



CATHEDRAL CHRONICLE

Christ Church Cathedral, Louisville KY
March 2025 • Vol.IV, No.2

*We step out again
into the fog of Penitential Darkness
in what we now see
is the Holy Mist of our journey.
Knowing only that
the Light of Gracious Love
guides us, we walk on
with hearts open
and yearning,
ever and always under the
Light of God's Love.*

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 (Saturday and Sunday only FOR A FEE OF \$8.)

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

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Deacon: Dr. Eva Markham

Director of Music: Dr. Mark Kano

Lay Leadership

Senior Warden: John Kiesel

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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

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

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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.

- cover image and text by Susan R Shockey

from the Dean . . .

The beginning of the year here at Christ Church Cathedral has been busy---some might say hectic. Since we hung our then fresh, new calendars on the wall on January 1, we have begun to search for a new music director and a new organist, welcoming Dr. James Rightmyer as our Music Director in the interim. We have launched, run, and concluded our first year of Room in the Inn – Louisville, offering overnight shelter in Deans Hall to 36 women and four children for 52 nights in a row. We've been worshipping God, serving our neighbors, and caring for one another day in and day out.

And now it is Lent, a Church season with the reputation for being busy. Another busy season, after the rapid fire start to 2025, following the chock full seasons of Advent and Christmas. Yes, Lent can be a busy season, but it doesn't have to be.

At its essence, Lent is a season of stripping away. The most obvious place we see this is in our worship. The fancy fixtures and ornamented musical settings are stripped away, leaving everything a bit more austere. Or, to put it another way: We get back to basics.

What if we took a similar approach in our own lives? Perhaps we could use these forty days as an opportunity to strip away the extras. I'm not talking about giving up meat or chocolate. We could, for the next few weeks at least, let go of the extra meetings, the guilt over the phone call we've been meaning to return, or the project we're always going to start on tomorrow. We could take the season of Lent as a chance to examine what, when it comes right down to it, means the most to our hearts, souls, and spirits.

We could get back to basics.



This Lent, I encourage all of us to reflect upon what from the simple and everyday makes our souls sing out to God with joy. Maybe it is spending time with a person we love. Perhaps it is watching the sun rise in the morning. We might find connection with God as we walk around the neighborhood after dinner in the light of the lengthening days. Or we may find our hearts at peace when we spend time in silent prayer with Jesus at the close of the day.

Now think about what we can ask God to strip away, at least for a season, in order to focus on what matters most of all.

We may feel a pinch or a pain as it slips away. But soon, I suspect, when we find ourselves grounding down deep in the joy God has put in our lives, we'll wonder how long this season can last. Perhaps, when we get back to basics, we may discover that, with God's help, the basics are enough for any season at all.

With my prayers for a holy Lent,

Matt+

ROOM IN THE INN LOUISVILLE



Room In The Inn-Louisville: A Success Story

I feel so safe here.

*This is just like hanging out
with the girls.*

*It's so good to
have a hot home-cooked meal.*

from one guest
to another: *We are now your family.*

In the fall of 2023, Dean Matt Bradley proposed that the Cathedral spearhead a program to provide safe, secure, and quiet overnight shelter to unhoused women and their minor children (up to age 18). This project would be in conjunction with Uniting Partners for Women and Children (UP) to merge the values and objectives of both organizations.

Planning for Serving Our Community

Over the last several years, as a tenant of the Cathedral, Uniting Partners has provided multiple services three days a week to unhoused women, which acquainted the organization with potential clients for the Cathedral's proposed outreach program. With this background, UP was able to screen each potential RITI-L guest.

Dean Matt had previous involvement with this type of program during his time in the seminary when he was exposed to this approach of Christian service as a volunteer at churches in College Park, Maryland, and Alexandria, Virginia. During his ministry at St. John's Church in Murray, Kentucky, he was the participating Episcopal priest of the group of clergy who formed and executed a program similar to the Room-In-The-Inn model.

Even though the program could not be launched in January 2024 as projected, preliminary groundwork involved in-depth discussions with the "Room-In-The-Inn" program in Nashville, the successful model of overnight sheltering of unhoused individuals by churches. In December 1985, when Father Charles F. Strobel of Holy Name Catholic Church in Nashville saw individuals parking in the parish lot overnight to sleep in their cars, he invited them into the parish cafeteria to sleep. That singular event started the Room-In-The-Inn program which has spread to over 200 parishes, synagogues, and mosques in the greater Nashville area; to several cities in Kentucky; and to many cities and smaller communities across the country.

The Room-In-The-Inn program in Nashville and elsewhere is a "hub and spokes" model in which all overnight guests arrive at a central hub, and each parish sends a bus/van to pick up their assigned guests and take them to their specific parish for overnight activities. The following morning, each parish transports their guests back to the hub center. Our Room-In-The-Inn—Louisville differs from this model in that guests are not transported to outlying parishes. Instead, parish teams come to the Cathedral to host guests in Dean's Hall.

Support for Serving Our Community

In January 2024, a committee was formed at Christ Church to further develop this concept. In the fall, committee members identified the necessary equipment, supplies, and potential services with a preliminary budget. Also, the committee undertook searches for individuals, churches, and organizations that might provide supplies and underwrite additional UP staff funding.

For each overnight coverage by a parish or organization team, three separate shifts were recommended: Welcome/Dinner, Overnight, and Breakfast/Clean-up starting at 5:30 pm and ending at 6:30 am. The host teams provided a full hot dinner

and a continental-type breakfast with beverages and light snacks. Each guest was provided a "to go" bag of snacks upon their departure.

To recruit host parishes/organizations, committee members contacted potential hosts by telephone and email and made direct in-person presentations to various groups. This recruitment process resulted in 13 teams representing 17 parishes. All participating parishes and organizations contributed to the success of the RITI-L with friendly committed volunteer services. These groups are:

Advent, Our Merciful Saviour	
Calvary Episcopal Church	St. James, St. Andrew
Christ Church Cathedral	St. George, St. Luke
First Unitarian Church	St. Mark, St. Thomas
Broadway Baptist Church	St. Paul Episcopal Churches
Christ Cathedral of Praise	Vocal KY
St. Francis of Rome/St. Leonard's Catholic Churches	

CCC's Invaluable Support

Members of the Cathedral provided support in all planning, start-up requisitions, funding, and especially serving as host volunteers for all shifts. Cathedral members ensured the successful completion of the program in spite of major unexpected events

Our Guests

The maximum number of guests was set at 15 per night, including adult women and their minor children. Among the guests were three families: two consisting of a mother and her two children, and one consisting of a mother and her two-day-old newborn daughter. From January 9 through February 16, the guest counts were:

	Number of Individuals	Number of Guest Nights
January (24 nights)	18	204
February (16 nights)	29	156

Roadblocks Overcome

Despite rigorous contingency planning, two major unexpected events occurred. The first event was weather related: twice very low temperatures at the time for the guests to depart necessitated the development of a "bridge shift" of volunteers. These volunteers arrive at the Cathedral around 6:30 am and stay with the guests until either UP opens to receive clients or until 8:30 am on the days when UP is closed. The second major event was the complete blockage of sewage outflow from Dean's Hall caused by a long-standing waterline misplacement that proved outside the Cathedral's responsibility.

Planning for the Future

At the end of February, all aspects of the project will be evaluated including surveys of guests conducted by UP and surveys of all participating teams of churches and organizations and significant external donors conducted by the RITI-L committee. These results will identify areas for improvement for RITI-L 2026

THE CHURCH YEAR

Paschal Cycle

— Edgar Wallace

The Church's liturgical year flows around two principal feast days. The Incarnation Cycle, which we explored in the December Chronicle, centers around Christmas Day and includes the seasons of Advent, Christmas, and Epiphany. The Paschal Cycle revolves around Easter, beginning with Ash Wednesday, continuing through Lent, Holy Week, Easter, Ascension Day, Pentecost, and Trinity Sunday.

Unlike Christmas, on the fixed date of December 25, Easter is a moveable feast that may occur between March 22 and April 25. This year, it falls on April 20. As a result, Ash Wednesday is March 5, Palm Sunday is April 13, Maundy Thursday is April 17, Good Friday is April 19, Ascension Day is May 29, Pentecost is June 8, and Trinity Sunday is June 15.

The first followers of Jesus were Jews. They read the Hebrew Scriptures, observed the Sabbath, worshiped in Synagogues, offered sacrifices at the Temple, and kept the traditions and festivals of the Jewish faith. Chief among these festivals was Passover or Pesach, which took place in the spring, on the 14th day of the Jewish month of Nisan, the full moon after the vernal Equinox. It was the remembrance of the deliverance of the Hebrew people from bondage in Egypt. Although Hebrew peoples may have observed a spring festival before the Exodus, it had centered around that liberating event since then. For centuries before and a few decades after the lifetime of Jesus, the Temple in Jerusalem stood as the visible symbol and center of the Hebrew faith. At Passover, Jewish people, if able, went to the Jerusalem Temple to offer sacrifices and keep the feast of Unleavened Bread.

According to the Gospels, that is what Jesus and his disciples did. It was at this time of year that Jesus was crucified by Roman authorities, who occupied the territory through brute force and with the collaboration of some elite Jewish leaders. Having gone to Jerusalem,

Jesus was arrested and condemned to death. Although the Gospels of Matthew, Mark, and Luke place the crucifixion of Jesus on the Day of Passover, the Gospel of John describes it on the day before, which was called "the Day of Preparation." All four Gospels, however, agree that Jesus rose on the "first day of the week" or Sunday.

The Gospels, written decades after Jesus, are less concerned with precise dates, times, and minute-by-minute eyewitness accounts than with the profound theological truth of who Jesus was and is. They tell us about God and what God has done and is doing in

human lives, particularly in and through Jesus Christ. Jesus' life, death, and resurrection are not just past events but a profound theological understanding of liberation and redemption, deeply intertwined with the observance of the Passover.

After Jesus' death and resurrection, some Jewish people, believing him to be the Christ, the Son of God, began to form societies to share this understanding of their faith in an incarnate God. They began meeting on the first day of the week while maintaining their Jewish membership and connection to the Synagogue. They continued to keep the Sabbath, to meet with fellow Jews, to pray and read the scriptures, and to keep

the Jewish customs and calendar—no doubt they continued to go to Jerusalem for Passover.

As the Jesus movement began to move farther into the empire, they began to include more and more Gentiles, people who, though not Jews, believed in the teachings of and about Jesus. Jesus came to be seen not just as the Savior of the Hebrew people but of all people. When the Romans destroyed Jerusalem and the Temple at the end of the first century, post-temple Judaism itself had to adjust to new realities. Christianity, as it came to be called, and Judaism



became increasingly separate.

In the third century, Christians, who by now were predominantly non-Jewish, began to observe not just Sunday, the Lord's Day, but their own calendar of feasts and commemorations. Not surprisingly, the annual commemoration of Jesus' death and resurrection was the first to be established. Greek and Latin Christians called the event Pascha, the Aramaic name for Pesach.

Some argued that Pascha should always be observed on the same day as the Jewish Passover (the 14th of the month of Nisan), whatever day of the week that happened to be. Others insisted that it be kept on the Sunday following the Jewish Passover since that is the day that the Gospels say that Jesus rose from the dead. The history of the debate about the day, the method of determining the date of Pascha, and its meaning for Christians is complicated. It involves understanding the Jewish lunar calendar and the Roman Solar Calendar and calculating the Equinox and Passover in each of them. It was also political and theological. Christians placed great importance on both the death and resurrection of Jesus, but not all agreed on which should be emphasized more. According to Church History professor Bruce Forbes, "Those who emphasized the crucifixion preferred the Passover date, and those who emphasized resurrection preferred Sunday." When the emperor Constantine called the Christian bishops together in the year 325 and demanded that they iron out their differences on various topics, one of the decisions made was that Pascha should be celebrated on the Sunday after the first full moon after the spring equinox.

It took a while for everyone to get on board. People in different places still had different methods of calculating the date. For example, the Celtic Church in northern Britain used a different formula or computus to determine the date of Pascha from the Church in Rome and southern Britain. In 664, a synod was called at Whitby, a monastery led by the Abbess Hilda. This and other differences between the Celtic and Roman churches were debated at some length. In the end, the Roman position prevailed and the date of Pascha was unified.

Today, however, Eastern Orthodox churches most often celebrate Pascha on a different Sunday from Western churches. This difference is primarily due to the change from the Julian calendar, which Romans and Christians used until 1582, to the Gregorian calendar that Pope Gregory VIII decreed to fix a discrepancy that caused the Julian calendar to be off 11 minutes per year. It took some centuries, but most countries and Catholic and Protestant churches use the Gregorian Calendar today. Many Orthodox churches, even those in countries that use the Gregorian Calendar, still operate under the

Julian Calendar, meaning Orthodox churches often celebrate the resurrection one week later or more than Western Christians.

Some years, however, the calendars align, and 2025 is such a year. Both Eastern and Western churches celebrate Easter or Pascha on April 20. Coincidentally, this is also the 1700th anniversary of the Council of Nicea. Numerous church leaders have expressed a desire that beginning this year, all Christians celebrate Jesus' resurrection on the same day. The World Council of Churches has long urged a universal date for Easter. Former Archbishop of Canterbury Justin Welby proposed a date of Easter on the second or third Sunday of April. Pope Francis has recently said that the Roman Catholic Church is open to finding an agreed-upon date for Easter. Last year, in a statement, the Patriarch of Constantinople Bartholemew said: "We beseech the Lord of Glory that the forthcoming Easter celebration next year will not merely be a fortuitous occurrence but rather the beginning of a unified date for its observance by both Eastern and Western Christianity." There seems to be much willingness, but the problem always lies in the details. There has yet to be an official agreement or announcement of an ongoing common date.

As Christians settled on the date of Pascha to recall Christ's resurrection, they also began to observe the days leading up to his death, known as Holy Week, and a period of preparation leading up to Easter. The forty days, known as Lent, was also established in the fourth century. In Western Christianity, Lent begins on Ash Wednesday and continues on the weekdays until Easter. In the Orthodox Church, Great Lent begins on "Clean Monday" six weeks before Palm Sunday (March 3, 2025) and concludes on the Friday before Palm Sunday, although the fast continues through Holy Week.

As the Paschal observance extends to include Lent and Holy Week in the lead-up, it continues past Easter Day. Easter lasts fifty days. Scholar and liturgist H. Boone Porter, in his book "Keeping the Church Year", wrote, "The Great Fifty Days are traditionally the most joyous part of the Christian Year. They begin with Easter Day and conclude with Whitsunday or Pentecost. (The word Pentecost is Greek for fiftieth.) This is the oldest section of the Christian Year; the other seasons grew up around it. Lent originated quite specifically as a preparation for the Easter season. It is a strange irony that many church people try faithfully during Lent to observe the forty days of preparation, yet virtually abandon Eastertide after going to Church on Easter Day."

Making Kentucky Home

Kentucky Refugee Ministries

— The Rev. Canon Amy Real Coultas

Kentucky Refugee Ministries has partnered with faith communities to welcome new neighbors to Kentucky since 1990. Over 35 years, KRM has grown to be one of the country's premier resettlement agencies, specializing in resettling families with complex medical needs and assisting unaccompanied minors.

During the first Trump administration, more than 40% of local agencies closed. KRM was able to survive and grow through the commitment and generosity of the Louisville community. On inauguration day 2025, President Trump signed several executive orders that will have devastating effects on KRM's mission. The US Refugee Program was suspended for 90 days, denying entry to those who have already been vetted through a multi-year application process. Over 100 refugees set to arrive in Kentucky in February had their travel canceled. Over 1600 Afghans who put their lives in danger to aid US troops have been denied entry and wait in uncertainty. Over 1.5 million people living in the

US with temporary protected status are now subject to deportation back to life-threatening environments, including tens of thousands of immigrants living in Kentucky.

KRM's primary source of funding comes through federal grants. Aid for all refugees was summarily ended on January 24, including refusal of reimbursements for January arrivals—core services promised to all refugees for their first 90 days. Congressional funding for the bulk of KRM's work hangs in uncertainty as nearly all immigration programs have been targeted for elimination and already-approved funding only continues by court order.

You can support KRM as they continue providing services for Kentucky's newest neighbors by visiting kyrm.org and following KRM on Facebook and Instagram. Together, we can continue building a compassionate future and making Kentucky a welcoming home for refugees and immigrants.



Remembering Dean Robert of Canterbury

Many of us at Christ Church Cathedral remember The Very Rev. Robert Willis, former Dean of Canterbury Cathedral, who visited with us last June along with his partner Fletcher Banner. Dean Robert conducted a quiet day that weekend, preached at the Eucharist, and led a coffee hour forum. Known for his long tenure at Canterbury, his YouTube Garden Congregation videos, which began during the COVID-19 pandemic, and his visits as an ambassador around the Anglican Communion, he has inspired many worldwide. He died unexpectedly in New Haven, Connecticut, on October 22, 2024. Services were held in Christ Church, New Haven on November 13 and in Salisbury Cathedral in the UK on February 2.

Dean Robert was also a musician and hymn writer. The following hymn, set to music by Richard Shephard and copyrighted by the Royal School of Church Music, is found in several hymnals.



Let us Light a Candle

In a world where people walk in darkness,
let us turn our faces to the light,
to the light of God revealed in Jesus,
to the Daystar scattering our night.
For the light is stronger than the darkness
and the day will overcome the night.
Though the shadows linger all around us,
let us turn our faces to the light.

In a world where suffering of the helpless
casts a shadow all along the way,
let us bear the Cross of Christ with gladness
and proclaim the dawning of the day.
For the light is stronger than the darkness
and the day will overcome the night.
Though the shadows linger all around us,
let us turn our faces to the light.

Let us light a candle in the darkness,
in the face of death, a sign of life;
as a sign of hope where all seems hopeless,
as a sign of peace in place of strife.
For the light is stronger than the darkness
and the day will overcome the night.
Though the shadows linger all around us,
let us turn our faces to the light.

– Robert Willis (1947-2024)

Remembering the Kitchen Queen of CCC

Who was Norma Jean Laufer?

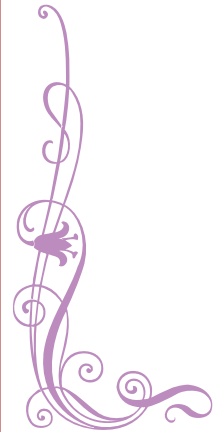
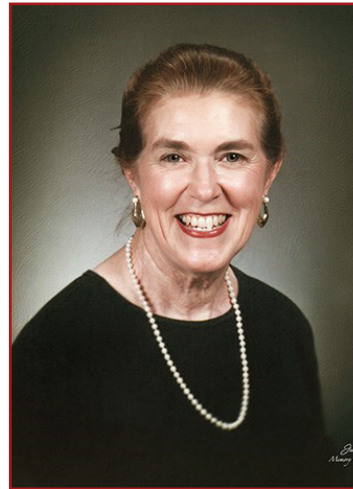
— Dorothy Converse, Judy Donahue, Louise Isaacs

Norma was friendly, enthusiastic, joyful, knowledgeable, and a force of nature. She was active in many varied projects in her church and community throughout her adult life.

Some of her community projects involved the Garvin Gate Jazz Festival and the Old Louisville Garden Tour, of which her yard was on display. Norma's vibrant colored flowers were interspersed in pots and hanging baskets and planted in strategic locations throughout the yard. As a member of the Old Louisville Community board, Norma spearheaded the publication of a cookbook, "A Feast for the Eyes" by David Domine. The recipes and accompanying photographs by Robert Pieroni were exquisite to the eyes and to one's taste buds.

Another project about which Norma was passionate was her commitment to her church, Christ Church Cathedral. She was affectionately called the church's executive chef, AKA our "Kitchen Queen of CCC." Norma and her faithful Kitchen Team hosted many church dinners, parties, service events, and seasonal gatherings. The team learned from Norma how to maître d', cook, and serve at the Banquet of Life at CCC, which nourished our church family for many years.

Holy Week was always a challenge for Norma and the Kitchen Team. On Thursday night, after the washing of feet, we served the Agape Meal. This meal was simple yet delicious, consisting of homemade soup and a variety of cheeses and bread. Good Friday was a somber church service. Then, with Holy Saturday, the Kitchen Team



began to adorn the church with beautiful flowers in preparation for Easter Day.

One year, Nora took a floral arrangement class at the National Cathedral in Washington, D.C.. When Norma returned from her class, she made a glorious arrangement of flowers for the high altar of the Cathedral, resembling an Easter morning sunrise. It was absolutely exquisite.

In addition to food preparation, flower arranging, and community involvement, Norma was a master seamstress, sewing altar cloths and liturgical vestments. She made a Trinity chasuble for Mark Bourlakas when he served as Dean of the Cathedral.

We owe a debt of gratitude and so much more to Norma Jean Laufer for sharing her gifts so freely with our church community for many years. Thank you, Norma. You are sorely missed.



AN INTERVIEW WITH CHRIST CHURCH CATHEDRAL'S INTERIM MUSIC DIRECTOR

Dr. James Rightmyer

— Kirt Jacobs

James (Jim) Robert Rightmyer grew up in Americus, Georgia, the fifth of ten children of a Presbyterian minister. He was hooked on Anglican choral music when given, at age 10, a recording of the choir of King's College, Cambridge, singing Christmas Lessons and Carols. He studied music at Valdosta State University and The Southern Baptist Theological Seminary in Louisville. Upon graduation, he became Organist/Choirmaster at St. Francis in the Fields Episcopal Church in Louisville, a position he held for 40 years until his retirement in 2023.



KJ: What do you consider to be your most significant professional/musical triumph?

JR: My most gratifying professional moments outside of weekly worship were the myriad

concerts I produced and directed as artistic director of the Louisville Choral Arts Society. This group, which I led for 18 years, offered the Louisville community many choral/orchestral programs, including works by Monteverdi, Solemn Vespers of 1610; Bach, B-minor Mass (performed at CCC) and St. Matthew Passion; Mozart, Requiem; Brahms, A German Requiem; Britten, War Requiem; John Adams, Harmonium; and Vaughan Williams, A Sea Symphony, among many others.

Kirt Jacobs: What drew you to the opportunity to join CCC's Musical program?

James Rightmyer: Bishop Terry White asked if I would be willing to assist at CCC while they searched for a new organist and choir director. I was delighted to be able to help in this interim position.

KJ: What do you find exciting about CCC's Musical/Choral Program?

JR: I was (am) delighted to discover a very vibrant, musically intelligent, and close-knit coterie of singers who are a delight to make music with. I am honored to be working with them!

KJ: What opportunities do you see for CCC's choral program & your musical career in 2025 & onward?

JR: CCC has a long, stellar tradition of offering high-quality choral music to the Chapter and to the Louisville community. It is my sincere hope that the choir will continue to offer this gift of musical leadership in worship for many years to come.

KJ: What drives you to excel in your area of musical expertise?

JR: I have always had a desire to attempt to offer the very best music possible as an offering to God and to the community present. I was fortunate to find that this goal meshes beautifully with the Anglican tradition. This goal of excellence has been a driving force, keeping me searching and reaching for the very best that I and those I work with are capable of producing.

KJ: When was the "AHA" moment that solidified your music career?"

JR: The "aha" moment that solidified my music career occurred during the summer after my college graduation. I was hired as interim organist and choir director of First Baptist Church, Valdosta, Georgia. By the end of the summer, I knew exactly what I wanted to pursue as a profession. The Music School of The Southern Baptist Theological Seminary offered a first-class program of church music and provided me with a solid foundation for my career.

KJ: What is the best piece of advice ever given to you?

JR: The most helpful piece of advice given to me was probably the suggestion that I should always treat musicians with respect and encouragement, knowing that our collective goal is always to offer the very best that we can muster. This occurs more easily with positive reinforcement than punitive measures (obvious, but not always followed!)

KJ: What's it like to be Jim Rightmyer?

JR: I was blessed with a loving family environment, a natural God-given musical talent, solid musical instruction, and an amazing wife and children. I say it often and with all sincerity that I am among the most fortunate of all men to have ever lived.

KJ: "If you could wave a 'magic wand,' what would you like to accomplish during your interim tenure at CCC?"

JR: My chief goal as interim music director is to keep the music program running as smoothly and efficiently as possible so that the next music leader(s) will be able to step in and continue the strong musical tradition of the cathedral with as little a disruption as possible.

KJ: Would you like to share anything with the Episcopal Diocese of Ky. and/or the CCC Community so that we can get to know you better?

JR: My simple wish for the Diocese of Kentucky and the CCC community is to continue to serve this community and God with love, compassion, and joy.

CHRIST'S PRESENCE AND CALL TO US MADE REAL: THE URBAN PARTNERSHIP'S SHARED HOLY WEEK LITURGIES

—The Rev. Canon Dr. Jason D. Lewis

For the past several years, the Urban Partnership has shared Holy Week liturgies together. The following article explores the meaning and significance of these liturgies for the Partnership as a source and foundation for our shared ministry within our urban community. After reflecting on our Holy Week and Easter worship, I will offer a brief description of the Partnership—its purpose and the ways we share in ministry together.

Holy Week and Easter: **The Mystery of Worshiping in Christ**

The liturgies of Holy Week invite the worshiping community to ritually enact the events of Jesus's final days through bodily movement, song, the hearing of Scripture, proclamation, and celebrating the sacraments. In doing so, we do not merely recall past events. Instead, in our worship, we join in God's redeeming acts that give life to the world. The opening address of the Great Vigil of Easter expresses this understanding most clearly, reminding the worshiping community that, in "hearing his word and celebrating his sacraments," we "share in his victory over death."

Through "hearing" and "celebrating," we become active participants, drawn into the saving deeds of Christ. By engaging our ritual movement and rehearsing the story, we become "sharers" in the redemption won for us through Christ's death and resurrection. Through the mystery of worship, we are united with Christ and caught up in the salvation that God offers to humanity in Jesus. Herein we receive our Christian identity and vocation. Herein we receive the "why" of our shared ministry as the Urban Partnership.

The Sunday of the Passion: **Palm Sunday**

Holy Week begins with The Sunday of the Passion: Palm Sunday. The opening Collect of Palm Sunday invites us to "enter with joy upon the contemplation of those mighty acts" through which we have been given eternal life. The worshiping community bears palm branches as signs of Christ's victory and as expressions of our devotion—our commitment to worship Christ and to follow him. With shouts of celebration, we walk together, offering blessings in the name of the Lord, crying out, "Hosanna in the highest!"

This first procession of Holy Week introduces a central symbol that shapes the liturgies to come. Throughout our Holy Week worship, we do more than walk with Jesus—we walk in Jesus. Theologically speaking, we are not just observers but participants in his journey, passing with him from death into life. Through the ritual rehearsal of Jesus's final days, we are incorporated into his saving life and deeds, becoming active participants in the salvation offered to us (and the entire world/creation) through Christ. Our worship mystically engrafts us into Christ and we become Christ's Body.

Then, after the procession of palms, we enter the worship space and the focus shifts dramatically. The liturgy moves from joyful celebration to the solemn remembrance of Jesus' Passion. We hear the brutal events of his final hours—his betrayal, trial, and death—inviting us to walk with him through suffering into the mystery of redemption. The church doesn't deny or avoid this suffering; rather, by walking in Jesus we are caught up into his fearless attentiveness to our suffering and the life he offers through his transformative presence with us in the many changes and chances of this life.

This redemptive presence in the midst of suffering made possible the Cathedral's previous practice of memorializing mass shootings on its walls. Symbolically, and quite literally, the Cathedral was surrounding itself with the memory of tremendous suffering but was not overwhelmed. How can this be? We were not and are not overwhelmed because Christ is made present in the Cathedral's worship. Christ offers life in the midst of death. In our Eucharistic worship, we "share in his victory over death."

The Great Three Days: **The Triduum**

The liturgies of the Triduum—Maundy Thursday, Good Friday, and the Easter Vigil—bring to life God’s saving work through ritual action, storytelling, and remembrance. This kind of remembering is not just recalling the past; in mystery, God in Christ makes it real in the present. This is what is meant by participation in the Paschal Mystery. (Paschal, meaning “Passover” - Christ’s “passing over” from death to life.) Christ becomes present to us in our worship, and it transforms us, empowering us to serve others in Christ. This presence calls us outward into our urban communities to share Christ’s love with all.

Our participation in the mystery of Christ’s passing over from and victory over death through our worship challenges the modern idea that “the good life” means escaping suffering through advancing knowledge and control. In a world that values power and self-sufficiency, Christian worship stands as a subversive and powerful rejection of those ideas and ways of life. The Triduum proclaims that God’s victory in the resurrection is not about avoiding suffering or overcoming it through progress or technology, but about God’s loving and redemptive presence with us in our experience of suffering itself.

Through these rituals, the church takes on the role (position/posture) of Christ, continuing his ministry of prayer and intercession for the world (see the Solemn Collects of Good Friday, The Book of Common Prayer 1979, page 277). The church’s prayer through the Three Days (and indeed, in all our Eucharistic worship) echoes Jesus’ High Priestly prayer in John’s Gospel (Chapter 17) before his death. By participating in these liturgies, Christians become Christ’s presence in the world, offering love and compassion to those who are suffering. The practice of worship is not just a reminder of a salvation “experience” previously enjoyed—it is the very way Christian identity is shaped, as the church opens itself to God’s loving presence in our world.

The power of the liturgy comes not just from what it is but from what it does. In the Triduum liturgies, the worshiping community enters into a saving relationship with Christ by identifying with him through our ritual action. Indeed, this is a mystery. Through the bodily actions of the liturgy, we take on (share in) Christ’s ministry in the world.

A church that follows Christ’s example by offering itself to a suffering world finds its true identity in its worship.

Through our actions—bodily gestures (waving palms/washing feet/processions/kneeling/bowing), spoken words (hearing Scripture/offering prayers/proclamation), and physical participation (entering the waters of baptism/consuming the Eucharist)—the connection between the worshiping community and Christ becomes real. In this way, the church is continually formed and strengthened to serve others.

In the Triduum, the relationship between Christ and the people comes to life through ritual remembrance (“anamnesis” - remembering as to make real in the present, to “re-member”). Through worship, the church, like Christ, gives itself for the world. This happens through repeated actions and the use of symbolic words—such as “Alleluia, Christ is risen,” “Take, eat, this is my body,” and “Unite us to your Son in his sacrifice.” Through this remembrance, the church takes on its identity as part of Christ’s loving mission, and this identity is renewed each time the Eucharistic liturgy is celebrated.

From this perspective, participating in the Paschal mystery means shaping our identity to be like Christ through worship. In the liturgy, the church receives the gift of salvation by becoming united with Christ. This is where the church finds its source of being. From this, the church also receives its mission—to carry Christ’s presence into the world as its members move from worship into daily life. By participating in worship, the church itself becomes a living sign (life-giving presence) of Christ’s love in and for the world.

However, a caution to be noted here - this identification with Christ should not lead to arrogance or separation from others (i.e. Christian nationalism). Instead, we must follow Jesus’ example of solidarity and service (see Philippians 2:5ff - the “kenosis,” or “self-emptying,” hymn). Our Triduum worship shapes us to care for others, not to see ourselves as separated or different from others. In our encounter with Jesus in worship, we are called to serve all, recognizing Christ’s presence in all human persons, and in particular, those on the “margins” of our society who suffer. This connection made real in worship should not turn into an unhealthy over-identification with Christ, leading to idolatry or exclusion of others. Instead, through worship, we give thanks for Christ’s saving love and are called to live as he did—offering ourselves in self-giving love to those within our urban community and beyond.

*The liturgies of the Triduum—
Maundy Thursday, Good Friday,
and the Easter Vigil—bring to
life God’s saving work through
ritual action, storytelling, and
remembrance.*

The Sunday of the Resurrection: **Easter Day**

The liturgies of Holy Week and the Paschal Triduum lead the worshiping community through a journey of holy remembrance, participation, and transformation, culminating in the celebration of Jesus' resurrection on Easter Sunday. Proclaiming "Alleluia, Christ is risen," the church enters into Christ's victory over death through the resurrection. Easter Sunday reveals the fulfillment of the Holy Week journey—Christ's victory over death is not just an event to recall but a reality the church embodies. The resurrection affirms that God's presence is found not in escaping

suffering, but in being transformed through it in Christ, to offer loving presence to others who are suffering. As the church celebrates the risen Christ, it finds itself being sent into the world to continue Christ's mission by sharing in God's love and healing. Through worship, the church is formed as Christ's body, empowered to proclaim and live out the resurrection in daily life. This is why we partner and share in ministry together in our urban community. We are a people of the resurrection, here and now in Louisville.



The Urban Partnership is a coalition of seven Episcopal congregations aligned in a collaborative partnership to venture into, support, and strengthen new and ongoing ministry within the urban neighborhoods of Louisville. Four congregations within the urban core (St. George's, The Church of Our Merciful Saviour, Christ Church Cathedral, and Calvary), and three supporting congregations (St. Thomas, Church of the Advent, and The Church of the Resurrection), have shared in

intentional partnered ministry together since January of 2014.

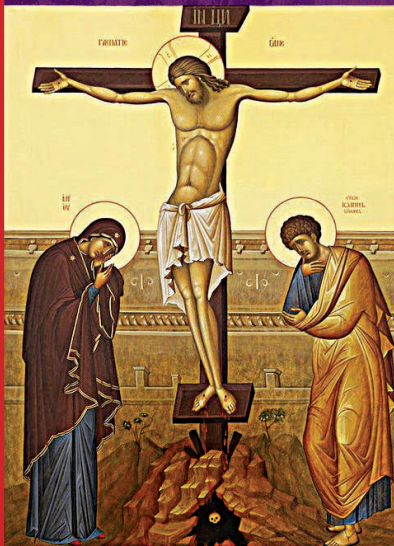
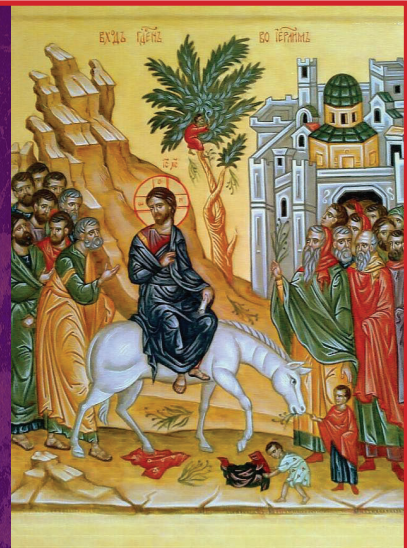
We have shared in various ministries together: Laundry Love, outdoor worship and fellowship meals, racial healing field trips and learnings, food distribution ministries, supporting the Cathedral's new winter shelter ministry, etc. Together we support and resource one another for expanded ministry and impact. The Urban Partnership would like to thank the Cathedral for its continued support and vision for new ministry. Together, in Christ, we share God's love made known to us in our worship.

Interested in exploring further? The theology explored in this article is based on reflections on the following books:
Farwell, James. *This is the Night: Suffering, Salvation, and the Liturgies of Holy Week*. New York: T&T Clark, 2005.
Casel, Odo and Burkhard Neunheuser. *The Mystery of Christian Worship*. New York: Crossroad Publications, 1999.
Casel, Odo. *The Mystery of Christ Made Present*. Petersham, MA: St. Bede's Publications, 1990.

HOLY WEEK

Palm Sunday

Christ Church Cathedral
April 13, 10:30 AM
421 South Second Street



Good Friday

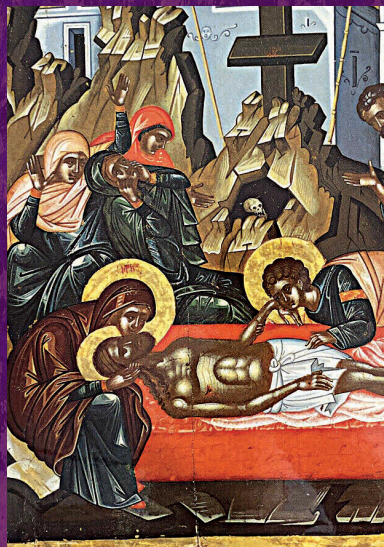
Our Merciful Saviour
Episcopal Church

April 18

473 South 11th Street

- 10:30 AM: Gather at Calvary Church (821 South 4th Street) for procession of the Blessed Sacrament with Stations of the Cross to Church of Our Merciful Saviour.

- 12 noon: Proper Liturgy for Good Friday



Easter Vigil

Christ Church Cathedral

April 19, 9 PM

with Alleluia Party to follow
421 South Second Street



Maundy Thursday

Calvary Episcopal Church

April 17: 6 PM Agape meal

7 PM Worship

821 South 4th Street

Holy Saturday

Saint George's
Episcopal Church

April 19, Noon

1201 South 26th Street