



CATHEDRAL CHRONICLE

Christ Church Cathedral, Louisville KY
December 2024 • Vol.III, No.1



CHRIST CHURCH CATHEDRAL

➔ a church in the heart of the city with a heart for the city ◀

WELCOME

ccclou.org
502.587.1354
421 South Second Street, Louisville, KY 40202

Service Times

Sunday Mornings

9:00 Bible study, 2nd Floor, Diocesan building
10:30 Holy Eucharist in-person and livestream
11:30 Coffee Hour

Midweek

Tuesdays and major feasts later in the week, 12 p.m.

Office Hours

Monday–Friday, 9:30 a.m.–1:30 p.m.

Parking

Available on Sundays only:

- At the Louisville Surgery Center, 444 S. 1st St., (accessed from 1st Street), which is directly behind the cathedral
- At the Transamerica parking lot, adjacent to Cathedral Commons, at the corner of 2nd Street and Muhammad Ali Boulevard (Sunday mornings only)

Additional paid parking is available at the locations below on Sundays and during the week:

- YMCA Garage (555 S. 2nd St.)
- Marriot Garage (280 W. Jefferson St.)
- PARC Garage at 1st and Jefferson
- Meters are available on 1st and 2nd Streets

Staff

The Very Rev. Matthew Bradley, Dean
Deacon: Dr. Eva Markham
Director of Music: Dr. Mark Kano

Lay Leadership

Senior Warden: Aaron Angel
Junior Warden: Frazier Marsh
Treasurer: Kay Wilkinson

Editorial Staff

Members of the Communication Committee edit the *Chronicle*.

The *Cathedral Chronicle* is a bimonthly newsletter that focuses on our work together in fellowship, ministry, and worship. We welcome ideas and contributions from parishioners. Please send submissions to cathedralchronicle@gmail.com

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Christ Church Cathedral Land Acknowledgement

Christ Church Cathedral of the Episcopal Diocese of Kentucky gathers and stands on land which has been home, for over 11,000 years, to primarily Shawnee, Cherokee, Osage, Haudenosaunee Seneca, Hopewell and Adena peoples. Today we acknowledge the role our Church has played in colonialism’s devastating legacy of death, stolen lands, dehumanizing removals, and forced assimilation of native

people. We repent of our complicity in perpetuating the dominance of white European culture, even to the present day. We seek forgiveness. We honor the original peoples of this land and the presence of native people still living in Kentucky. We honor with respect their Elders, past, present, and future, their traditions, and the land itself. We commit to listen, learn, and walk in love.



Editor’s Note: This article was submitted for publication on November 8, 2024, at which time many issues and major activities existed -even with significant developmental progress- for the successful conclusion and launch of Christ Church Cathedral’s newest major project.

As described in an article published in the 2023 fall issue of the “Cathedral Chronicle,” “Room In The Inn” was founded in 1986 in Nashville, Tennessee, by Fr. Charles Strobel, a Catholic priest, to provide safe indoor shelter and meals to unsheltered individuals during adverse weather conditions and has persisted carrying out this mission for the past 36 years. Since its founding, many communities from large cities to small rural towns have successfully followed this model, adapting it to their local conditions and their own faith-based organizations.

In 2025 the Cathedral, in partnership with Uniting Partners (UP) for Women and Children, will launch Room in the Inn – Louisville, a community ministry which will provide an overnight safe haven for up to fifteen women and their dependent children every night of the week at the Cathedral. The Room in the Inn planning committee is actively recruiting other faith-based entities and religious organizations to be involved by supplying volunteers for all overnight activities (intake, meal preparation, hosting guests and clean-up). Also, organizations can contribute services, equipment, supplies, and financial support to this effort.

By the first of November, the following contributions have been received or pledged for this project:

- The Louisville Medical Center Laundry has committed to provide without cost both all necessary linens and the laundry of those linens with weekly pick-up/ drop-off.
- Calvary Episcopal Church has donated funds to cover the majority of the cost of 17 easy-clean mattresses.

- Eleemosynary by LMH, Inc. foundation has pledged financial assistance to complete the cost of the mattresses, with a pledge of additional financial support to cover operating expenses.
- The Norton Foundation has awarded to this project the financial resources for a new position at UP for Women and Children to perform the screening and intake for all overnight guests.
- Members of the CCC parish have committed time, talents, and financial assistance to develop this project to a successful launch.

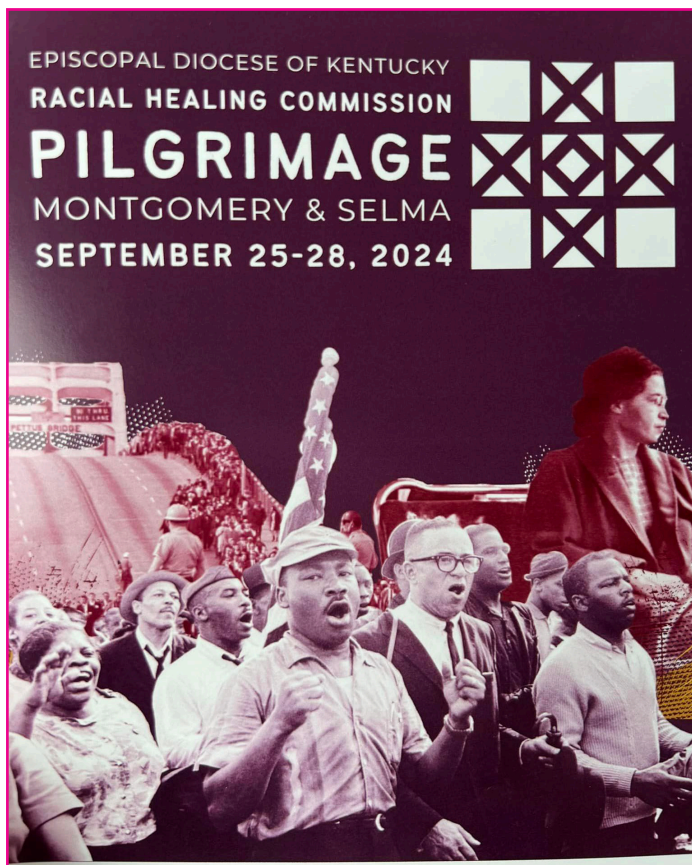
Guests, vetted and registered, will be admitted to the facility at 6 pm and receive a hot dinner, beverages, and snacks before “lights out.” Guests will sleep on mattresses with sheets and blankets. Upon awakening, each guest will receive breakfast and a bagged lunch prior to departure at 6:30 am. Each participating faith-based organization is expected to provide the full services at the Cathedral for the entire night.

Members and friends of CCC can assist in this project by:

- contributing for purchase of equipment, supplies, and food expenses;
- volunteering to assist in evening welcome and dinner preparation and serving, serving as overnight host presence during the sleeping hours, or preparing breakfast and clean-up after all guests have departed; and
- providing financial support in this large joint effort.

For further up-to-date information or to volunteer in some capacity, please contact Dean Matt Bradley.

We at CCC have a unique opportunity to live into our motto of being a “church with a heart for the city” by supporting *Room In the Inn–Louisville*.



The Episcopal Diocese of Kentucky’s Racial Healing Commission organized a two-day trip to visit Alabama. Its goal was to provide an in-depth and spiritual understanding and witness to events that accelerated the course of the Civil Rights Movement of the 1960s and ultimately changed American history and society. I decided to sign up for the excursion to gain a better grasp of what happened in Alabama in 1965 and during the years leading up to 1965. I was eleven years old in March 1965, and I could only vaguely recall hearing about the March from Selma to Montgomery and seeing TV network news footage of the Alabama State Troopers’ brutal attack on the participants of what was to be called the “First March.” Few adults I knew seemed able to explain adequately what the coverage of the awful event meant. And in those years, even in Detroit where I grew up, already a Black-majority city, there was still no inclusion of Black History in the school curriculum. Before I left for the pilgrimage, I needed to learn the background history of what happened in Alabama. I also wanted to know why this trip was called a pilgrimage.

The Civil Rights March from Selma to Montgomery was a part of the civil rights protests of the 1960s. Even after passage of the Civil Rights Act of 1964, forbidding racial discrimination in voting, Black citizens wanting to register to vote continued

A PILGRIMAGE TO MONTGOMERY AND SELMA, ALABAMA SEPTEMBER 2024

— Bill Shelton

to meet fierce and violent resistance in southern states. Alabama governor George Wallace was an especially implacable opponent of desegregation and efforts for full inclusion in voting. Just as fierce an opponent was the sheriff of Dallas County, Alabama, where Selma was located; he led local opposition against any voter registration drives. Viewing the stalemate between efforts to register Black voters and baldface white intransigence, Rev. Dr. Martin Luther King, Jr. and the Southern Christian Leadership Conference (SCLC) decided to make Selma the focal point of the Black voter registration campaign. The March from Selma to Montgomery ultimately raised public awareness of the difficulties faced by Black voters in the U.S. after marchers in 1965 encountered deadly violence from local authorities and white vigilante groups.

This trip to Alabama, then, was designed to be a foundation of better understanding, and proper reverence, of the people who took part in the events of 1965 in Selma. St. John’s Episcopal Church, an historic and venerable house of worship in downtown Montgomery, served as our base. The people of St. John’s showed us wonderful generosity. This was to be a spiritual homage to the participants and to the sites where pivotal events of American history took place. This was, then, a pilgrimage in the word’s true definition.

FIRST DAY – SEPTEMBER 26 MONTGOMERY AND THE LEGACY SITES

This day was breezy and it rained steadily through most of the day. Today Montgomery was enduring the westernmost edge of Hurricane Helene, and we squished in wet shoes throughout the day’s activities.

We pilgrims met early, just after breakfast, at St John’s Church for Morning Prayer. Then we walked three blocks to The Legacy Museum, where we toured until noon. The Legacy Museum houses the permanent exhibit “From Enslavement to Mass Incarceration,” which documents in unrestrained, realistically graphic detail – visual and aural -- the “tragic, false narrative of racial difference created in America that has resulted in centuries of racial bigotry and injustice” (in the museum’s own succinct words). The Legacy Museum is one component of the Legacy Sites, installations in three locations in Montgomery, all founded by the Equal Justice Initiative (legacysites.eji.org).

The EJI's mission statement is: "We must truthfully confront our history of racial injustice before we can repair its painful legacy." The Legacy Museum's exhibit areas are themed: The Transatlantic Slave Trade, Enslavement, Reconstruction, Racial Terror Lynchings, Segregation, The Civil Rights Movement, and Mass Incarceration. These topics are treated with brutal honesty using photographs, video displays, sound effects and interactive displays.

Following the museum visit we were free to browse the museum bookstore before we returned to St John's Church. After lunch our group proceeded to the next Legacy Site, The National Memorial for Peace and Justice, a haunting display in open air on a hillside, representing the spectre of documented terror lynchings in the U.S. perpetrated by whites, in either mobs or small groups, against Black communities.



With localities across the U.S. represented by suspended hollow metal boxes resembling coffins with lynching victims' names stenciled into them, most lynchings indeed seemed to occur in the states that most people would regard as "southern states."

However, lynchings were carried out in a majority of states. The lynching dates appeared to be concentrated during the period from Reconstruction through the early 1900s; however some terror killings occurred as recently as the 1960s and 70s. For us Kentuckians visiting that day it was even more appalling and shameful to see that every county of our commonwealth was named as a site of at least one racially-motivated lynching.

The third installation of the Legacy Sites is a sculpture garden of true-to-life-size figures and structures portraying the living conditions of enslaved people and their daily enforced labor.

SECOND DAY - SEPTEMBER 27 SELMA TO MONTGOMERY

The historical importance of the events that occurred in Selma in 1965 cannot be underestimated. At that time in Alabama, as our guide stressed, a "perfect storm" was brewing in the convergence of rapidly growing and increasingly organized efforts of Black citizens to secure voting rights, on one hand, against segregationists' hardening sentiment and increasing willingness of to resort to violence to prevent Black citizens from obtaining voting rights.

On this day we met early at St John's Church parish hall for Morning Prayer and awaited a touring bus and local guide and historian, Keenan. In contrast to the previous day, the weather was dry and sunny. We set out for Selma while Keenan explained the background and importance of events in 1965 Alabama at the places we were to visit.

On the way to Selma, first we made a stop to pray at a memorial in Hayneville, a small county-seat town that was made infamous on August 20, 1965. On that date Jonathan Myrick Daniels, an Episcopal seminarian, who had traveled to Alabama to help organize voter registration, was shot at close range by a storekeeper. Daniels and two companions had been arrested in Hayneville and held at the Lowndes County jail for days with no clear legal charges. They were finally but unexpectedly released, and after leaving the courthouse they walked to a nearby store to buy soft drinks while they waited for a ride. After entering the store, the owner grew increasingly hostile toward them, particularly at Daniels' companions, who were Black. The owner ordered them all to leave the store, and then pulled out a firearm, which he discharged at a young Black woman. The seminarian stepped between the young woman and the gun barrel and he died on the spot. The storekeeper was tried ultimately and acquitted later.

Our guide explained the circumstances of the killing, emphasizing the increasing social tension that arose from the growing local efforts to register Black voters and the presence of organizers from northern states to assist. After our homage paid to Jonathan Daniels, we re-boarded the bus to go on to Selma.

Our first stop in Selma—Brown Chapel African Methodist Episcopal Church—was in 1965 a center for activism for voter rights and later a supply depot for the marchers to Montgomery. In the church kitchen food was prepared and then driven daily, along with fresh replacement marchers, to the foot soldiers at their stops along the route. We paused for

prayer and reflection here, honoring the memory of those who organized and of the others who lent their energy to the cause and never ceased to act with love.

At midday we stopped for lunch at Reflections Coffee Shoppe. The building provided an opportune view of the infamous Edmund Pettus Bridge, where



the approximately 600 marchers were brutally set upon and beaten on “Bloody Sunday,” March 7, 1965, by Alabama State Troopers, on their attempt to cross the bridge, the First March, to head to Montgomery. (No doubt there are many readers who can remember viewing TV news film coverage of that day.) The brutal incident drew the world’s attention to Selma.

As we ate lunch, we were fortunate that Joann Bland, a Selma native, activist by age 11, arrested 13 documented times, was present to deliver to us a personal testimonial and moving message about the March from Selma. Although she was too young then to participate in the march, she personally knew many of the original 600 marchers and the wounded. She worked with many other people during those days at Brown Chapel AME Church, preparing meals and other supplies to send out to the marchers. Ms. Bland was founder of Selma’s National Voting Rights Museum and Institute and of Foot Soldiers’ Park, a playground, education center and memorial to “honor the sacrifices and achievements of the foot soldiers of 1965.” (footsoldierspark.org)

After lunch, our pilgrimage took us on a silent walking vigil across the Edmund Pettus Bridge, and at the other end we prayed. We boarded our bus again to ride the same route of the 1965 marchers, the 54 miles via US-80 to Montgomery. On a Second March to cross the Edmund Pettus Bridge on March 21, the foot soldiers were allowed by state authorities to cross the river, but only after President Lyndon Johnson threatened to send federal troops to Alabama

to protect the marchers. The marchers took 4 days total to complete their route, camping nightly at sites provided by generous families. The last stop of the march was at the outskirts of Montgomery. The marchers waited there and sent a select group of emissaries to the Alabama capitol to petition for the right to vote. The number of marchers had swelled by this time to almost 25,000 people who had traveled from around the country by the time the march arrived on March 25.

On the final day of the march, Viola Liuzzo, a mother and civil rights worker from Detroit, Michigan, who was using her car to transfer marchers, was shot by several Ku Klux Klan members. Later the murderers were tried and convicted by an all-white jury in an historic judgment. They served ten years of prison time.

Finally, we made a final stop at the Dexter Parsonage Museum near downtown Montgomery, the house where Rev. Dr. Martin Luther King, Jr. and his family lived while he ministered in Montgomery and lent leadership to the Montgomery Bus Boycott in 1955. In 1956 the house was bombed by segregationist terrorists, and this act helped to focus greater attention to the civil rights movement and Dr King’s firm stance on non-violence. (aaacrhc.org) We stopped at this point to pay homage and offer a prayer.

This final day of our pilgrimage concluded at our base, St John’s Church, with dinner, group discussion and reflection, and Eucharist. Weary from the long hours and activities of our two days, we concluded the evening expressing gratitude for each other’s presence while we shared this pilgrimage. Our pilgrimage now over, we bid each other a safe journey home the next morning.



Finally, I wouldn’t hesitate to urge people to consider making their own similar pilgrimage. And I feel that any work to prevent the dilution of the Voter Rights Act of 1965 is an homage to those who struggled, died and bled to secure the most basic right of a citizen: to vote.

THE CHURCH YEAR

Incarnation Cycle

— Edgar Wallace

The Church's liturgical calendar pivots around two major feasts marking central events in Jesus's life and celebrating the main tenets of our faith. The Paschal cycle, based on the movable date of Easter, celebrates Christ's redemption of the world through the Resurrection. It begins with Lent, a time of preparation and repentance, Holy Week, Easter and its Fifty Days, Pentecost, and the Sundays that follow after it.

The *Incarnation Cycle* pivots around the set date of December 25. It begins with Advent, the four Sundays preceding Christmas, and continues with the 12 days of Christmas, which includes the feast of the Holy Name (New Year's Day on our secular calendar) and the Feast of the Epiphany on January 6. The Sunday after the Epiphany, celebrating Christ's Baptism, and the Sundays following. It also includes the Feast of the Presentation (*discussed in George Hubbard's article in this Chronicle*).

✿ Advent

This year, the First Sunday of Advent falls on December 1. It can be as early as November 27 or as late as December 5. This is considered the beginning



of the church year. Our commercial culture knows this period as the holiday season, which starts the day after Thanksgiving. We also call it the holiday season because numerous religions and ethnicities observe festivals during this period. Honoring one another's traditions is part of being a community. We are better when we learn from and acknowledge one another.

In the church tradition, Advent has its own character. It is a time of expectation, waiting, and quiet anticipation, and while it is not penitential or somber like Lent, it is nevertheless a time for quiet preparation and reflection, of looking both forward and backward, as well as inward and outward. The Advent scripture readings recall the words of the Hebrew prophets who spoke of God's coming reign: when swords will be beaten into plowshares, and the lion will lie down with the lamb, when God's anointed shall

come, and the exiled shall come home. They also point us forward to Christ's final coming in glory. "Watch, for you do not know the day or the hour." "What I say to you, I say to all, Keep awake!"

In the Episcopal Church during Advent, Christmas waits just off stage, eagerly awaited, already present in ways but liturgically not yet in full view. Simple evergreens take the place of flowers near the altar. Royal purple or blue is the color used for vestments. The hymns are not yet the jolly Christmas carols already being played elsewhere, but songs that call us to wake from sleep, look to the east, keep awake, wait, prepare, hope, and take comfort because Emmanuel is coming to us. "*Hark, a thrilling voice is sounding; Christ is nigh, it seems to say/Cast away the works of Darkness, O ye Children of the Day,*" begins one of the most loved Advent hymns sung to the majestic tune "Merton." (Hymnal 59)

✿ Advent Wreath

Our homes and churches mark the progress of the four Sundays and the days in between with an Advent wreath. Evergreen wreaths adorned with candles were often connected with pre-Christian winter celebrations, and the Church incorporated them into the celebration of Christ's Nativity in the Middle Ages. The first Advent wreath, however, was devised by a German Lutheran Pastor and pioneer in urban mission work among the poor, Johann Hinrich Wichern in 1839. According to the story, he arrived at the idea of using a wagon wheel and candles to mark the days of Advent in response to the children of the mission who daily asked if it was Christmas yet. Gradually, his innovation spread to other protestant churches as well as Anglicans and Roman Catholics. It made its way to the United States sometime in the 1930's and grew increasingly popular with families and congregations. The Book of Common Prayer does not mention the Advent wreath or provide instructions for its use in Church, but the Episcopal Book of Occasional Services offers this description:

The Advent Wreath is a visual symbol marking the progress of the season of Advent, originating as a domestic devotion and an opportunity for family prayer. It functions as a simple countdown-timer for the passage of Advent. Attaching symbolic meaning to particular candles is a more recent innovation. It is important to place the wreath in such a way so that it maintains the centrality of the essential symbols for the assembly: Font, Word, and

Table. When the Advent Wreath is used in the worshipping community at morning services, the appropriate number of candles on the wreath are lighted, without prayer or ceremony, with the other candles. In evening worship, the candle lighting in *An Order of Worship for*



the Evening, described on page 143 of *The Book of Common Prayer*, is appropriate. When used in private homes, the Advent Wreath provides a focus for devotions at the time of the evening meal. There are many resources for devotions produced to include the reading of scriptures suitable for the Advent season. The short form of *An Order of Worship for the Evening*, *Prayer Book* pages 109-112, is also recommended. (*Book of Occasional Services* p.18)

Few of us will totally avoid the busyness, commercialism, and fun of the holiday season. Shopping, holiday parties, lights, and music are ubiquitous throughout our communities, and many of us joyfully participate. Advent, though, can still offer a welcome oasis amid it all. We can focus on the deeper meanings of wakefulness, light in the darkness, and hope for God's coming reign in Church or at home.

What does watching for and welcoming God's reign mean in my life? What does it mean to welcome and assist in bringing God's reign to the world around me?

✿ Christmas

The Twelve Days of Christmas begin on the eve of December 25. The early Christians communities did not have a day or season to celebrate Jesus' birth. It was not until the fourth century that the date of December 25 came to be universally agreed upon by the Western Church to celebrate the Incarnation. The record of the gradual acceptance of that date and the various other dates suggested by early Christian theologians is complex, as is the relationship of December 25 to the Winter solstice and the Roman Festivals of *Saturnalia* and *Sol Invictus*. Morningside University professor Bruce Forbes explores these questions in his book *America's Favorite Holidays: Candid Histories*. The online Encyclopedia Roman

from the University of Chicago also provides this in-depth article: "Sol Invictus and Christmas" at https://penelope.uchicago.edu/encyclopaedia_romana/calendar/invictus.html.

The Gospels do not tell us the date of Jesus' birth, and only Matthew and Luke give us any details about his infancy. Both say he was born in Bethlehem of Judea to Mary and Joseph, but other details of their stories differ significantly. In our pageants, nativity displays, and carols, we often blend both accounts into the familiar scene we envision today, adding other imagined elements, such as the wooden stable or a cave, oxen, camels, or a little drummer boy. We should remember that the Gospels were less interested in recounting exact historical and biographical details than in proclaiming the profound theological truth that God is with us; Jesus is God the Word made flesh. The same should be true of our imaginings as well. The story of the birth of Jesus has an amazing ability to inspire unending images, songs, and stories. From simple children's



pageants to paintings by the world's great artists to major choral masterpieces and tender lullabies, we proclaim our faith in the Incarnation of God in Christ from age to age.

Traditionally, the Church celebrated three Masses on Christmas: the first at midnight, called the *Angel's Mass*; the second at dawn, called the *Shepherd's Mass*; and the third during the day, called the *King's Mass*.

The Book of Common Prayer likewise provides three sets of readings for the Christmas Eucharist, although it does not indicate times or how many should be celebrated. For many, the Midnight Mass (often celebrated earlier on Christmas Eve in recent times) is the most popular. Some churches have more than one Christmas Eucharist, a Carol service, or a Children's pageant. Many have another Eucharist on Christmas morning.

If the mood of Advent liturgies is subdued, Christmas is the opposite: joyful, festive, exuberant. White or gold vestments and hangings adorn the altar and clergy. Flowers and be-ribboned greenery decorate our worship spaces. The much-loved Christmas carols and hymns, as well as new ones, are sung by choirs and congregations. Brass and strings often augment the usual organ. Perhaps nothing is more stirring than that first singing of 'O Come All Ye Faithful' on Christmas Eve as the procession enters the Church, especially if there is a soaring soprano descant on the verse "Sing choirs of angels, sing in exultation!" We breathe out a sigh: Christmas has come once more.

The Twelve Days of Christmas provide an extended time for celebration. Three principal saints Days, the Feast of St. Stephen, the Feast of St. John, and the Feast of the Holy Innocents, follow immediately after Christmas Day. The Feast of the Holy Name comes eight days later, which we also celebrate as New Year's Day. The business world moves a bit more slowly during this period. Schools are on holiday, and opportunities for celebrating with family and friends abound. These days are a wonderful time, not only to celebrate the birth of Christ but also to reconnect with family or friends or reach out to those who do not have family or friends nearby. Many find ways to extend the giving of gifts during the season, often in small and creative ways. They do not have to be partridges, gold rings, or maids a-milking, as the famous song says. Our gifts may be some time, a phone call, or a cup of something warm or warm to drink. We can give gifts to ourselves: time to read or work on hobbies or creative projects that have been pushed aside in the busyness of our regular schedules. Christmas Day is not the end of the celebration. Indeed, not even twelve days is enough to observe the feast. Howard Thurman reminds us:

*When the song of the angels is stilled,
when the star in the sky is gone,
when the kings and princes are home,
when the shepherds are back with their flocks,
the work of Christmas begins:
to find the lost,*

*to heal the broken,
to feed the hungry,
to release the prisoner,
to rebuild the nations,
to bring peace among the people,
to make music in the heart.*

—The Mood of Christmas, 1973 Harper and Row)

Epiphany

The Feast of the Epiphany comes after the Twelve Days of Christmas. We celebrate the visit of the Magi to the newborn Jesus. As with the Bethlehem manger story, our imaginations have filled in Matthew's Gospel account. Tradition has settled on three Magi or wise men; maybe they were kings. We've added camels, exotic capes, and headwear, giving them a place in our pageants, paintings, and songs. However we visualize the scene, the truth we celebrate is again the simple stupendous belief that God in Christ has come to the whole world, even those far away who follow traditions unlike our own. Christ's light guides us if our eyes are ready to see and our hearts open to make the journey.

The Sunday following the Epiphany is the Feast of the Baptism of Christ in the Jordan River. This, too, is a celebration of the Incarnation. In fact, this is



where the Gospel of Mark begins, with Jesus' baptism by John at the Jordan. Also, after a magnificent theological hymn about God the Word becoming flesh and dwelling among us, John's Gospel starts the story of the earthly Jesus with John at the Jordan. We celebrate again that God is with us. We sing, "The sinless one to Jordan came and in the river shared our stain." (Hymnal 120). Jesus' baptism is the baptism in which we are washed. We are not separated from humanity and the rest of creation but joined with Christ in his coming and in his love for it.

*O Christ, may we baptized from sin, go forth with you
a world to win.*

Book Review *The Promise and Pitfalls of an Urban Congregation*

— Fr. Joseph Trigg

Circle of Hope: A Reckoning with Love, Power, and Justice in an American Church

by Eliza Griswold. Farrar, Strauss and Giroux, 2024. \$30.

In 2019 investigative reporter and poet Eliza Griswold had won her most distinguished award so far, the Pulitzer Prize for Nonfiction and was open to a new assignment; she ran into Circle of Hope. In 2003, as many of us remember, her father, Presiding Bishop Frank Griswold, ordained Gene Robinson, the first openly gay bishop of the Episcopal Church. To his sorrow, this precipitated a permanent split in our church.

Griswold describes herself not as a believer, but “at the edge of belief.” She met members of Circle conducting a demonstration against gun violence in inner city Philadelphia. In the spirit of the Old Testament prophets, a blacksmith was heating the glowing muzzle of an AK-47 on a portable forge so that he could turn it into a hoe. As a church in the Anabaptist peace church tradition, nonviolence was central to Circle’s identity. They were an intentional Christian community founded by Evangelicals determined to follow Jesus by identifying with the oppressed and working for justice.

For members of Circle, as for all sincere Evangelicals, Jesus is a personal Savior present to them and actively guiding them as well as their great teacher. Taking seriously what Jesus said about riches, they rejected capitalism and consumerism and advocated for the radical transformations needed to end racism and make possible a sustainable environment. They thus posed a standing rebuke to those professed Evangelicals who constitute the base of Trump’s Republican Party.

Thinking that she could spread their story, the leaders of Circle accepted Griswold’s request to embed herself with them as a reporter. They opened their lives with her for four years. Gifted with the capacity to empathize as well as to observe, she tells the story of the church during the four years she was with them. She writes from the perspective of the young pastors of its leadership team, two men and two women, but also reveals the perspectives of many others inside and outside Circle.

The story is a testimony to possibilities and perils of an urban church dedicated to following Jesus’ identification with the oppressed. During her four years with Circle turned inward and came apart; the men on the pastoral team became adversaries and left.

By 2019 Circle was facing a similar dilemma to the one that faced Griswold’s father. They found themselves whipsawed between their identification of the oppressed in the LGBTQ community and the strict sexual morality of the Brethren in Christ (BIC), the Anabaptist denomination with which they were affiliated. The BIC considered any alternative to faithful, lifelong heterosexual marriage no less a betrayal of the gospel than military service. Performing gay marriages lost them their property and most of their funds when the BIC expelled them for violating their covenant with the denomination.

In 2020 COVID struck a more serious blow, forcing the church, the intimate cell groups that nourished its members, and its pastoral team to meet by Zoom and communicate by email. As I have learned in my own ministry, digital technology is great for disseminating information but is terrible for managing human relationships. The murder of George Floyd in May of that year made the leaders of Circle feel it was urgent to deal with the residual racism that, they believed, had kept their community still largely white. Their effort exacerbated internal tensions in the church that set the leaders in conflict.

When Griswold ended her project in 2023, Circle of Hope had come apart and her father was dying. Like conflict in families, conflict in a church is particularly painful; it is always personal. She works to present each perspective as the person concerned would want it told and allows us to draw our own lessons. For us in a downtown church, those lessons are worth pondering.





LESSONS & CAROLS

A service of Advent lessons and carols
with works by Gjeilo, Helvey, Nelhybel,
Trotta, and more.

Sunday, December 8, 2024
5:00 PM

Christ Church Cathedral
421 S 2nd St Louisville, KY 40202

Christ Church Cathedral's
Cathedral Arts
Presents

*A CHRISTMAS CAROL.
IN PROSE.
BEING A GHOST STORY OF
CHRISTMAS.*

by CHARLES DICKENS

**In Dramatic Reading,
As Condensed By The Author**

**Performed by Liam O'Daniel-Munger
for the benefit of
A Room At The Inn – Louisville**

**sponsored by
Christ Church Episcopal Cathedral**

421 S 2nd St., Louisville, KY 40202
15 December, 2024
5 o'clock in the evening

\$10 suggested donation at the door
Warming seasonal refreshments made available
before and during the performance

Music Notes

— Mark Kano, Music Director

In October, the Cathedral Choir offered a beautiful Evensong service, which began with a virtuosic piano recital by Dr. Louie Hehman. Owen Sammons, an impressive improvisational organist, gave a recital in November. On the first Sunday of Advent, December 1st, the choirs of Calvary Episcopal and Christ Church Cathedral will combine for a Messiah Sing-Along at 3:00PM at the Cathedral.

The Cathedral Choir will lead the annual Advent Lessons & Carols service on December 8th at 5:00PM, joined by Dr. Stacy Simpson on trumpet, strings, and percussionists. On Christmas Eve, there will be a musical prelude beginning at 9:30PM followed by Mass at 10:00PM.

In the 2025 new year, the Cathedral Choir will collaborate with Calvary Episcopal's Choir to present an Evensong service on February 2nd at 3:30PM at Calvary. During the Lenten season, the choirs of Calvary and Christ Church will combine on Sunday, March 23rd to present Michael John Trotta's Seven Last Words of Christ at the Cathedral with orchestra at 3:00PM. There will be brass and special music by Calvary and the Cathedral choirs on the Feast of the Ascension of Christ on May 29th at 6:00PM.

The music ministry at the Cathedral always welcomes new choir members and instrumentalists to participate. If you play an instrument or would like to sing with the choir, please reach out to Mark Kano, Music Director, at mark@christchurchlouky.org. Come and make a joyful noise!



Advent & Christmas

HANDEL'S MESSIAH SING ALONG

Sunday, December 1, 3 PM

ADVENT LESSONS & CAROLS

Sunday, December 8, 5 PM

DRAMATIC READING OF CHARLES DICKENS'S A CHRISTMAS CAROL

Featuring Mr. Liam O'Daniel-Munger
Sunday, December 15, 5 PM

CHRISTMAS EVE SERVICES

Tuesday, December 24

Early Service at Calvary Episcopal Church
821 S. 4th St. • 4PM

Late Service at the Cathedral
421 S. 2nd St

9:30 PM Choral and Instrumental Prelude
10 PM Festival Holy Eucharist

CHRISTMAS DAY SERVICE

Wednesday, December 25, 10:30 AM

CHRIST CHURCH EPISCOPAL CATHEDRAL

CCCLOU.ORG

421 S 2nd St, Louisville, KY 40202

CHRISTMAS I

*After all pleasures as I rid one day,
My horse and I, both tired, body and mind,
With full cry of affections, quite astray;
I took up the next inn I could find.*

*There when I came, whom found I but my dear,
My dearest Lord, expecting till the grief
Of pleasures brought me to Him, ready there
To be all passengers' most sweet relief?*

*Oh Thou, whose glorious, yet contracted light,
Wrapt in night's mantle, stole into a manger;
Since my dark soul and brutish is Thy right,
To man of all beasts be not Thou a stranger:*

*Furnish and deck my soul, that Thou mayst have
A better lodging, than a rack, or grave.*

— George Herbert (1593-1633)

In a marvelous twist of the story *Bethlehem's Inn*, George Herbert imagines alighting from a pleasure-some yet tiring journey to find Christ already at home in such a refuge waiting to be “all passengers most sweet relief”.



What is Candlemas?

— George Hubbard

The Purification of the Blessed Virgin Mary

The Presentation of Our Lord Jesus Christ in the Temple

The Fortieth Day of Christmas... Wait! What?

Yes, February 2 is really the last day of the liturgical Christmas cycle, and is the 40th day.

It is a feast day often overlooked in our churches, frequently happening mid-week. And it is only mentioned briefly in the Gospels, though with a quite poignant story.

But it is a feast with a long and involved history. It is mentioned in the writings of Etheria, which dates its celebration to at least fourth century Jerusalem, leading one to surmise its inspiration emerges from St. Cyril, that energetic and innovative liturgical artist.

These days we tend to think of a procession as just the more-or-less orderly movement of acolytes, choir and clergy from the narthex to the chancel, but to Cyril and his followers, processions were a really big deal. (His, as you will recall, is the first recorded Palm Sunday procession.) And marshaling all the faithful into a somewhat orderly transit, with singing of psalms and interspersed readings made for a seemingly liturgy. Indeed, this is the oldest feast in the calendar for which a procession was prescribed.

We cannot be sure when the connection of the feast with candles arose, though the highlighted use of the *Nunc Dimittis* (“Lord, now let your servant depart in peace...”) provides a clue. By the Middle Ages it became customary to bless all the candles for the coming year as part of the service, and candles were solemnly distributed to all in attendance to be carried in the procession and held alight during the reading of the Gospel.

The rite took on a rather more somber aspect when imported to the church at Rome, at a time when pagan invasions were increasingly a threat. Prayers for protection and deliverance were inserted into the rite. And the Roman rite retained this dual aspect until the reforms after Vatican II. (It still has some curious remnants.) There have been speculations for a connection with the pre-Christian Roman feast of Lupercalia (a purification and fertility observance), but there seems to be no hard evidence for this.

Since the sixteenth century the Book of Common Prayer has eliminated this observance, retaining only the proper collect and lessons, and thus it may seem curious if one doesn't know some of the history.

Perhaps this will help a bit!

The Cathedral will celebrate Candlemas with the Blessing of Throats on February 2, 2025.