

THE BRANCH

ST. BARTHOLOMEW'S CHURCH NEWSLETTER

MAY 2008

"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

John 15:5,8 NIV



Our Mission:

We are a family of believers (kingdom community), on a journey to the fulfillment of our God-given purpose.

Our mission is:

- 1) To bring people to know Jesus Christ;
- 2) To provide clear and life-changing discipleship training;
- 3) To help people discern their life's purpose and provide opportunities for them to fulfill that purpose in ministry and mission. The fruit of our endeavor is that God be glorified in all the world (worship).

Page turner:

Godly Play teacher, Deborah Whiteside, gives a warm hug to one of the St. B's children during the Jambalaya and Jazz Fest. For more pics, see page 17.



Photo by Marjie Smith

Art at St. B's

Betty Ashton Mayo plays the harp during the St. B's Art Show, Painting the Town Red, which was held in April. Organized by Donna Easter and Mimi Heldman, the show was a smashing success. For photos and story, see pages 14 and 15.

13 awards and a new insert

Because it is a growing church, nothing is static at St. B's. So you will find constant activity. Your team of volunteer writers works hard to keep you informed as to what is going on. They must be doing it well, because *The Branch* was just awarded 13 Polly Bond Awards — five Awards of Excellence, seven Awards of Merit and one Honorable Mention — at the national Episcopal Communicators convention, held in Seattle, Washington, in April.

The awards were given for the overall excellence of the newsletter and for the excellence with which the regular and guest columnists handled the information they presented to you in 2007. For a list of the awards, see page 9.

You will also notice in this issue of *The Branch* a four-page pull-out insert of the children's discipleship newsletter, *The Twig*. Because of the growing size of the children's discipleship program and the hard work of its leadership, the spiritual directors at St. B's feel that everyone should be reading *The Twig*. So, the intention is to have a four-page insert every month. This insert will tell you about programs, upcoming events, new families at St. B's and training opportunities for parents and for those who want to help with leadership.

St. Bartholomew's Episcopal Church

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Nashville TN 37215
Phone: 615.377.4750
E-mail: stbarth@stbs.net

Staff:

Clergy:

The Rev. Dr. Jerry Smith, *rector*
The Rev. Randy Hoover-Dempsey, *assistant rector*
The Rev. Dixon Kinser, *dir. of youth discipleship*
The Rev. John Awan, *Sudanese ministry*
The Rev. Albino Gur Maror, *Sudanese ministry*
The Rev. David Wilson, *pastoral associate*

Office:

Pam White, *director of operations*
Jane Long, *office manager, executive assistant*
Becky Hornsby, *childcare coordinator*
Marjie Smith, *Branch editor/designer*

Parish ministry:

Carla Schober, *dir. of children's discipleship*
Aaron Mayo, *children's ministry assistant*
Susan Powell, *preschool coordinator*
Meredith Flynn, *nursery director*
Kristin Kinser, *elementary coordinator*
Ann Denson, *Sunday morning leader*
Steve Lefebvre, *youth discipleship intern*

Preschool and Mother's Day Out:

Suzy Floyd, *preschool director*
Mary Ellen Ratcliffe, *preschool exec. assistant*

Music:

Eric Wyse, *director of music*
Tom Howard, *associate music director*
Teresa Robinson, *administrative assistant*
Henry Martin, *sound engineer*

Vestry Members:

Sarah Bell Earley, *senior warden*
Andy Valentine, *junior warden*
Len Harrison, *treasurer*
Whit Smyth, *vestry clerk*

Greg Daniel, Mavis Harrop, Tom Howard, Dick Jewell, Denise Kemp, Jud Laughter, Ashley MacLachlan, Paul Miller, Charlie Reasor, Harry Xanthopoulos

Diocese

The Rt. Rev. John C. Bauerschmidt, *bishop*

Photo: Dixon Kinser administers the chalice, following his ordination to the priesthood.



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Articles and announcements
for the June issue of *The Branch* are due no later than May 20, 2008.
Please e-mail your information to: msscribbler@comcast.net.

Thanks to Sarah Bell Earley for assistance with copy editing.

God wants the best we can do

God calls us to excellence, not perfection

The call of God on our lives is not a call to mediocrity but an invitation to excellence! This must not be mistaken for a call to perfection, except in the sense that Christ himself will 'complete' us as we remain faithful to him. The 'pioneer and perfecter' (Heb 12:2) of our faith is not about anything other than completing us in the image of Christ.

The call to excellence is the call to present to God the best of what and who we are. We are not competing against anyone else, nor should we be comparing ourselves to the rest of the community. We need, though, to be able to look in the mirror at the end of the day, or the end of our lives for that matter, and know that we have given our best to the One who gave *his best* for our salvation.

The recent announcement that the team that writes and publishes *The Branch* had been awarded 13 Polly Bond Awards for excellence in Christian writing should have come as no surprise.

The Branch is an exceptional piece of work that takes more hours than most know to birth each month. The driving force is not ego, or pride, but a desire to communicate what we are, to the best of our ability, as a faith community. Frankly, we should expect nothing less nor should we be willing to settle for anything less. After all, God expects nothing less than the best we have to offer.

It is this same driving force that is behind what our music team does every Sunday. What is being offered is being offered to God and for God's glory. Should it be unrehearsed? Certainly not! Should it be thrown together at the last minute like one might pitch a piece of bread in the toaster, while busily arranging one's hair and feeding the children? No.

Paul wrote that we were to "serve wholeheartedly, as if you were serving the Lord, not men, (why?), because you know that the Lord will reward everyone for whatever he does" (Eph 6:7).

Our offerings, therefore, in every venue are as offerings to God and consequently they demand our best effort. This is true both individually as well as corporately.

Jesus followers are ones who know the drive to give their best at whatever they do. Equally, when it comes to the things we do at St. B's, God our Savior calls from us our best, not what is left over when everything else is finished.

There is occasional evidence that Christians might be willing to compromise this principle and in fact yield to the temptation to spiritualize their own bad behavior, or even blame God when in fact the real problem is our unwillingness or inability to give our best for Christ.

When our Christian commitment amounts to giving God what we have left over in energy, time or resources, after other claims on these same items, then we feel the need to justify our poor showing. We learn to 'master' at putting a spiritual spin on what amounts to our own negligence.

Recently released statistics indicate that less than 10% of American Christians tithe. Although this is only one area Christian responsibility, it is indicative of how we hold back from giving God our best. I suspect that it also indicates that many of those people give less than 10% of their time and much less of their hearts when serving God.

I am personally grateful that Jesus gave his best for us and I invite you to reevaluate your own call to excellence in how you respond to God.

Together in pilgrimage.

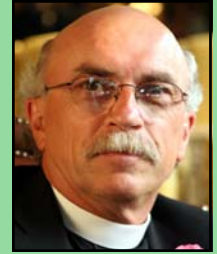


You may contact Jerry Smith at:
jerrysmith@stbs.net



Kingdom Talk

by Fr. Jerry



Smith
Rector,
St. Bartholomew's

Photo: (to left) fr. Smith talks with former senior warden sarita stewart and her husband Robert, during the St. B's art show.

Our Vision Statement:

To imitate Jesus Christ and develop maturity in him:

- In knowledge
- In character and lifestyle
- In devotion to God
- In relationships
- In ministry and mission



Tony Earley: dad, author



Getting to know

by Marjie Smith

If you were to drop into Sweet 16 in East Nashville, you might see Tony Earley enjoying a visit to the neighborhood bakery with his daughter, Clara.

Through his journey into fatherhood, Tony, an acclaimed author and Vanderbilt University creative writing professor, finds he has developed “a sense of perspective.”

Most of us wouldn't know he needed one. But the novelist who penned the best seller, “Jim the Boy,” and its recently released sequel, “The Blue Star,” is aware of the changes he has undergone since he and his wife Sarah adopted Clara from China.

“I had an over-exalted sense of myself as a writer,” he confesses. Clara has brought to him a sense of a greater calling: that of being a parent.

“With (Clara), it doesn't really matter in any substantive way if I ever write another book. But what kind of father I am and how I am able to lead her into the world, that is of infinite importance to me,” he reflects.

That's not to say he doesn't take his writing seriously. Tony is a craftsman. His love of language and the way that his words walk through a sentence create a clear pathway for a story to follow.

“I love writing sentences and the infinite shadings and possibilities contained in sentences, and how if you change a word in a sentence on page 48, a sentence on page 170 might go out of key,” he says.

As he describes the relational way in which words and sentences interplay, one can sense a ballet taking place between the covers of a book, with arabesques and pas de deux subtly, yet magnificently, carrying the plot forward until it is parked behind that final period.

“What it feels like, at the end of a book, is like I have hundreds of marbles on a tabletop that's not quite level and I'm trying to keep them from rolling off. The moment the marbles are perfectly still, I sort of jump up and say, ‘I'm done’, before they start rolling again,” he says. It has to be that way. Otherwise he'd be constantly finding things he didn't like – wayward marbles.

Now that the book is published, Tony is accompanying it to readings in venues across the country. He is well aware that the manuscript he

“God has seen fit to give me this ability and I think it is my responsibility to use it. I don't think God would want me to write a bad book when he made it possible for me to write a good one.” ... Tony Earley

birthed over a long period of time is now subject to the marketplace variables that determine whether a book will fly or not.

“Once I am typing, it is theoretically possible for it to become, ‘The Great Gatsby.’ But once I stop typing, it is what it is and its going to do what its going to do due to forces absolutely beyond my control,” he reflects.

“The Blue Star,” which has been favorably reviewed, follows eight years after “Jim the Boy,” an endearing story about a young boy growing up in a small town with his mother and three uncles. “Jim the Boy” is a story that takes us all back to a simpler, more innocent time. Its soaring sales when it was released said it had hit the appetite center of the American public. “The Blue Star” takes Jim through adolescence and into the insecurities of first love and the threat of war.

Tony says the inspiration for his first novel was the children's book, “Charlotte's Web.” He credits his wife Sarah, who is St. B's senior warden, for a key role in this inspiration. When she discovered, shortly after they were married, that he hadn't read the foundational children's book, she addressed it in her pragmatic way: she read it to him.

“I already had the title (Jim the Boy) in mind from a privately-published book that came out in our home county in the 50s,” says Tony, who grew up in North Carolina. His first book, a collection of short stories, introduced Jim and his family. “‘Charlotte's Web’ sort of converged in my mind with the title ‘Jim the Boy’ and I sort of arrogantly thought, ‘I know what. I'll write a book like ‘Charlotte's Web’ called ‘Jim the Boy’,” he says.

Tony did not suddenly become an author – going from classroom to bookstore, so to speak. First, he worked as a newspaper feature writer. When he found himself imagining things his interviewees might have said, he knew it was “time to write fiction.” He attended graduate school at the University of Alabama and started to write what he calls a “very bad novel.” He never finished it.

He and Sarah had been married less than a year when he



Tony Earley with his newly published book, "The Blue Star," in front of his backyard writing cabin.

told her about his aspiration. Being a pragmatist, she had her doubts. In truth, he reflects, "Who can write a book like 'Charlotte's Web' and why would you want to write an adult novel that sounds like a children's book?"

His response was to figure out how that could be done. Tony has in his character the determination to do the seemingly impossible. To him, a certain amount of panic and despair are indicative that he is working on the right thing. And if he is working on the right thing, he's going to give it his best.

"God has seen fit to give me this ability and I think it is my responsibility to use it. I don't think God would want me to write a bad book when he made it possible for me to write a good one. Nor do I think, again, since marrying Sarah and having a growing faith, that he would want me to use that ability to work in that kind of misanthropic universe we live in."

In spite of the evil in the world, he believes that most of the people are trying to do the right thing most of the time. "It seems to me sometimes that so few artists are trying to portray those people and those impulses. ... That's not to discount all the violence in the world. ... I'm just not that interested in portraying it. There is a fine line between portrayal and glorification."

Tony's faith is integral to his writing. It is not a wrapping he tries to apply, like some sort of moisture barrier on a house, but rather an influence on the tone and direction of what he writes.

"It is not my job to proselytize or preach, but I do feel it is my job to advocate a moral universe. As an artist, I want to do that subtly. I don't ever want to end up only in a Christian Book store with a pic-



Photo by Marjie Smith

ture of a sunrise on the cover ... but I think if I can get the books that I want to write into the popular culture maybe it might make a small difference," he reflects.

He says his belief in advocating a moral universe is a result of his own faith and the example of Sarah's faith. "She holds me to a very high standard, and when we first got married, the standard was so high I thought she was nuts," he confesses. "Then I realized that I'm a much better person for being married to her and becoming a member of the communities of faith to which we've belonged since we were married."

Editor's Note: The Branch will carry a *Getting to Know* column on Sarah Bell Earley, Tony's wife, in July's issue of *The Branch*. In the next issue, the focus will be on the organizers of the St. B's Art Show, Donna Easter and Mimi Heldman.

Fast Facts

about Tony Earley

He is the Samuel Milton Fleming associate professor of English at Vanderbilt University.

He received his undergraduate degree in English from Warren Wilson College in Asheville, NC and did his graduate studies at the University of Alabama, in Tuscaloosa.

He worked as a newspaper feature writer after graduating college.

He married Sarah Bell in 1993 and Clara was adopted in 2005.

"Here we are in Paradise" was published in 1994; "Jim the Boy," in 2000; "Somehow Form A Family: Stories That Are Mostly True," in 2001; and "The Blue Star," in 2008.

In 1996, Earley's short stories earned him a place on Granta's list of the "20 Best Young American Fiction Writers" and shortly after that announcement, *The New Yorker* featured him in an issue that focused on the best new fiction writers in America. He has twice been included in the anthology, "Best American Short Stories."

Tony and Sarah Bell lived in Ambridge, PA, before moving to Nashville.

Tony started his novel while living in Ambridge, although the actual writing began in Seaside, Florida.

He hopes to start his third novel in the series this summer.



Still creating *The Branch*

Not doing it forever, but doing it for now



Ruminations

by Marjie Smith

This is a column about human nature. Not as it resides in others, but as it resides in me.

It is not a chest-thumping, woe-is-me pathway to penitence, as I am not particularly prone to that and would have made a terrible pilgrim in the days when self-flagellation and hair shirts were in vogue (aside from having a perpetual rash and no Benadryl). It is simply an acknowledgement that writers cannot look at others, if they are not prepared to look at themselves. It tempers the quill.

If human nature is a disease, then I am the perfect host; if it is a curse, then I have been struck by lightning; if it is a blessing, then I am so oozing with them, you might want to bring a cup and catch a few of the drips; but, mostly, if it is a pathway to God, then I am constantly in a direct line with the throne room.

Several months ago, in a fit of humanity, I resigned as *Branch* editor. And yet I am still doing it, which confuses everyone, including me. In truth, I am still doing it because the position has not been filled as yet. However, in giving it up and then agreeing to do it on a temporary basis, I have learned many things – one being that responsibility does not seem to come with chains when you are choosing to do it, especially month-to-month. That is a flaw, I recognize, but it is mine.

I initially resigned because I was discouraged by material coming in late. I resented missing holidays and events because of designing marathons. I was sure that people who couldn't make deadlines at Thanksgiving would never make an early deadline at Christmas. My daughter was expecting a baby and I didn't plan to edit in the labor room. I was particularly frustrated that people were not getting back to Kristin Searfoss, our *Fly on the Wall* columnist, in a timely fashion. There were several times in 2007 when Kristin could not get her column done.

We had run a story explaining that Kristin lives with multiple sclerosis and has to write her column using voice-activated software. Kristin is one of the most talented writers I know. Plus, I love her dearly. She needs our cooperation, including avoiding the big sin of hasty email replies, which are full of sentences without capitalization, unchecked grammar



and shortcuts. I felt that Kristin was being imprisoned, not by her physical limitations but by our lack of them.

However, I cannot visit this issue without confessing that they weren't Kristin's issues alone. I felt curtailed by others' freedom: freedom to procrastinate; freedom to be sloppy; freedom to pack up and go, abandoning promises and commitments. Our freedoms can staple others to desks.

And, having worked in the daily newspaper business for almost two decades and then communications, I struggle with accepting excuses for not meeting a monthly deadline. This is my limitation. I say I understand, but I do not. I have spent my life revering deadlines and being ticked off by those who don't.

However, there was not just a deadline issue. There was, underneath it all, a glamorization of my old life, which was full of people, adventure and busyness. *The Branch* was my scapegoat. How can one get a job, when 10 days go missing every month? How can you have episodic friendships? How do you volunteer at something that interests you, when so much time is already invested in something – and the rest of this sentence is integral to the whole article – that you didn't choose to do, but agreed to do? And then: How do you tell your old colleagues you now edit a church newsletter? They have a concept about that.

Those last two points are painful, because I don't like knowing that about myself. I wanted to do what I wanted to do, like everyone else. I wanted a career again because, well, Nashville is a career-oriented place and you sometimes feel measured accordingly.

So, when I quit and then offered to keep doing it until a permanent position was filled, something changed – my heart. I discovered how much I had been lying to myself. In truth, I enjoy bringing out the writer in people. I like telling and encouraging their stories. I more than enjoy it; I thrive on the human story. I always have.

Realistically, I don't expect to have the job I had 10 years ago. I'm not as experienced as I was; I'm not as driven or as quick as I used to be; I find technology more frustrating; I don't care as much about what people think; I like having the time to visit a friend over lunch or talk to my daughter on Skype; I could get Alzheimer's tomorrow – I'm not 20 anymore; and I don't want to go back to being so busy that I think the world can't turn without me pushing it.

I'm not the same person. I've smelled the roses; watched the birds and improved my golf game (which isn't saying much). So, maybe I've grown into *The Branch*. It doesn't mean I'm doing it forever. But I am doing it for now. And that's a choice.

Who shepherds our meat?



Live green by Laura & Jud Laughter

After last month's roundup of green, we're switching gears to get more specific again. In March, we reported on the Food Security Summit led by Food Security Partners of Middle Tennessee (FSPMT). FSPMT defines food security as "a condition in which all community residents obtain a safe, culturally acceptable, nutritionally adequate diet through a sustainable food system that maximizes community self-reliance and social justice." We're going to spend some time on the *safe, nutritionally adequate, sustainable* part of that definition by taking a hard look at that hamburger you're eating.

We must warn you, if you like eating large quantities of meat for very cheap, or if you hate sermons, then go ahead and stop reading. Many prefer not to think about the animal our supper began as, but we believe it is our responsibility as stewards of God's creation to know what our money is supporting when we go to the grocery store. After all, as consumers we are part of the food chain, *co-producers* with farmers because what we buy influences what farmers raise – for good or for bad.

We have mentioned before the transition in the United States from small, polycultural (many crops and animals) family farms to giant, monocultural factory farms. This shift has brought about concentrated animal feeding operations (CAFOs) where huge amounts of animals are *raised* in very small spaces. Now, we both love bacon, but let's explore some of the reasons why buying bacon from a farm that is small, local and raises the pigs in ways that allows them to express their porcinity (i.e. their *piggyness*) is better than buying the cheapest package of bacon you can find.

First, CAFOs are an environmental hazard, especially in regards to our precious water supply. High-density farming produces a large amount of animal waste that has to be disposed of and sometimes leaks into groundwater or becomes runoff into streams and riv-

ers. According to the CDC, this waste contains "pathogens ... which can cause disease in animals and humans, nutrients ... which can reduce oxygen in surface waters ... and contaminate drinking-water sources, pesticides and hormones ... and trace elements, such as arsenic and copper, which can contaminate surface waters and possibly harm human health."

Second, animals living in crowded conditions have to be given large doses of antibiotics, not only because unnaturally cramped quarters aid in rapid spread of disease but also because a giant factory of animals requires a giant amount of feed – feed that is often the cheapest available and entirely wrong for the animal. For example, feeding corn to cows, a ruminant animal meant to eat grass, bulks them up for quick cash but makes them sick. This inappropriate feed leaves animals nutrient deficient and susceptible to sickness. The high doses of antibiotics needed to keep these animals "healthy" is a large contributor to the overuse of antibiotics that promotes antibiotic-resistant superbugs that are a real and growing threat to our health.

Finally, we believe that it is not being a good steward of God's creation to raise animals in conditions that make them sick, that never allow them to see sunlight or eat what they are naturally meant to eat, and that cause unnatural aggression and violence among the animals because of the concentrated aspect of the factory. Laura's experiences growing up on a small hobby farm taught her that individual animals have individual personalities. Her cow Bluebell was sweet, friendly, gentle and absolutely loved to lick Laura's face from chin to forehead. Proper animal husbandry, which respects the animals and appreciates them for feeding us, falls into the category of what is true, noble, right, pure, lovely and admirable (Philippians 4:8). Raising animals naturally pays off for us also – as Michael Pollen said, "You are what you eat eats too." Pasture-raised cows have higher amounts of omega 3s and free-roaming hens lay eggs full of folic acid.

If you want to make different choices in your meat purchases, here are some recommendations. First, you have to see through the marketing. Just because your milk carton



Career started with one photo

Bet Scott photographed 1,200 families over a 30-year period



Fly on the Wall

by Kristin Searfoss

Editor's Note: At Bet Scott's request, *Fly on The Wall* columnist, Kristin Searfoss, has run her interview with this long-time portrait photographer as questions and answers rather than in her usual column format.

In my sister Anna's living room, there is a framed portrait of her holding Nathaniel, my nephew, when he was just a little dark-eyed infant. The photograph looks like a classical Madonna and Child representation, and the comparison is strengthened by a real framed Madonna and Child icon on the other end of the wall. Photographer Bet Scott at St. Bartholomew's took that photo of Nathaniel and Anna, and ever since, I thought it would be interesting to talk with her about being a photographer.

Kristin: Where were you born?

Bet: I was born in Toronto and started teaching there in 1950. In 1953, I met Gordon Scott in the Bermuda Botanical Gardens, where he was a horticulturist. In 1959, Cheekwood became chartered as The Tennessee Botanical Gardens and Fine Arts Center in Nashville, and Gordon was hired as the first director of the botanical gardens. I took a position teaching kindergarten at The Ensworth School, and taught there from 1963 until 1973. Gordon died in 1969.

Kristin: Did you always want to be a photographer, and how did you learn to be one?

Bet: My photography profession began without my knowing it after I received a lovely poinsettia for Christmas of 1974 and used Gordon's camera to photograph it by the fireplace in the den. Two days later during an ice storm, the whole ceiling in the den fell, destroying everything in the room. I photographed the ruins, and when the insurance agent saw the before and after pictures, he did not question any part of the claim. When a neighbor asked if I was working, my answer was, "Yes, I'm taking photographic inventories," with my entire portfolio made up of the one picture of my den. She became my first client. Technically, I had no idea what I was doing, but if I took enough pictures, something good came out. Word spread and I continued to photograph inventories until a neighbor asked me to photograph her child. My career really took off then.

Kristin: How many children do you



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Photo by Bet Scott

Bet Scott captured this picture of a child in awe of the statue of St. Bartholomew, outside the church.

think you have photographed over the years? Do you advertise?

Bet: During these past 30 years, I have gotten clients through word of mouth and referrals. I have photographed 1,200 families (averaging three children per family), some of whom were my kindergarten students turned parents. Some came for only one sitting, but the majority averaged six to eight sittings spanning up to 20 years.

It was not always an easy journey but it has been a very rewarding one. I've had some trials, tribulations and triumphs.

For example, in the "trial" category:

(Continued on page 9)



When you are new “in the business” and your livelihood depends upon it, you willingly accept any assignment that comes your way. A friend asked me to photograph her deceased mother-in-law. Fortunately I had known Cousin Sarah, so I stood up on a folding chair and said, “You look lovely today, Cousin Sarah, and you have a pretty smile.” I “shot” two or three frames, thanked her and left.

Then there was my Shadrach, Meshach and Abednego moment. A call came from a lawyer whose wedding I had photographed, asking if I could document the interior of a garbage incinerator and tower to help satisfy a lawsuit.

I climbed the tower, slithered across a 40-foot drop on a 2x6 board through a small oven-like door into a huge furnace. (Thankfully with no fire!) If you are questioning my sanity, remember my livelihood depended on it.

In the “tribulations” category:

A young couple scheduled a sitting with their 3-year-old daughter. Upon arrival the mother said, “This isn’t going to work. She does not want her picture taken.” I seated the parents, and the child proceeded to dance around them in a circle, stopping only to give me “that look.” I suggested that we “see nothing, say nothing, do nothing,” and after 45 minutes a quiet, sweet child sat down with her parents. The end result was a beautiful family portrait, one of the mother and child, another of the father and child, and a composite of 4 images of a dancing angel.

In the “triumphs” category:

A new client came to put in her finished order from her daughter’s 4-month sitting. We were scheduling the next appointment when she mentioned that her daughter was having health problems that seemed to be hard to diagnose.

Something prompted me to suggest that we photograph her “right now.” I put her in a little antique gown and shot a roll of film. I returned from a trip four weeks later and called the mother to say the proofs had arrived. She answered and said, “My baby died two weeks ago.” I asked her to come with a friend, and I handed her a package of 15 beautiful images of her child tied in a white ribbon.

1/125 of a second is all the time it takes to catch an image on film. I feel privileged to have caught beautiful, lasting memories for my clients.

You may contact Kristin Searfoss at:
Kristinsearfoss@tds.net

The Branch receives 13 Polly Bond Awards

At the national Episcopal Communicators conference, held in Seattle, Washington, in April, St. Bartholomew’s *The Branch* was awarded 13 Polly Bond Awards in the category for parish and regional publications.

The publication received five Awards of Excellence, which is the top honor, seven Awards of Merit, which is second place, and one honorable mention (third).

The newsletter won an Award of Merit for general excellence, in which judges looked at three consecutive issues. The remainder of the awards went to regular and guest columnists, all of whom write voluntarily.

Marjie Smith, editor of *The Branch*, says St. Bartholomew’s is blessed to have so many gifted writers and photographers who contribute their time to the parish newsletter. “I know that they juggle many things in order to meet their monthly deadlines and I hope you will let them know you appreciate what they write.”

The list of awards is as follows:

General Excellence (overall)

Award of Merit

Feature Article

Award of Excellence – Susan Houston, “Hope Amidst the Fear.”

Award of Merit – Sonja Lowell, “In the Wake of the Well.”

Interview

Award of Excellence – Whit Smyth, “Deng Abui.”

Award of Merit, Kristin Searfoss, “Henry Martin Keeps Sound Humming.”

Series on Single Topic

Award of Merit – Jud and Laura Laughter, “Live Green or Die.”

Humor

Award of Excellence – Marjie Smith, “Palms not the Easiest Source for Ashes.”

Award of Merit – Marjie Smith, “Good Chili Takes a lot of ... Coriander.”

Theological Reflection

Award of Excellence – Aaron Smith, “Sacrifice, the Hard Edge of Faith.”

Award of Merit – the Rev. Jerry Smith.

Devotional/Inspirational

Award of Excellence – Dixon Kinser, “Jesus Action Figure JAF.”

Award of Merit – Dixon Kinser, “The Wrong Kind of Bible.”

Honorable Mention – Marjie Smith, “Barriers Tumble under God’s Soft Touch.”



Music styles converge at St. B's



From the Loft

by eric wyse

Director of music ministry

Rector's Note: *Genuine worship takes us to another level of reality, to that place where heaven and earth meet. It marries Scripture, sacrament and music without compromising the power of any. In fact, they enhance each other.*

Most of you would have no reason to know that Eric Wyse and I independently pray through the assigned texts for each week but do not communicate with each other about the direction in which we feel God is leading us during Sunday morning worship. We do spend time together after reflecting on how good God has been after we see the complementary way in which our service has woven together.

I am thrilled to partner with the men and women who share leadership through music each week. What a privilege to assist the community reach toward God as he reaches toward us.

St. Bartholomew's Church serves 800 members about 10 miles south of downtown Nashville, Tenn. The two Sunday morning services reflect the life and history of the 50-year old parish, which embraced the renewal movements of the 1970s and has since matured into a vibrant, growing, multigenerational parish. In addition, a Sudanese refugee/immigrant congregation meets in the parish hall each Sunday.

During the past 15 years, the parish has moved from offering two services with distinct musical styles — one traditional, with classic hymns, organ and choir, and one contemporary, with worship team, singers and band — to two services whose musical offerings are identical, incorporating elements of both previous services. To borrow a term from the late Robert Weber, author of "Worship Is a Verb: Eight Principals for Transforming Worship," the parish's approach might best be described as "convergent music for worship."

Whereas "blended worship" may imply music that is somewhat classical, somewhat pop, somewhat Broadway middle-of-the-road and designed to offend no one, the convergence model is an expression of various styles, all working within a context of taste appropriate for Sunday worship. Each style has a distinctive flavor, yet is part of a cohesive whole.

In practice, this means that rather than having a division of traditional



These Branch stock photos show members of the music team during St. B's Family Christmas, above, and the Sudanese leading the offertory during the diocesan convention, right.



hymns played on the organ and praise music played on piano, bass, drums and guitar, the parish seeks to create a modern chamber-music approach to find the right combination of instruments to support a given piece of music. At St. Bartholomew's, this includes the organist and a pianist who participate weekly. Approximately 50 other musicians, including instrumentalists and vocalists, are used in various combinations each week. The parish choir, a mixed-voice group of about 25, convenes seasonally.

On a typical Sunday, the processional is most often a hymn from "The Hymnal 1982," accompanied by the pipe organ, often with a modulation, free improvisation or re-harmonization and descant sung by the choir. In the place of the Gloria, two or three songs of praise are sung, accompanied by a variety of instruments, including grand piano, acoustic guitar, bass, percussion and often one orchestral instrument, such as cello, flute or harp. The organ often joins the other instruments during this time.

The psalm is sung each week. Metrical hymn settings, accompanied by organ or another instrument, may be sung. A cantor may choose antiphon settings, a modern worship psalm setting or a new setting of the psalm written by one of the church musicians. St. Bartholomew's encourages parishioners with the gifts of musical composition so that the congregation's expression of praise and adoration is





uniquely its own.

The sequence may be a hymn from the hymnal, a chorus from Taizé, a newly written worship song, or a modern hymn. The Offertory might be an organ piece, a choral anthem, a congregation hymn, the teaching of a new worship song, or a solo in a Celtic or Appalachian style. The service music has all been written by musicians from the parish, and is accompanied by a variety of instruments.

During communion there is usually a contemplative song, either from Taizé or one written by a parishioner; a hymn from "The Hymnal 1982," often accompanied by the organ; modern worship music, accompanied by various instruments, or sung *a cappella*; and a final selection in which all the instruments praise God together. The recessional is usually a classic or modern hymn accompanied by organ, and at times joined by piano, harp or percussion. On occasion, it may be sung *a cappella*, led by the choir.

Just as the architecture of a church is designed to be different in style than other buildings we encounter in our daily life, our musical expres-

sion in church will sound somewhat different from either the pop or classical music we hear all week long. It is not foreign to our culture, but it is set apart.

Music that is hundreds of years old reminds us we are a part of the historic church. It is the same music the saints of old sang, and in that way we are joined as one church universal. Music that is newly written expresses the voices of our own generation: new voices, using new idioms, express ageless truth. Just as God expresses himself with "mercies new every morning," the unchanging truth of the Gospel is expressed in new ways by every generation. Singing in other languages (Latin, Greek, as well as modern languages) reminds us that we are part of a global church.

When we sing the service music we join our voices with angels and archangels and all the host of heaven — the cloud of witnesses.

Editor's Note: *This article also ran in The Living Church, a national publication of the Episcopal Church.*



Youth celebrate Passover

by Margaret peel

On the Wednesday of Holy Week this year, a small group of us celebrated Passover. We held a seder meal that evening as we have done for several years now.

Our attempt is to recreate an authentic triclinium, the three-sided Roman style table, that was reminiscent of the same way Jesus would have reclined at the Last Supper. It is low to the ground and everyone reclines on their left side on a pillow and shares food at the table with those around them.

We follow a liturgy that is messianic. It is not strictly Jewish, but more what you might expect from a messianic Jew celebrating this holiday.

We share traditional Passover foods such as matzah, maror (usually horseradish), karpas (parsley dipped in salt water), charoset (a sweet mix of apples, nuts, cinnamon and honey), grapejuice (to represent wine) and lamb.

The best part about this meal is sharing it with others. I often experience the true essence of the Last Supper when I dine like this. It is a slow and methodical process because we wait for the liturgy to guide our eating. Sharing foods together because of their symbolic meaning brings an entirely different feel to the table. For instance, "we eat the maror to remind us of the bitterness we experienced as slaves in Egypt" or eat the charoset to remind us of the mortar the Jews used to build bricks and buildings in Egypt. It is bittersweet. The karpas (parsely) symbolizes hope and redemption while the salt water reminds us of tears shed.

These foods bring us together to serve the purpose of sharing a meal and for remembrance. As Christians, Holy Week reminds us of the passion of Jesus. Our Jewish roots take us back even further into the Old Testament.

For me, this experience reinforces and deepens my faith as I remember that God has always desired a relationship with his people. Jewish or Christian,



Photos by Margaret Peel



The Revelation

The Book of Revelation far from being road map to the end of his-



A Missional Life

by Fr. Dixon Kinser

Director of youth ministries

Lessons From the Revelation

I have been doing youth ministry for more than 15 years and in that time I've planned a lot of Bible studies. However, no book has ever challenged nor required more of me as a leader than the *Book of Revelation*. When our community decided to read it this semester, I knew pursuing a helpful interpretation of the text would be a challenge, but the results have been fantastic. So, for my column in *The Branch* this month I thought I would share some of what we are learning. Ready?

Playing Poker with the Apocalypse

Any discussion of Revelation has to start by addressing the great "tell" of the letter and that is its literary genre. Far from being a road map to the end of history or a crossword puzzle of secret codes, Revelation is a type of literature that doesn't exist anymore called Jewish Apocalyptic.

Apocalyptic (the genre) is the prose of the subjugated. It is written to people who have the boot of an oppressor on their neck and are losing all hope. To those who would be tempted to give up Jewish Apocalyptic says, "Hang on! God is with you! God will make this right!" To those who are being tempted to live unfaithfully, Apocalyptic says, "Don't give up and quit giving in! You're choosing the wrong way to go in this struggle and you're moving against God!" Finally, to any empire or power wearing the aforementioned boots, Apocalyptic says, "Your time is going to come! You're acting against God's people (and therefore against God) and that is not OK! God will act mightily to save and you will indeed get yours."

To communicate all this, Apocalyptic traffics in outrageous word pictures used, not to describe a literal coming of events (suns burning out, moons turning to blood, stars falling), but to turn up the volume on the letter's message.

For example, the imagery to which I just alluded (of suns and moons going dark and stars falling) is a classic Apocalyptic styling. It was used by both Jesus [Matthew 24] and Isaiah [13,

34] and is meant to show in a word-picture how disastrous the consequences are of rebellion against the covenant God. It's as if the letter says, "Hey God-imagers! Your capitulation to empire, unfaithful practice and neglect of the poor is cataclysmic in its implications! You are *undoing the created order* (sun and moon cease to give light – stars fall) in how much you are making your lives out-of-rhythm with God! God's cosmic redemption of the creation is so intimately connected to your lives that the best way to demonstrate your failure is to paint a word picture of the creation regressively imploding."

Pretty cool.

All this flows out of the Apocalyptic genre and has really heightened our enjoyment and frustration of Revelation's copious word pictures.

Showing the World "What's What."

One of the word pictures I have been most taken by is the one John paints of the recipient churches as lampstands, in Revelation 1:

12I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, 13and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest. 14His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. 15His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. 16In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

17When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. 18I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

19"Write, therefore, what you have seen, what is now and what will take place later. 20The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels¹ of the seven churches, and the seven lampstands are the seven churches."

The lampstand to which John is referring, here, is a menorah, the seven-pronged candelabra most popularly associated with the feast of Chanukah.

You may contact Dixon Kinser at: dkinser@stbs.net

(Continued on page 13)



“Jewish Apocalyptic (the genre) is the prose of the subjugated. It is written to people who have the boot of an oppressor on their neck and are losing all

(Continued from page 12)

In the days of the temple, this is what stood between the worshipper and the curtain covering holy of holies. The lampstand stood between the worshipper and God. To get to God you had to pass by it. By using this imagery, John is connecting the reader/hearer back into the whole story of God from Old through New Testament, letting all the echoes of God's presence in the temple, Israel's' administration of worship there and its centrality to God's mission in Jesus all clang around in our heads when we hear that word “lampstand.”

The lampstand also had a very practical purpose. It gave light. Literally, the lampstand was where you set a lamp so you could have light in your house. And you know what it is like when you come home and the house is dark; we cannot see where things are, we bump our knees on the coffee table, trip on toys, knock over picture frames even mistake one person for another. It is only when the light is turned on that we can see things as truly they are. The light helps us to see what's what.

This is where knowledge of Apocalyptic has been so helpful for our community in interpreting these images from Revelation. The letter was written to the church in the Apocalyptic genre to remind them who they were and what their purpose was in the world. To read these images of lampstands (as I did) as simply esoteric descriptions of good equals light and evil equals dark misses the point entirely.

The church is called a lampstand because it is her calling to BE a lampstand. It is her job to invite people to come

to God and show the world the way things are supposed to be when God's dreams come true. She is challenged to so image God in her communal life that she “flips the switch” on the darkness and confusion of our world to show things as they are supposed to be.

Jesus, who walks among the lampstands, has torn open the curtain separating the worshipper from God so that through him all are invited to come in. The church, like the menorah, is in place to invite all to worship the one true God and show the world what's what.

Our Wonderings

So, just as the seven churches of Revelation have been challenged, so are we. Do we live in a way that invites people to God and shows them what God is like? Are we giving in to the oppressors around us? Do we believe God is on our side or do we cozy up to other stories, letting them defeat us? Where do we need to quit giving up and giving in? How should we act as great co-collaborators with God in God's mission of rescue for this good creation?

These are the questions Revelation invites us to ask. Sure, they make us uncomfortable, but it may be in wresting them through that we demonstrate the way things are supposed to be.

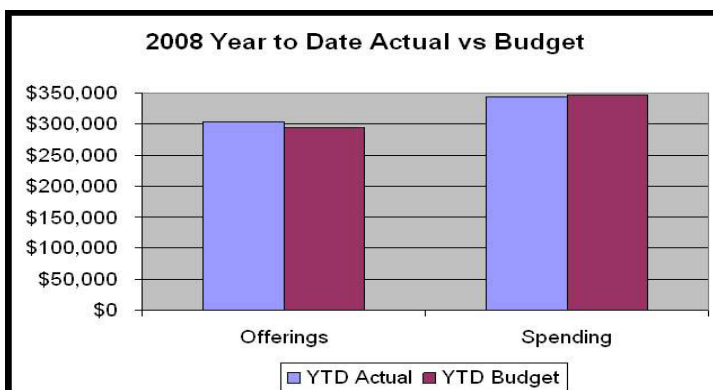
Peace,



First quarter givings strong and regular

by **Ian Harrison**

treasurer



I am pleased to be able to report to you that through the first quarter of 2008 we are slightly ahead of plan in giving and right on plan in spending. Giving has been strong and regular thus far, running about 9% ahead of the same period last year – something we can feel good about, in light of the fact that a large number of our parishioners are also giving regularly to the Nehemiah Fund. The staff and vestry are doing their part by managing overall expenses and keeping them well within budget.

The Nehemiah Fund continues to grow steadily, as well, with \$159,542 received thus far against commitments of \$338,658. Work on the highest priority items, choir loft HVAC and parish hall HVAC and roofing, has been bid, awarded and was recently started with completion expected within the next four weeks –



THE BRANCH MAY 2008-13

Painting the town red



Art Show

by Denise Kemp

Vestry member

Lovely. Beautiful. Breathtaking. Gorgeous. Neat. Fun. Creative. Masterpiece. These are just a few words used to describe the pieces showcased at our St. B's art exhibit held on April 5.

Many parishioners blessed us with their gifts by sharing their paintings, sculptures, knitting and many other artistic designs. An estimated 300 people came out to enjoy the evening.

"We went to the show together and it was nice to see familiar names on art work and to see names of people we didn't know created visual art. Kristin liked the variety of manifestations of creativity in our community. It was too bad that the show didn't last longer; we would have liked to have gone back to the show a few times after the service for a couple of weeks. The Sudanese art work really stood out. We had seen it at the Frist Center and we were glad to be able to see it again."

... Kristin Searfoss and Rebecca Searfoss

"The art show was fabulous. ... So much talent, so well done, such inspiration. I see it as a highlight event for the St. B's community. The only problem for me was Sarita double-booked us for the night and we didn't get to stay long enough. Oh, one other thing, the Mary Dea Heldman painting sold before we could get to it. So we are looking forward to the next one. Thanks to Mimi, Donna and everyone who helped."

... Robert Stewart

"I'm always amazed at the hidden talents of those around me and how those talents manifest themselves. I was quite impressed."

... Dennis Holt

"The art show was a beautiful reflection of the unique gifts of our community and I am so thankful to be a part of such a gifted and creative community."

... Suzie Johnson



THE TWIG

Children's Ministry
at St. Bartholomew's



In short

Catechesis and Godly Play training opportunities

With the growing children's discipleship program, leaders are needed in Catechesis of the Good Shepherd and Godly Play. Training is required, for both programs. St. B's will fund the training for the 90-hour Catechesis program, which runs this fall. A certified Godly Play trainer is also willing to provide two sessions of two-day morning trainings.

If you are interested, please contact carlaschob@gmail.com. More details in the June issue.

Moving up schedule

On Sun., June 1, children, aged 3 (potty-trained) through 6th Grade will move up to their new age/grade classes.

Rising 7th graders ... your child should hear from Fr. Dixon Kinser in May.

Thanks for Meals for Moms

A big thank you to all the folks who make meals for new moms. So far, in 2008, you have supported six families for five weeks. Thank you!



Photo by Marjie Smith

Jambalaya

Families enjoy the gathering opportunity of events like Jambalaya to fellowship together and with other families, following church.

Sharing the good news

Because our children's discipleship (also known as children's ministry) program has grown incredibly in size and in intent over the past several years, we have incorporated the children's discipleship newsletter, *The Twig*, in *The Branch* (it will take the form of a four-page pull-out insert), so that everyone in the congregation can see what is going on.

Many exciting changes are taking place. For instance, this year, rather than put on an intensive, one-week vacation Bible school program that pours a lot of planning energy and volunteer power into one week, the children's program is doing something new. It will run a summer Sunday school program with a focus on missions. Children will be introduced to people in their own church who are participating or have participated in missions in our own backyard and around the globe.

You can read about this opportunity in Kristin Kinser's column on page 4 of this insert. Please be sure to read about what is happening to the younger members of our congregation so that you can participate in whole-body ministry.

Exploring the Wonder

A St. B's community experience

Tuesday evenings, June 10, 17, July 8, 15 and Aug. 4, 12

Themes:

June: Exploring the wonder around the table

July: exploring the wonder at the work of his hand

Aug.: exploring the wonder with the voice of god

All sessions to be held @ St. B's

This summer, “Explore the Wonder”



The wonder of it all

by Carla Schober

“Everything has its wonders, even darkness and silence, and I learn, whatever state I may be in, therein to be content.” ... Helen Keller

When I was young, I loved to explore the forest near our cabin in my home state of California. I'd walk through Sequoia groves feeling tiny but protected by their size and beauty. I'd fish in pockets of streams where trout hid where you least expected. I'd sit on the back porch at night staring up at the endless display of stars and feel warm with the sense of wonder and curiosity. All these experiences came with awe, a reverence, a sense of mystery and the deep belief that God was behind it all. I didn't doubt I could find God. To me, he was there wherever I looked and I talked with him as if he was as plain as day.

My natural love for and wonder about the unexplainable now gets tested and sometimes turns to frustration. Maybe it's because I think too much, at times. When I think I know what God is going to do next or that somehow I have begun to understand him, I hinder my relationship with God. In the busyness of my day, I forget to simply tell God how much I love him. My insecurities or fear of the unknown make me want to box God into a nutshell perception of who he is and how he behaves. It's those times that the lack of wonder becomes a lack of looking for him.

I replace awe with a false sense of safety. I miss seeing God and get caught up into living life as if this life is the end all. But, it doesn't have to be that way. God hasn't changed, or moved or even stopped showing himself to me. I just forget to anticipate and appreciate the fact that he is a God who can never be fully explained. He's a God that loves deeply and wants relationship with those he created, no matter what we're going through.

This past year has been a year of remembering that it's okay to not understand why God allows good or bad things to happen. He's reminded me time and again that miracles do happen but often we don't see them because they look different than expected. Through the many medical issues my family has gone through as well as praying through some very dark times with close friends, it's been a blessing to see God shine through when I've focused on him and not the circumstances. It's not been easy. But it has brought back that anticipation of the Lord,

not the anxiety of what's beyond my understanding or ability to change. It's a time to remember to look for him in child-like anticipation of his presence in things around me and for opportunity to talk with him anytime and anywhere.

This Summer St. B's is going to introduce a parish-wide time of exploring the awe and wonder of who God is in our lives in and around us. It's called, “Exploring the Wonder.”

What does Exploring the Wonder look like? On two Tuesday evenings in June, July and August, everyone is invited to come out to discover things about God by themselves or as a group. Each month will focus on a particular theme. Rooms will then be set up with varying types of “stations” and activities. Kristin Kinser explains: “The retreat took place in a large room with over a dozen stations where individual participants were invited to stop, read a suggested Scripture and complete a suggested activity. We spent several hours moving quietly from station to station. At one station I poured a drop of water (representing myself) into a cruet of wine (representing Christ) and pondered the Scripture from Romans 8: Nothing can separate us from the love of God in Christ Jesus.

“At another, I spent time looking over a list of the many names of God and drawing/writing about the names of God that were particularly meaningful and/or challenging to me. At one station, a three-dimensional model of the city of Jerusalem led me through the city on Jesus' journey from the Last Supper to his resurrection.

“The hours went by rather quickly as I read and reread the stories of Holy Week and Easter. The pages of my journal filled quickly as I prayed and pondered. The setting provided enough structure to keep me focused without limiting the specific things God would do in my heart and speak to me over those quiet hours.”

Of course, one of the main questions is: how can children participate in this setting too? Quite successfully. This evening setting is similar to how our Catechesis of the Good Shepherd class for 3 ½ - 5 year olds is set up. A family can sit around a station as they would their dinner table. They can learn and wonder together about who the Good Shepherd is or what Jesus meant when he shared the parable of the leaven. We will also offer a special opening night as Fr. Jerry invites us all to learn the symbolism and table manners of life in the Eucharist.

I can truly say I'm excited for this summer's Tuesdays and

Getting to know ...

Who's new?



Jason, Gaylene and

Jason and Gaylene Latham hail from the Midwest and west: Gaylene from Grand Island, Nebraska, and Jason from Amarillo, Texas.

The two met at Trinity Fellowship Church in Amarillo where Jason was leading a college group. As is the reason for many to land in Nashville, the Lathams came to pursue Jason's career in the music industry as a recording engineer (and as a drummer).

The Lathams heard about St. B's from a mutual friend. After visiting churches all over the city, they came to St. B's in July of 2007. Both fell in love with the welcoming nature of the community and the varied personalities and backgrounds of folks in the pews. They sensed that the St. B's community was one of people caring for one another, caring for the earth and reaching out to those beyond our walls.

Their son, Adam, is one year old.



Photos by Carla Schober

First communion

Taught by Rebecca Metcalfe, Shari Smyth and Carla Schober, the 1st communion class, which was offered over three days in Lent, was a basic introduction to why and how we celebrate the Holy Eucharist (communion).

Although taking communion is open to all baptized believers, basic instruction and guidance on "table manners" are very helpful. The first Sunday of the class provided an age-appropriate overview of the Last Passover Supper Jesus had with his disciples. We also discussed Jesus' commandment that we love each other as he first loved us.

The second Sunday was primarily a review, a look at table manners and a short walk through the Eucharistic service. On Sunday, March 31, between services, Fr. Jerry met the 1st Communion participants and their families in the sacristy to further familiarize them with what goes on behind the scenes. The class ended at the altar and sanctuary with a time for questions and answers.

If you are interested in your child taking a 1st Communion class, we will be offering another class in the fall. Please watch for further details.



5th and 6th Grade Club

Sunday, May 18

Depart: Leaving St. B's at 12:15 sharp

Return: Pick up your child at Glow Galaxy at 2:45

Important: Each child ***MUST HAVE*** a signed liability waiver to be admitted...*no exceptions*. Waivers are located in the CM office or download waivers or directions on-line at glowgalaxy.com.



Summer Sunday school goes GLOBAL



Seedlings

by Kristin Kinser

Growing up I heard stories of missionaries ... truly devoted followers who lived in far off lands doing unimaginable things for God. Surely these people were the exception to the rule. Most Christians lived their average lives only hearing the stories of those rare and super-spiritual folks who were called to make a difference in the world for God. But what if that is not the case ... what if God has dreams to use each of us to make a huge difference in the world for him.

Come this Summer and hear the stories

... stories told not by strange people from far off lands, but from our St. B's friends who worship next to us in the pew each week. Our St. B's family is full of regular folks who have said "Yes" to God here in Nashville and across the globe. These followers of Jesus have done what they can to bring water to the thirsty, homes to the homeless, medicine to those who are sick and the hope of Jesus Christ to the brokenhearted.

Come this Summer and ask, "What if..."

What if God could use me to change someone's life? What if our children catch

the dreams of God for his people in the world? We pray that God will use this summer to open our eyes to the wonders of God's work in our world and the community around us.

This summer we are asking parishioners who have served on the mission field overseas or in their community to come forward for one Sunday morning and share what they have done or are doing to spread the love of God. Many of you have traveled to different cultures and can bring insight on how we can pray for that culture during the year. Bring pictures, crafts or food samples to complement the testimony of your trip.

If you serve in a ministry nearby, it would be a great opportunity to show the children how they can touch their neighbors through your hands and their prayers.

If you or someone you know would be interested in sharing this Summer, please contact Carla at carlaschob@gmail.com or Kristin at

kristinkinser@bellsouth.net. Summer Sunday school takes place each Sunday, June through August. Grades: rising 1st through 6th.

4th Annual Spring Breakfast

for nursery parents

Sun., May 18, 2008 9:30- 11:00 a.m.



Attention all parents of children ages 0-3! Ever wish you could have a moment to finish a conversation with another adult?

Come meet other St. B's parents of young children, chat, and enjoy a hot breakfast between services. Drop off your little ones and join us in Room 111 on Sunday, May 18, between 9:30 and 11 a.m. Come and go as you please.

If you plan to attend or even just hope you'll make it to church that day, please let me know - mandiflynn@comcast.net or 673-0377.

CHILDREN'S DISCIPLESHIP LEADERSHIP TEAM

Carla Schober

Children's discipleship
director
carlaschob@gmail.com

Aaron Mayo

Children's discipleship
assistant
mayoarm@hotmail.com

Ann Denson

Sunday morning leader
annmd123@yahoo.com

Susan Powell

preschool coordinator
fivepowells@bellsouth.net

Meredith Flynn

nursery director
mandiflynn@comcast.net

Kristin Kinser

elementary coordinator
kristinkinser@bellsouth.net

Gary Mumme

5th/6th Grade Boys' Club
leader
gdmumme@chdmeridian.com

Karen Daniel

5th/6th Grade Girls' Club leader
karendaniel64@gmail.com

Shari Smyth

8:30 service coordinator
Level 1 Catechist
wsmlyth3420@comcast.net

St. B's art show

(Continued from page 14)

"It was incredible to see that we have such talented people in our midst. Shirley and I totally enjoyed the art and the atmosphere."

... Bob Garth

"The art show was a fabulous reflection of the treasures of talent in this congregation. I was repeatedly surprised and blessed. As I viewed the art I found myself saying out loud, 'I didn't know this person painted or served or was a photographer, etc.'" One particular treat was seeing the three very different pieces of art by 10-year-old Aidan Sullivan. I had witnessed him drawing me one of the pieces the Sunday prior. He is a very gifted young man."

... Ann Denson

"It is truly interesting to see the variety of talent in a group of people, and even more interesting when you see who did what. You kind of say to yourself, 'I didn't know they could do that!'"

... Jack Milam

So, as you can see, the evening was a big hit. Will we have **Paint the Town Red, 2009?**

Very special thanks to Donna Easter and Mimi Heldman for their time and dedication in putting this event together for our community. This night couldn't have happened without you two. A special thanks as well to Rhonda Courtney for providing the great food and to harpists Lisa Rhea and Betty Ashton Mayo for providing the wonderful ambiance.

Many of the artists dedicated their profit from the sale of their pieces to be given back to the church to go towards the Nehemiah Fund.

"The true work of art is but a shadow of the divine perfection." – Michelangelo



Dixon Kinser's ordination

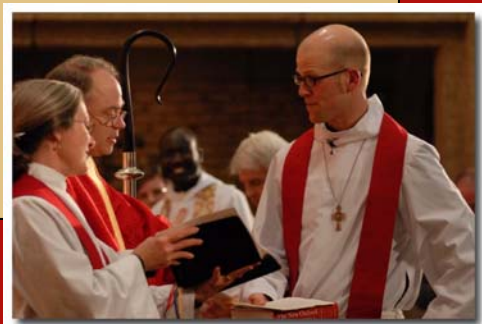
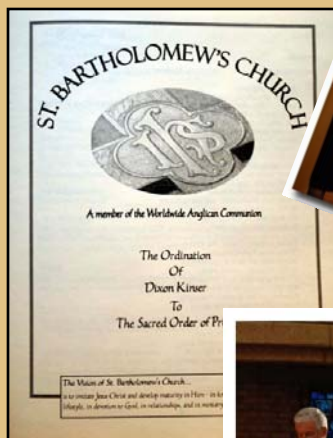
March 30, at St. B's



Fr. Dixon Kinser was ordained to the priesthood, March 30. Guest speaker was league and friend, Holly Rankin Zaher.

col-

Dixon will remain at St. Bartholomew's as director of youth discipleship. A large group of youth was on hand to celebrate this next step in his chosen vocation.



Jambalaya and Jazz fest

April 20, at St. B's



A Mississippi-style Jambalaya and Jazz Fest was held after church at St. B's, on April 20.

The event featured Cajun food and a wonderful offering of jazz music provided by local musicians Mark Baldwin, Rich Courtney, David Thornton and special guest musicians.



Milking cows for the kingdom



Our mission

by david williams

When I was making 10 dollars an hour as a TA, I was thrilled: Enough cash for beer and a burger (and hopefully rent) and the opportunity to glean as much insight and wisdom from my professor as I possibly could.

My research was centralized in the human capital offices of PricewaterhouseCoopers, LLC. Employee development, servant leadership, management, team motivation, organizational behavior and corporate ethics were some of the buzz words floating around my brain and notepad as I scoured the building for managers and associates who could help me produce a helpful report on the strategies at work in PwC to contribute to the holistic wellbeing of their employees. My research window was extended from 10 weeks to almost five months, and as a result, I was steeped in the culture of PwC and permitted to do further research.

At the same time, I was TA-ing for another prof who was teaching a course on the *Sermon on the Mount* (Matthew 5). Fortunately for me, I had done a bit of the research for the course and had taught some tutorials that allowed me to interact with the material somewhat intimately. Being asked to lead a class at the church where I worked was a very rich experience as we sought to integrate our daily lives with the *Sermon* and prayerfully appropriate this radical kingdom teaching into the fabric of every day living.

Interestingly enough, time and time again, our conversations about what we were learning together brought up questions about integrating Jesus' teachings into the day-to-day activities in the workplace. We had a great mix of five folks: a dairy farmer, a house mother for a group home owned by the Developmental Disabilities Association, a salesman who sold refrigeration systems (like the ones that keep ice rinks frozen), a freelance writer and a seminary student trying to facilitate the bunch.

My initial interest and research at PwC, which has a very distinct company culture and ethos, was suddenly expanded to the broader community of work to include everything from the udder of a cow to feeding adults with alternative abilities to keeping the Predators on the ice. Now, I was faced with the challenge of integrating a view of the marketplace I had encountered at PwC with the marketplace of milking cows. How could a theology of "leadership and team motivation" that is so readily accepted in a corpo-



rate context translate into a theology of work for a freelance writer and a seller of ice machines and coolers?

If the Christian story is rooted in the stories of creation and the work of God to bring about holistic redemption in the world, then what does that look like for the project manager of one of the "big 4" financial services firms? What does it look like to partner with God in the redemption of the world if you are a dairy farmer? Can the same kingdom message give merit to both industries as viable entrance points of the Gospel? And if, because all things are under the lordship of Christ, everything is being redeemed by the subtle rhythms of the Kingdom of God, then through what matrix are we to filter our work?

There is a unique challenge in the workplace these days. While a high value is placed on performance (keeping it all together and always adding more seems, more often than not, to be the *modus operandi* of work) the message of the Sermon on the Mount, is at least in some part teaching that it is exactly when you can't keep it all together that you are blessed. When you have to rely on the One who has it all together, Jesus seems to be saying, you are more blessed than when you have to carry it all around yourself. Meekness, poverty of spirit: these are not things you hear taught at employee development luncheons.

But it is just that, the undercurrent of a reliance on the Redeemer, which helps us see our work as part of the redemption of the world. Later in Jesus' address to the crowd, he talks about salt and light, images of preservation and revelation. From the onset of his ministry, he's all about Jesus followers getting in the mix of culture and society.

With a reputation that reached me while still studying at Regent College in Vancouver, St. B's appears to have a rich interest in an intelligent integration of theology and culture. The mission of God, it seems to me as a newcomer, is at the center of our corporate worship, and a driving force in the smaller fellowships within our larger community. Even in our prayers each week, we pray for our missionaries working with various people groups and for the special needs of our congregation.

As a people who carry the Kingdom of God in our hearts, we too ... co-laborers in business and music, arts and real estate, law and education, finance and home keeping, etc. ... share in the *Missio Dei*. All good work is part of the redemption of the world, whether it is doing laundry and running errands, investment banking, teaching or, like my friend in Vancouver, milking cows for milk that will be used in making daily bread for which we pray every Sunday.

Editor's note: David has his Master of Christian Studies Marketplace Theology: Leadership and Management from Regent College, in Vancouver. He has also completed some studies toward an MDiv at Regent.



2008 Women's Spring Conference

St. B's members, Suzie Woolwine, left, and Sherry Paige, right, join author and conference speaker Phyllis Tickle following one of her lectures. Suzie was involved in organizing the retreat for women from the three Episcopal dioceses in Tennessee, and Sherry provided the music. A number of St. B's women were in attendance.

Photo by Marjie Smith

Skip Breakfast!!!!

Breakfast is the most important meal of the day - *to eat at church.*

So skip breakfast on the **first Sunday of June, July and August** and enjoy baked goods offered by the St. B's ECW (Episcopal Church Women).

The proceeds from the monthly bake sales will support ECW inreach and outreach throughout the year. The bake sale will be set up outside with the coffee between services.

Don't forget to bring plenty of cash to church with you, and don't expect much to be left over after the 2nd service.

All women of St. B's are members of the ECW.

We ask you to donate baked goods (from your kitchen or someone else's) only one time, and suggest the following:

- If your last name begins with A-I, please bring something for the June 1 sale.
- If your last name begins with J-R, please donate to the July 6 sale.
- If your last name begins with S-Z, please contribute to the August 3 sale.

Of course you can contribute baked goods to all the sales, and the contributions of males will be welcomed as well. After all, the Pillsbury Dough Boy is a male.

Bring your donation to church with you on the first Sunday of the month, or leave it in the kitchen during the week before the sale. There will be an area designated for ECW bake sale goods.

Pew 2 U

Quietude service May 10

There is a planned pre-Pentecost Quietude service for May 10, at 6:30 p.m., to which the community is invited.

An Apology from Brian

I made a big mistake in an article I wrote for the November 2007 issue of *The Branch*. Speaking of my friend, Linda Olmert, the only child of parents who survived the Holocaust, I wrote, "She grew up hating Christians."

In her own words, "After 2000 years of persecution, expulsion, torture, pogroms and finally, gassing, I wished Christians no ill — I just wished them far away from me." Today, however, she is one of Israel's most prominent liaisons with all kinds of Christian communities.

My apologies to you, dear reader, and to Linda Olmert for this error. ... *Brian Schrauger*



Newcomers' Luncheon

Allison Hardwick leads her last newcomers' luncheon as retiring assistant director of operations. Allison will continue to work at the St. B's Bookstore, the place of her heart. Sue Pichert has taken over as coordinator of the quarterly luncheons.



Photos by
Katherine
Bomboy



Bartimaeus helps others see



reflection by whitney stone

"Hear what the Spirit is saying to the church."

This is the phrase we have been repeating as a community in response to the Scripture readings this season. What does this mean to you?

Recently, I had the opportunity to personally explore this phrase. The weekend before Easter, I chose to take a few days to myself down at St. Mary's Retreat Center in Sewanee for specifically this reason: how is God trying to speak in my life?

It rained off and on most of the weekend, but given my enjoyment of being outdoors in God's creation and seeing his fingerprints on the beautiful scenery there, I was outside a good bit. God spoke to me that weekend – both in being outside in his creation and through his written word.

Have you ever read a passage of Scripture and it just floats right by without any impact whatsoever? This happens with me all the time. However, on my retreat I found new meaning in sitting with God in his word. I read the designated readings for the day from the Book of Common Prayer on Saturday morning and it did not really impact me. God wanted me to hear something from those readings, however. If you are not familiar with St. Mary's there is a small chapel available for prayer. I stepped in the chapel during one of the rain interludes of the afternoon and picked up a one of the small devotional books available that follow along with the Daily Office lectionary. What was written in italics for that day – "take heart ... he is calling you" – grabbed my attention and invited me to revisit the reading for the day from Mark's Gospel (Mark 10:46-52).

This is the story of Jesus walking on the road from Jericho and his encounter with the blind beggar, Bartimaeus. Those seven verses came alive for me that Saturday afternoon as I sat in my room and was taught by The Teacher. I thought I would share a few of my observations.

We are not told this in Mark's narrative, but presumably Bartimaeus was blind from birth. We are also not told how he got to the road where Jesus would be passing by on the way out of town, but that is where Bartimaeus chose to sit. Perhaps that is where he always sat to do his begging, but we do not know this either. What we do know is that Bartimaeus placed himself that day in the position to hear Jesus's voice.

Obviously, he could not see Jesus passing by on the road, but we are told that when he heard that it was Je-

sus, he began to cry out to him begging for Jesus's mercy. He was prompted to cry out to Jesus in response to hearing his voice. It struck me that often times I must rely on hearing the voice of Jesus alone because I cannot see what is ahead, or where he is leading me.

Why did Bartimaeus not immediately ask for his sight when he heard Jesus's voice? He humbly approached Jesus and asked for his mercy before asking for his sight. How many times do I violate that pattern? I realized that Bartimaeus was giving me the way of approaching God. Even with the discouragement of those around him, Bartimaeus pursued Jesus to receive his blessing. This is what I learned — seek his mercy first before asking for anything else from him. Once I receive restoration from him, then I can approach him with my needs.

Once Jesus heard the cries of Bartimaeus, Jesus stopped and said, "Call him," to those around. Then those who were discouraging Bartimaeus from speaking up suddenly were urging Bartimaeus to respond to Jesus. "Take heart ... he is calling you."

How many times can I be sidetracked by those other voices in my life? How many times have I let those other voices drown out the voice of Jesus? Bartimaeus did not, and Jesus responded to his cries.

What really encouraged me about this part of the story was that although it was Jesus who was doing the calling, it was the community around Bartimaeus who helped him hear the call and respond. We are not told if Bartimaeus himself heard Jesus say for him to come to him. But the community around him heard it. They encouraged Bartimaeus to get up and follow the voice of Jesus. We are encouraged on a regular basis from our leaders to collectively respond as a community to voice of Jesus.

I thought this was a great example of how our community can help each other do that. I don't know how many times I have not been able to hear the voice of Jesus in my life, but others around me did. It has taken those voices, which I know are tuned in to Jesus, to encourage me to respond. We are not on this journey alone. We need each other to help answer the call of Jesus in our lives – for whatever that might be.

What happens next is what is "where the rubber hits the road" for me in this story. We are told by Mark that upon being encouraged to get up and respond to Jesus by those around him, Bartimaeus jumped up and threw his cloak aside and went to Jesus. I don't really know what a cloak was in that day, but obviously it was an impediment and a hindrance for Bartimaeus. Here is a man who has just heard the call of Jesus and he just can't get there quickly enough. Wow. More often than not, this is not how

(Continued on page 25)



I respond to the voice of Jesus. I probably add on "cloaks" that prevent me from responding rather than throwing them off. I found myself wondering what the "cloaks" were in my life which must be thrown off in order to respond to the call of Jesus in my life. Once I identify these, am I willing to throw them off?

Once Bartimaeus got to Jesus, Jesus asked what Bartimaeus wanted of him. I found myself in awe of the ways of Jesus. It was only after Bartimaeus heard the voice of Jesus through the community, threw off his obstacles and surrendered to the voice of Jesus that Jesus healed him. How often do I want to go directly to that last step? But, it seems there is a method to his ways. Jesus knew what Bartimaeus wanted – his sight – so why make the poor guy articulate this? Is it perhaps because Jesus wanted Bartimaeus to have an intimate encounter with him before he healed him? It seems Jesus wants me to approach him humbly in utter surrender just to see his glory revealed, then he will work on my needs.

Finally, after all of this, Bartimaeus received his sight. He told Jesus he wanted to see, and he

was able to see immediately. Once again, I saw something in Bartimaeus to model. Often times, when I approach Jesus with a need, it is on my terms. "Jesus, please do 'x' for me, but with these conditions." Bartimaeus does not do this. He immediately responds to Jesus, no conditions presented. The last command of Jesus to Bartimaeus is the most difficult for me to put into practice in my life – "Go." Mark tells us that Bartimaeus did not wander off after he received his sight, but followed Jesus along the road. This is a road that Bartimaeus had never seen the end of or where it goes – he's been blind, right? Yet, he followed Jesus. His faith healed him and his faith led him to follow Jesus on unknown paths. If only I could have such faith at times.

"Hear what the Spirit is saying to the church." I have come to realize through my time with Jesus and Bartimaeus that this is not just some nice phrase we say during our liturgy. This is something that I need to live out in my life. God wants to speak in my life – through his creation, through our community, through our circumstances, and yes, through his written word – if we allow it to speak.



You may contact Whitney Stone at: whitney-stone@bellsouth.net

Starts Sun., June 1

Introducing Anglicanism

By Justin cole

My wife, Molly, and I first attended worship at St. B's late last summer following our move to Nashville in July. Though different from the Episcopal and Lutheran churches in which we grew up, and much larger than any of our previous churches, we felt at home here.

After returning for several more visits, we decided that St. B's was the church for us and signed up for the Anglicanism 101 class as a way of meeting people and formalizing our membership at St. B's.

Our experience taking that class made us even more positive that this was the place for us. It gave us an understanding of the history of our church, because where we come from is an undeniable part of who we are today. It introduced us to the "Book of Common Prayer" and the prayers and liturgies that we use in our services and in our own personal prayer. Those words link us to our fellow Anglicans around the world.

We also learned the basics of the theology of the Anglican Church. Overall, we learned quite a bit more than either of us remembered learning in our confirmation classes as kids, plus we got to meet some great people and had a lot of fun.

We actually didn't want it to end.

Anglicanism 101 was an introductory course. We covered a wide variety of topics, but had to move through them all rather quickly. Molly and I both wanted to continue the learning experience; to further explore the Anglican tradition we are a part of, and we had a hunch that there were others who felt the same way. Shouldn't there be an Anglicanism 201?

Starting on Sunday, June 1, there will be.

Anyone interested in further studies in Anglicanism will have the opportunity each Sunday morning from 9-10 a.m. Rather than being a single course, Anglicanism 201 will be a series of 6- to 9-week courses, each on a topic in the following categories: liturgy, history, theology and spiritual formation.

The classes will be taught by various St. B's members and each one will be self contained, so you can choose to attend just the courses that interest you, or you can be a 'regular' and work toward your *St. B's Certificate in Anglican Studies*.

The first course will be in the liturgy category and will focus on the Christian liturgical year. It will be based on the Robert Webber book, "Ancient-Future Time: Forming Spirituality Through the Christian Year."

If you want, head over to the bookstore and check it out. Either way, we hope you'll join us as we continue to study the rich tradition of Anglicanism.



Simply Following Jesus

The Simply Following Jesus neighborhood Bible studies, based on zip codes as a source of regions, are intended to provide easily accessible studies and a local community for its members.

Below are meeting times and current locations.

37027

Second and fourth Sundays, 6:30-8 p.m.

Location: 6403 Waterford Dr.

Contact Pat Bowlby:
patbowlby@comcast.net

37064

Tuesdays, just started up, 7 p.m.

Location: 312 Julianna Circle

Contact: Tamara and Bob Rowland:
tam_rowland@bellsouth.net

37204

Second and fourth Friday, 7 p.m.

Location: 4036 Albert Dr.

Contact: Steve & Zena Thorne: 385-2657

37206 / 37214 / 37138

(north & east)

Second and fourth Tuesday, 6:30 p.m., dinner, 7-8:30 p.m., study

Location: 1300 Holly St.

Contact: Jerry: 969-7273 or Marjie 969-6838

37209 / 37212, 37203

Second and fourth Wed., 7-8:30 p.m.

Location: 3613 Pilcher Ave.

Contact: Dave and Dana Mennen: 292-2426 or Whitney Stone:
whitneystone@bellsouth.net

37221

Second and fourth Tuesdays, 7-8:30 p.m.

Location: 7809 Haydenberry Cove.

Contact: Robert Smith at 406-3152 or Kirk Smith at 584-2805



Sharing the Word conference

On Sat., April 5, Bishop John Bauerschmidt and the diocesan commission for Christian education, sponsored a conference and curriculum fair at St. George's Episcopal Church called, "Sharing the Word."

The purpose of this conference was to provide a variety of biblically strong curricula and teaching options for all ages and parish sizes. It also allowed time for generalized training and personalized consulting and provided an exhibit hall full of other options and give-aways.

Some of the topics included: how to teach about prayer or evangelism to all ages; how to choose the right children's curriculum for a parish; and how to set up contemplative retreats. Carla Schober and Meredith Flynn conducted forums called "Care and Feeding of Volunteers" and "How to Run An Effective Nursery."

Chaired by Carla Schober, the commission is comprised of seven leaders from parishes around middle Tennessee. Members are: Alicia Wholley, Church of the Good Shepherd; Tina Tsui, Church of the Advent; Doc Martin, Grace Church; Andrea Herlong, St. David's church; Tom Russell, Church of the Resurrection; Joanna Williams, St. George's Church and David Rowe, St. Paul's Church, Murfreesboro.

Our own Shari Smyth is now rolling off the commission and has been a very



Above: Carla Schober, left, and Meredith Flynn, conducted forums during the diocesan conference and curriculum fair, "Sharing the Word," which was organized by a diocesan commission chaired by Carla.

Below: Members of the diocesan commission for Christian education, including Shari Smyth, third from left.

valuable and committed member for the past five years.

Special Note: The commission will be sponsoring a seminar for all ages called, "Walk Thru The Bible's Old Testament" seminar for all ages on Sat., Sept. 20, from 9-4 p.m., at St. George's.

For additional information about the seminar please go to www.walkthru.org or contact Carla Schober at car-laschob@gmail.com.





Taking care of business

By Pam White

Director of operations

Staff changes at St. Bartholomew's

For everything there is a season ...The office staff at St. B's experienced some changing seasons in the month of April with the resignation of Allison Hardwick as the part-time assistant director of operations, effective April 1. Allison will continue on as St. B's Bookstore manager, which she has done since 1999.

Allison was invaluable to the church and to me personally in her role as assistant director of operations, where her duties included supper club coordinator, newcomer's ministry coordinator and event planner.

During Allison's two-year tenure, she helped oversee the development of the walking path, cooking classes and countless events (including this year's Diocesan Convention).

Allison has always been (and continues to be) a woman with a servant's heart, serving the body of Christ in ways unseen by the average eye. Every week, Allison faithfully cleans up the pews in the sanctuary, picking up trash and old bulletins, replacing visitor and prayer cards and repositioning the books.

In addition to Allison's position change, Heather Childs, church receptionist and Fr. Jerry's executive assistant, has made the decision to stay home with her newly adopted son and will not be returning to work after her maternity leave.

Heather was a valuable resource to the ongoing operations of the office and to Fr. Jerry. During Heather's

three-year tenure, she provided excellent support to the staff in terms of copying, mail services, Web-site updates and e-news design.

Heather also supported various church events in creating signs, assisting in set up for events and classes, maintaining reservation lists and maintaining the church database. Heather had a wide range of skill sets and she used them to help St. B's run more efficiently.

Currently, we are in the process of reconfiguring the office staffing positions to provide support for the growing congregation and current staff. We would ask for your patience and prayers during this time of transition as we attempt to support the church with two fewer people while we are interviewing candidates to backfill the openings.

Your Nehemiah Fund dollars are at work

Beginning in May, you will begin seeing work outside and on top of the parish hall building and church sanctuary.

Thanks to all of you who have contributed to the Nehemiah Fund. We now have enough dollars in the fund to complete the work on our top priority – replacing the 27-year-old heating / air conditioning units on top of the parish hall building (and leaking roof upon which they reside) and replacing the broken air conditioning units in the choir loft in the sanctuary before the heat of summer.

We will keep you updated on the progress, cost and next steps as we move forward with repairing and maintaining what the Lord has so richly blessed us with in terms of facilities and grounds.

Welcoming the Body

Welcoming Minis-

Can you recall the very first time you came to St. Bartholomew's? Whether you've been attending for 30 years or 30 weeks (or 3 weeks) what originally drew you in and drew you back?

Possibly the preaching? Maybe the music? Likely the liturgy? Positively the prayer.

A lot of visitors tell us that they are drawn in by the warmth of their welcome and the sense of being immediately included as "one of the family."

This reaction is a response to the welcoming attitude of the congregation at large, but is also due in large part to the hard work, reliability and outgoing attitudes of a group of people who make up the ushers, greeters, bread bakers and newcomer callers.

We'd love to have more volunteers for all aspects of this ministry. If you are friendly and outgoing and love to meet visitors as well as get to know the regulars better, you would make a great greeter or usher. The good news is that this ministry also has a great need for "behind the scenes" people. Perhaps you don't see yourself as all that outgoing, or maybe Sunday morning is a bit hectic for you. We'd love to have you bake bread once every other month. These are the mini-loaves we give away to visitors. Or, perhaps you'd like to make follow-up contact via phone or email to people who have visited recently.

I also need one person who would be willing to keep track of visitor card information (names, phone numbers and email addresses) in a small database so that it is easily accessible when it comes time to invite them all to a Newcomers' Luncheon.

If you have any interest in serving the St. B's family in any of these roles, please contact Sue Pichert at 356-0464 or spichert@yahoo.com. Or attend our Welcoming Ministries meeting in the gym, after each service for about 20 minutes, on May 18.



You may contact Pam White at: Pwhite@stbs.net

Men's Breakfast

Sat., May 24

*Join us for good
fellowship, great food
and a terrific speaker*

Those men of St. B's are at it again with the next men's breakfast set for Sat., May 24. Come for coffee and conversation from 8 - 8:30 a.m.

Then enjoy a tasty Cajun breakfast beginning at 8:30 a.m. and featuring Rich Courtney's famed crawfish grits.

Our guest speaker is Rob Barrack, who heads Nashville's Mobile Loaves and Fishes (MLF) Ministry. This is a social outreach ministry to the homeless and indigent working poor.

Nashville is one of a number of cities where volunteers make sandwiches by day and take them downtown in the evening to feed those on the street.

MLF is currently using the St. B's rectory as a preparation and staging area for its work. Come listen to Rob and ask him about MLF here and around the country.

You'll also be reminded at this breakfast about projects and outings scheduled or planned for the men's ministry under the direction of Sean Root.

These include the chance to pre-register with \$20 down for the St. B's Men's Retreat in Monteagle, October 24-25. By pre-registering, you will receive preferential treatment on room selection.



For men's
ministry
information

Intimacy comes in knowing



You doing ok?

by Fr. Randy Hoover-Dempsey

Mammau was in her fifties when I was born. To me, she always seemed old with white hair. I can see her now in the linoleum floored kitchen, at the sink facing the garden in the back yard. I can see her sitting in the big swing on the front porch, laughing with the six or seven uncles and aunts and cousins who happened to have dropped by. I spent the first six years of my life with Mammau. Mammau is the one who taught me that I was loved.

I could tell you a lot of Mammau stories, like the time my Pappau couldn't find her at the 1960s Greensboro, North Carolina version of a shopping mall. He was looking for her at the First National Savings and Loan. She was sitting on the side of a grass-covered hill. They said they were going to meet at the bank. Mammau is the one who taught me that I belonged.

I could tell you about Mammau. But you wouldn't know her intimately. To know her intimately you would have had to meet her and talk to her and live with her for awhile.

We can be told about Jesus too. But we wouldn't know him intimately.

I believe that intimacy describes the kind of relationship God wants to have with us. He wants us to be able to share ourselves completely with him. And he wants to share himself with us in the same way. He wants to meet us and talk to us and live with us. Jesus wants to teach us that we are loved. Jesus wants to teach us that we belong.

What gets in the way of our intimacy with God? One hindrance may be the way we divide our lives into separate compartments. For example, we see

some of life as spiritual and some of life as secular. If we make this kind of distinction, it's similar to saying, "There are some things I do that God is present with me, but there are others when God is not present."

I'd like to demolish the spiritual/secular divide in my life this year. I'd like to spend every day with Jesus, everywhere I went. I know Jesus likes to come to St. B's, but I'll bet he likes the golf course too. We wouldn't have to talk all the time. We could just enjoy being together.

Another sign of our intimacy with God is our intimacy with the community of God. All of us seem to want it, but nobody ever seems to find it. Every faith community I've ever been in seems to be criticized for not providing "real" fellowship among its members. Often, folks travel from one church to another looking for community. (Even those I consider Christian "saints" complain about community. Thomas Merton, a monk from just up the road in Kentucky, was always complaining about his community at Gethsemani Abbey and wondering if he shouldn't be somewhere else.)

Maybe the problem is that we don't understand what community is. This year I would like to get rid of the distinction between "real" community and "fake" community. The community that we are in is the one that God has given us. Maybe this year we can commit myself to our community. Maybe this year we can quit judging our relationships for not being more than they are.

Jesus said, "Blessed are those who hunger and thirst for righteousness for they shall be filled." Jesus is the Righteous One. What if we were to hunger and thirst for him together?

You may contact Randy Hoover-Dempsey at: randyhd@mac.com

Obituary: Jane Hazlewood



In these *Branch* stock photos, Jane Hazlewood displays some of the crèche scenes she has collected during her travels. She bought her first one in 1960.



Jane started at St. B's in 1970

In an article on Jane Hazlewood and her collection of crèche scenes, which ran in the December 2006 issue of *The Branch*, Jane said her fascination with the nativity stems from it being "the first manifestation of Christ."

Jane's faith was important to her throughout her adult life, and she credits her serious exploration of her faith to being asked to be a godparent. "I decided I needed to know more about what my responsibilities were and went to confirmation class to find out and ended up being confirmed," she said. She was confirmed at Christ Church Cathedral.

Her years as a biostatistician (see details of her life in the companion article) had her residing in various parts of the country, including Idaho, Mississippi and Washington, D.C. Much of her life view was shaped by experiences such as living in Mississippi during the Civil Rights Movement.

It was when she moved to Nashville in 1970 to work in health planning for the Tennessee Department of Public Health that she began to attend St. B's. Jane was involved in Bible studies and helped organize a Stephen's Ministry chapter at St. B's. Stephen's Ministry is an international program for equipping saints for ministry to the body.

Long-time St. Bartholomew's member, (Eulalia) Jane Hazlewood, died at the age of 74 at St. Thomas Hospital's Alive Hospice, on Wednesday, April 2.

Jane, a smart, happy and genuine southern lady, was one of the "quiet people" of the parish, faithful, and supportive. She will particularly be remembered for her perky smile and her sparkling eyes. Her genuine spirit and kindness of character brought happiness to many people.

Jane was born in Jackson, TN on October 6, 1933 and was preceded in death by her parents, Ben Primm and Jane Sanders Hazlewood, formerly of Jackson and more recently of Humboldt.

She was raised on the University of Tennessee West Tennessee Research and Evaluation Center in Jackson, where her father was superintendent. She attended public schools in Jackson and, upon graduation, attended the University of Tennessee - Knoxville where she received a Bachelor of Science degree in Statistics, and later attended the University of North Carolina - Chapel Hill where she earned a Master of Arts in Public Health.

Her earlier professional years were as a biostatistician in public health in Tennessee, Idaho, Mississippi and for the federal government in Washington, DC. She returned to the Tennessee Department of Public Health in 1970 and later retired to join the family partnership of Hazlewood

Farms.

She was a very successful dairy farmer prior to her closing that business in 1998.

Jane was an avid University of Tennessee - Knoxville supporter and enjoyed many of the sports events, especially football season. She served several times on the UT Development Board and the UT Institute of Agriculture Board.

She was a strong supporter of Girl Scouts as a member for over 50 years, during which time she served as president of the Girl Scouts of Reelfoot Council and as a member of many committees.

She also loved to travel and participated in numerous trips with friends to Europe, the Far East, the Near East, Africa and Canada, and took pride in having visited all 50 states.

She is survived by Georgia Hobb of Nashville, Linda Jacobs (Paul) of Chattanooga, Sally Oglesby (Bill) of Crossville and John Carnahan (Leslie Yoder) of St. Paul, MN. Throughout her life, her many friends were Jane's "chosen" family.

Fr. Jerry presided over an entombment service at the Highland Memorial Gardens Mausoleum in Jackson, TN on Fri., April 4, and at a memorial service at St. Bartholomew's on Sun., April 6.

Memorials may be sent to the Nehe-miah Fund at St. B's.



Upgrades start, staffing changes



Vestry summary

by whit smyth

Each month the Branch will briefly summarize key points from the previous month's vestry meeting. Here are highlights from the April 14 meeting:

- The Financial Report for March showed offerings for the first quarter (Jan-Feb-March) to be almost \$8,000 ahead of budget while spending was slightly under budget. In addition, giving per attendee is nine percent higher than this period last year.
- The Nehemiah Fund has \$338,698 cash in hand and pledges. Approximately a third of those who contribute regularly to St. B's have not made pledges to the Nehemiah Fund. This is a concern.
- Nehemiah Fund monies are being put into action:
 - Around May 5, contractors (Cornerstone and Middle TN Roofing) will demolish the existing HVAC units on the gym roof, repair the roof and install new HVAC equipment.
 - During the same time frame or perhaps sooner, Cornerstone will install new AC units in the choir loft.
- Other upcoming maintenance work will include:
 - The Fire Marshall is requiring St. B's to install smoke detectors in the gym. These are primarily for the Pre-school/MDO program, which uses the gym during inclement weather as do the Jazzercise classes. The work will commence immediately.
 - The exterior gym door does not close properly and must be replaced.
 - St. B's is getting bids to replace and upgrade the lights in the parking lot.
 - Middle TN Roofing will be repairing the roof of the parish hall.
 - Windows in the church are rotting and must be replaced.
- Dick Jewell reported that Nashville Electric (NES) is doing an extensive analysis on energy consumption in our buildings. The results of this analysis could lead to significant savings over time.
- Fr. Jerry thanked those involved in the April 5 Art Exhibit headed by Donna Easter and Mimi Heldman. "It was an historic night for St. B's because it moved past celebrating just celebrities and reflected the giftedness of so many people who might not otherwise have risked

showing their talents," he said, noting that about 350 people attended this event.

- The upcoming May 2 - 4 "Living Emotionally Free" seminar at St. B's "is a big project and we believe God is going to speak into people's lives," Fr. Jerry said.
- Keith and Kristin Chapman expect to be operating their clinic in Monrovia, Liberia by June. All their personal support has been pledged. John Deane is planning a trip to Monrovia in 2009 to visit the Chapmans with a few other St. B's parishioners. They will come back to St. B's and testify to the work being done by Keith and Kristin.
- Heather Childs, St. B's administrative assistant who recently adopted a baby, will not be returning to St. B's. Fr. Jerry and Pam White, director of operations, are looking for a replacement.
- There was discussion of creating a facilities committee to examine issues in-depth and present recommendations to the vestry. This committee may consist of Dick Jewell, Pam White and possibly five other parishioners who are not vestry members. One of the issues this "committee-in-the-making" must address is the use of the rectory building.
- A total of four security cameras have been installed at St. B's courtesy of Robert Stewart, president of Major Cleaning Co.
- In June, St. B's will launch a Tuesday evening Bible study for all ages. It will be called "Exploring the Wonder." Watch for information on this in the coming weeks.
- Pam White, whose support staff has been cut by the resignations of Heather Childs and also Allison Hardwick, assistant director of operations, said, "There's a lot going on right now at St. B's. It's a time of great energy and excitement."
- Fr. Jerry reported that the church's monthly newsletter, *The Branch*, recently won 13 Polly Bond awards in the Episcopal Communicators annual competition. St. B's achieved this remarkable record while competing against the largest Episcopal churches in America. "This is an example of the excellence that we should strive for in every area of St. B's because everything we do, we do for God," he said.
- Susan and Mark Powell are moving to Germany to do mission work. They are seeking permission to raise funds from the congregation to support them in this major undertaking. The vestry, which must approve all such fund raising efforts, empowered the Missions and Outreach Committee to grant this permission if the committee felt it was appropriate.

The vestry set aside time at the end of this meeting to pray for many of the concerns of the church including the Nehemiah Fund and the personnel shortage in the St. B's staff.



From Glory to Glory

The title "From Glory to Glory" comes from Paul's revelation into God's eternal destiny for each of his children. "And we...are being transformed into his likeness with our ever-increasing glory."

II Corinthians 3:8



May

Anniversaries

Steve Thorne & Zena Caruthers 5/ 5
Matt & Vanessa Hardy 5/ 11
Greg & Karen Daniel 5/ 13
John & Patricia Insani 5/ 14
Bill & Pat Bowlby 5/ 16
Rodger & Suzanne Dinwiddie 5/ 17
Morgan & Heather Wills 5/ 17
Charlie & Patricia Burlin 5/ 18
Jason & Monique Ingalls 5/ 19
Roger & Thorunn McCoy 5/ 20
John & Natasha Deane 5/ 21
Randy & Kathy Hoover-Dempsey 5/ 23
Chuck & Katie Woodcock 5/ 24
Judson & Gretchen Abernathy 5/ 26

David & Grace Woolbright 5/ 28
Mark & Wendy Baldwin 5/ 29
Doug & Sharon Smith 5/ 29

Birthdays

Patricia Brown 5/1
David Shearin 5/2
Caroline Bishop 5/3
Dion Eagan 5/3
Mike Carroll 5/4
Marilyn Droman 5/4
Emily Hornsby 5/4
Steve Tidwell 5/4
John Leo 5/5
Chella Eagan 5/6
Benjamin Hampton 5/7
Jackson Roberts 5/7
Amy Wirdzek 5/7
Victoria Gross 5/9
Jill Pullen 5/9
Hannah Daniel 5/10
Gerrit Gustafson 5/10
Edie Maney 5/10

Joel Tomlin 5/10
Patrick Cason 5/11
Hannah Tomlin 5/11
Suzanne Dinwiddie 5/12
Becky Kown 5/12
Jim Alcott 5/13
Charlie Burlin 5/13
Griffin Cropp 5/13
Nathan Roberts 5/15
Pamela White 5/16
Bond Henderson 5/17
Al Andrews 5/18
Mark Baldwin 5/18
Benjamin Ennis 5/18
Lisa Fenton 5/18
Kathy Griffith 5/18
Jansen Milam 5/18
Nancy West 5/18
Randy Hoover-Dempsey 5/21
Jane Lee 5/21
Jamie Myatt 5/21
John Deane 5/23
Taylor Huff 5/23
Larissa Root 5/23
Taylor Blandford 5/24
Allison Pichert 5/26

Philip Reasor 5/27
Nicole Eke 5/28
Bryan Keegan Ennis 5/29
Meredith Pharaoh 5/29
Elizabeth Rodgers 5/29
Jack Milam 5/30
Tom Pichert 5/30
Denise Yennie 5/30
Melissa Cosby 5/31
Heather Smith 5/31

Deaths

Jane Hazlewood, 4/2

Baptisms

- Luke Christopher McMillen, parents Christopher & Tanya McMillen, 4/13
- Caleb Gerard Thorpe, parents Christopher & Kendra Thorpe, 4/13
- Wilder Elliott Stanton Kinzig, parents Brett & Emily Kinzig, 4/20

Weddings

- Julie Ann Dykes and Eric Larry Sumner, 4/19

Team Nehemiah

Five members of Team Nehemiah who met the night before the Music City Marathon for a carb-loading dinner got into the spirit of the race. They ran, so sponsors, pay up!

A report will run in June's issue of *The Branch* as to their fund-raising success.



Photo by Marjie Smith



St. Bartholomew's Church
4800 Belmont Park Terrace
Nashville, TN 37215

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RETURN SERVICE REQUESTED

AN OPEN INVITATION

***TO ALL GREETERS, USHERS, BREAD BAKERS, NEWCOMER CALL-
ERS
AND ANYONE INTERESTED IN BECOMING PART OF THE MINISTRY***

There will be brief "Training and Feedback" meetings
after each service on Sunday, May 18, in the gym.

This is a chance for you to get to know the other greeters and ushers as well as the behind-the-scenes folks who faithfully bake the bread and contact visitors by phone or e-mail soon after they have visited.

We also need to update the training, get your feedback and sort out how best to "man the narthex" on Sunday mornings.

Snacks and juice will be provided (get your coffee on your way into the gym). Early church folks can leave their small children in childcare; I'll see what I can arrange for slightly older children to perhaps be supervised on the playground for a short period. Some arrangement will be made for childcare after the late service. But I hope to keep the meeting under 20 minutes as know it can be a long morning for the kids.

RSVP to Sue Pichert, 356-0464 or spichert@yahoo.com, especially if you need childcare. But anybody can just show up on May 18.

If you are interested in becoming part of any one of these ministries, please contact Sue and/or attend the meeting.



FOR UPCOMING ST. B'S EVENTS/ACTIVITIES: LOG ON TO WWW.STBS.NET
