in many communities) have gone off the map. Schools and coaches used to not plan anything on 'church night.' The unspoken cultural norm was that deference was given to churches in terms of weekly scheduling." In the face of this national trend, the populations of young

families who bring their children to WAGS is certainly encouraging.

When discussing WAGS with parishioners, many enthusiastically mentioned the FOOD! From potato bars to amazing desserts to Wife Saver chicken filling in a pinch, the meals are prepared with loving hands and

served to accolades. Although we have run out of food on a few occasions (the only complaint that reared its head), the reality is that there is no reliable way to pre-

accordingly. Our cooking teams, currently led by Mary Gail Nesbit, Emmie Ward, Mary Wallace Broome, Gay & Bob Wright, Carole & Bill Bennett and Lane Garrett, include over 60 church members - and many, many more who have served in the past - who give their time to this ministry.

This was my first jump into service at Good Shepherd and has proved to be one of my most memorable. Spending time in the kitchen preparing meals for the church and serving them have led to relationships that I would not have found simply sitting in the pew on Sunday morning.

So join us on Wednesdays at Good Shepherd. Feed your mind, soul and body, and relax in the knowledge that this is one night when you do not need to prepare supper.



dict the number of people who will be attending every week. We have had crowds as large as 220 and as small as 30. Most weeks we prepare for approximately 100 and strive to assess the crowd and portion

We've got you covered! And if you would like to join a cooking team, please reach out (bkjonesjr@comcast.net), as it is always true that "many hands make light work."





DECEMBER 15	Advent Lessons and Carols: 6:30 pm
DECEMBER 22	Advent Pageant: 9 am
DECEMBER 24	Christmas Eve Family Service: 4 pm Services with choir: 6 pm & 10 pm
DECEMBER 25	Christmas Day Holy Eucharist: 11 am
DECEMBER 26	St. Stephen Service: 7 am
DECEMBER 27	St. John Service: 7 am



Church of the Good Shepherd

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