

The Cornerstone

CHRIST CHURCH CATHEDRAL • NASHVILLE, TN

PENTECOST 2015

**The Archbishop of Canterbury
Speaks on Evangelism**

*Long-time parishioners Dick and Shirley Lechleiter
worshipping at the Cathedral
Photo: Jammie Preston*



Table of Contents

| | |
|--|----|
| From the Sub Dean | 3 |
| Thrift Shop Formal | 4 |
| Youth Confirmands | 5 |
| Adult Confirmands | 6 |
| ShopTalk | 7 |
| Mamá María Eugenia Hidalgo | 8 |
| A History of the Christ Church Endowment | 10 |
| Christ Church Encourages Planned Giving | 11 |
| The Archbishop of Canterbury's Lambeth Lecture | 12 |
| Implications for Evangelism at Christ Church Cathedral | 18 |
| Frederick Douglass: The Making of an American Prophet | 20 |
| Notes | 22 |

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

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The Rev. Canon Gene Manning

Christ is Risen! This is our Gospel proclamation and these are the words of resurrection, words of new life in Christ. They are the centerpiece of our faith and our mission as disciples. Each time we gather for worship, prayer, fellowship, and service we are reminded yet again of the transforming, life-giving work of our Lord and Savior. Jesus came into the world to bring all people into the Kingdom and into eternal life. He taught, preached, healed, and performed miracles for all to see. Yet, he was rejected and crucified. But death did not and does not have the last word.

On the third day Jesus was raised from the dead. It took the disciples some time to see, hear, and understand this mighty act of God. Trapped in fear and confusion, they locked themselves away wondering if there was a future for them. Into that fear Jesus appeared and asked them to use their God-given senses to experience the new life in their midst. He granted them peace, the peace that passes all understanding, and commissioned them to go out into the world to spread the good news of the risen Christ.

*“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”
(Matthew 25:19-20)*

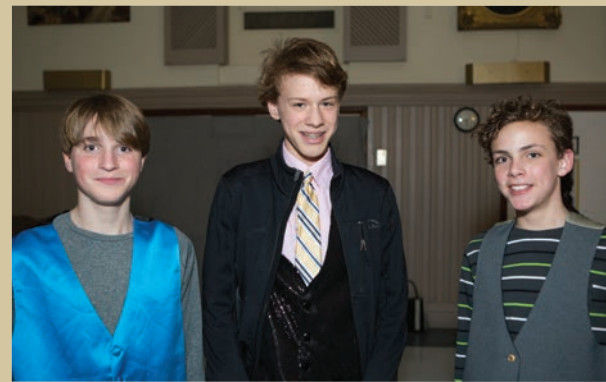
Jesus promised the disciples that they would receive an Advocate, the Holy Spirit, to guide them and lead them in this work of the Kingdom. It was the Day of Pentecost and the disciples were gathered yet again in one place. This time Peter was filled with boldness as the transforming wind of God encircled them all. He addressed those present with words of faith and charged them to go out and proclaim the good news. That mighty wind carried them far and near as they witnessed to the truth, baptized new believers, and grew the church.

We continue in God’s mission as we gather on the corner of 9th and Broad in downtown Nashville. We witness to the risen Christ each time we open our doors and welcome folks to come in and see, taste, and hear the proclamation of the Gospel. The Holy Spirit moves through us and empowers us to be the people of God. Then the Advocate bids us to go out into the world and spread the amazing, life-giving truth of Christ crucified and risen.

We are called to be evangelists, to tell the world that the man who lived and died for us has risen indeed. Through our Lord’s suffering, death, and resurrection we are granted eternal life. Light forever shines in the darkness of this world. Go forth and witness to the love of God in Christ Jesus. Go forth into the world and make disciples and experience the power of God’s transforming love. Go forth into the future God has prepared for us.

Thrift Shop Formal

The Cathedral Youth enjoy a new twist on prom. No wallflowers in this group!



Youth Confirmands



Congratulations to the following Cathedral Youth, who were confirmed at the Great Vigil of Easter on April 4:

Ryan Camden Ammenheuser
Grace Donovan Cheek
Claybrook
Duncan Gray Clark
Clayton Everit Coldren
Jack Cottrell Davidson
Shelby Sue Edwards
Murray Lloyd Hannon
Alexandra Marie Berge
Hartge

Kenneth Fulghum Hinman
Lucy Vincent Kloeppel
George Harold LaBour
Ellen Elizabeth Niarhos
Suzannah Lipscomb Smith
Elijah Clemens Smith
Bruce Banks Teaford
Lillian Margaret Urness
John Thompson Whitaker III



Journey in Faith



Adults who were confirmed, and those who were received or reaffirmed their Baptismal vows at the Great Vigil of Easter included:

Jeff Balser
Melinda Balser
Erin Barnett
Robert "Van" Barnett
Alison Bocking
Pam Claybaker
Dawn Dale
Tiffany Dale
Brad Eldridge-Smith
Bre Eldridge-Smith
George "Robin" Foster
Sharia Greenwood
Meghan Gwaltney

Charles Hall
Hilary Hill
Stephen Hill
Caitlin Johnston
Melanie Lutembacher
Jan Muirhead
Larry Norton
Allan Redd
Josh Rich
Chris Song
Lisa Song
Jacob Webne



{shoptalk}



BY PAUL ELLEDGE

Recently down-sizing in preparation for a move, I reluctantly trashed a collection of group photographs of students and faculties from six long-ago summer academic programs at Oxford University sponsored by Vanderbilt, Rhodes, Sewanee and several other southern institutions. For many years I had treasured these mementos as vivid records of valuable educational experiences and cultural adventures. But I lacked display space for them in my new home.

My neighbor at the former one, Carolyn Felkel, also a Thrift Shop volunteer, spotted these photos spilling from my garbage bins and reminded me that The Shop welcomed handsome picture frames for resale. And so the Oxford photographs made their way to our This 'N That display racks.

Some days later, I received a call from another Shop volunteer, Sandra Merritt, asking whether I might have been the donor of several colored, framed group photos of what appeared to be college students standing behind seated professorial types. "Well, yes," I said, "but why?"

A young woman, browsing The Shop, had that afternoon approached the checkout counter quietly weeping, bearing a large photograph of well turned-out young men and women behind a row of adults. "She was crying," Sandra reported, "but for no obvious reason." Volunteers shifted into comforting and inquisitive mode, and eventually our shopper, through continuing tears, explained: "My deceased father is in this picture."

Hearing his account, I immediately suspected that the father in question

was Dr. Douglas Paschall, front row center in the photograph, President of our British Studies at Oxford 1981, Professor of English at The University of the South, and subsequently Headmaster at Montgomery Bell Academy in Nashville. The generous cooperation of Douglas's widow, Rosie Paschall, confirmed the identity of our shopper, Rachel Paschall, Doug and Rosie's daughter, and according to Rosie a regular patron of thrift stores.

In an instant of spontaneous, instinctual, and compassionate empathy, our volunteer Sandra insisted that Rachel accept the photograph free of charge. It now hangs in Rachel's home.

You know the applicable Exodus text.





MAMÁ MARÍA EUGENIA HIDALGO:

A Life of Service to God's Children

BY CHRIS KING

It is September 2014, and a colorful handmade sign adorns the front door of Kantuta House, reading “Bienvenidos a Los Amigos de Christ Church Cathedral.” The group of 12 women pilgrims, led by Rev. Gene Manning, knocks and hears a joyful voice call out from inside, “¡Pase!” (Come in). They open the door to be greeted by exuberant children running to hug them and a smiling angel who has cared for the Kantuta House family since it began in 1999. Mamá María Eugenia Hidalgo welcomes the CCC pilgrims to Casa Kantuta and conveys to the group how happy they are to see familiar faces and new ones alike.

“The children and I look forward to these visits by our friends from the church for weeks in advance,” Mamá María beams. “Personally, I can say that your visits inspire and motivate me to serve more and do more for these children.”

In her 17th year of service, Mamá María has been with Amistad longer than any other Mamá. She has raised multiple generations of children, with Neysa and Noemina the last two residents from the earliest years who still live in Kantuta House. Young adults who grew up under Mamá María's care, like Maribel, Santiago, Alicia, Noemí, Marcelo, and Evelin, are now in university or technical school, or working in their field of



study. They love coming back to Kantuta House on weekends to help out with chores and share updates from their lives. When they need encouragement, Mamá María knows just how to comfort each unique personality.

During her two days away from Kantuta House each week, Mamá María returns to her home in the city to care for her 86-year-old mother, Angelica. They often spend hours in conversation recounting the lives of God's children in Kantuta House. She is also close with her six siblings, 14 nieces and nephews, and three great-nieces and nephews. Although she works tirelessly to serve others, Mamá María considers these tasks a divine gift. "This is not a job but a calling," she explains. "I have been blessed with a love for children." When she reflects on the importance of the Christ Church Cathedral family for Kantuta House, Mamá María speaks from the heart.

"Though I am the Mamá, we are a team. Your support is just as important as mine to give these children a bright future. You know our children and how they think, which makes them feel very special. Your prayers are being answered, because I have seen the blessings given to me and to the children in our health, education, and love for God. You keep them safe."

Mamá María has always maintained that her physical mobility would be the only limitation on her continued service at Amistad. In recent years, Mamá María's congenital leg impairment and increasing joint pain have begun to slow her mobility,

making it more challenging to keep up with daily work demands. The older girls in particular do a wonderful job to help shoulder the tasks that require physical exertion, like baking bread and retrieving meat and produce delivered each week to Villa Amistad. As she is now at the age of retirement, Mamá María realizes that God may intend for her to care for the children of Kantuta House only one or two more years.

"When it is time for me to leave, I know that God will call another Mamá to Kantuta House, just as he called me many years ago."

Mamá María's kind and gentle spirit is irreplaceable. Even if she is not physically in Kantuta House, as long as she is able she will make herself available to nurture and counsel the children and young adults who love her so dearly.

As the Christ Church Cathedral community reflects upon the past 17

years of prayerful relationship with Kantuta House, it is clear that Mamá María has profoundly impacted the lives of the hundreds of youth and adults visitors who have made one or several pilgrimages to Bolivia. She is woven into the fabric of our spiritual family and worship service, as we joyfully remember through our intercessory prayers, "Mamá María Eugenia Hidalgo and the children of Kantuta House."

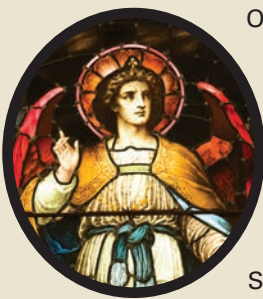
Christ Church Cathedral has fully sponsored Kantuta House since 1999. The Cathedral Youth made their annual pilgrimage to Bolivia in June. Parishioners interested in learning more about Amistad Mission should contact Chris King, Walker Mathews or Monica Urness. More information is available at amistadmission.org. *The Easter offering at Christ Church Cathedral was designated for a scholarship in honor of Mamá María for young people at Kantuta House who wish to further their education at university or technical school.*





A HISTORY OF THE CHRIST CHURCH ENDOWMENT

by Fletch and Bill Coke



Old Christ Church, at the corner of High Street (6th Avenue North) and Church Street, opened

in 1831. The sale of pews to parishioners provided the operating funds for the church and its ministry. The sale of pews continued even after the congregation moved to the new church at 9th and Broadway in 1894. Pew sales ended in 1917 when the church developed an annual giving plan to cover operating expenses.

A notable service was held at Christ Church on Sunday, October 7, 1923. Bishop James M. Maxon gave a sermon on the meaning of a church endowment. The Bishop made clear that "Christ Church stands as a definite witness to Christ and to make this more sure in years to come, we have organized an endowment to carry on the church's

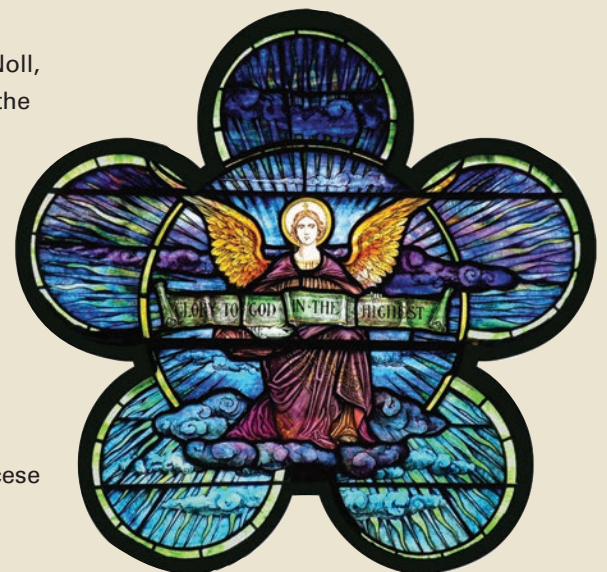
work and supplement its present resources."

On this Sunday, Bishop Maxon dedicated two memorials to the Glory of God and in honor of two deceased members of Christ Church. Delia Baxter Robinson had given an oak carved book rest in memory of her husband, A.H. Robinson. The Bishop placed the newly designed Book of Remembrance, presented by Mr. and Mrs. John M. Gray in memory of their daughter Reba Wilson Gray, on the book rest. Designed by the Rev. Arthur H. Noll, each illuminated page followed the church calendar year. The book provided space for special messages of thanksgiving recorded. A brass slot on the top allowed gifts to be deposited.

In 1932, Delia Baxter Robinson bequeathed \$20,000 to Christ Church and \$200,000 to the Diocese of Tennessee for permanent endowment funds. Today the

Cathedral and the Diocese are still beneficiaries of her gift.

The Book of Remembrance and the book rest, almost one hundred years old, are still situated in their original location in the back of the church. Today a "new" Book of Remembrance for gifts, memorials and bequests (1831-2014) rests on a missal stand in the Wheeler Room and is available in digital form in the archives on the Cathedral website.



Christ Church Encourages Planned Giving as a Part of Stewardship

The establishment of the Christ Church Endowment in 1923 was an important step in ensuring the financial stability of the parish. Gifts have been made to the Endowment over the years but there has not been a formal effort to encourage planned giving for some time. A committee headed by Vestry member and Stewardship chair Sam Bessey recently developed materials outlining planned giving options and encouraging parishioners to remember the Cathedral in their estate plans.

“A robust stewardship program should include planned giving,” says Sam. “A vibrant, healthy, growing Endowment helps ensure that Christ Church can continue to nurture a love of Christ in future generations. We have a responsibility to honor the generosity of those who have come before and set an example for future generations by following the recommendation in the *Book of Common Prayer* to make a will and, if possible, leave a bequest to the church.”

The annual return distribution from Endowment funds currently accounts for approximately 16 percent of the annual budget and is used to support appropriate line items, including the maintenance of the Cathedral buildings and grounds.

The Vestry has set a goal of reducing budget dependence on these funds over the next several years so that by 2022, 35 percent of the annual return distribution can be earmarked for an Opportunity Fund. This fund will allow Christ Church Cathedral to extend its outreach to meet unforeseen needs that may arise and to envision new ways of seeking and serving Christ in the community. One of the paths to achieving this goal is encouraging all parishioners to make a planned gift in support of the mission and ministries of the Cathedral.

The simplest planned gift of all, and the most tax efficient, is made from a tax-deferred retirement plan: 401(k) plans, 403(b) plans, and individual retirement accounts (IRAs). Bequests by will or revocable trust can make Christ Church Cathedral the beneficiary of cash, securities, and/or other property. Christ Church Cathedral may also be named as a primary or contingent beneficiary of a life insurance policy. Other planned giving options include charitable gift annuities, charitable remainder or lead trusts, and pooled income funds. More information about all planned giving options may be found at christcathedral.org/planned.

Parishioners who have already made a planned gift are asked to notify the Cathedral of their intentions by contacting a member of the clergy or Business Manager Mark McQueen at planned@christcathedral.org. “We recommend that parishioners consult with their attorney or financial advisor for guidance in determining the planned gift approach that is right for them,” Sam adds.



The Archbishop of Canterbury's Lambeth Lecture

I want to start by saying just two simple sentences about the church. First, the church exists to worship God in Jesus Christ.

Second, the Church exists to make new disciples of Jesus Christ. Everything else is decoration. Some of it may be very necessary, useful, or wonderful decoration – but it's decoration.

On becoming Archbishop of Canterbury two years ago, I announced my three priorities. First of all, prayer and the renewal of the Religious life. And my guess is that there were nods of assent and interest but hardly surprise.

At the news that reconciliation was my second priority there was probably mild interest and murmurs of approval that this was a Good Thing, but that someone was going to have their work cut out.

When I introduced my third priority as evangelism and witness I imagine some, maybe a minority, were high-fiving, while others stopped and stared into space with a look of horror, thinking, "Oh golly, here we go again". I won't ask you which group you fall into.


This evening it's that priority that I want to talk about. To make the case for it not being just a priority for any old spare Archbishop with not enough to do; but as the priority of the church of Jesus Christ, something which is testified to in the first of the Five Marks of Mission of the Anglican Church: "To proclaim the Good News of the Kingdom."

This is our particular passion, priority, and focus. In fact all we endeavour to do is done with the intention that we serve and enable the lives of every follower of Jesus to be faithful witnesses to the transforming love of God.

I am under no illusion as to the seismic shift that needs to take place in order for this to happen. But a seismic shift is what we need. For this country will not know of the revolutionary love of Christ by church structures or clergy, but by the witness of every single Christian.

Of course there were others words available to avoid the dreaded "e" word of evangelism. Why not talk of "mission"? It's so much more inclusive and encompassing, and something we are all, me included, passionate about. That was my reason for steering away from it.

I have nothing against mission – quite the reverse: the recent renewal of the Church's appropriation of the term has been heartening. But such is the widespread use of the term that my sense of this talk being committed to mission would be to say that I was committed to everything.



THE MOST REVEREND AND
RT. HON. THE LORD
ARCHBISHOP OF
CANTERBURY JUSTIN WELBY

"Evangelism" is a term fraught with many subtexts, particularly in the American South. The following abridged version of the Archbishop of Canterbury's Lambeth Lecture outlines his vision of evangelism in the Anglican Communion.

No, I wanted the call to be focussed on the specific proclamation of the Good News. What does it look like for the Church in this country to find its voice in these days?

Evangelism is the Good News of the coming of Jesus Christ into this dark world. And it is news not simply because without this light we are in the dark, but also because it comes to us unwarranted, unsought, without our initiation.

Jesus comes to us. This is the free work of God to bring light into the darkness. It's not technique, it's not manipulation, it's not organisation, it's not systems... it's God. It's raw God.

The Gospel is the call of God himself through the true man Jesus Christ. It is an act of creation, and recreation; a bringing into being, a life-giving calling, which is only possible because of the initiative of God. We do not bring about this alteration, but it has been accomplished – it is done – apart from us, in the death and resurrection of Jesus. We did not contribute to it; but we are alive because of it.

We all know that. But it is as we get hold of that truth that we are impelled outwards into the world. Because it's as that truth grabs us that we remember that this isn't us, it's God. This is no survival strategy for the Church. It's God. It's raw God.

As a Christian it is my deepest conviction that in Jesus Christ, God comes to call every one He has made. Everyone has been summoned in Jesus Christ. For in Jesus Christ, God has poured out his love and his grace, his forgiveness

and his mercy, his faithfulness. God would not be doing this without you or me.

Evangelism is then a joyful proclamation of what has happened. It's the news of Jesus Christ. His life as the light breaking into this dark world for us. His death as the fount of our redemption. His resurrection as the hope of all. This news must be told, or how will people know? We live in a world where hope is in increasingly short supply. Cynicism about politics is the opposite of hope. Fear is the opposite of hope. Where there is no hope we turn on each other to give ourselves security – temporarily, briefly. When we're filled with hope, all things become manageable, even the greatest fears.

Who can keep quiet about such a fact? But before I join Peter and continue Jesus' ministry of calling everyone to follow, I must be one myself who has heard the call.

I am a recipient of this light that has broken into my darkness. It is as one who has received that I offer this gift.

This requires my constant, daily conversion. One of the great phrases of Ignatian spirituality is the call to daily conversion. To receive daily, as Cyprian termed it, "one great gulp of grace".

For me, grace is the most beautiful word in the English language. It is so evocative of all. The fact that the Gospel comes afresh to me as a sinner and astounds me with the

news that I am loved, accepted, forgiven, redeemed, and chosen in Jesus Christ.

We must open ourselves and the Church to the continual conversion which the Spirit works in us. The Church must continually be converted from the reduction of the Gospel into its fullness.

And if every Christian knew only to receive His grace afresh each day, what transformation would there be? That we can do.

Having received the goodness of God in Jesus Christ it obviously becomes a priority for us as his Church to let others know of what God has done for them.

Evangelism is then a joyful proclamation of what has happened. It's the news of Jesus Christ. His life as the light breaking into this dark world for us. His death as the fount of our redemption. His resurrection as the hope of all. This news must be told, or how will people know?

Of course the church is called to orientate everything around God – that is called worship. But because of who this God is, we are also compelled to be for others the Good News that made this community and instructs this community.

I was, as you might know, Bishop of Durham for a few minutes. My predecessor was Tom Wright. He has the most helpful analogy as to the work of the Church. Imagine a new Shakespeare play was discovered, but it only had four acts and the last one was missing.

What would we do? It wouldn't simply be discarded. We would call on the greatest directors and producers, the finest actors, to immerse themselves in the first four acts and to engage with the plot and development, and to work together on what the fifth act might be.

This is the position of the Church. We have the first four acts, we have the plot and characters, and now it's over to us.

But we are not left alone. The director, the artistic producer, the prompt and writer with us is the Holy Spirit. It's the Spirit that makes the Church, every day, afresh.

In this fifth act, what does the Spirit compel us to do? To invite people to become, like ourselves, participants in the drama of God.

Karl Barth, one of the greatest theologians of the 20th century, said this: "No other task is so urgent as that of spreading the news on earth and making it known."

It is God's initiative. We cannot as his Church proclaim his Good News in our own strength or inspiration. The Spirit goes before us, preparing the

ground for the seed. Of course the wine of the Spirit takes the form of the wineskin, and so we as a Church must do the job of clearing the ground of thistles and weeds, or rocks and trodden-down paths. But only the Spirit makes it possible.

Simon Tugwell, a Roman Catholic charismatic theologian was one of those who coined the title of "the speech-giving Spirit" for the Holy Spirit. The Spirit enables the joyful proclamation of the Church, in the telling of the Good News of Jesus Christ – news that is literally "new" to people.

Tugwell traced the early Christian tradition that linked salvation to the opening of the mouth by the Holy Spirit. Again the New Testament sets this out: it's the Spirit that calls us to say "Abba father" and "Jesus is Lord". But why do this?

Our motive driving this priority for the Church is not, not, not – never, never, never – that numbers are looking fairly low and the future is looking fairly bleak. Never. This is not a survival strategy.

This is not to say I am in any way nonchalant about the seismic

challenge facing the church. But evangelism is not a growth strategy. Of course we want to see full churches. But this is not anxiety for an institution, or worst still self-survival.

Martin Luther's definition of sin as a heart curved in on itself is instructive for us here. The Church which is concerned primarily for its own life or survival, a church that is curved in on itself, is signing its own death warrant.

As the wonderful missiologist Lesslie Newbigin said: "A church that exists only for itself and its own enlargement is a witness against the gospel." One could say both a lack of action and too much frantic action thinly mask a lack of confidence in the sufficiency of God. What compels this priority is the same motive that compelled the first proclaimers; that compelled Archbishop William Temple's great report in 1945, "Towards the conversion of England"; that compelled evangelist Billy Graham; that compelled the decade of evangelism; and all the reports and publications from the General Synod; and Pope Francis' wonderful encyclical *Evangelii Gaudium*. It is summed up in 2 Corinthians 5: 14-15: "For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And He died for all, that those who live should no longer live for themselves but for Him who died for them and was raised again."

John Chrysostom, Archbishop of Constantinople who died in 407 AD, said:

"Nothing is more deadly than a Christian who is indifferent to the salvation of others. Indeed I wonder if such a person can be a true Christian."

It is the love of Christ that compels us. Every time I think of that, I reflect on how often I have failed to act in the love of Christ, and how unsurprising therefore that there is little response.

Everyone has a right to hear the Gospel, and as Christians we have a duty to proclaim the Good News without excluding anyone.

John Chrysostom, Archbishop of Constantinople who died in 407 AD, said something similar:

“Nothing is more deadly than a Christian who is indifferent to the salvation of others. Indeed I wonder if such a person can be a true Christian. To become a disciple of Christ is to obey his law of love; and obedience to the law brings joy beyond measure and description. Love means to want the best for others, sharing with them the joy of love. So the Christian feels compelled to speak to others about the law of love, and the joy of obeying this law. Of course, many people are shy about speaking to others; in their case actions motivated by love will be a most eloquent testimony. But those who are not shy will surely want to express their joy at every opportunity. There is no need to use fine words or elegant phrases.”

At Pentecost, the speech-giving Spirit enables the news of all that has been opened up to be proclaimed in a tangible and comprehensible way. This is a gospel, Luke is saying to us, for the whole world.

In every respect Jesus Christ is the plumb line for our announcing, for he remains not just the central fact of the Christian faith, but the determining point.

Our constant care must be to proclaim the Good News in ways that are appropriate and fitting to Jesus. It's obvious, but so often we fit it to what we need. Like the bed in the ancient legend of Procrustes – when he had guests at his castle, if they were too short for the bed, he'd put them on a rack to stretch them; if they were too long he'd cut them down to size.

So often we want to fit people who are not Christians into our church, not make the church fit for new Christians.

The Gospel can be proclaimed in a way that denies the very one it proclaims. We can do the right thing in such a wrong way that it becomes the wrong thing. Anything manipulative or coercive, anything disrespectful or controlling, is ruled out because of who Jesus is.

Having insisted that we take care to speak the Good News in ways that are good news, I am persuaded that the confession of faith in all languages and to all cultures is possible because of the distinctive character of God's action.

Christian good news must not become bad news for people of other faiths, but we must not shy away from true engagement.

The Gospel can be proclaimed in a way that denies the very one it proclaims. We can do the right thing in such a wrong way that it becomes the wrong thing. Anything manipulative or coercive, anything disrespectful or controlling, is ruled out because of who Jesus is.

It is not unethical to present the Gospel with love, grace and gentleness borne of true assurance.

The privilege of living in a free and mature democracy is that we can both be held accountable for what we do and what we profess, while having the freedom to pray expectantly and to speak intentionally of what we know to be the transforming love of Christ.

That is a freedom to cling to. If our motivation is truly of love and of divine calling, then we must share our experience of Christ with one and all.

Having laid out the motive for evangelism, let us think about how we might go about it.

The listening and speaking to God is where we start. This is God's work. Ears only open, eyes only see, hearts only open, hands only receive when the Spirit works.

The importance of prayer cannot be overestimated. As St Paul testifies: "I planted the seed, Apollos watered it, but God has made it grow." [1 Corinthians 3:6]

In prayer we actively acknowledge that and practice it, by imploring the Spirit to work powerfully before and behind us, in our stumbling words and efforts.

The subject of Paul's prayer in Ephesians 3 is that his friends "may have power, together with all God's people, to grasp how wide and long and high and deep is the love of Christ, and to know that love that surpasses knowledge."

For example, there is no evidence of any revival of spiritual life taking place in a society in the Western Christian tradition without the renewal of prayer and the Religious life. How much more would the Lord do if we do but ask Him?

Hospitality, openness, and a deep desire to love and accept the other who has not heard and responded to the Gospel are fundamental to our proclamation.

At times I wonder about Bonhoeffer's letter to Eberhard Bethge, in which he set out the idea that common theological language is so misunderstood we could do with ceasing to use it for a generation and then reintroducing it to fresh ears – so that we might be able to define our terms without any of the baggage these words have accumulated. Words like "evangelism", "evangelical", "gospel", and so on and so forth.

Evangelism is good for us, it is necessary for a healthy church, because by it the Gospel takes a fresh hold of us and Jesus Christ increases his presence and joy among us.

However, that's not what we can do. Wherever we bring the Gospel, we are certain that we do not know the full implications of what it means to say: "Christ has died, Christ is risen, and Christ will come again." And when we set forth the Gospel invite, there are always fresh nuances and gifts for us to receive in how each person receives it.

The best evangelism takes place when the evangelist and the evangelised learn something new about Christ.

Anything that is tired or worn, blasé or bland, hasn't begun to cope with the Gospel. The Spirit inspires us to greater and more inspiring creativity and imagination, co-opting every medium possible to extend the invitation, always compelling, definitely arresting – calling on all our senses to be open to His love. Having said that the Gospel is profoundly personal, I want to mention the corporate element. The Gospel also has the most profound of public implications. Lesslie Newbigin again: "A serious commitment to evangelism means a radical questioning of the reigning assumptions of public life."

That's not a party political statement, just for the record. It is clear in many of the comments that are made regularly in the media that the Church's basis of faith is not grasped. The starting place for all thought and

action is Jesus Christ, who was, and is, and is to come. He cannot be accommodated or co-opted. We can't say, "well we'll put him on this to make it more attractive".

The simple truth is that the resurrected one cannot be accommodated in any way of understanding the world unless He is the starting point.

And finally we think about those whose task it is to proclaim the Good News.

There are of course those who have the gift of setting this forward in ways which are most compelling and constraining. We call those people evangelists.

The church, however, is essential for evangelism. Not just in action and prayer, in activity and engagement, but as the place where the Gospel is seen to make sense.

Lesslie Newbigin, as we know, said "the church is the hermeneutic of the gospel." The tool of interpretation. For our words must be backed up by integrity.

The institutional life of the Church must reflect, enable, promote, and speak of the Good News.

How does our structural life reflect and empower our proclamation? We must insist that all of our structures

and committees, budgets (which are merely theology in numbers), and plans are appropriate to Jesus Christ, and the imperative to make him known.

What the Church has to do must not be determined by its institution; its institution must be determined by what it has to do. Evangelism is good for us, it is necessary for a healthy church, because by it the Gospel takes a fresh hold of us and Jesus Christ increases his presence and joy among us.

And that is a priority for every Christian. Luke says the last words of Jesus to the disciples: "You will receive power when the Holy Spirit comes upon you and you will be my witnesses." [Acts 1:8]

He is not describing what they'll do – witness is not a verb, it is a noun. He is describing what they are. The question is not whether we want to be witnesses; it is whether we are faithful witnesses. We are all witnesses; it's just whether we live that out. It is such a strong concept. For a witness simply says what they have seen and experienced. We say what we know. Each witness is unique; no two witnesses can witness in the same way.

In 1945, the report which William Temple instigated came out, "Towards the conversion of England". In it they were uncompromising: there would be no significant turning to God in the nation apart from the witness of every Christian. In 1985, the Church of England published the report, "All are called – Towards a theology of the laity". It argued that by virtue of baptism every Christian was called to

witness to Jesus Christ.

The man acclaimed as the best theologian in North America, Stanley Hauerwas, goes as far to say: "Witness names the truth that the only way we can know the character of the world, the only way we know ourselves, the only way we know God, is by one person telling another."

Do our lives reflect that call? It's the biggest hill for the Church to climb. That is the one that we have not cracked. Professional evangelists are wonderful; thank God for them. They are utterly necessary, totally essential – but they are not sufficient. Every Christian is required to be sufficient.

Jesus involves us in His work of calling people to follow him. This is the work of evangelism. For it is the best decision anyone can ever make to be a follower of Jesus Christ.

To go back to Chrysostom as we come to the end: "Don't tell me 'it is impossible for me to influence others.' If you are a Christian, it is impossible for you NOT to influence others! Just as the elements that make up your human nature do not contradict each other, so also in this matter – it belongs to the very nature of a Christian that he influences others. So, do not offend God. If you say, 'the sun cannot shine,' you offend Him. If you say, 'I, a Christian cannot be of service to others,' you have offended Him and called Him a liar. It is easier for the sun not to

shine than for a Christian not to do so. It is easier for light itself to be darkness than for a Christian not to give light. So don't tell me it is impossible for you as a Christian to influence others, when it is the opposite that is impossible. Do not offend God. If we arrange our affairs in an orderly manner, these things will certainly follow quite naturally. It is impossible for a Christian's light to lie concealed. So brilliant a lamp cannot be hidden."

This is not easy or without cost for any of us. As we remind ourselves that the Greek word for "witness" is "martyr", we are more and more, in these days, confronted with the fact that the word has come to have the associations it has with death, because of the price the first witnesses were prepared to pay to be faithful.

Jesus involves us in His work of calling people to follow him. This is the work of evangelism.

However weakly, however hesitantly, He calls us to extend our hands and our hearts, to use our words and lives, to echo His call to every person to follow Him.

For it is the best decision anyone can ever make is to be a follower of Jesus Christ. Amen.

To read the full text of the Archbishop of Canterbury's lecture, go to goo.gl/6y545W

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THOUGHTS ON THE ARCHBISHOP OF CANTERBURY'S LAMBETH LECTURE:

Implications for Evangelism at Christ Church Cathedral

by the Reverend Canon Joshua M. Caler, Canon for Evangelism and Parish Life

Christianity is not a spectator sport. Our baptismal vows ensure there are no bleachers for spectators; no sidelines for non-participants. To be a Christian — lay or ordained, young or old — is to be fully implicated in the work of the Church.



Put another way, precisely because the Church is constituted by those baptized into Christ's death and resurrection, she is only engaged in the work of the Gospel to the degree that her members are so engaged.

Nowhere is this more evident than in liturgy (literally the work of the people) and evangelism

(sharing with others the Good News that animates our life). So the Archbishop of Canterbury, Justin Welby, begins his 2015 Lambeth Lecture: naming these as the only two aspects of the life of the Church that are not "decoration."

For Anglicans, recognizing liturgy as indispensable rarely takes much convincing. As a tradition defined by common prayer, it is part of our DNA. Acknowledging the centrality of evangelism, however, has become less intuitive for us, requiring what the Archbishop calls a "seismic shift" in our

thinking and practice. Particularly at Christ Church Cathedral — where evangelism has too often been associated only with other traditions — undertaking the work of proclaiming "by word and example the Good News of God in Christ"¹ entails a recalibration. Here, I wish to draw out three ways in which Archbishop Justin's Lambeth Lecture is instructive for us at Christ Church Cathedral as we pursue our call to be "evangelists who make known God's plan for reconciliation."²

First, evangelism is a joyful proclamation. It is not a high-pressure sales pitch, nor a manipulation of others' fears, nor a survival and growth strategy. As Archbishop Justin says, "Anything manipulative or coercive, anything disrespectful or controlling, is ruled out because of who Jesus is." Yet also because of who Jesus is — the full and determinative revelation of God and the person through whom the world is reconciled with God — the Gospel is good without qualification. It isn't just good for some people, some times, in some contexts: the Gospel is inclusive to the point of being exhaustive. To share this news is to be the means by which the world receives what is already rightly theirs: reconciliation with God in Jesus.

Second, evangelism isn't just for the professionals. Evangelism isn't simply a good website, strategic advertisements, and clergy engaged in the community. Rather, it is the calling of all the baptized to bear continual witness in the world to the One who has given them new and abundant life. Again, the Archbishop reminds us that, if the Church's witness is to be faithful to Christ, "every Christian is required to be sufficient." This requires, among other things, each Christian to be articulate and joyful about her faith and ready to describe life in Christ. This means that evangelism is not only our deeds which make the love of Christ known, but also our proclamation that make those deeds intelligible.

Third, evangelism engages us as agents of the Holy Spirit. We as

evangelists are not only compelled by our conviction and joy, but also by the work and urging of the Spirit. As Archbishop Justin notes, "the Spirit enables the joyful proclamation of the Church, in the telling of the Good News of Jesus Christ — news that is literally 'new' to people." Likewise, the Holy Spirit enables those with whom this news is shared to receive it. Even though evangelism is work for each of us, conversion is the Holy Spirit's work alone. Because evangelism is a gift of the Spirit to the Church, if undertaken faithfully, the practice will teach us something new and wonderful about Christ.

Evangelism will not only be the means by which others hear the Good News of God in Christ, but also the means by which we come to know this news more deeply and gladly ourselves.



EVANGELISM COMMISSION WORKS TO INVITE AND WELCOME VISITORS

Inviting and welcoming visitors to the church is at the heart of our call to be evangelists. Kay Simmons, chair of the Commission for Evangelism, and her committee heads have been working diligently over the last year to find new ways to encourage newcomers to worship at the Cathedral and to make them feel welcome when they do.

As a result, the Nave is now open on weekdays from 11 a.m. to 1 p.m. for prayer. Susie Ries has been organizing brunches where newcomers can enjoy Cathedral hospitality and meet others who are new to the parish. Craig Phillip and Joe Giles have been seeking out ways to engage downtown residents, inviting them to weekday and Sunday Eucharists.

The Commission enlisted the help of Hal Johnson to find a table on which to display information for visitors. With approval from the Vestry and the Fabric and Design Committee, Hal commissioned Keith Merry of Garden Park Antiques to design and fabricate a console table using a piece of antique ironwork with a honed limestone top. In February, the table was installed in the southeast vestibule of the church and now offers a variety of materials for visitors. Parishioners are encouraged to steer visitors to this table for information about the Episcopal Church and activities at Christ Church Cathedral.



¹ Vestry of Christ Church Cathedral, Mission Statement

² Vestry of Christ Church Cathedral, Values Statement

FREDERICK DOUGLASS:

The Making of an American Prophet Debuts at Christ Church Cathedral



On May 15, the Christ Church Cathedral Nave reverberated with the powerful story of Frederick Douglass, the American slave who escaped to freedom and became one of the most prominent abolitionists of his day, famous for his fiery oratory. The production was the second musical piece that Christ Church Cathedral has commissioned from prolific songwriter and composer Marcus Hummon for the Sacred Space for the City Arts Series.

Hummon was inspired to compose the piece after reading the first of Douglass' three memoirs, which traces his early years as a slave and ends with his escape to New York. "I was struck by his brilliance and his ability to articulate not just the physical brutalities of slavery but the intellectual and existential effects of the loss of freedom," said the composer. "As I read his story, I began

to see him as a prophet, someone who was inspired to speak truth to power—who, like Moses, demanded that his people be set free."

The play began with a speech Douglass delivered on July 5, 1852, to an audience of 600 in Rochester, New York. Bakari King, who in make-up and wig bore a striking resemblance to Douglass, opened with "Fellow-Citizens—pardon me, and allow me to ask, why am I called upon to speak here today?...What to the American slave is your Fourth of July? I answer, a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your



denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages.”

As if Douglass’ words were not sufficiently arresting, the first song performed after the opening address was titled “Oh Baltimore”. Composed long before the civil unrest that rocked the city in the wake of the death of Freddie Gray, the song’s haunting references particularly resonated in light of the racial tensions that have exploded in recent months.

King gave a virtuoso performance, narrating Douglass’ recollections of growing up on a plantation on the Eastern Shore of Maryland, being

chosen to go to Baltimore to be the companion of a white boy his age, and being taught to read by his kind mistress Sophia Auld, until her husband made her stop so she wouldn’t “ruin” the boy. The dark story of the violent whipping of Douglass’ aunt by a master jealous of her attraction to another slave was portrayed stylistically but was as powerful as any graphic representation.

Running through the production were three themes: how freedom is perceived by those who enjoy it and those who do not; the role of education in lifting people up psychologically and economically, and how its denial can keep people suppressed; and the need for agitation to right wrongs.

The songs and musical interludes reflected the influence of American roots music, spirituals, and 19th century hymns. In addition to

Hummon on piano and guitar, well-known studio musician Jonathan Yudkin provided soulful cello melodies threaded through the narrative.

Kenneth Morris, Jr., great-great-great grandson of Frederick Douglass, attended the premiere with other members of his family. Morris, who heads Frederick Douglass Family Initiatives, an organization dedicated to ending human trafficking, endorsed the production on behalf of the Douglass family, writing, “Frederick Douglass’ spirit and legacy remind us all of our inherent dignity and of our duty to uphold the inalienable rights of all members of the human family.”

In addition to the premiere at Christ Church Cathedral, the production was also staged at Fifteenth Avenue Baptist Church, Vanderbilt’s Benton Chapel, and the Thistle Stop Café.



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, and in the Lifeway lot behind the Holiday Inn. 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 a.m. Liturgy (10 a.m. in the summer months) 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 formation 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: @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 have surgery scheduled or are admitted to an area hospital, please contact one of the Cathedral clergy or call Peggy Tucker in the church office at 615.255.7729. The clergy would like to arrange a visit with you to 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.

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 submit an article for consideration for *The Cornerstone*, which is published quarterly, or the *Happenings* email newsletter, which is sent out weekly, please call 615.255.7729 or email info@christcathedral.org.

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. ■





CHRIST CHURCH CATHEDRAL
900 BROADWAY
NASHVILLE, TN 37203

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