

The Cornerstone

CHRIST CHURCH CATHEDRAL • NASHVILLE, TN

WINTER 2014



Seeking and Serving Christ in the New Year

*Cover Photograph:
Detail of the reredos behind
the altar in the Nave.*

Photo: Thomas Green

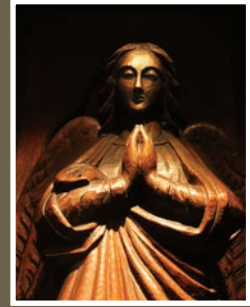


Table of Contents

From the Dean	3
From the Dean's Reading List	5
Winter Happenings	6
Cathedral Acolytes	9
Youth Events	10
Centering Prayer	12
Centering Prayer and Resting in God	14
The Nashville Food Project	15
The Vergers Guild 25th Annual Conference	18
Church In the Yard	20
Cathedral Receives Arion Press Folio Bible	22
Journey In Faith	24
The Bible Challenge Continues	25
Notes	26
Canon Theologian Publishes New Book	28

THE CORNERSTONE IS THE QUARTERLY MAGAZINE OF CHRIST CHURCH CATHEDRAL, 900 BROADWAY, NASHVILLE, TENNESSEE 37203.

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ART DIRECTOR: DEBRA COLE, COLE DESIGN INC.



“I grew up in a forest. It’s like a room. It’s protected.
Like a cathedral... it is a place between heaven and earth.”

Anselm Kiefer (b. 1945)

You are bound to hear it in one place or another—

- at the historical marker outside on Broadway (from the Nashville newcomer)
- in the pews on Sunday (from the grade school-aged child reading the front page of the bulletin for the first time)
- at the baptismal pool in the Nave after the Eucharist (from the Sunday visitor lingering with tour guides)
- online or at the grocery store (from the Christ Church parishioner who has come to love the parish but is uncertain about the current moniker, which longer tenured parishioners are quick to point out wasn’t always as it is):

(continued on next page)

What is a cathedral? The adventurous might even go on to ask, "And what exactly is a cathedral's ministry?"

There are many ways to answer this question, and your answer may depend on the Christian tradition that nurtured you as a child. Broadly speaking, however, the answer begins with the "chair"; not the three-legged stool so fondly (quaintly?) embraced by Anglicans, but a proper *cathedra* (Latin for "chair") housed in the sanctuary of the church in question for the purpose of seating the diocesan bishop. Most historic Christian churches make a place for cathedrals in their polity but some Protestant churches (Lutheran, Methodist, and Presbyterian) have retained the designation of "cathedral" in their vocabulary even if an overt rejection of bishops in Apostolic Succession proved a cornerstone of the reforms they sought.

Not every diocese in the Episcopal Church has a cathedral, but most do. One hundred years ago and more, dioceses were debating the role of bishops and the nature of the bishop's office (a sharp bone of contention between Ritualists and Evangelicals) as they lobbied for and against the establishment of a cathedral within diocesan boundaries. The cathedrals of the Episcopal Church today vary widely in shape and size and architecture, and sometimes in their mission, but all provide a home base for the diocesan bishop. All house the bishop's chair and reserve a place from which s/he addresses the diocese.

Christ Church is a very young cathedral, so designated by acts of the parish Vestry and the Diocesan convention in 1997, although the parish congregation was founded in 1829. Standing at the corner of 9th and Broadway since the late 19th century, she has had a particular responsibility and ministry to her congregation, then to the city and region at large, and now since the latter part of the 20th century to the Diocese of Tennessee.

"Proclaiming the Good News of God in Christ, seeking and serving all persons" is the mission entrusted to the people, clergy, and Vestry of this Cathedral. Whether providing for the Bishop or nurturing the congregation or showing hospitality to the city or reaching out to Middle Tennessee and beyond, Christ Church Cathedral holds up this mission, blessing everyone, offering sanctuary, hope, and inspiration to the least, the lost, the lonely, and the forgotten.

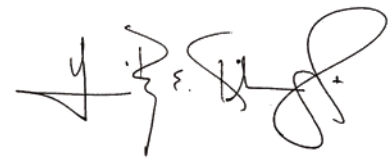
Q: "What is a cathedral?"

A: A cathedral is the church where the bishop's chair is housed.

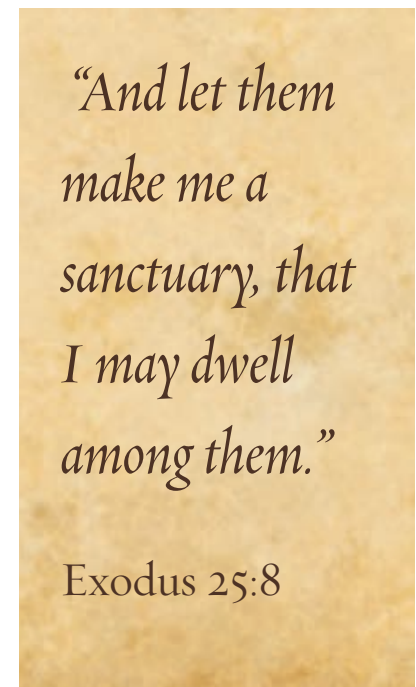
Q: "What is the ministry of this cathedral?"

A: Christ Church Cathedral, in collaboration with the Bishop, provides for Gospel ministry to the parish congregation, the Diocese, the city, the region, and beyond.

May it be so until there is no distinction between heaven and earth.



The Very Reverend Timothy E. Kimbrough, Dean & Rector
tkimbrough@christcathedral.org





Velvet Elvis

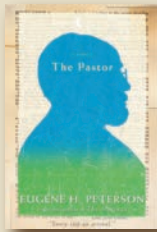
by Rob Bell
 June 2012
 HarperCollins
 Publishers, Inc, New
 York, NY

Excerpt—

"...this book is for those who need a fresh take on Jesus and what it means to live the kind of life he teaches us to live. I'm part of a community, a movement of people who have been living, exploring, discussing, sharing, and experiencing new understandings of Christian faith. And we love it. We are caught up in something we gladly give our lives to."

The Pastor

by Eugene Peterson
 June 2012,
 HarperCollins
 Publishers, Inc., New
 York, NY



Excerpt—

"As I reflect with you on my fifty years in this pastoral vocation, it strikes me right now as curious that I have almost no sense of achievement...In retrospect, I think that the two things that preserved the uniqueness of pastor for me were worship and family. I knew in my gut that the act of worship with the congregation every week was what kept me centered and that it needed to be guarded vigilantly—nothing could be permitted to dilute or distract from it. And I knew that family provided the only hope I had of staying grounded and faithful in the daily practice of sacrificial love."

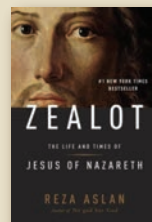
Origen Spirit and Fire:

A Thematic
 Anthology of His
 Writings
 edited by
 Hans Urs von
 Balthasar
 April 2001, The Catholic University
 of America Press



Excerpt—

"Just as when our eyes rest upon something made by an artist, our mind burns to know how and in what way and to what purpose it was made, far more and beyond all comparison with such thing does our spirit burn with an unspeakable longing to know the why and wherefore of the works of God which we see. This longing, this love, we believe, has been without doubt planted in us by God."



Zealot: the Life and Times of Jesus of Nazareth

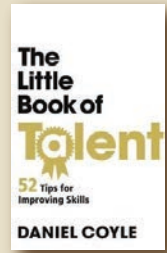
by Reza Aslan
 March 2013, Random
 House, Inc.,
 New York, NY

Excerpt—

"For every well-attested, heavily researched, and eminently authoritative argument made about the historical Jesus, there is an equally well-attested, equally researched, and equally authoritative argument opposing it."

The Little Book of Talent

by Daniel Coyle
 April 2012,
 Bantam Books,
 New York, NY

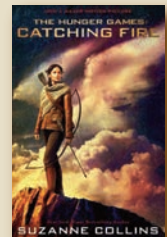


Excerpt—

"...luxury is a motivational narcotic: It signals our unconscious minds to give less effort...Simply, humble spaces help focus attention on the deep-practice task at hand: reaching and repeating and struggling. When given the choice between luxurious and spartan, choose spartan. Your unconscious mind will thank you."

Catching Fire

by Suzanne Collins
 January 2009,
 Scholastic Press,
 New York, NY



Excerpt—

"And then it happens. Up and down the row, the victors begin to join hands. some right away, like the morphlings, or Wiress and Beetee. Others unsure but caught up in the demands of those around them, like Brutus and Enobaria. By the time the anthem plays its final strains, all twenty-four of us stand in one unbroken line in what must be the first public show of unity among the districts since the Dark Days. You can see the realization of this as the screens begin to pop into blackness. It's too late, though. In the confusion they didn't cut us off in time. Everyone has seen."

Second Annual Jesse Tree Visits Share Love of Christ

In a new Advent tradition that began last year, volunteers once again delivered Jesse trees to ill or infirm members of the Cathedral.



“This is a wonderful way to share the love of Christ with members of our parish family who have been unable to come to the Cathedral to worship,” said Canon Gene Manning, who organized the Jesse tree visits as part of the Christ Church Cathedral pastoral care outreach.

Families and groups of friends gathered at the Cathedral on Saturday, December 21, for refreshments (cookies, cider, and hot chocolate!) and hymn singing before being sent out to make their visit.

A Jesse tree is a small evergreen that represents Jesus’s family tree, which rose

from Jesse of Bethlehem, the father of King David. The Jesse tree derives its name from Isaiah 11:1: “A shoot will spring forth from the stump of Jesse, and a branch out of his roots.” The branch is a biblical sign of newness, and is therefore an appropriate symbol of Christ, who is the revelation of the grace and faithfulness of God.

Jesse trees are decorated with ornaments that symbolize the people, prophecies, and events leading up to the birth of Jesus, thereby connecting the Advent season with the faithfulness of God across history. The ornaments for the trees were made by children at the Advent Event.



This year the ornaments were stars symbolizing God’s promise to Abraham, Joseph’s coat of many colors, a lily symbolizing Mary, and a sheep symbolizing David. ■

STATIONS OF THE NATIVITY

Thirteen Stations of the Nativity are currently on display in the Wheeler Room. The Stations of the Nativity invite viewers to ponder, reflect, and experience God’s amazing love for us through the miracle of the Incarnation. Created by Suzy and Curtis Baggett, they were previously on display at St. Francis of Assisi Episcopal Church in Ooltewah, TN.

Each Station is represented by a print of a painting, accompanied by a Scripture reading, a meditation, and a prayer. The Stations depict the following events:



- An Angel of the Lord Appears to Zechariah
- The Annunciation
- The Visitation
- The Birth of the Baptist
- Joseph’s Dream
- The Birth of Jesus
- An Angel Appears to the Shepherds
- The Shepherds Visit the Manger
- The Naming of Jesus
- The Presentation to Simeon
- The Visit of the Magi
- The Flight Into Egypt
- The Return to Nazareth

All parishioners are invited to spend time in contemplation before the Stations on Thursdays from 11:00 a.m. to 1:00 p.m. throughout the Advent, Christmas, and Epiphany season. ■



Photos by Kimberly Manz



WOMEN'S RETREAT

THE 2014 CCC WOMEN'S RETREAT IS FEBRUARY 7-9, 2014, AT MONTGOMERY BELL STATE PARK



This year's theme is "Dreams: God's Forgotten Language", featuring guest speaker Laura Huff Hileman (see bio below). You can choose to come for the whole weekend (Friday evening to Sunday morning) or Saturday only. As in years past, activities will include massage, hiking, quilting and centering prayer, in addition to worship and fellowship.

Laura Huff Hileman is a spiritual director and dream consultant trained at the Haden Institute. She has been facilitating dream groups and teaching dreamwork since 1999. She now serves as a mentor for Haden students. As an English teacher, Presbyterian, mystic, and mother, she likes living with enough structure to give the soul a place to flourish and enough creative chaos to make it all worthwhile. Ongoing projects include starting Fire by Night (her ministry in faith-based dreamwork), raising boys (mostly teenagers, mostly redheads) and painting the living room (way harder than she thought). ■



The link below will lead you to a website where you can register with any major credit card. It takes less than five minutes to register!

Consider giving a scholarship donation so no one is left out based on income.

Please register early to secure your massage spot. Bring your sisters, mothers, and friends!!

<http://www.eventbrite.com/event/8994949135/eac2>





CATHEDRAL TO PRESENT

Royal Gambit: Henry VIII and His Six Wives

In January, Christ Church Cathedral will present five performances of *Royal Gambit: Henry VIII and His Six Wives*, directed by Ted Swindley and Rod Streng. Written by German playwright Hermann Gressieker (1903-1983) in 1957, the play was translated into English and adapted by George White in 1959.

The cast of this production includes Tony Nappo (Henry VIII), Wesley Paine (Katarina of Aragon), Sara Gaddis (Anne Boleyn), Micah Hanson (Jane Seymour), Britt Byrd (Catherine Howard), Beth Henderson (Anne of Cleves), and Lanie Shannon (Kate Parr).

Royal Gambit is more than just a retelling of the well-known saga of Henry VIII and his wives. What sets this play apart from the large body of work on the subject is the way

Gressieker uses the story as a metaphor for European civilization's segue from the Age of Faith to the Age of Reason.

In the dialogue, the central moral issues underlying the shift are explored through the interaction between the king and the six wives. Each of the women comes to represent a moral issue, and Gressieker uses an interesting theatrical device to illustrate the evolution of societal change: as the play progresses, each wife is dressed in the attire of a later generation. When the action begins, Katarina of Aragon is attired in medieval robes. Next, Anne Boleyn is dressed in the fashion of the High Renaissance, and with each subsequent wife the costumes get progressively more modern, ending finally with Kate Parr in the pantsuit of a modern business

woman. The device gives visual representation to the play's dialogue of ideas, to striking effect.

From his dealings with his wives to his conflict with the Bishop of Rome, Henry helped bring about one of the greatest upheavals Western civilization has ever known. As one reviewer wrote, "*Royal Gambit* is not just about a man who cannot find rest in the world that he has created, but a mankind who cannot find rest. Henry ushers in an age that is 'not to be God's, but man's.' This is a far cry from the strictly religious battles of the 16th century, but a battle for the very heart of faith itself. Who is God and what is our relationship to Him? Where does man's power stop and God's power begin? How far can we make it without Him? Is there even a God? These are the questions of the modern man and *Royal Gambit* uses the story of this very flawed king to ask them." ■

EVENING PERFORMANCES:

January 23, 24, and 31
7:30 p.m.

MATINEES

January 25 and February 1
2:00 p.m.

Tickets are \$15 for adults and \$5 for students and are available at christcathedral.org/sacredspace/ticketsales or at the door.



(10 percent discount for advance tickets purchased online).



CATHEDRAL ACOLYTES:

A Ministry of Joy, Devotion, and Responsibility

You see them every Sunday morning in their purple cassocks and white surplices, lifting high the crosses and carrying the torches in the processional and recessional, leading the Gospel procession with the cross and torches, distributing and collecting the alms basins, and assisting with the setting of the altar for Holy Communion. Some are barely in middle school; others are high school students whose confidence has been acquired over years of serving.

These are the Cathedral acolytes, young people who participate in the important ministry of facilitating and sharing in worship at the Cathedral. Since acolytes are highly visible during the Eucharist, some young people may be hesitant to participate, for fear of making an embarrassing mistake. But Kendra May, who coordinates the acolyte program along with Pam Eddy and Hannah Lavey, says it's a great way for young people to become involved in the church. "Being an acolyte really is very easy and doesn't require a lot of training," she says. "We make sure new acolytes are thoroughly trained before they begin to serve, and the older acolytes are good about mentoring the younger ones."

Pam would like to see more middle-school students sign up to be

acolytes. "If they begin early and stay with it, they can learn and grow with their peers," she says. "They'll start out as torch bearers and as they get older, they'll progress to second and first servers." Hannah adds, "We want as many as possible to serve. Symbolically, they bring the light of Christ into the church, and who better to do that than a young person?"

The coordinators agree that being an acolyte is a ministry of joy, devotion, and responsibility. They emphasize that it is important to perform the duties of an acolyte with dignity and respect. Current Cathedral acolytes include David Jones, Diane Hinkel, Daniel Rock, Shelton Clark, Rob Edwards, Mary Frances Noser, Rose Lobelson, Adrienne May, Meredith Martineau, Joseph Rock, Caroline Bauerschmidt, Molly Edwards, Joseph Noser, Addison Prichard, Joseph Scowden, Callie Jane Simmons, Duncan Clark, Grace Claybrook, Shelby Edwards, and George Lloyd. Also, Lucy Kloeppel, Bruce Teaford, Lilly Urness, John Whitaker, Margaret Cook,

Margot May, Ted Noser, Frances Lavey, Cam Kloeppel, Tate Kloeppel, John Preston, Elliott Clark, Grace Scowden, Cade MacMillan, Wylie Johnson, Sarah Cook, Connor Edwards, Vanessa Frigon, and Mary Sparks Lavey. ■

For more information about the acolyte program or to sign up to be an acolyte, please contact Pam Eddy at pamela.eddy624@gmail.com.



Youth Events

Diocesan Dodgeball Tournament



Middle and high-school students, as well as any college students who are still on their Christmas break, are invited to participate in the second annual Diocesan Dodgeball Tournament.

The tournament will be held Saturday, January 4, 2014, from 10:00 a.m. to 1:00 p.m. in the Rogers Center at St. Luke's Community House, 5601 New York Avenue.

The youth at Christ Church Cathedral are challenging area Episcopal youth groups to play for huge trophies and bragging rights. All young people are encouraged to put at least one team together. Each team has 10 players, and the cost is only \$10 per

person. Parents and clergy who want to get in on the action are welcome to participate, as well!

This is a great opportunity for our young people to come together for fellowship and fun, and to raise money for the Amistad Mission in Bolivia and St. Luke's Community House. Both organizations are supported by the Diocese of Tennessee.

Last year, St. Paul's Murfreesboro won the middle school championship and Christ Church Cathedral won the high school championship. St. Paul's was also recognized for the extra effort they put into their participation: "homemade" team uniforms, driving the greatest distance for the tournament, and even bringing a team mascot named "Lady." ■

For more information or to sign up for this year's tournament, contact Cammie Claybrook at 482-4603 or cammieclaybrook@comcast.net.

Alison Bocking

Is New Director of Youth Ministries

Originally from Tupelo, Mississippi, Alison comes to us from her current post as Director of Youth Ministries at Huntsville First United Methodist Church in Huntsville, Alabama.

Alison holds a Bachelor of Science degree in Sociology from the University of North Alabama. She collectively has 14 years of youth ministry experience serving United Methodist and Episcopal churches in Alabama, Maryland, and Tennessee. Alison is excited to join the family of

Christ Church Cathedral and plans to begin working at the Cathedral in January. She is looking forward to being an encourager and resource for all involved, and to developing meaningful relationships among the youth, their parents, and within the wider parish.

Alison enjoys listening to live music, experimenting with new recipes in the kitchen, and exploring the great outdoors with her dogs, Sadie and Ollie. ■





Cafe Cathedral

On Sunday evening, November 17, Cathedral youth put on another rousing Cafe Cathedral, entertaining an enthusiastic crowd at the Thistle Stop Cafe on Charlotte Avenue. Performers included Dean Kimbrough and Heather Pierce, Sarah Cook, Bennett Hasty, Joe and Ted Noser, Sarah Manz & Company, Joseph Scowden (juggling partner Callie Jane Simmons was benched by a sports injury), Shelton Clark, Elizabeth and Olivia Dossett, Home Improv-ment (Fred, Alice and George La Bour), Riptide (Crawford Lyons, Sam Markland, Mark Pierce, and Addison Prichard), and The 1-0 (Will Fulcher, James Williams, and Marcus Frazier)





"Be still and know that I am God."

(Psalm 46:10)

Centering Prayer:

Moving Beyond Conversation with God to Communion with Him

In the Christian tradition, contemplative prayer is considered to be the pure gift of God. It is the opening of mind and heart—our whole being—to God within us. Centering prayer is a means of preparing us to receive this gift. It is at the same time a relationship with God and a discipline to foster that relationship, to move beyond conversation with God to communion with Him. Pope Gregory I, a sixth-century Doctor of the Church who was the first pope to come from a monastic background, characterized the contemplative tradition as "resting in God".

Centering prayer was developed in the 1970s as a response to the Vatican II invitation to revive the contemplative teachings of early Christianity and present them in updated formats. Fathers William Meninger, Basil Pennington, and Thomas Keating, three Trappist monks at St. Joseph's Abbey in Spencer, Massachusetts, developed a simple method of silent prayer based on the ancient practices of the Christian contemplative heritage, notably the traditional monastic practice of *Lectio Divina* and the practices described in the anonymous 14th century classic *The Cloud of Unknowing*. They also drew from the writings of such Christian mystics as John Cassian, Francis de Sales, Teresa of Avila, John of the Cross, Therese of Lisieux, and Thomas Merton.

The term "centering prayer" references Thomas Merton's description of contemplative prayer as prayer that is "centered entirely on the presence of God."

Through the centering prayer workshops and retreats offered by the three monks, interest in the practice of centering prayer spread quickly. In 1983, the organization Contemplative Outreach was formed to support the growing network of centering prayer practitioners around the world. Centering prayer has played a significant part in renewing the contemplative dimension of Christianity, particularly for lay people.

In the Sermon on the Mount, Jesus said, "But when you pray, go to your inner room, close the door and pray to your Father in secret. And your Father, who sees in secret, will reward you." (Matthew 6:6) Those who practice centering prayer use several guidelines that facilitate going to that "inner room". They emphasize that there is no goal, no "holy experience" to achieve and caution that the gifts of centering prayer are found more in daily life, rather than during the prayer time itself.

The first guideline is to choose a sacred word as the symbol of the intention to consent to God's presence and action. The sacred word is sacred not because of its inherent meaning but because of its role in expressing the intention to consent to God's presence. Praying to the Holy Spirit is a way to find a meaningful sacred word to employ. Commonly used words include "God", "Jesus", "Abba", "Father", "Mary", "Mother", "Amen", "Love",

"Peace", "Mercy", and "Stillness", but they are by no means the only words that can be used.

The second guideline is to sit in a comfortable position, with the back straight and eyes closed. Eyes should be closed as a means of shutting out external activity and focusing within. The sacred word is then gently introduced inwardly to clear the mind of extraneous thoughts. When thoughts, perceptions, body sensations, feelings, images, memories, plans, or any other thoughts intrude, participants return to the sacred word with a minimum of effort. They see thoughts as an inevitable and normal part of centering prayer and not a source of discouragement.

At the end of the prayer period, participants remain in silence for a couple of minutes with the eyes closed. These additional minutes help them bring the atmosphere of silence into everyday life. If a group of people is engaging in centering prayer, the leader may say a prayer aloud to close the prayer session.

Contemplative Outreach clarifies what centering prayer is and is not as follows:

- It is not a technique but a way of cultivating a deeper relationship with God.
- It is not a relaxation exercise but it may be quite refreshing.

- It is not a form of self-hypnosis but a way to quiet the mind while maintaining its alertness.
- It is not a charismatic gift but a path of transformation.
- It is not a para-psychological experience but an exercise of faith, hope, and selfless love.
- It is not limited to the "felt" presence of God but is rather a deepening of faith in God's abiding presence.
- It is not reflective or spontaneous prayer, but simply resting in God beyond thoughts, words, and emotions.

For step by step guidance in the method of centering prayer, Contemplative Outreach suggests reading Father Keating's book *Open Mind, Open Heart*. Christ Church Cathedral has three groups that practice centering prayer on Sunday morning, Tuesday night, and Thursday morning. ■

For more information about these groups, please contact Laura Copeland at lgcopeland8@gmail.com.

father JESUS. *Mary* LOVE *stillness* PEACE
 GOD *amen* MERCY MOTHER *abba*

Centering Prayer and Resting in God

by Father Thomas Keating



Centering Prayer moves us toward the deepest level of relationship and intimacy with God described in Matthew 6:6: as

an invitation to participate with Jesus in the life of the Father.

Prayer in secret is letting go of expectations and desires — “and your Father, who sees in secret will reward you” (Matt. 6:6). In the Aramaic, “reward” might be paraphrased, “your Father will cause your whole human nature to blossom, bloom, flourish, and be transformed.”

Centering Prayer is rarely free of thoughts but grows in detachment from them. It is to be totally present to God. “Mouth to mouth” (Num. 12:6-8) suggests the intimacy of the relationship.

The steps of the method of Centering Prayer might be interpreted as follows:

- Let go of the external environment
- Let go of the internal environment, i.e., thoughts and all internal movements
- Let go of self-reflection

Too much effort at letting go, however, may be a vestige of the false self.

Doing this prayer is not doing nothing, but being nothing. The willingness to let go of our false self is the work of the presence and action of the Holy Spirit.

Jesus’ invitation is to become “no thing”, i.e., not attached or over-identified with anything. God is not a thing, but all things. We must become detached even from our ideas of God.

The healing that happens over time with Centering Prayer is not like a physical healing; it goes to the root of our problems, the emotional programs for happiness. Centering Prayer gradually undermines those programs through the action of the gift of Knowledge which impresses upon us the reality that only God can satisfy our boundless desire for happiness.

Centering Prayer, in the context of the spiritual journey, fosters an ever-increasing trust in God’s love and care and in his total identification with us in the events of our lives with all their consequences.

Silence is the greatest teacher there is. God’s creative Word is uttered in

sheer silence, and it is in our ability to resonate with it that we are transformed. We can’t get “there” by ourselves. So we consent to God’s doing “it” in us. We can’t climb the ladder of transformation, but we have the capacity to receive it.

God’s word spoken at creation set off a resonance which continues to vibrate throughout the universe and in us. The consciousness into which we move through pure prayer (contemplation) is Christ Consciousness.

CENTERING PRAYER IS AN INVITATION TO THE FURTHEST POSSIBILITY OF HUMAN NATURE, WHICH IS TO BECOME DIVINE.

The Kingdom of God is a state of consciousness, but not just any state of consciousness. It is Jesus’ consciousness of the Father as Abba. His humanity is the most sublime manifestation of it.

Centering Prayer is an invitation to the furthest possibility of human nature, which is to become divine. Not however, like Adam and Eve, who wanted to become God on their own terms.

In the Eastern Orthodox churches, divinization is the goal of the Christian life, not just to become a good person. The Orthodox tradition calls it “deification.” We in the West call it “transformation in Christ.” ■

*Reprinted with permission from the December 2012 issue of Contemplative Outreach News.
www.contemplativeoutreach.org.*



The Nashville Food Project Provides Healthy Food Made with Love

You've probably driven past the building housing The Nashville Food Project (TNFP) a thousand times without knowing it.

The nonprofit operates out of the white house on the grounds of Woodmont Christian Church, the building that always has hundreds of pumpkins spread out on the lawn in front of it every October. (And if you've ever wondered what happens to the leftover pumpkins after Halloween, they are transformed into pumpkin bread pudding and other tasty treats by the creative cooks who volunteer at TNFP.)

As you enter the building, the first thing you notice is the aroma coming from the kitchen. It's like walking into the home of a friend who has been in the kitchen preparing a special meal for you. And really, that's the way the nonprofit approaches its mission of feeding the poor in Nashville.

The kitchen is the hub where volunteers transform thousands of pounds of food gleaned from local farms and farmers markets, grown in TNFP's two gardens, and reclaimed from local supermarkets into nutritious meals. Depending on the day, you may find volunteers chopping fresh vegetables for meals, making salad with lettuce from the gardens, or blanching large yields of produce to freeze for use during the winter months. All of TNFP's hot meals are prepared by volunteers based on what has recently come into the kitchen. If you've ever listened to "The Splendid Table" on WPLN, this process can sometimes resemble the "Stump the Cook" portion of the show in which Lynne Rossetto Kasper has to create a dish

with five ingredients from a caller's refrigerator or pantry. When planning a meal, the volunteers survey what ingredients are available and figure out what can be made with them.





Tallu Schuyler Quinn, executive director of TNFP, says, "Everything we distribute to the poor is food we would be proud to eat." Tallu is an avid gardener and cook, as are the volunteers who prepare the meals. These are not people who are content to boil up a bag of frozen vegetables. They enjoy the challenge of making fresh, nutritious meals from what is on hand. Judy Wright, a Cathedral parishioner who volunteers at TNFP and sits on its board, comments, "We cut out the good parts of gleaned produce, even if it ends up being just a small piece. We don't waste anything."

The Nashville Food Project began as Mobile Loaves & Fishes in 2007, when Cathedral parishioner Rob Barrick and three friends contacted the parent organization in Austin, Texas, about starting a Nashville branch. The fledgling organization received its first truck from Austin, solicited volunteers to put together sack lunches at St. Bartholomew's Episcopal Church, and began driving to homeless camps three days a week to deliver meals. In January 2009, Mobile Loaves & Fishes moved to its current facility at Woodmont Christian Church and added a second

catering truck. When Nashville flooded in May 2010, volunteers at the organization delivered over 19,000 meals to displaced residents, water company employees,

and others working on relief and recovery across the city. After a five-year affiliation with the original Mobile Loaves & Fishes organization in Austin, board members in Nashville decided they wanted to follow a different model of feeding the hungry. They established a local nonprofit to grow fresh produce and cook hot meals, and in October 2011, Mobile Loaves & Fishes Nashville became The Nashville Food Project. It is now an independent nonprofit that raises funds locally and manages some 750 volunteers to address the problem of food insecurity in the Nashville community. One hundred percent of the money the organization receives stays in Nashville. "It's better than anything we originally envisaged," says Rob.

In addition to Rob and Judy, parishioner Sarah Lodge Tally serves

on the board, and the organization receives financial and volunteer support from the Cathedral.

The mission of TNFP is to provide increased access to fresh, healthy foods in homeless and working poor communities across Davidson County. According to the TNFP website, over 100,000 people in Davidson County lack access to enough food to sustain a healthy lifestyle. TNFP's approach to fulfilling its mission differs in that it is not content just to put food in bellies, as important as that is. The volunteers and staff at TNFP are determined to provide meals that are as healthy and delicious as those they serve at home.

A key component in accomplishing this goal is growing as much produce as possible in the organization's gardens for use in preparing meals. In the Woodmont Garden, located behind the TNFP office at Woodmont Christian Church, volunteers grow staples such as onions, garlic, carrots, lettuces, and herbs. The volunteer cooks love that they have the ability to harvest fresh ingredients right outside the kitchen. This urban garden produces thousands of pounds of fresh produce every year. A new produce washing station was recently installed, which is making cleaning vegetables quick and easy, and a new greenhouse allows gardeners to start and nurture seeds.

"Our kitchens at The Nashville Food Project are brimming with creativity and flexibility and our volunteers are some of the most generous folks I know".

TALLU SCHUYLER QUINN

EXECUTIVE DIRECTOR OF TNFP

The organization also gardens at the Wedgewood Urban Garden, located off Wedgewood Avenue near the Tennessee State Fairgrounds. TNFP began working the space in April 2011 and now grows diverse seasonal crops there, including okra, corn, cabbage, winter and summer squash, beets, cucumbers, and kale. This space also serves as an outdoor learning center with a large tree-covered pavilion for hosting classes and workshops.

Many residents from the communities TNFP serves have found their way to the Wedgewood garden. Members of Operation Stand Down and Room In the Inn's Odyssey program volunteer on a regular basis in the garden, and volunteers from a variety of corporate, faith, and youth groups engage in all aspects of growing, from turning the ground and planting seeds to weeding and harvesting.

TNFP serves meals in seven different neighborhoods every week. Teams of three to six volunteers drive a TNFP food truck to a specific location on the same day each week to serve a free meal to those in need. During the growing season, fresh produce may also be stocked on the truck to be given away in areas where people have access to kitchens but little access to fresh food. In addition to meeting immediate food needs, the trucks offer an opportunity for volunteers to practice hospitality and build relationships with the people served by TNFP. Tallu says, "We serve homeless veterans, single moms and their children, working poor couples who live in daily-rate motels—anyone living in poverty, living on the margins."

When asked once by an interviewer whether she thought that a culture of giving can result from hands-on work helping others, Tallu responded,

"Totally. Our kitchens at The Nashville Food Project are brimming with creativity and flexibility and our volunteers are some of the most generous folks I know. And for me, the time spent doing something with my hands helps me slow down, and slowing down inevitably leads to a more thoughtful, reflective and grateful me. And gratitude always leads me to God." ■

The Nashville Food Project is one of the agencies supported by Christ Church Cathedral through the Community Outreach Committee. For more information, visit the organization's website at thenashvillefoodproject.org.





VERGERS GUILD **25** YEARS

Vergers Guild of the Episcopal Church 25th Annual Conference Meets at the Cathedral



During the first weekend of last October, Cathedral parishioners couldn't help but notice the "got vergers?" banners, the appearance of new faces (and vestments) at the First Friday and the Blessing of the Animals liturgies, and the impressive procession that entered the Nave at the 11:00 Sunday Eucharist. October 3-6, the Vergers' Guild of the Episcopal Church (VGEC) convened, conferred, and participated in an array of activities during its annual conference, held this year at the Cathedral. Some 200 vergers from the U.S. and Canada attended the conference, which celebrated the 25th anniversary of the founding of the VGEC. It

was appropriate that this milestone was marked in Nashville, as the VGEC met for the first time at St. George's in November 1989. Bill Gleason, one of the founders of the

VGEC, was elected the first president at that meeting and, to complete the circle, our own Scott Smith took the gavel as president at the 25th conference.

The conference kicked off with a choral evensong at St. George's, followed by a dinner honoring the founders of the VGEC. The next morning, attendees convened at the Cathedral for a Solemn Celebration of the Holy Eucharist, followed by the keynote address by John G. Campbell, Dean's Verger at Lincoln Cathedral in England. Vergers then had the opportunity to tour the Nave, attend a variety of workshops, and round out the day with attendance at the First Friday liturgy. The Guild's business meeting was held Saturday morning, followed by the Blessing of the Animals. Saturday afternoon was filled with excursions to various Nashville landmarks, and the day concluded with a formal reception at the Joe and Faye Wyatt Center for



Education at the Peabody Campus of Vanderbilt University, followed by a dinner in the Great Rotunda. Sunday morning, vergers and Adult Forum attendees were treated to a presentation by John Campbell on the topic of "What or Who Is a Verger?", after which the vergers processed into the Nave for a Solemn Festival Eucharist celebrated by Bishop Bauerschmidt.

The members of the VGEC are the contemporary repositories of a tradition that began some 700 years ago. In the Middle Ages, vergers led the procession as it moved from the vestry around the church or cathedral and into the front doors. The procession often moved through crowds of people and animals, and it was the verger's duty to wield his virge, or mace, to clear a pathway for the thurifer, crucifer, acolytes, choir, and clergy. Vergers also were responsible for the upkeep of the church and in some cases even counted gravedigging among their duties. Today vergers are laypersons who serve the church in a variety of

ways before and during a liturgy. Vergers are fond of saying that every parish has a verger whether he or she is actually identified as such. The verger today provides logistical support for the clergy by assigning, training, and checking in lectors, chalice bearers, acolytes, and prayer intercessors. The verger often coordinates with the altar guild and some vergers have the responsibility of ensuring that lighting and sound systems are functioning properly prior to a liturgy.

The VGEC is an offshoot of the Church of England Guild of Vergers (CEGV), which was founded in 1932 to promote Christian fellowship and spiritual guidance among the vergers of the cathedrals and parish churches of England. Since its founding in 1989, the VGEC has grown to over 1,400 members in the United States and around the world. Members enjoy a variety of benefits and have the option of taking a self-directed training course; upon completion, they are designated "Fellows of the Guild".



Fellows are recognized at the annual conference and receive an official VGEC virge and a certificate of completion of the course. To date, some 300 vergers have been named Fellows of the Guild. Scott Smith says, "It was an honor to host what became the largest gathering of vergers in the history of the ministry. The host committee for the conference was made up of 25 vergers from various parishes throughout the Diocese of Tennessee. This hard work of this group was responsible for the success of the conference." ■

For more information about the VGEC, go to vergers.org.

Blessing of the Animals



CHURCH IN THE YARD



Ministering to Nashville's Homeless and Hungry



The Church of the Holy Trinity sits on a small, triangular sliver of land bordered by Ewing Avenue, 6th Avenue South, and Ash Street. It is a beautiful and historic church, whose address once denoted a fashionable section of Nashville boasting fine houses and the University of Nashville. Today the Nashville Rescue Mission is just a stone's throw away, and the church's primary outreach is to the disadvantaged residents of the area.

The modest parish hall is separated from the church building by a small back yard that wraps around the Ewing Avenue side of the church. On Sunday afternoons during warm weather, this yard becomes a gathering place for the homeless and hungry of the neighborhood, as Holy Trinity hosts Church in the Yard. This outreach ministry begins at 2:00 p.m. with a Eucharist, followed by a meal served to all who come. During the meal, a fellowship team visits with

the guests to foster relationships, sometimes praying for and counseling guests. Holy Trinity's rector, the Reverend Bill Dennler, says "We are surrounded by people in need. We are grateful to be available to those that come to the church. Church in the Yard (CITY) is one way in which we do that, and it is a wonderful opportunity to reach out to those who suffer in many ways." He adds, "Our goal is to develop relationships and in doing so, to support the bringing of people into relationship with God through Jesus Christ."

Christ Church Cathedral's ties to neighboring parish Holy Trinity go back over 100 years. In the 1860 Parochial Report, then rector George Carroll Harris acknowledged the gift of "a handsome stone font from Christ Church in this city", which serves to this day as the church's baptismal font.



Holy Trinity seemingly has a long tradition of resourcefulness. For example, the church's hand-carved pulpit once stood in a church in New York City. Around 1935, some Holy Trinity parishioners who were visiting New York passed by the church and found the pulpit discarded in front of the building. They rescued it and brought it back to Nashville to decorate their church. Today's members of Holy Trinity are showing a similar resourcefulness by partnering with larger churches to maximize the impact of their small urban parish. They consider their location to be a blessing that enables them to reach out to the poor and disadvantaged. "Between the residents who live nearby and those who live on the street, we have many opportunities to help people in need," says Fr. Dennler. ■

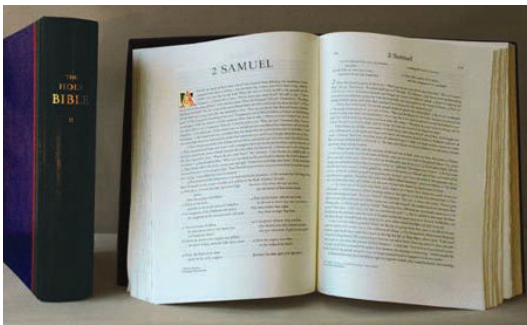
Christ Church is continuing its relationship with Holy Trinity by cooking and serving the meal for Church in the Yard on the first Sunday of every month. Stacey Nebel spearheads this ministry and on December 1, she was at the gas stove in the tiny kitchen, stirring up pots of creamed chicken that she had purchased from Second Harvest. Lyle McLevain bustled around, checking on the pans of carrots and green beans warming in the oven and putting out rolls. Tameron Hedge sliced up loaf cakes donated by the Fresh Market in Brentwood, as Dean Kimbrough encouraged volunteers and greeted guests. While the food was being prepared, Fr. Dennler celebrated the Eucharist with about 40 guests, who were sitting at the tables in the parish hall. After the Eucharist, more people arrived for the meal, and the group lined up to get their plates. The buzz and chatter of fellowship filled the air amidst many grateful guests.

"For Christ Church Cathedral, this ministry is a wonderful opportunity to live out the mission of 'bringing the heart of Christ into the heart of the city' while nurturing relationships with fellow parishioners, including youth, and with our brothers and sisters in need. All are warmly welcome to come and assist."

Dean Kimbrough



CATHEDRAL RECEIVES ARION PRESS FOLIO BIBLE



On the Feast of All Saints, lectors at Christ Church Cathedral began reading the Old and New Testament lessons from the new Arion Press Folio Bible. The Bible was blessed by Bishop Bauerschmidt on December 8, 2013.

The Bible was placed on the lectern in the Nave to the glory of God and in memory of Mary Gideon Schillig with funds from her bequest to Christ Church.

Before this Bible was placed into service, lectors read from the *Eucharistic Lectionary Book*, a single volume containing the delineated readings from Scripture every week. Dean Kimbrough commented, “Anne Stevenson reminded me not long ago that when she arrived at Christ Church the practice of reading from the Lectionary Book had already begun. She remembered that when Christ Church moved from using the RSV (Revised Standard Version of the Bible) to the NRSV, the lectern Bible was retired and replaced with the *Eucharistic Lectionary Book*. There was always the hope, however, that in time an NRSV lectern Bible of suitable dignity would be placed for use during worship in the Nave.”

The Bible was produced by the Arion Press of San Francisco and is a work of remarkable craftsmanship. Only 400 copies were produced, using traditional letterpress techniques and the finest materials. After spending about eight years laying the foundation for the project,

production began on the Bible in 1998 and took two years to complete. The Cathedral’s copy was one of the last available editions. The story of how this Bible came to be created is fascinating—and a testimony to the dedication of a small group of craftsmen.

The Arion Press, launched in 1974 by Andrew Hoyem, is one of the last shops in the world where all the work on a book is done under one roof. In a recent interview with *Harvard Magazine*, Hoyem laid out his original vision for the press. “I was aware of the French tradition of the *livre d’artiste*,” he explained—books produced with great *craft* and in small editions, usually designed around, or prominently featuring, original art. “My goal was to make artists’ books that were entirely cohesive—so that you couldn’t separate the art from the typography, visually or in concept.” Hoyem brought this philosophy to the design and printing of the Bible. He and his colleagues meticulously laid out the pages, cast the type, designed the illuminated letters at the beginning of each book in certain editions, made the covers, and bound the Bible by hand. These artisans and their tools have been designated an

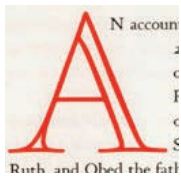
endangered cultural treasure by the National Trust for Historic Preservation.

“We were fortunate in having at our disposal all the tools and the people with the skills to make a Bible from lead alloy type printed by letter press,” Hoyem commented. “And I couldn’t be sure that would be the case in the future. So it was sort of now or never.”

This edition contains all the books of the Old Testament, Apocrypha, and New Testament. The text represents the best in contemporary biblical scholarship. “In preparation for this project my long-time associate, Gerald Reddan, who is shop foreman and the primary printer, and I went to look at several significant Bibles at the San Francisco Public Library,” Hoyem said. “Our editor and primary proofreader, Stephanie Dal Porto, and I have worked closely with the text and footnotes to understand what the translators of the New Revised Standard Version intend and to be able to question them when necessary. This has involved consulting different editions of the NRSV, and in some cases comparing the NRSV with other translations.” When inconsistencies were found at

Arion's proofreading stage, they were reported to the National Council of Churches, to be incorporated in future editions of the NRSV.

The design of the pages also involved careful thought and planning. Hoyem told one interviewer, "The Bible is an extraordinarily complicated and difficult book to produce. So I found myself having to solve a whole array of typographic problems. At the outset, the most important decision that had to be made was as to how to set the basic text page and also what type to choose. I chose Romulus, which I think is very readable and open, and yet beautiful without calling too much attention to itself. I



wanted a book that would stand up for perhaps hundreds of years, not just as a physical object that was so well made and paper that would resist disintegration, but a look that would be of our time and still would look fresh in the future."



He added, "The process of printing by letterpress achieves an aesthetic effect that can't be duplicated by other faster, more modern, more efficient methods. When type bites into paper, it creates a three-dimensional effect and there is something tactile about it, as well as aesthetically pleasing, when it is done well."

The type for the Bible was made on 100-year-old machines, but in a fascinating marriage of digital technology and traditional typesetting, an Apple Macintosh was connected to the Monotype caster, which took the metal and turned it

into individual characters. Running a program called the "MonoMac", developed by retired engineer and printing hobbyist Monroe Postman, the Mac drove the Monotype caster, providing equivalent information to that ordinarily supplied by the punched paper tape that comes from the Monotype keyboard. Hoyem and his team spent two months getting the process right. "The son of the founder of Adobe, Christopher Warnock, was working at the press at the time and was of invaluable help in improving the program," Hoyem said. "Lewis Mitchell, our casterman, put in countless hours of his own time to get the Monotype to behave." The artisans printed two pages of type at a time on the press. Together with the steel frame, the wood furniture used to lock the type into place weighed over 100 pounds, so it took two people to lift it in and out of the press. In the printing, each piece of inked type actually indented the paper.

The paper is a moldmade sheet called Somerset, manufactured from all-cotton fiber by the Inveresk Mill in England. The capital letters at the beginning of each book of the Bible were designed by Sumner Stone, a prominent American type designer. The Cathedral's edition is one of 150 copies featuring capitals embellished with hand-illuminated abstract patterns in genuine gold and watercolors, created by noted calligrapher Thomas Ingmire. Tim Johnson, curator of special collections and rare books at the University of Minnesota, said of the Arion Press Bible. "There's a clarity and crispness there that takes your breath away. The spacing, weight of the paper, it all starts to catch your eye. It is a breathtaking book to look at." ■



The Arion Press is located in Building 1802 in San Francisco's Presidio.

Tours of its historic printing and bookmaking facilities and the historic type foundry of M & H Type are held on Thursday afternoons at 3:30 p.m. and last approximately an hour and a half. Visitors can see how type is cast from hot metal in the foundry, watch pages being made up in the composition room and printed by letterpress, and learn how a book is bound by hand, from sewing to backing to casing in. Tour guides are trained craftspeople and apprentices. After the tour, visitors may browse in the upstairs gallery, which features a rotating exhibition of the press's latest projects. ■

There is a charge of \$10.00 per person and reservations are required.

For reservations call (415) 668-2548 or e-mail grabhorn@arionpress.com.

Journey In Faith

by the Rev. Joshua M. Caler, Curate

During the last hundred or so years, a dominant force for renewal in the belief and practice of Western Christianity has been the so called Liturgical Movement. This movement of theologians, clerics, and historians sought to understand the liturgical practices of the first several centuries of Christians and to bring those insights to bear on the practices of the contemporary Church.

As Episcopalians, we have been living into these reforms for more than thirty years with the most recent version of *The Book of Common Prayer*. Three developments are notable here. We have restored Baptism as a public sacrament, administered in the midst of the assembly, and have relearned that the whole of Christian life derives from it. We have revived the Easter Vigil and realized that it is the prototypical liturgy of the Church on which all other worship of God is patterned. We have returned the training of catechumens (those preparing for Baptism) and others who desire to renew their baptismal faith (often those seeking confirmation) to a central place in parish life and endeavored to mark their progress liturgically throughout the year.

Journey in Faith is a course that emerges from this context and helps Christ Church Cathedral more fully live into it. At its most basic, it is an offering designed to help all of us imagine how we can more fully share in the mission of God.

Specifically, it provides an occasion for study, service, and community formation among those who seek

Baptism as an adult, who are coming to the Episcopal Church from another Christian tradition, or who are already Episcopalians but desire to be refreshed and renewed in the faith or to be involved in this parish more fully.

How does this happen? Over eighteen Wednesdays between October and the Easter Vigil, we gather for a time of instruction - usually about fifty minutes - followed by thirty minutes of small group discussion facilitated by a lay leader of the Cathedral. Instruction begins at the widest possible angle and incrementally moves to a more particular focus. We begin by examining God's plan for salvation, then consider how that has been received and understood by Anglicans historically and globally, then by Episcopalians in our own national context. Eventually, we describe how it is lived out locally at Christ Church Cathedral and how individual members share in God's mission. Finally, we consider our Baptismal vows: how they shape and give rise to our individual callings to take our part in God's saving work.

Throughout, participants reflect in small groups on what they are

learning and are introduced to spiritual practices that will nurture their faith and further their discernment. Likewise, they are paired with a member of the Cathedral community who can guide them, pray for them, and serve as a resource. Finally, participants are invited to sample ministries of the Cathedral, trying their hand at various ways in which the Cathedral "proclaims by word and example the Good News of God in Christ." All this culminates in the Easter Vigil, where participants, in their various ways, receive the Holy Spirit at the Bishop's hands, empowering them to "confess the faith of Christ crucified, proclaim his resurrection, and share with [the Body of Christ] in his eternal priesthood."

Yet, this culmination is not an end, but a beginning. Journey in Faith is designed to capture and ignite the imagination, so that the Gospel can more fully pattern our lives, individually and collectively. It is the prayer of the Cathedral clergy that all those who participate - young and old, newcomers and cradle Episcopalians - will be renewed by this offering and strengthened to engage in the mission and ministry of Christ Church Cathedral afresh. ■

For more information or to register your interest in participation this year, please write to the Rev. Joshua M. Caler at jcaler@christcathedral.org.



THE BIBLE CHALLENGE CONTINUES

Last fall, the Reverend Canon Gene Manning began leading a group of parishioners in the Bible Challenge, a year-long effort to read the Bible in its entirety. The group finished the Bible readings in early October, but participants were not yet ready to give up their weekly meetings and lively discussions. With the continued guidance of Canon Manning, they decided to commence reading the books of the Apocrypha, and Canon Manning devised a schedule for those readings. The participants are continuing to meet and exchange insights and questions on the weekly readings. The following article, written by Canon Manning for The Living Church and reprinted in the annual report for the Center for Biblical Studies, explores what the Bible Challenge has meant to Cathedral participants.

The Cathedral set about the Bible Challenge in early fall of 2012 with more than 140 parishioners committed to be a part of this new, exciting and promising journey. Many voiced their enthusiasm in taking on such an arduous task, while others spoke honestly of their hesitancy in the midst of their desire and longing to be a part of this spiritual practice. The Bible Challenge is a blessing and a gift for our parish as so many have been drawn into God's Word and into the intimacy of the transforming truth of God's love for humanity. It is more than a

program or a Bible study. It truly has become a profound and defining part of our life together as a community of faith. Our weekly conversation groups produce honest discussions as we seek to ask the difficult questions and to struggle with the text. Community is formed simply through the knowledge that fellow parishioners are engaged together in reading the Bible. Many hallway conversations on Sunday mornings revolve around the prior week's readings and the challenges they produced. These conversations are not confined within the church walls but occur in the community as well—the grocery store, the coffee shop, the local YMCA. One parishioner said, "I travel a great deal for work, and this keeps me tied to my church and to my faith. I know I am not alone in this discipline. It is empowering to be connected to fellow Christians through the Scripture." It is amazing to witness God speaking to us, individually and collectively, through this daily practice and thrilling to ponder where the Spirit is taking us. No doubt the Bible Challenge is prompting the people of Christ Church Cathedral into deeper engagement with Holy Scripture. God is opening our hearts, minds and souls and is inviting us to "mark, learn and inwardly digest" the blessed hope of everlasting life. Thanks be to God for drawing us back to that which contains all things necessary. ■

The Center for Biblical Studies, parent organization of the Bible Challenge, reports that as of January 2014, 2,500 churches will be participating in the Bible Challenge.

The Rev. Marek Zabriskie, founder of the Bible Challenge, is recommending that these churches lead the Bible Challenge five years in a row. He says, "While the Episcopal Church ranks number one in terms of having the best educated members of 22,000 Christian groups and denominations in the United States, we rank almost dead last in terms of biblical literacy. We will not be able to change that Bible illiterate culture with a year-long program. It takes five years or more to change the spiritual DNA of a church, a diocese, or a denomination." In the last year, the Bible Challenge has become more visible on social media, has spread to more than 40 countries around the world, and has developed new resources for Bible readers. All of its materials have been translated into Spanish and Swahili, and translations are in progress in French, Russian, and Chinese. A Bible Challenge app is also in development. As Rev. Zabriskie notes, "The main goal of the Center for Biblical Studies is to use Bible Challenge resources to help as many individuals around the world [as possible] develop a life-long spiritual discipline of daily Bible reading. Regular engagement with the Bible is the single most important spiritual tool for developing strong Christians." ■

Notes from Christ Church Cathedral



Parking at the Cathedral

Please remember that on Sunday mornings all unmarked spaces in the A lot on the west side of the church are reserved for persons with mobility problems. Parking for the able-bodied is available in the B and C lots off 9th Avenue, behind the Frist Center, in the Lifeway lot behind the Holiday Inn, and in the Lifeway lot across Commerce from the C lot. Please do not park in the handicap spaces at any time, unless your car has a handicap tag.

Wireless Network

A wireless network may now be accessed by parishioners and visitors to the Cathedral. Be aware that this is an unsecured public wireless network just like those offered at hotels and restaurants. The network name is christcathedral.org. To access the network, select the "christcathedral.org" network on your device. You will be presented with a short access policy with an "Accept" button. Click "Accept" to connect to the network.

Cathedral Webcast and Podcast

If you are unable to attend a Sunday Eucharist at the Cathedral, a webcast of the 11:00 Liturgy is available at

christcathedral.tv, which is hosted by YouTube and available on all devices that support YouTube, including web-enabled TVs. Other special events may also be webcast.

There is also an Archive section on the Cathedral website that includes a library of past webcasts. The sermon podcast is online at christcathedral.org/podcast.

Website and Social Media

The Cathedral's website at christcathedral.org offers a wealth of information about upcoming events, announcements, Christian education classes, Cathedral ministries and volunteer opportunities, as well as a schedule of weekly worship services. You may also follow the Cathedral on Facebook at facebook.com/christcathedralnashville and on Twitter at twitter.com/christcathedral.



Cathedral Flowers

The beautiful flower arrangements that adorn the Nave every Sunday are placed to the glory of God and often in thanksgiving for or in

memory of a loved one. They also express the generosity of those who contribute to the Cathedral's Flower Fund. To give the Sunday flower arrangements, please contact Peggy Tucker at 615-255-7729 or ptucker@christcathedral.org. A donation of \$150 helps to defray costs.



PASTORAL CARE

Hospital Admissions

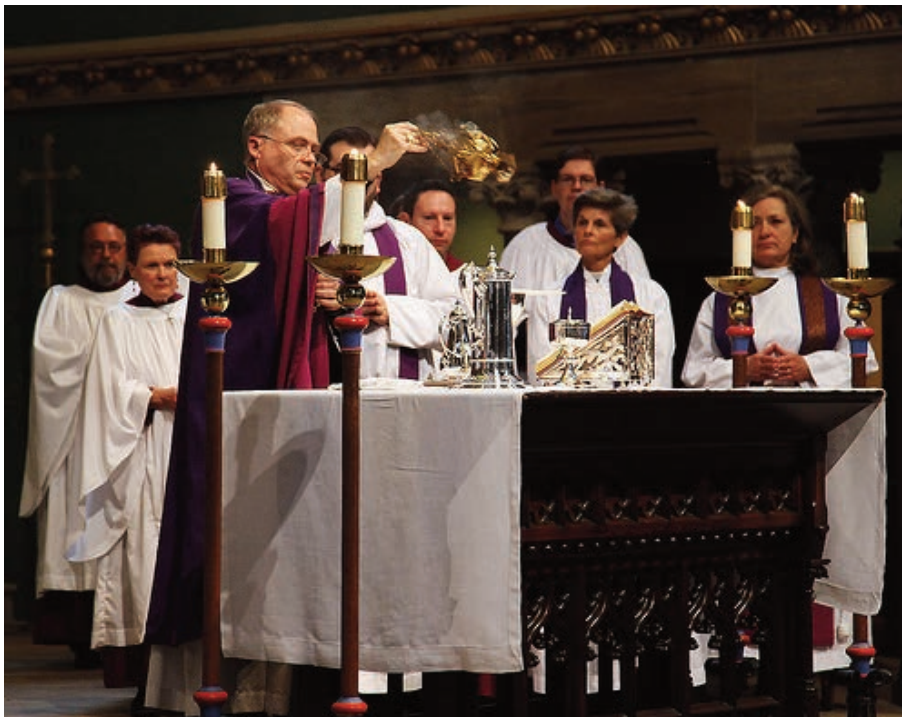
If you are admitted to an area hospital, please call Peggy Tucker in the church office at 615-255-7729, or contact a member of the clergy directly. The hospital admissions personnel may ask you to specify your denomination and/or church membership but will not notify the Cathedral that you have been admitted, as HIPAA regulations prohibit the release of health information to third parties. A member of the Cathedral clergy will arrange to visit you in the hospital and offer prayers.

On Call

Cathedral clergy are always on call. In the event of an emergency, please call the church office at 615-255-7729.

Guild of the Christ Child

The birth or adoption of a child is a sacred and joyful event in the life of a family. It is also a blessing for the parish family and an occasion for rejoicing in the Christian community. The Church offers several liturgies to mark this special time, including the Blessing of a Pregnant Woman, a Thanksgiving for the Birth or Adoption of a Child, and the Sacrament of Baptism. Members of the Guild of the Christ Child also bring a meal for your family and a gift to your house after the birth or adoption of a child. If you are expecting or adopting a child, please contact the Reverend Canon Gene Manning at 615-255-7729 so we can be present as you await the arrival of your child and then welcome your child into the Cathedral community.



Prayer Lists

There are two different prayer lists at the Cathedral: the Sunday prayer list and the weekday Chapel prayer list. Those on the Sunday prayer list are included in the Prayers of the People, and the names are printed in the Sunday Order of Worship. Individuals on the weekday prayer list are prayed for at the 12:15 p.m. daily Eucharist.

You may add names to one or both lists at any time with the permission of the person or persons to be prayed for. Please contact a member of the clergy or Peggy Tucker at 615-255-7729 to submit a name to the lists. Unless otherwise indicated, we will pray for a person for three consecutive weeks. To request that a name remain on the list for an additional three weeks, please contact the church office at 615-255-7729.

Contact Us

If you would like to include an article in the *Cornerstone*, which is published quarterly, or the *Happenings* email newsletter, which is sent out weekly, please email info@christcathedral.org or call 615-255-7729.

Communications Request Forms for announcements or other communications may be submitted at christcathedral.org/whatsapp/communicationrequest. You may also bring an announcement to the church office or fax it to 615-313-7090. ■

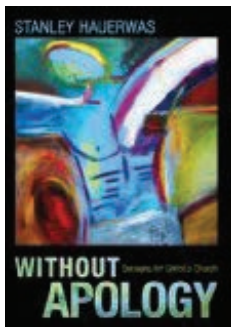


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Canon Theologian Stanley Hauerwas Publishes New Book

Christ Church Cathedral's canon theologian, Stanley Hauerwas, recently published a collection of sermons titled *Without Apology: Sermons for Christ's Church* (2013. Seabury Books). Five of the 18 sermons in the collection were delivered at Christ Church Cathedral. The anthology also includes sermons on the priesthood, sermons for diverse occasions, and three essays.



Ellen F. Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology at Duke Divinity School, says of the book, "What is holiness? How does baptism change our experience of this world? Why are so many in ministry sexually

irresponsible? Here Hauerwas offers what many Christians long for and never find: practical reflection on what it is to live and think as a Christian. These sermons draw upon deep learning and critical appraisal of the theological tradition, yet they speak plainly to anyone who goes to church and sometimes wonders why, to us who hear the words of Scripture and repeat the creeds, often wondering how to mean what we say." ■

CHRIST CHURCH CATHEDRAL



MISSION STATEMENT

With God's help, Christ Church, a cathedral parish in downtown Nashville, proclaims by word and example the Good News of God in Christ, seeking and serving Christ in all persons. We are called to be

- Disciples who pursue the presence of God in prayer and in the celebration of the Holy Eucharist
- Evangelists who make known God's plan for reconciliation, that all may grow into the full stature of Christ
- Servants who seek the face of Christ in every human being and strive for the justice and peace of God
- Stewards who acknowledge and honor the Holy Trinity as the source of all, in the care of creation and the right use of our gifts and offerings
- Friends who welcome the stranger, bear one another's burdens, and share in the ministry of the apostles' teaching and fellowship