

WELCOME TO SAINT PAUL'S CHURCH

FOUNDED ON THIS SITE IN 1750



A SELF GUIDED TOUR OF SAINT PAUL'S CHURCH

AND ITS GROUNDS IN AUGUSTA, GEORGIA

WELCOME TO SAINT PAUL'S CHURCH

Whatever brings you here today we hope that you will find Saint Paul's to be a place of refreshment and renewal, where you can experience the presence of the risen Christ. Saint Paul's has been serving Christ in this location for over two hundred sixty years. Our building is old and beautiful, yet our mission is contemporary and forward moving. Though the ways of Saint Paul's may seem filled with tradition, you will find a people very much connected with the modern questions and struggles of life.

At Saint Paul's you will find a community of people called to serve those in need in our city, in our nation, and around the world. You will find ministry with and for children, youth, parents, seniors, individuals and families in all configurations and stages of life. You can find information on all of these ministries by exploring our web site: www.saintpauls.org.

We are glad you are here and hope to see you back. No matter who you are, no matter where you come from, and no matter where you are on the journey of life — welcome.

Our Weekly Worship Schedule

Sundays From August - May

8:00AM Holy Eucharist Rite I

11:00AM Holy Eucharist Rite II with the Saint Paul's & Canterbury Choirs

5:30PM Celtic Evening Prayer and Communion

The 11:00AM service is broadcast on WGAC 580 AM Radio and 95.1 FM Radio and is made possible by a grant from the Cullum Foundation.

Wednesdays at Noon

Holy Eucharist Rite II, with prayers for Healing, in the Chapel

Saint Paul's is the home of The Tuesday's Music Live Concert Series, The Riverwalk Concert Series, and The Augusta Choral Society December Concert.



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A SELF- GUIDED TOUR:

1. Begin at the Celtic Cross beside the levee and behind the church.

The Colony of Georgia, established by the English Parliament, was founded by General James Oglethorpe on the bluff at the mouth of the Savannah River in 1733, a site which became the City of Savannah. Frontier outposts for trading were already developed up the Savannah River at the fall line and rapids, the highest navigable point. Here Oglethorpe built a fort to protect fur traders from Spaniards and hostile Indians. In 1736, he sent a detachment of soldiers and eight cannon and named it Fort Augusta. One of these cannon rests at the base of the Celtic Cross which marks a corner of the fort. This cross is made of Georgia granite and was erected in 1901 by the Georgia Society of Colonial Dames.



Augusta grew rapidly after the fort was established. Citizens of the new town built a church protected by the fort and petitioned the Trustees of the colony in London for assistance. The Bishop of London and The Society for the Propagation of the Gospel in Foreign Parts agreed to help. They sent the first rector, The Rev. Jonathan Copp, some glass windows, books, and a marble baptismal font. This font, dated 1751, stands at the entrance in the present Saint Paul's Church. The church, like Saint Paul's Cathedral in London, was named after the Apostle Paul. (The Colonial Garden, located to the left of the Baird Garden was built in 2007 and recreated a footprint of the original Colonial Church of 1749.) Twenty-five years later, during the Revolutionary War, Augusta was held by the British; the fort was reinforced and renamed Fort Cornwallis. The church was burned when the fort was captured by "Lighthouse Harry Lee" in a fierce battle in 1781.



After the war, the church was closed and the property confiscated by the State of Georgia, because it all belonged to the Church of England. Many of the congregation were loyal to the Crown during the Revolution. The rector at that time was James Seymour. Though loved by his flock, he was a Loyalist and chose not to return to Augusta and Saint Paul's at the end of the war. When President George Washington visited Augusta in 1791, he was shown the ruins of the fort and church, as well

as a wooden structure on the site used by all religious denominations in the community. At one point it was rented for five years by the Presbyterian Church. In 1818, Saint Paul's Episcopal Church in Augusta was chartered by the State of Georgia. Two years later, in 1820, a new Episcopal church building replaced the community church which was moved a few blocks away and used as a store for many years. The graveyard, used as a city cemetery in the post-Revolution years, was returned to Saint Paul's Episcopal Church.

2. Walk to the nearest [Northeast] corner of the Church and the East churchyard.

At the corner of the Church is the Indian Treaty Marker. In 1763 representatives of the Indian Nations—the Creeks, Cherokees, Catawbas, Choctaws, and Chickasaws—met for several days with the governors of Georgia, Virginia, and the Carolinas. Agreements were reached establishing Indian territories which would be respected by the colonies, and for protecting traders. The treaty was to last “as long as the sun shone on the waters of the river” (the Savannah River). Also at this corner is a marker commemorating President Washington's visit to Augusta and this site. In 1916 there was a great fire in downtown Augusta. Saint Paul's Church was destroyed along with many other buildings between the river and Broad Street. The present church looks very much like the church built in 1820, but is larger. A stone in the east wall marks the corner of the 1820 church. Around the churchyard are benches made from the stone steps of that church. The northeast corner of the new church was built over the graves of George Barnes and his wife, who were British subjects, and wanted to be buried at Saint Paul's.

3. Walk past the Indian Treaty Marker and look at the graves on the east side.

Most of these burials were made in the early tradition with the grave facing east anticipating the Day of Judgment when all rise facing God. Many buried here were born in Europe, coming as colonists from England, Ireland, Scotland, and France. Some fought in the Revolution; others came here after the war, attracted by land and opportunity. Disease and childbirth took many lives at an early age. Over half of those buried here died before reaching 30 years of age. Some of the markers of interest are listed, and you will find more.



Robert Forsyth, a U.S. Marshall, was the first American law officer to be killed in the line of duty. In September of 1989, President Bush referred to him and this burial site in a speech to a National Law Officers Association.

George Mathews, born in Virginia in 1739, fought Indians in the colonial forces, enlisting when he was 15 years old. He never went to school and never learned to spell. During the Revolution, he became a General and at the end of the war settled in Georgia. In 1787 he was elected Governor, serving while Augusta was the capital. He wanted to fight the Spaniards in Florida and his rage at the failure of President Madison to support his campaign led to his death.

Kitty Jack, wife of Col. Samuel Jack, died in 1792 at the age of 37. Her epitaph reads: “My life is spent my glass is run; My soul to a new state is gone; But once I was as you now be; Prepare with speed to follow me.”

4. Walk to the front looking at the graveyard on the east side of the Church.

Commodore Oliver Bowen, born in Rhode Island, commanded the first Naval ship commissioned by the Americans, a converted schooner. In 1775 he captured a British ship off Tybee Island which was carrying a large supply of gunpowder. Some was sent to Boston and used by the Americans in the Battle of Bunker Hill.



George Steptoe Washington (1772-1809), a nephew of General George Washington, and Captain in the Virginia Infantry, came to Augusta to recover from poor health. Only ten days later, he died here, leaving a wife and three children in Virginia. He asked to be buried near his friend, Col. Ambrose Gordon (1751-1804), who came to Augusta from Virginia after the Revolutionary War. Colonel Gordon was the grandfather of Juliet Gordon Low, founder of the Girl Scouts of America.

The Reverend Washington McKnight (1779-1805) was also a Virginian and named for General Washington. He came as a young man to found the Presbyterian Church in Augusta, and to be its first minister. After only two years he became ill and died.

Note the sculpture on all four sides of the tomb of Joseph Cormick. Cormick, born in Dublin and an Irish patriot, sought liberty in America. Nearby is a gravestone with the weeping willow, a common image of this period; it is the grave of Maria Starr from Connecticut who died in 1817 at the age of 28.

5. Cross the walk and look at the graves in front and on the west side of the Church.

A large modern monument marks the grave of William Few (1748-1828), a signer of the Constitution and a member of the Georgia Assembly and the Continental Congress. Along with Abraham Baldwin he signed the Constitution for the State of Georgia. William Few's remains and those of his wife were removed from a site in New York and reinterred at Saint Paul's in 1975.



A brick pyramid in the corner has been called the "grave of the Indian Chief." According to legend an Indian Chief was buried here, standing upright. However, this is actually the grave of an early settler, a Mason, Joseph Ashton. The pyramid, a Masonic symbol, was originally covered with smooth cement. Ashton died in 1807; in his Will, he invited all of his friends to his funeral.

William Longstreet (1760-1814) was an inventor who grew up in Augusta. He developed a cotton gin using horses for power and later changed to steam power, establishing several steam gins and steam sawmills. He received a patent on a steam-powered boat, which was used on the Savannah River from 1804-1806. His grandson was Confederate General James Longstreet. His son, Augustus Baldwin Longstreet, was an early American author whose book "Georgia Scenes" related stories of growing up in Augusta.



Margaret Condon Phinizy, wife of Major Ferdinand Phinizy, died in 1815 and was buried at Saint Paul's. Major Phinizy (1760-1818) was originally buried at his home, "China Grove," near Athens, Georgia. He was later reinterred at Saint Paul's Church yard in 1943.

6. Now go in the front entrance door of Saint Paul's Church.

This building, though larger, is very similar to the brick building designed by John Lund in 1820. The Protestant Episcopal Church was organized following the Revolutionary War to continue the liturgy and tradition of the Anglican Church. The Diocese of Georgia in the Protestant Episcopal Church U.S. was organized at St. Paul's in 1823. The church has survived war, plague, flood,

and fire. During the Revolutionary War, Saint Paul's quartered troops stationed in Augusta. In 1865 it was part of the Third Georgia Hospital, a major Confederate medical center and detention area for prisoners. For many years the river flooded downtown Augusta, but Saint Paul's, on the highest ground near the river, suffered little damage. In 1915, the levee was completed, and Saint Paul's was separated from its river view. Part of the cemetery was at the levee site, and many graves were removed to Cedar Grove Cemetery. In 1916 a great fire traveled along Reynolds Street and spread as far as the river on one side and Greene Street on the other. Cotton warehouses, businesses, and Saint Paul's Church were destroyed. Many items from the 1820 church were saved and incorporated into the present church, which was designed by H.T.E. Wendell and erected after the fire. Like its predecessor, it is Georgian-revival in the style and tradition of Wren's and Gibbs' London churches, and American colonial buildings. The church faces north, though the earliest churches on this site probably faced east like the graves in the church yard.

7. The entrance area of the church is called the narthex.

On the left is the 1751 baptismal font of white marble, a gift of the Society for the Propagation of the Gospel in Foreign Parts. On the wall, a plaque honors Joseph Wheeler (1836-1906), a Confederate general and Spanish-American War veteran, who was born on a farm west of Augusta. Among the other plaques is one honoring F.H. Miller, a lawyer who went to Scotland in 1873 on behalf of a client, George Montague, to prove his client was the legitimate offspring of a hand-fasting marriage, and heir to a considerable fortune. In the Highlands where ministers were not often available, couples stood before friends and family and held hands, announcing that they were married forever. This case led to the decision that put an end to this type of marriage. The portrait of William Few is the only known portrait of Georgia's signer of the Constitution. The large painting of "Christ in the Temple" is a gift of the Presley Family. The original painting, by Hoffman in 1873, is in the Art Gallery of Dresden, Germany.



8. Now go into the church.

Just inside the church hang flags representing notable periods in Augusta history. These were a thanksgiving gift of Mr. and Mrs. Lansing B. Lee, Jr. From west to east are flags of Spain, France, England, the American Revolution Liberty Flag, the American 13-star flag, the Confederate "Bonnie Blue" flag, the Banner of the Confederacy, the 1865 flag, the Georgia State Flag, and our present 50-star flag. Also in this area may be found two seven-branched candelabra, symbols from the Old Testament which represent the seven days of Creation.

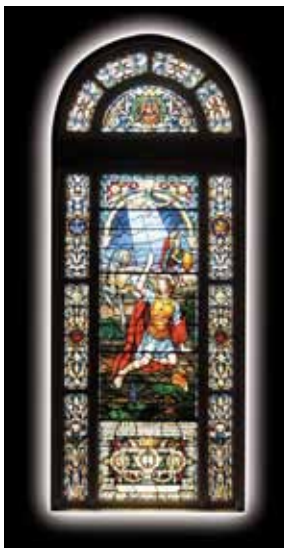
The bell tower contains a set of 11 bells. Part of the tower collapsed in the fire of 1916, and the great bell which had been cast in England was broken. It was melted down and became a part of a carillon of new bells. The largest of these bells weighs 2000 pounds. In 1921, a chime of 11 bells was built by the McNeely Foundry in Watervliet, New York, and was installed in the tower of Saint Paul's Church. Originally played mechanically, in 1956, the mechanism was replaced by electrical controls. Following a restoration of the tower in 1984, the bell playing mechanism was rebuilt with new clappers and computer controls. Three additional bells, built by the Paccard Foundry in France, were added in 2004, made possible by a gift from Natalie and Lansing Lee in thanksgiving for their children.

Wendell modeled the interior of Saint Paul's after colonial churches in New England—in particular, Peter Harrison's Kings Chapel in Boston. It contains arched windows, broken entablature, vaulted coffered ceiling, and a Venetian window over the altar. The stained glass windows are memorials placed from the 1920s to the 1960s, and depict New Testament stories.

The Windows of Saint Paul's Church

Many visitors find the stained glass windows of the church to be not only beautiful, but also helpful in telling or recalling Biblical stories of the life of Christ and of his apostles and disciples. From the nave, a visitor might enjoy a brief study of each of the windows, with these notes as a guide:

All of the stained glass windows of Saint Paul's Church were destroyed in the fire, which burned the church and much of the downtown neighborhood in 1916. Those windows included one or more pieces of art designed by the great Tiffany Studio. The windows in the present church building were installed after the church was rebuilt and enlarged with an exterior plan similar to that of the building that burned. Windows have been installed in the building from the 1920s and continuing through the late 1960s. The windows represent the work of some of the finer American studios, including Gorham and Payne, as well as a British studio.



First, the "Conversion of Saint Paul" window found at the back of the nave on the right side: This window is reminiscent of Caravaggio's painting of the Conversion of Saul. Here the young Saul is costumed in Roman garb, and he is blinded in a conversion experience while traveling the road to Damascus. This dramatic conversion is described in the Book of the Acts of the Apostles (the 9th chapter).

Continuing up the nave, to the left of the Saint Paul's window, is that depicting the Annunciation, described in the 1st chapter of Saint Luke's Gospel. The angel Gabriel was sent from God to Nazareth in Galilee with a message to a young woman betrothed to Joseph. The astonished Mary receives the angelic messenger and the message from God with wonder and obedience.

The next window to the left is that of the Holy Family, described in the 2nd chapter of Saint Luke's Gospel. To the left is the "Charity" window, which calls to mind Saint Paul's great teaching of the gifts of faith, hope, and charity, described in the 13th chapter of his First Epistle to the Church at Corinth: "Faith, hope, love abide, these three; but the greatest of these is love."

To the left of this window is the second window to be installed in the present building, depicting the Risen Lord's appearance to two disciples on the road to Emmaus. The scene is described in the 25th chapter of Saint Luke's Gospel. The Risen Lord Jesus opened their hearts and minds to the scriptures. (Sadly, this window was not fired correctly at the time of its construction, accounting for the faded flesh tones and other washed out colors in the window.)



We move to the three windows in the chancel, all visible from the nave: First, the great triptych window over the high altar is the depiction of the Risen Lord ascending into heaven and commissioning His apostles: "Go into all the world and preach the Gospel to all nations." This Ascension and Great Commission are described in the 28th chapter of Saint Matthew's Gospel (also Luke 24:50-53).

Flanking this great window, the first to be installed in the present building, are the smaller windows in the chancel walls: The Nativity is depicted in the window to your left. Mary and Martha's ministry to our Lord, described in the 10th chapter of Saint Luke's Gospel, is featured in the window to your right.

Moving down the left wall of the nave, we continue with the window which depicts Jesus' healing ministry, as described in the 4th chapter of Saint Luke's Gospel. To the left of that window is the depiction of Jesus inviting the children to come to Him, "for to such belongs the Kingdom of God." See the narrative of this scene in the 19th chapter of Saint Matthew's Gospel.

To the left are three windows, which should be viewed from the back of the church to the center: Near the doors is the window depicting Jesus praying in the Garden of Gethsemane on the night before His crucifixion, as described in the 26th chapter of Saint Matthew's Gospel. To the right of that window is a modern depiction of the crucifixion, as described in the 23rd chapter of Saint Luke's Gospel. To the right of that is the resurrection window, depicting the empty tomb described in the 28th chapter of Saint Matthew's Gospel.

A brass cross on the floor of the center aisle marks the grave of Edward Eugene Ford (1790-1862), who was Rector at St. Paul's for thirty years. His burial site was originally under the chancel of the 1820 church. On the left is a lectern shaped like an eagle, symbolic of the Gospels, bringing the message of God to the world.

The organ was built and installed in 1966 by Casavant Freres of Quebec, Canada. It has over 2,600 pipes in the chamber, and was repaired and expanded in 1996. The State Trumpets were installed in 2012, as a gift from William Toole in memory of his wife, Bertha Lee Battey Toole.



The Memorial Pulpit was made by the Gorham Co. of New York from an original design. It is mahogany with a carved border. Depicted are the symbols of alpha and omega, and a cross and palms in the center panel. It is a memorial to Ruth Doughty Inman, given by her mother Mrs. Llewellyn G. Doughty in 1924.

9. Look, but please do not enter the altar area.

The altar rail and marble plaque on the wall to the left of the altar are memorials to Leonidas Polk, Bishop of Louisiana, and one of the founders of The University of the South in Sewanee, Tennessee. He was a friend of Jefferson Davis at West Point, and laid aside his work in the church to become a General in the Confederate Army. He was killed near Kennesaw Mountain, Georgia, in 1864, and was interred in the crypt under the altar at Saint Paul's during a State Funeral. In 1945 his remains were removed to the Cathedral in New Orleans. The altar is made of particularly fine white marble with very little veining. It was given by Mrs. Llewellyn G. Doughty in memory of her two

daughters, Mary de LAigle Doughty and Cordelia Dick Inman, and her mother Mrs. Ruth Doughty Clark. The reredos or screen of carved stone behind the altar is dedicated to Rev. C.C. Williams, eighth rector of Saint Paul's (1878-1906). The kneeling cushions at the altar rail are the work of Mrs. Forrest Morton who completed the petit point in 1958; they incorporate the symbols of the church. On the altar is a simple gothic cross representing Christ. At Communion services two large candles are lighted; the right one represents the Gospel, the left represents the Epistle. The Bishop's chair on the left and other chairs and prayer tables are



Victorian. They were rescued at the time of the fire. The silver communion service includes a chalice and plate from the 1820 church. There are three alms basins dated 1820, and a fourth was made to match in 1920 from donations of silver from the congregation as a gift to mark the parish Centennial Anniversary.

10. Leave the church and go to the Chapel and Parish House.



Special services are held in the Chapel, including communion and a healing service at noon every Wednesday. The altar is dated 1879; it was carried out during the fire in 1916. Behind the altar is a mosaic reredos depicting Christ with St. Peter and St. Paul. It was made in Italy and given to the church in 1964. The chapel organ was built in 1973 by Karl Schuke Orgelbauerstatt of Berlin for the home of Dr. Preston Rockholt, a former concert organist and choir director at St. Paul's. The organ was installed as a memorial to Dr. Rockholt in 1986. Many other church activities are held in the Parish House during the week and Sunday School classes are held here as well. The skylight over the stairs depicts the four Apostles: Matthew, Mark, Luke, and John.

11. Exit to the parking lot through the breezeway designed by Willis Irvin in 1925.

Behind the Parish House is the Children's Ministries Center which was completed in 2001 and used for Sunday School classes, children's nursery, and the Parish Offices. The River Room on the second floor opens to the Augusta Riverwalk and hosts numerous parish and community events each year.

“For more than 200 years, in peace and in war, in good times and bad times, Saint Paul's Church has served the many needs of the people of the area in the name of Christ. Faithfulness has never been easy, nor will it be in the years ahead. But with the grace of God, the finest years of service will be those which are yet to come.” (From a Saint Paul's bulletin.)



On the Riverwalk at 605 Reynolds Street, Augusta, GA 30901-1431

The Church is open daily 9:00 a.m. – 3:00 p.m., Monday – Friday

The Church Office and Parish House are closed Saturday and Sunday afternoons.

www.saintpauls.org Telephone: 706-724-2485