



The Episcopal Diocese of Tennessee

Welcome Home!

Connections: *home... parish... diocese*



The Last Seven Days: HOLY WEEK

Vol. 3, No. 4 April 2009

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The Episcopal Church

In the Anglican Communion
A global communion of
77 million Anglicans in
25 member provinces

Archbishop of Canterbury

The Most Rev. and Rt. Hon.
Rowan Williams
Anglican Consultative Council
Partnership House
157 Waterloo Road
London, England

Episcopal Seat:
Canterbury Cathedral

In the United States
A communion of 2.5 million
members in 112 diocese
in the Americas and abroad
Established 1789

Presiding Bishop

The Most Rev.
Katharine Jefferts Schori
Episcopal Church Center
815 Second Avenue
New York NY 10017
800-334-7626

Episcopal Seat:
Washington National Cathedral
Mount St. Albans
Washington DC 20016

In the Diocese of Tennessee
A communion of 16,000
Episcopalians in
50 congregations
in Middle Tennessee
Established 1828

Bishop

The Rt. Rev. John C. Bauerschmidt
Episcopal Diocese of Tennessee
50 Vantage Way, Suite 107
Nashville TN 37228
615-251-3322

Episcopal Seat:
Christ Church Cathedral

The Mission of the Episcopal Diocese of Tennessee
is to encourage and equip one another
as baptized people of God, to witness
to the transforming and reconciling power of Jesus Christ.

Welcome to the April 2009 issue of *Connections: home... parish... diocese*. We will accept submissions for *Connections* from throughout the diocese. **As space permits**, we will use as much content as possible, subject to editorial revision. Short announcements of 100 words or less may be sent via email to connections@episcopaldiocese-tn.org. For feature-length stories, contact us in the diocesan office at 615-251-3322.

Digital photos can be submitted as above and must include activity, date and identities of everyone in the photo.

Submissions are accepted until 12:00 Noon on the 15th of the month prior to upcoming issue and will be given consideration on a first come/first served basis.



Safeguarding God's People*

Protecting children from sexual abuse.

Preventing adult sexual misconduct.

A diocesan workshop for vestries, nursery workers,
Sunday school teachers, volunteer youth leaders and
employees, part-time and full-time,
anywhere in the diocese.*



May 23 9AM-12PM St. Peter's Church Columbia
September 22 6PM-9PM Christ Church Cathedral Nashville

Please call the diocesan office at 615-251-3322 to sign-up.

***Newly elected vestry members should attend.**

Safeguarding God's People is a curriculum provided by the Church Pension Group.

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Connections: home... parish... diocese

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Publisher: The Rt. Rev. John C. Bauerschmidt

Content Coordinator: Cathy Hendrix

What's Your Story?

In her essay, "The White Album," Joan Didion begins by reminding the reader



that "We tell ourselves stories in order to live." We take our experiences, various and diverse, and make sense of them through stories,

through a narrative line that imposes some order and coherence on what may be messy and unclear. In other words, we reflect on what has happened in our lives, and tell ourselves a story about it that helps it make sense. Didion then goes on in that essay to reflect on events in American society from 1966 to 1971, an epochal time, and to describe what happens when our story about ourselves is shaken and stops making sense.

It's a very good essay on its own merits, but what strikes me is the notion of the importance of narrative, the life-giving nature of the story. This is famil-

iar ground for Christians. If you pick up the Bible and start reading, you'll realize very quickly that you're in the midst of a story, one that you're not supposed to forget. It's the story of God and his relationship with the human race; a story that encompasses Creation, human rebellion, and the coming of Redemption. It's the story of God's relationship with the family of Abraham, the choosing of a Covenant People, and the birth of the Messiah. It's the story of Jesus' death and Resurrection, and the forecast of his coming again. We're supposed to remember this story, the tell it over and over again, and to enact it in our own lives. "Do this," we say at every Eucharist, "for the remembrance of me." It's this story that gives us life.

There are other stories that are being told in our society, however; powerful narratives that shape our existence and by which society lives. From the perspective of our own story as Christians, we question these powerful narratives and wonder how much sense they really make. There is the story of Pro-

gress, in which human existence will become better and better (as the story goes) through human ingenuity and the technical manipulation of science. There is the story of Freedom, in which the ongoing theme of history is the liberation of human beings from societal constraint. There are the competing stories of Marxism and of Market Capitalism, by which politics and economics are organized in narrative form. I could go on. There are a myriad of other stories as well, complementing and confuting and interpenetrating each other, by which our society has lived and continues to live.

What's your story? My modest suggestion is that the story that ought to shape us definitively is the Gospel story, the story of God and his relationship with the human race. It's this story that allows us to offer a critique of the others.

We need to tell this story and stick to it. It comes to its climax in Jesus' death and Resurrection. It's this story that we tell on Palm Sunday and Easter Day; the story we recite and remember each year in all its fullness at the Easter Vigil. It's this story we tell, week by week, so that we and our lives may make some sense. It's this story we tell so that we may live. — *Bishop John*

Bringing The House

The parishioners at St. Agnes' Mission Cowan noticed something missing when they arrived for church on Sunday March 1: the house next door.

"It was a huge relief," said Jarod Pearson, the church Senior Warden. "This house has been an epic problem for us and for the entire neighborhood, and they finally tore it down."

The house had been empty and neglected since at least 1998, and every year that went by things got progressively worse. The interior was completely demolished, yet the house still had electrical service with plenty of exposed wires. Vandals had broken most of the windows, and one neighbor reported seeing people go in and out of the house at odd hours. The lawn was



piled with rubbish and had grown into a tangled-up jungle. Every thunderstorm that swept through sent pieces of the tin roof flying through the neighborhood.

"I was worried that trespassers might set it on fire and then damage the church," said Gene Black, the retired Senior Warden. The church building at St. Agnes' is an old wooden structure only 50 feet apart from the old abandoned house. After three telephone

calls to the owner yielded no response, the church mission council filed a written complaint with the Mayor and City Council. The Mayor and City Council members, the City Inspector, the City Fire Chief and the City Attorney all pitched in to help. It took three years of negotiations and legal proceedings, but in the end a total of six abandoned houses across town were eliminated.

Having six fewer abandoned houses and neglected properties makes Cowan a safer place to live, and makes St. Agnes more visible in the community.

For years the most visible landmark on East England Street was this enormous house in chronic disrepair. Now that the house is gone, St. Agnes' can and should become the landmark that identifies the neighborhood.

“We Were There”

A number of years ago, my husband John and I attended Christ Church, a large Episcopal Church in Ponte Vedra Beach FL. Those of you who play golf may recognize Ponte Vedra as the place where The Players Championship is held each year. The normal weekly attendance at Christ Church for the Sunday services was about 1000. On Easter Day, however, the attendance grew to over 1500; this contrasted sharply with the 75 or so who had come to church on Good Friday.

Although a large crowd is customary on Easter, this particular year the priest in charge, whom I'll call Father Cooper because that's his name, was furious to see so many celebrating Easter when so few had attended the Good Friday service. And, he let us know it in no uncertain terms. I have never heard a sermon like that before or since.

“There is no Easter without Good Friday,” the priest thundered. “No resurrection without the sacrifice of Christ. No salvation without the cross.” Father Cooper roundly chastised his congregation for failing to come to the foot of the cross on Good Friday. For failing to recognize the significance of this awful and holy day.

It is only in walking through the shadows and darkness of Holy Week and Good Friday, only in realizing the horror and magnitude of sin and its consequences in the world incarnated in the dying Jesus on the cross, only in contemplating the ending and despair that the disciples felt on Holy Saturday, that we can truly understand the light and hope of Sunday morning!

Why was Father Cooper so upset? What did Jesus do for us on the cross that was so important on Good Friday? What did Jesus mean when He said, “It is finished?” Was it a lament of defeat or a cry of victory?

In Greek, the original language of the Bible, “It is finished” is actually one word: “tetelestai.” Like most Greek words, tetelestai is unfamiliar to us. In the first century, however, it was frequently utilized in daily life. A servant would use it when reporting to his or her master. It meant, “I have completed the work assigned to me.” (see John 17:4) “Tetelestai” was also a word connected to the idea of paying off a debt. Archeologists have uncovered scraps of paper and papyrus which are first century bills, or bank notes. If the debt was paid off, the word “tetelestai,” “it is finished” was scribbled on the bottom. The word is in its perfect tense meaning “It is finished, it stands finished, and it always will be finished!”

What was finished at the cross? For Jesus, at least three things: the complete submission to His Father's will, the revelation of God's heart and the redemption of the world.

...the church commemorates Jesus' arrest (since by Jewish customs of counting days from sundown to sundown it was already Friday), his trial, crucifixion and suffering, death, and burial. Since services on this day are to observe Jesus' death, and since Eucharist is a celebration, there is traditionally no Communion observed on Good Friday.

First, Jesus demonstrated absolute obedience to God the Father. On that Good Friday so long ago, Jesus knew the agony He was facing: spiritually, emotionally and physically. Yet, because of his oneness with God the Father, Jesus was submissive, even to death on the cross. Jesus said, “I and the Father are one.” He also said, “My food is to do the will of him who sent me and to finish his work.” Jesus' passion to do God's will, and to bring glory to the Father, reaches its triumphant conclusion on the cross. Jesus' whole life, ministry and death reflect His surrender to God's will. With Jesus' death on the cross, his obedience is complete. It is finished.

The second task Jesus accomplished on the cross was the full revelation of a holy yet loving portrait of God. Jesus shows us the heart of God. The Bible tells us, “No one has ever seen God; but God's only Son, he who is nearest to the Father's heart, he has made him known.” (John 1:18) The face of love was hanging on the cross on Good Friday. The Jesus who gathered the children to Himself. The Jesus who wept at the grave of his friend, Lazarus. The Jesus who forgave Peter, the one who denied him. The face of love was hanging on that cross.

The cross also revealed the holiness of God. As Bruce Milne says in his commentary on the Gospel of John, “that God would purpose this terrible deed as the means with dealing with the sin of this world tells us, as nothing else ever could, that these sins matter terribly to God.”

All human efforts to please God fall short. We just can't be good enough, no matter how hard we try. The only way to God was through the death of His only Son. Because of Jesus, God views us through the lens of His Son and his sacrifice. We can approach a holy God because of the death of Christ.

And lastly, Jesus' finishing work on the cross enabled the redemption, the deliverance, of the world. Although not everyone will trust in Jesus, the grace of God which can save and redeem the world, was expressed at that moment, once and for all time.

Another common service...the Service of Darkness, held in the evening of Good Friday [is] a series of Scripture readings and meditation done in stages while lights and/or candles are gradually extinguished to symbolize the growing darkness not only of Jesus' death but of hopelessness in the world without God. The service ends in darkness, sometimes with a final candle, the Christ candle, carried out of the sanctuary, symbolizing the death of Jesus. Often the service concludes with a loud noise symbolizing the closing of Jesus' tomb. The worshippers then leave in silence to wait.

It's difficult to comprehend how the death of God's Son, the world's only perfect life, could take the place of or atone for the sins of all believers: past, present and future. We will never have a neat and full understanding of the significance and magnitude of Christ's sacrifice. The mystery of the cross is too awesome. However, as someone once wrote, "although we can not fully get our minds around the mystery of the cross, we can get our hearts around it. Anybody, even a child, can understand the four words which are the essence of the gospel: Jesus died for me."

Had there been any other way to provide for our forgiveness, salvation, and reconciliation without resorting to the cross, God may have taken a different road to redemption instead. But there was no other way. As the book of Hebrews reminds us, "Without the shedding of blood there is no forgiveness." When Jesus declared "It is finished," he had completed the only method by which God's justice and mercy could remain uncompromised, while assuring that sinners like you and me could be drawn back into right relationship with God, with others, and with ourselves.

Good Friday is not a day of celebration but of mourning, both for the death of Jesus and for the sins of the world that his death represents.

It is no accident that Christ died during the Jewish Passover. The Passover ritual, rooted in the deliverance from Egypt, called for the sacrifice of an unblemished offering. It recalled the slaughter of the lambs whose blood was placed upon the door posts of Hebrew houses so that the Angel of Death would pass over their home. After the Passover, the Hebrews were delivered from slavery and Egyptian oppression.

Jesus, the Lamb of God, the man who lived an unblemished life, completed the task of deliverance from slavery to sin. Through the cross, Christ set us free. The cross of Christ secured a beachhead for the Kingdom of God. Just as World War II was effectively over after the successful invasion of Normandy on D-Day, the final reign of

God has never been in doubt since that first Good Friday and Easter morning. It's just a matter of time. The forces of evil have done their awful work, but they have failed.

Those of you who saw *The Passion of the Christ* a few years ago may remember one of the most powerful scenes in the movie. After Jesus says, "It is finished," the camera pans down to the figure of Satan throwing off the black veil and screaming in frustration.

Make no mistake about it, Satan is still active and deadly. Just like the prolonged and dangerous battles between D-Day and Victory in Japan during World War II, we are in the perilous period between the first and second comings of Christ. However, because of the cross, there is no longer any doubt that the forces of light will prevail against the darkness. And that someday "every knee shall bow and every tongue declare that Jesus Christ is Lord."

Through the cross of Christ God calls a sinful and wandering humanity back to himself. "It is finished!" It is a cry of victory against the forces of darkness.

As we stand at the foot of the cross on Good Friday, let us remember the depth of our sinfulness while we glimpse of the extent of God's love for us. Let us remember the power of God's forgiveness. And let us trust in the grace of God.

I began by telling you about Easter at Christ Church and Father Cooper, the priest who was so upset with his congregation for not showing up on Good Friday. The next year, the Good Friday service was full. Over 700 people packed into the pews. And, we all got stickers saying, "We were there."

Getting yelled at on Easter morning by a priest was unexpected and not fun. However, the impact of his words registered with most of the congregation. They certainly registered with me. There is no Easter without Good Friday. No resurrection without the sacrifice of Christ. No salvation without the

cross. Good Friday is unlike any other day. On this day we remember that Christ completed his work: His obedience to God the Father, His revelation of the holiness and love of God and the final and complete redemption of the world.

...although Friday is a solemn time, it is not without its own joy. For while it is important to place the Resurrection against the darkness of Good Friday, likewise the somberness of Good Friday should always be seen with the hope of Resurrection Sunday.

It is finished...indeed. Amen. – *The Rev. Marcia King*



Sermon by the Rev. Marcia King, Associate Rector and Director of Ministry, St. George's Church Nashville, originally delivered on Good Friday, March 22, 2005. Reprinted by permission.

Excerpts from "The Days of Holy Week" by Dennis R. Bratcher, Treasurer and Executive Director of CRI/Voice Network. A professor of Old Testament, he has earned the PhD in Biblical studies from Union Theological Seminary in Virginia, and has served as an educator in the church for more than 25 years. He is an ordained minister in the Church of the Nazarene. Full text can be found at www.cresourcei.org/cyholyweek.html. Reprinted by permission.

SE Convocation Meets

On Sunday May 3, 2:00-3:30PM at St. James' Church Sewanee, a group from the SE area churches will meet to share resources, information, and to get to know one another better. Clergy, Mission Councils, Vestries and members of congregations are invited to attend. A presentation on a "take home" assessment tool for congregations in the areas of stewardship, worship, education, evangelism, pastoral care, and outreach will be made by the Rev. Dr. Linda A. Hutton, priest at St. James' Church and Christ Church Tracy City. Snacks, coffee, tea, and lemonade will be available. Mark your calendars now and plan to attend. Please RSVP to Linda at justlinda@charter.net by April 30.

Clergy News -

The Rev. Tom Hutson and wife Shirley have been able to return to their home after nearly three months of hotel living due to a flood. The Rev. Mary Hassel of Church of the Messiah Pulaski

Parish News -

Recent confirmations: Sara Perry, Alicia Babbitt, **Church of Our Saviour Gallatin**; Nancy Milligan, **Grace Chapel Rossview**; Mary Jane Darwin, **Church of the Redeemer Shelbyville**. Recent receptions: Patrick Miller, **Grace Chapel Rossview**; Patricia King, **Church of the Redeemer Shelbyville**. Recent reaffirmations: Diann Hansler, Tim Perry, **Church of Our Saviour Gallatin**.

Trinity Church Clarksville's knitting group, the Trinity Needles, knits squares for afghans which are donated to the Women's Shelter in Clarksville. They are looking for someone to crochet the squares together. For more information on the Trinity Needles, contact the church at 931-645-2458. The Senior Saints of **Church of the Resurrection Franklin** met on March 21, for a

Youth News -

The **High School Teens** of Trinity Church Clarksville cooked and served a casserole dinner for the church's Room In The Inn guests. **Fire on the Mountain** youth from Otey Parish Sewanee and some of their friends trekked to Gatlinburg for a ski trip - the

Province IV Women To Study Lord's Prayer During June Conference

Women from all 20 Episcopal dioceses in the nine southeastern states are invited to attend the Province IV Women's Conference June 1-3 at Kanuga Conferences in Hendersonville, North Carolina.

Co-sponsored by Kanuga and the Province IV Episcopal Church Women, the conference is open to all women, not just ECW members. The annual event will focus on the theme "The Lord's Prayer: Praying Heaven to Earth and Earth to Heaven," with keynote talks by the Rt. Rev. Mark Lawrence, bishop of the Diocese of South Carolina.



"Life with God can sometimes be confusing," Lawrence says. "The wonder of the Lord's Prayer is that it is truly a prayer for every season. During these sessions we shall walk more deeply into the heart of prayer and Jesus' life with the father."

Bishop Lawrence was consecrated the 14th bishop of South Carolina last year. He previously served at Church of the Holy Family in Fresno CA, Saint Mark's in

has been helping out at St. Mary Magdalene Fayetteville during Lent, leading the soup and study program. **The Rev. Joseph J. Marek** and wife Penny will be leaving the Diocese of Tennessee for Church of the Redeemer in Salmon ID as of May 1. Best of luck to them in their new home.

brown bag lunch and viewing of the movie, *Luther*, the story of a German monk who opposed the religious orthodoxy of his time and triggered the Reformation. **St. Peter's Church Columbia's** Lenten Food Drive this year benefitted the local food box emergency program, Neighbors Concerned Inc./Harvest Share Food Pantry. **Church of Our Saviour Gallatin** collected more than 200 pounds of food for Gallatin C.A.R.E.S. **Church of the Good Shepherd Brentwood** is preparing for the annual mission trip to visit their companion church, San Jose Obrera in Manta Ecuador, June 1-7. For more information, contact Paul Wholley via email at pwholley@comcast.net. **St. Augustine's Chapel Nashville** will hold a River Baptism at Charlie Strobel's beautiful farm on May 10. If you wish to be baptized or for more information, please contact Kay Barry at 615-322-4783. Earlier this year, **Church of St. Joseph of Arimathea Hendersonville** formed a Worship Commission to coordinate the details of the many special services of the season and more.

group's 11th such weekend getaway. DuBose Conference Center Monteagle recently hosted their annual Winterfest, a retreat focusing on the practice of prayer, with 73 youth in attendance. The youth of **Church of St. Joseph of Arimathea Hendersonville** is having a monthly outing - so far, they've done ice skating, bowling and a lock-in.

Shafter CA, Saint Stephen's in McKeesport PA and Saint Paul's in Bakersfield CA.



The event begins with an optional Play Day on May 31, followed by an evening ECW business meeting June 1. Workshops, free time at Kanuga and worship services with traditional hymns and renewal music will be offered throughout the conference. The Rev. Callie Perkins, vicar of Grace Episcopal Church in Charleston SC, will serve as chaplain.

"The ECW Province IV Women's Conference is a wonderful opportunity for prayer and praise, teaching and learning, fellowship and networking with Christian sisters in a beautiful mountain retreat setting," says Marcie Chéreau, Province IV representative to the national ECW Board. "I'm looking forward to our homecoming at Kanuga."

Affiliated with the Episcopal Church since 1928, Kanuga is a 1,400-acre camp and conference center in the Blue Ridge Mountains near Hendersonville NC.

For more information on the Women's Conference, visit www.kanuga.org or call 828-692-9136.

Youth Groups Share Ski Trip Experience

This February, the youth of Church of the Resurrection Franklin and Christ Church Cathedral Nashville hit the road to Wolf Ridge for a long weekend of skiing and fellowship. It was wonderful to be able to work with another church and allow our kids an opportunity to grow and experience the abundance of life together on the mountain. Our theme for the weekend was centered around the idea of being Wide Open to trust God with our lives. Living this way we must take the risk of trusting that God will be guiding us for our good and that he is there with us when we fall.



There is something powerful about joining forces with another youth group and showing our young people that the Church is bigger than my congregation or yours. As Episcopalians, we are part of a Diocese, a Province, a National Church. As Christians, we are part of the Body of Christ. We look forward to future opportunities to come together again, celebrating both our individuality and our belonging to something larger than ourselves. Thank you for your prayers and support, we were very fortunate to return with no injuries! — *Jill Altom, Church of the Resurrection Franklin and Caroline Rossini, Christ Church Cathedral Nashville.*

Medical Mission to Ecuador

July 27—31

The next planning meeting will be Saturday April 18 1PM
Church of the Epiphany Lebanon

for more information, contact
Bob Thompson - spthompson8@gmail.com
Susie Ries - susieries@comcast.net

ECW Board Seeks Nominations

The Diocese of Tennessee Episcopal Church Women (ECW) Board is seeking nominations for the 2009-2011 term of office, effective at the Diocesan ECW Annual Meeting to be held on September 19, 2009 at St. Bartholomew's Church Nashville.

Offices to be filled are: President, Vice President/President-elect, Recording Secretary and Corresponding Secretary.

Also, they are seeking women of the Church to consider Chair positions on the Board. Chair positions include: Altar Guild, Christian Education, United Thank Offering, Special Projects/Missions, Finance, Parliamentarian/Bylaws, Resolutions/Historian, Church Periodical Club, Quiet Days, Nominations and Joint Spring Conference.

If you are interested in serving on the Diocesan ECW Board, please contact Judy Hines, President *pro tem*, for a nomination form and job description of the office and other details as to Board Chair positions, at 931-424-5775 or judy@surfmore.net.

June 1 is the deadline for nominations for positions on the ECW Board.

Volunteer Group Meets For Animal Welfare

The Southeast Alliance for Animal Welfare will meet the first Tuesday of each month at St. Mary Magdalene Church Fayetteville at 10:30 AM.

This volunteer group works to provide spay and neuter services for stray and feral dogs and cats. They help capture, transport and release animals after the procedures are completed.

Additionally, there is a location at 111 N. Lincoln (across the street from the church) set up as a thrift store for animals where more information on the group is shared. If you are interested in volunteering, stop by and say hello.

ECW Spring Meeting

The Annual Spring Meeting of the Tennessee Tri-Diocesan Episcopal Church Women will be held on Friday and Saturday, May 1 and 2, hosted in West Tennessee at the St. Columba Episcopal Conference Center. Bishops from all three diocese in Tennessee will be in attendance for a conversation.



The Rev. Martha Holton Hedgpeth will deliver the keynote address on "Forgotten Women of the Bible." For registration information, contact Laurie Monypeny by calling 901-452-0930 or via email at lmonypeny1@comcast.net.



St. Mary's Sewanee 2009 Spring Programs & Retreats

April 13-15

Clergy Sabbath

Presenters: Dr. Ben Curtis and
The Rev. K.C. Ptomey

April 19-20

Consider the Wildflower

Presenters: Bonnie Smith and
Tara Armistead

April 26-30

Welcoming Prayer Immersion

Presenter: Gail Fitzpatrick-Hopler

May 1-3

The Power of Presence: Spiritual Practice as the Art of Homecoming

Presenter: Kurt Hoelting

May 30

Centering Prayer

Introductory Workshop

Presenter: The Rev. Tom Ward

May 31 -June 9

Centering Prayer Retreat

Presenter: The Rev. Tom Ward

For more information
please check our website:
www.StMarysSewanee.org
or telephone us at (931) 598-5342

Over 1 Million Nets - Thanks To People Like You

At the Diocese of Tennessee's Annual Convention, Susan Cowperthwaite's ERD display usually gets a lot of attention. Many people generously provide funds for NetsForLife - an organization dedicated to providing insecticide-treated mosquito nets in sub-Saharan Africa. Three years after launching, NetsForLife recently reached a milestone when they distributed their one-millionth net. This accomplishment was celebrated in Kisumu, Kenya.

Entering Phase Two of this program, NetsForLife plans to distribute at least five million more nets in the next five years. With the help of ERD and the people in this diocese, they will. Please visit their new website at www.netsforlifeafrica.org for details.

Living in Creation Ministry Meets in Smyrna

The Living in Creation Ministry, a newly commissioned environmental ministry for the diocese, held its first meeting with appointed liaisons on February 21 at All Saints' Church Smyrna. While the quarterly meetings are open to everyone, parish liaisons are appointed by their rector and have specific responsibilities to attend and report back to their churches about the events, programs, and retreats sponsored or supported by the Living in Creation ministry. Fifteen churches were represented with a total of 22 people in attendance at the meeting.



The meeting focused on the importance of listening to the needs of parishes. The primary mode of listening was through a survey conducted by the Living in Creation Ministry at the 2009 Annual Convention. The reported survey results supported the current direction of this ministry and will help shape the resources it will work to develop for the diocese in the future. A presentation was made on the farming ministry that has developed at All Saints', a great encouragement to all in attendance.

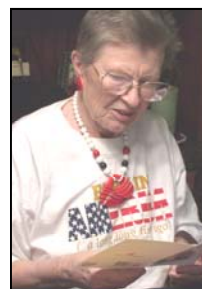
If you are interested in being a liaison to the Living in Creation Ministry, talk to your rector. A church can have more than one appointed liaison to this ministry. Those of you that are interested in learning more about this ministry contact Emily Jones at 615-228-8613 or emilyjones79@mac.com.

Rose Window Dedication at St. James the Less Madison

Church of St. James the Less Madison will dedicate their new Rose Window on Sunday, April 19 at 4:00 PM in an evensong service. Bishop Bauerschmidt will preach.



The Rose Window, first introduced in the 17th Century, is a term for the round decorative window found in church of the Gothic architectural style. Popularity was renewed in the 19th Century with the Gothic revival of that era.



The window, given in memory of Gwen McFarland, a long-time member of St. James the Less and Metro Council member, was generously funded by members of the parish and community. "What first drew our family to St. James in the early 1970s was the sense of community in the church," says son Tony McFarland. "Everyone quickly came to know Mother as someone who was perpetually upbeat, and enamored with bright colors. We have no doubt that she is now smiling down from above as she sees the multi-colored rose window bringing light into the Nave, serving as a source of common hope and pride among the members of St. James."

Tea Time at Resurrection

The Church of the Resurrection will have their annual tea on April 25 from 1:30 to 3:30 PM in Rogers Hall at the church located at 1216 Sneed Road West in Franklin.

The event, "A Tea to Remember," will feature table-scapes designed by creative members and friends of Church of the Resurrection.



This event is a fundraiser. Proceeds will go to fund the Eagle Scout project of a parishioner at Resurrection. He plans to build a playhouse for the Children's Ministries and Little Lambs Pre-School.

Tickets are available in advance; anyone interested in attending should contact Franklin Tea between 10:00 AM and 5:00 PM at 615-794-6311.

The Rev. Canon Anne B. Stevenson Recognized



On March 15, the Rev. Canon Anne B. Stevenson celebrated 20 years of service at Christ Church Cathedral Nashville. She was called as Associate Rector in March of 1989 by the Rev. Tom Ward after pursuing her for nearly four months. She had been serving at St. James Church in Jackson MS before agreeing to come to Nashville.

In the 20 years since then, she has held the titles Canon Precentor, Priest-in-Charge and is now Interim Rector as the Cathedral is in a search for a dean. She says her job has not changed that much in 20 years. "I'm still responsible for all the liturgy and for the spiritual formation of our members," says Anne.

Bishop John Bauerschmidt says, "Anne Stevenson has had a long and fruitful ministry at Christ Church, even before it became a Cathedral. She has enriched the ministry of Christ Church, and left a graceful stamp upon this community of faith."

A graduate of Agnes Scott College, Anne was the first woman to be ordained an Episcopal priest in the diocese of Europe in 1984 after receiving a degree from the Catholic University of Louvain Belgium.

Her expertise in liturgy and reputation for founding programs was not unwar-

ranted. Anne was instrumental in creating the *First Friday Sacred Soul Space* service which incorporates prayers for healing, musical guests, liturgical dance, poetry and even sign language.

Anne is currently serving as the President of the North American Community of the Cross of Nails, an organization working for peace and reconciliation promoting mutual trust, understanding and respect.

It is no wonder then that Anne's family and cathedral family came together to honor her with testimonials and remembrances to celebrate, not only her anniversary of service in the diocese of Tennessee and Christ Church Cathedral, but her 70th birthday as well.

Susie Ries presented a PowerPoint with a narrative of Anne's life and accomplishments. Then several people spoke about her many accomplishments during her 20 years at the Cathedral, and asked those in the congregation to stand if they had participated in these programs or events.

Brad Reed spoke about Anne's teaching of the Catechumenate Class. Scott Smith talked about her mentoring for at least two Education for Ministry classes each year. Libby Page spoke of Anne's work in forming the Flower Guild and Sandra Merritt, on behalf of the Wedding Guild, shared that Anne has conducted more than 200 marriages at Christ Church Cathedral in 20 years.



Morgan Merrill spoke on behalf of the Catechesis, and Trillium and Gabriel Rice presented Anne with a book made by members of the Catechesis class. Representatives from the Youth presented her with a collection of letters from class members.

Alice Nichols spoke about creation of the *First Friday Sacred Space for the Soul* services then Hal Johnson, the Jr. Warden, presented Anne with gifts from the Vestry and from the parish.

Anne says "The whole day was a monumental thrill for me. I'm a little embarrassed, but am still basking in the love expressed by everyone, and I loved seeing everyone. It was absolutely FABULOUS!"

Photos by Kimberly Manz

God's Green Earth...

No one really wants to think about the business of dying. Although it's a natural part of the life-cycle, modern rituals such as embalming with formaldehyde solutions and burial of hardwood and steel caskets in concrete vaults are not nature friendly. Even in cremation, toxic resins are released as emissions. The Green Burial Council (www.greenburialcouncil.org) has some suggestions to help you and your loved ones plan for a green farewell.

Cardboard caskets are available for cremation. Typically made from 90% recycled honeycomb cardboard, the often colorfully decorated coffins release 72% less carbon monoxide than a traditional hardwood coffin. Eternal Reefs, Inc. cast artificial reefs from a mixture of environmentally safe cement and cremated remains. These reefs are then lowered off the coast from South Carolina to Maryland, Florida to Texas, where sea life will cover them in a short amount of time. Should you want to keep or bury your loved one's ashes, you might consider a natural gourd urn.

If you choose burial, consider a 100% biodegradable pine casket. Used in tandem with a "green" burial site, this is the most eco-friendly burial option for those who lived their lives preserving the earth's resources.

Go to Church Camp – the American Camp Association says so!

I simply cannot imagine life without the Episcopal Church. Proud of my status as a “cradle Episcopalian,” I apparently love the church so much that on any given week, 4 out of the 5 social activities that provide for interaction with others involve my affectionately named EpiscoPALS. I even married into the church, shopping at Holy Communion for my husband. From my baptism during the Easter Vigil at the St. Mary’s Cathedral in Memphis (which my mother informs me was probably a bad idea for a six month old, in retrospect) to our big move to Calvary, church has been my second home.

As my favorite website (and slight obsession) CNN.com told me this morning, Americans are becoming increasingly less Christian. In addition, there is always the concern of dwindling congregations at Episcopal churches around the nation. Once, a while ago, a family friend and wise mother of two of my youth at Calvary asked me how my friends and I managed to stay so involved in the Episcopal Church. At a time when many young twenty somethings are either sleeping in on Sundays or exploring other religions, my three closest best friends and I are happily at home in the big house with red doors, our favorite book, the BCP, in hand. Which leads me to the point of all this – how did this happen?

While my faith formation through daily life at Calvary was integral to my belief in the teachings of the Episcopal church, I truly believe that I would not be as active in the church and as steadfast in my beliefs as I am today if it were not for my experiences in the camp community of Camp Gailor Maxon at DuBose Conference Center, and in later years, Winterfest. Growing up the daughter of two researchers, I always look for facts to back up a hypothesis. I felt validated then when the American Camp Association (ACA) released research findings stating that there was a statistically sig-

nificant increase in spirituality of campers from pre-camp surveys to post-camp surveys given at church-related camps. In addition, the ACA cited church-related camps as integral in the growth of self-esteem, leadership, values, and social comfort¹.

For me, at the time I did not realize the implications of being in such a nurturing community – I thought camp was a fun place where I could sing songs about God, eat s’mores, and make best friends. As I got older, our spiritual discussions grew deeper and eventually I started to realize that this group of people I had grown close to one week out of the year for many years had become my rock during times of change and confusion.

To this day, I still keep in touch with my “camp friends,” whether it is an Episcoparty with Pancho’s Dip Cheese (a key requirement) or a trip to go hiking in Sewanee, our old stomping grounds. As we’ve grown up, I realize how much we all have benefited from our days at Dubose Conference Center, taking in the traditions of Camp Gailor Maxon. At least six of us are youth directors, many are volunteers within their parish church, and even more are faithful congregants. We wear our Episcopal shield flip flops and “Top Ten Reasons to be an Episcopalian” t-shirts proudly.



I spent eight summers on the mountain as a camper and two more as a cabin counselor. This summer, I head back to Monteagle Mountain, returning now as Assistant Director. I firmly believe that Camp Gailor Maxon is the reason that I have such strong roots in the Episcopal Church, the reason that I am not exploring other options at this point. Camp Gailor Maxon is the epitome of a

church camp. We take vacation bible school and outdoors camp and mix in a little bug juice and silly Olympics. The result is a fun filled, faith filled week of singing, praying, eating, dancing, crafting, swimming, hiking, canoeing and playing. And since the American Camp Association says so, I strongly encourage your child to be a part of this amazing experience.



Camp Gailor Maxon 2009
DuBose Conference Center, Monteagle

Pre-Camp: Friday-Sunday, June 5-7;
Rising 1st, 2nd and 3rd graders (with a parent).

Camp I: Sunday-Saturday, June 7-13;
Rising 10th, 11th, 12th & college freshmen.

Camp II: Sunday-Saturday, June 14-20
Rising 7th, 8th & 9th graders.

Camp III: Sunday-Saturday, June 21-27
Rising 4th, 5th & 6th graders.

Visit www.duboseconf.org/camp.html or for more information, contact Charles H. Beaumont at cgmdir@blomand.net. —
Kathryn Jasper

¹ Source: www.acacamps.org/research/enhance/directions.php.



Kathryn Jasper is a member of Calvary Church in Memphis, Diocese of West Tennessee and is a Geography teacher at Central High School. She is a newlywed and enjoys spending time with her husband and two basset hounds.

April 2009

- 1 Faith Meets the Arts, St. George's Church Nashville
- 1 Lenten Suppers, Various Locations
- 4 Floral Workshop, Christ Church Cathedral Nashville
- 4 Work Day, Church of Our Saviour Gallatin
- 9 *Bishop's Visitation, Christ Church Cathedral Nashville*
- 9 Agape Meal, St. Ann's Church Nashville
- 11 *Bishop's Visitation, Christ Church Cathedral Nashville*
- 12 *Bishop's Visitation, Christ Church Cathedral Nashville*
- 13-14 Clergy Sabbath Retreat, St. Mary's Sewanee
- 15 *Bishop's Visitation, St. Andrew's Church New Johnsonville*
- 17 Wine Tasting, St. Ann's Church Nashville
- 18 Annual Yard Sale, St. Peter's Church Columbia
- 18 Installation of Fr. Wildgoose, St. Anselm's Church Nashville
- 19 *Bishop's Visitation, Church of the Resurrection Franklin*
- 21 Clericus Meeting, Otey Memorial Parish Sewanee
- 22 *Bishop's Visitation, St. Augustine's Chapel Nashville*
- 25 Daughters of the King Spring Assembly
- 26 *Bishop's Visitation, St. Paul's Church Franklin*
- 26 *Bishop's Visitation, Church of the Good Shepherd Brentwood*
- 27 Winter Film Fest, Otey Memorial Parish Sewanee

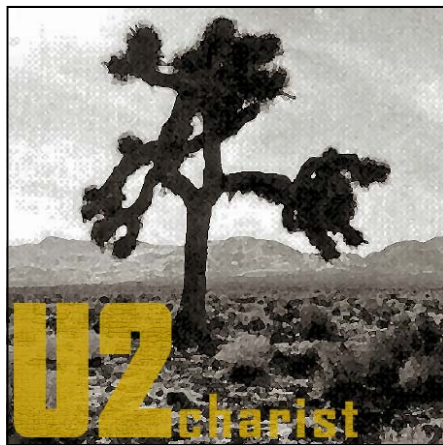
May 2009

- 1-2 ECW Spring Meeting, St. Columba Conf. Center
- 1-3 Power of Presence Retreat, St. Mary's Sewanee
- 2 Great American Clean-Up, Trinity Church Clarksville
- 6 Faith Meets the Arts, Christ Church Cathedral Nashville
- 10 *Bishop's Visitation, St. George's Church Nashville*
- 10 Baptisms, St. Augustine's Chapel Nashville
- 16 *Bishop's Visitation, Grace Church Spring Hill*
- 17 *Bishop's Visitation, St. Philip's Church Nashville*
- 17 Eastertide Evensong, Christ Church Cathedral Nashville
- 24 *Bishop's Visitation, Trinity Church Clarksville*
- 30 Centering Prayer Workshop, St. Mary's Sewanee
- 31 Art of the Garden Tour, Christ Church Nashville
- 31 *Bishop's Vistations, St. John's Church Ashwood*
- 31 Baptisms, St. David's Church Nashville

Italics denote Bishop Bauerschmidt's visitations
**For a full listing of events throughout the diocese,
 see the Calendar of Events at www.episcopaldiocese-tn.org**

Otey Parish Sewanee To Hold u2charist

"u2charist" - the Episcopal Eucharistic service in celebration of the Millennium Development Goals and inspired by the music of Bono and U2 - is coming to Otey Memorial Parish Sewanee on Sunday April 19.



Also Episcopal Relief and Development (ERD) Day at Otey, Susan Cow-

perwaite, Diocesan ERD Coordinator will address Otey's Adult Forum between services at 10:00 AM. At 4:00 PM, Otey will celebrate u2charist with the Rev. Walter Brownridge preaching and the Rev. Joseph H. Ballard, Jr. celebrating the Holy Eucharist. Donations will be accepted for ERD's "NetsForLife" program, and canned goods will be collected to feed the hun-

gry in the Cumberland Plateau Area through the Committee Action Committee (CAC). u2charist long-sleeve t-shirts and ONE bracelets will be sold at the reception following the service in the Parish Hall. All are welcome and invited to attend. For more information, contact Robin Reed-Spaulding at 931-598-5926.

SAVE THE DATE!
 November 13-15, 2009
All Women Are Daughters
 A weekend for all women young and old
 —you don't have to be a mother.

Deepening one's faith, strengthening bonds among women, "All Women are Daughters" invites women and girls (ages 12 or fifth grade and up) to celebrate the wisdom and spiritual connections made when women come together in the presence of the Holy Spirit. The weekend provides women of all ages opportunities to develop and nurture intergenerational ties within the diocese. Enjoy this precious space and time to rest, recreate and deepen your role as a child of God - whatever your stage in life. Look for more information about registration in July's *Connections*.

POSITIONS AVAILABLE

Rector

A position is open for a Rector for St. Mary Magdalene Church Fayetteville. It is very early in the process; those interested in applying or making a referral should contact Canon Pamela Snare in the Diocese Office at 615-251-3322 or email her at pamela.snare@episcopaldiocese-tn.org.

Teachers

East Nashville Hope Exchange at St. Ann's Church Nashville is looking for teachers for this five week summer reading program. Hours are Monday-Friday, 7:30 AM to 3:30 PM, June 1-24. Teachers work with other staff members to create a curriculum focused on reading, writing and other activities for children in grades 1-3. There six positions open. For more information or for an application, please contact St. Ann's Church at 615-254-3534 or email office@stannsnashville.org. Application deadline is April 17.

The May issue of *Connections*
will be a print and on-line edition
at www.episcopaldiocese-tn.org.



The Episcopal Diocese of Tennessee

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