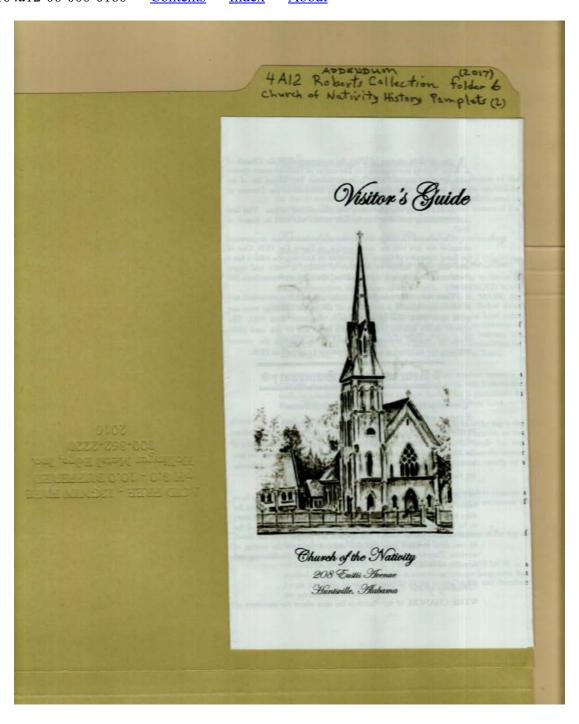
Frances Cabaniss Roberts Collection: Series 4, Subseries A, Box 12, Folder 6Church of Nativity History Pamphlets (2), undated and 2017Image 1r04a12-06-000-0160ContentsIndexAbout



Names:

Church of the Nativity

Places:

Huntsville, AL

Types:

pamphlet

Frances Cabaniss Roberts Collection: Series 4, Subseries A, Box 12, Folder 6 Church of Nativity History Pamphlets (2), undated and 2017 r04a12-06-000-0161 Image 2 Contents Index About

A fier an early strempt in 1836, the congregation of the Church of the Nativity was organized in December of 1852;the name chosen because of the approaching Christmas season. The official life of the partich began in May 1843, when it was admitted to the Diocese of Alabara.

Alabama. In 1845, a lot was purchased and construction begin. This first church building was of brick; the first service was held in August of 1847

1847. The second building the present main charch, was constructed alongoide the first with the initial service on Easter leve 1859. One of the finest examples of Goolie architecture in America, the edifice has a new and aides ladied by windows of tracery, a vesity and organ chamber. The spire is 151 feet tall and the nave accommodates 500

There were 53 members of the congres There were 53 members of the congregation at in continue on any its sole support came from remain of the peers. Olferings were not taken until 1864. Reming of the peers continued until 1913. The original church and the present church acord side by side until 1878, when the original building was model. This building, the second structure, was accepted as a National Historic Landmark in 1990.

Beverence Aly Sanctuarp&

Entering the Church from Eastis Theenac

Contering the "Charters prent "Control Charters Decreme %THE INATTIMISMAL FONT stands near the door of the church to symbolize that is its through Holy Baptism that we become members of the elsarch, members of Christ, chaltern of God and inheritors of the kingdom of heaven. Whenever we care the endershift down we pass by the Foot and it remainds us that we have been baptared and thereby are members of Christ's body.

ATHE NAVE, or worship area where the congregation sits, has been called the Ship of Salvation. The word, Nave, comes from Latin for ship, and was used because the church was thought of in ancient times to be the place within which we were saved from destruction of the world outsite, just as Noal? Ark rescard the people from the flood. At one time benches lined the site walls of the nave for sensing of servarts. They were removed for the installation of air conditioning and capte in molecular times.

Walking up the Center able STTHE CHANCEL of the church is the area where the members of the choir and the ministers in during the service. This part of the church has two rames, the Charcel or the Choir. Both are correct, and within it the choir offices are conducted, the Ministry of the Word for the Holy Euchanst and Choral Evensong and other

St Flanking the Chancel, on the left side is the LECTERN, which in (4) Failing the constraints of a great brass cagle, symbolizing the strength and power of God's word. On the right aide is the PULPIT from which the word of God is preached and interpreted. The Lectern and the Polpia are important for the reading and teaching of God's Word. These beautiful brass appointments date to 1907.

Looking straight ahead

Screening sentigie neuron PTThe ALTAR symbolizes the meeting place of God's presence. It is the Holy Table around which Christians gather to celebrate their common meal, the Holy Communion of the Euclanist. Therefore, everything in the charch points toward the Alar. It is there we have our chief service, the Holy Communion, and this that part of the charch, within the rails of the Alar, is called the SANCTUARY, or the Holy Place. It is reserved completely for the services of the charch.

SPThe Great Chair in the Sanctuary to the left of the Altar as you face it, is the BISHOP'S CHAIR. It is reserved for the Bishop when he comes to participate in services and to make his visuation. It has youn it a mitter bounted had, the hutgried covering which Bishop sometimes wear and the crossed keys, which remaind us of the commission which Chairs gave to Sk. Peter-T will give you keys to the kingdom of hereen.⁵ The Bishop's Chair is reserved for the Episcopic Visit and its presence is a terminder that the Bishop is our chair pastor and we always keep a seat prepared for him. The other chairs in the Sanctuary are for the local deerg and for the acolytes who assist in the services. The large chair to the right is the sent of the Rector. Of the Church of the Nativity.

A brass plaque near the rear bell tower wall dedicates this building to the Re. Rev. Henry C. Lay, rector of this parish from 1847 until 1860 when he became Masionary Biolop of Arkansas and the Southwest. He was Biolop of Exano (Maryiand) from 1869 until his death in 1883. This church edifice was began and completed during re of this remarkable man.

Facing the Altar, the windows depict our Lord in the Center and the two founding Apostos of the Church.

St. Peter and St. Paul, on either ade ...

(M. Urder and (M. Urini, on alther idle... ALEFT WINDOW. Over the Bichop's chair, we see St. PETER holding the keys with his hand raised in blessing. In the top most panel is the ADPHA and OMEGA monogram, the first and least letters of the Greek Alphabet, which windows that Christ is the beginning of all things, and the end, or goal, of all things. In the bottom panel we see St. Peter; aisking as he wilked on the water coming to Jeaus. Jesus is reaching out to rescue him. The verse of scripture above it is "O thou of lattle faith," which is what Jesus said to Peter when Peter left the boar and became africal and beguns to saik and Jesus said, "O thou of lintle faith, wherefore dids thou doubt."

STRICHT WINDOW. Over the Rector's chair we see St. PAUL holding the SWORD, which is his emblem for by tradition Paul was behaviaded with a wordt. In the top of the window is the monogram 'FHS, which is derived from the first three kiters in the name of Jeau, when written in Greek. This monogram is very common in Christian Churches. In the bottom panel, St. Paul is always as a prisoner in Rome, with a Roman solder granting han, a chain hinding him and the quote, "Except these bonds." In his defense before Aspipos, St. Paul sail dust be withed his hearers would be the same as he... a Christian "except for being bound."

A CENTRAL WINDOW. The central window shows our LORD as KING, the victorious triumphant CHRIST, who shall come again in glory. His right hand is raised in bleasing and His left hand holds the oth, representing the Universe. In the top panel is the descending DOVE, the endolem of the Holy Spirit of God, compared is the descending DOVE, the endolem of the Holy Spirit of God, compared is the descending DOVE, the endolem of the Holy Spirit of God, compared is the descending DOVE, the endolem of the Holy Spirit of God, compared is the descending DOVE, the endolem of the Holy Spirit of God, compared is the descending DOVE, the endolem of the Holy Spirit of God, compared is the descending DOVE, the endolem of the hole of the spirit of the spirit of the hole of

On the floor, directly in front of the Attar:

SALTAR TILE. When a new tike floor was installed in 1979, the following inscription was found to be written on the back of this lone the around what numerons legands had arasen. This the was part of the Ahar floor of the Monastery Penilkers Lane in Chester, England, which was founded A.D. 396 and is now a ruin. Its foundations are preserved. Presented to the Charch of the Nativity by L.D. Moore A.D., 1886."

Names:

Church of the Nativity

Places:

Huntsville, AL

Types:

pamphlet

Lay, Henry C., Rt. Rev.

Moore, L. D. altar tile St. Paul

St. Peter

4A12 church

Roberts Collection folder 6 of Nativity Kitay Pemplete (2)

Frances Cabaniss Roberts Collection: Series 4, Subseries A, Box 12, Folder 6 Church of Nativity History Pamphlets (2), undated and 2017 r04a12-06-000-0162 Image 3 Contents Index About

The enshions on the Chairs and Kneelers.

Penny Godchaux of New Orleans developed the designs of the NEEDLEPOINT for the Church of the Nativity. She was inspired by the tracery windows, the woodwork and the Christian symbols used in the church. The needlepoint was executed by men and women of the parish and financed through donations and memorials.

Jurn and face the back of the Church before proceeding down the center aiste ...

Now observe the large Window at the back of the Nave;

*BACK WINDOW. At the top of this window are the emblems of the four evangelists, the authors of the Gospels. The WINGED MAN symbolizes St. MATTHEW; the WINGED LION, St. MARK; the symbolizes St. MATTHEW; the WINGED LION, St. MARK; the WINGED OX, St. LUKE; the EAGLE, St. JOHN. Below these emblems is the STAR OF DAVID, reminding us that our Lord came from the seed of the house of David, and was a Jew and an inheritor of the entire Jewish tradition. On either side, at the bottom, are ANGELS. At the far top in the yellow glass is an EYE symbolizing the "all seeing God." (This is only visible from the front of the Nave.)

STERST WINDOW ON THE RIGHT. This window contains a CROSS; this particular cross is called a budded cross, with buds on the ends, representing new life about to burst forth. This is particularly an Easter kind of cross, reminding us of the resurrection of our Lord.

#FIRST WINDOW ON THE LEFT. The emblem at the top is the LAMB OF GOD, the Agnus Dei (standing), which in Christian art has always been the symbol of Christ's resurrection, the lamb that was sacrificed, but is alive again, victorious over death. He bears the banner with the Cross. If the lamb is shown in a scated position, usually on a Bible, it signifies the crucifixion.

*SECOND WINDOW ON THE RIGHT. This window contains a picture of the BAPTISMAL FONT, reminding us of the sacrament of Holy Baptism.

SECOND WINDOW ON THE LEFT. The emblem at the top of this window is the Holy bible, the Word of God.

ATHIRD WINDOW ON THE RIGHT. The ANCHOR is a symbol of Christian hope. HOPE is something you can hang onto, that keeps you from blowing around in all the storms of life and therefore the anchor is its symbol.

ATHE FOURTH WINDOW ON THE LEFT. This emblem is called a BISHOP'S MITRE, (pointed hat), reminding us of our heritage of the Apostolic ministry in which the Bishop is the chief pastor and successor of the Apostles., symbolizing the tongue of fire at Pentecost.

#FOURTH WINDOW ON THE RIGHT. A mother PELICAN feeds her young. An ancient superstition had it that the pelican would plunge its beak into its own breast so that its young could drink its blood. This isn't true but this superstition has come down in the Christian symbolism as Christ nourishing the members of His Church with His own blood-another symbol of HIS crucifixion.

\$FOURTH WINDOW ON THE LEFT. The bunch of GRAPES pictured in this window reminds us of Christ, the true vine, and also of the Holy Eucharist in which the wine becomes the Sacrament of His blood.

SWINDOW OVER THE FONT. The LILY is a symbol of the resurrection of Christ.

In addition to the church, buildings now in the Nativity complex include: Bibb Memorial Chapel, erected 1886; Ridley Hall with basement, hall, classrooms and kitchen, built in 1953; Annex, two floors, purchased, enlarged and connected in 1979; ; Joffrion Hall, with four floors, added in 1982.

Church

4 A12

Appendents Callection folder 6 of Nativity History Pamplets (2)

Wistors and Newcomers are always welcome at the Church of the Nativity

Times for Services are posted on the signboard facing Eustis Stoenue.

We Invite you to Worship with us!

EPISCOPAL CHURCH OF THE NATIVITY 208 Eustis Avenue, Southeast Huntsville, Alabama 35801

Names:

Church of the Nativity windows Godchaux, Penny

Places:

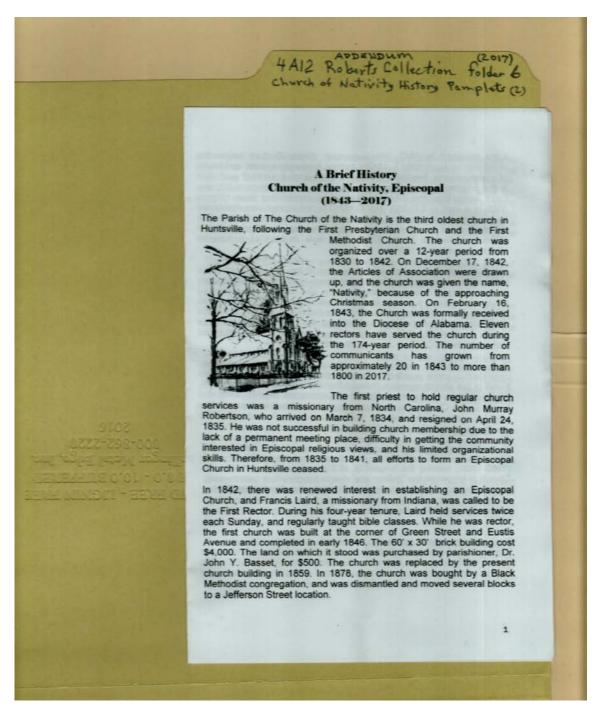
Huntsville, AL

Types:

pamphlet

New Orleans, LA

Frances Cabaniss Roberts Collection: Series 4, Subseries A, Box 12, Folder 6Church of Nativity History Pamphlets (2), undated and 2017Image 4r04a12-06-000-0163ContentsIndexAbout



Names:

Basset, John Y., Dr.

Places:

Huntsville, AL

Types:

pamphlet

Dates:

1834

History, Church of the Nativity,

1842

Episcopal Laird, Francis Robertson, John Murray

Frances Cabaniss Roberts Collection: Series 4, Subseries A, Box 12, Folder 6Church of Nativity History Pamphlets (2), undated and 2017Image 5r04a12-06-000-0164ContentsIndexAbout

Laird resigned in 1847. His successor, Henry C. Lay, began his rectorship on November 7, 1847. Lay kept thorough records, and his list of communicants, baptisms, weddings, and burials from 1847 until 1859 is the primary source of parishioner records during that period. Under Lay's leadership, the present church was constructed from 1856 to 1859 at a cost of \$37,500. The Gothic Revival design was developed by two architects from New York, Frank Wills and Henry Dudley. The church is noted as one of the most pristine examples of Ecclesiological Gothic architecture in the South, and was designated a National Historic Landmark in 1990.

Historian, John L. Hay, remarks, "Lay served the church for 12 years with untiring work and real labor, ministering to his people in the early days, building up a large congregation. He was held in high esteem by all denominations, a young man who was gentle, kind, and of high Christian character." Lay was called to be the Missionary Bishop of the Southeast, and returned to Huntsville for the dedication of the new church on April 13, 1859. The church was consecrated by Alabama Bishop, Nicholas Cobb on January 29, 1860.

Early parishioners were mostly lawyers, physicians, politicians, community leaders, and their spouses and children. Communicants lists found in the church registers indicate that for many years, the majority of parishioners were women. Slaves of parishioners were baptized and buried by the Church. Many church supporters were members of other religious groups who offered public support and money to the development of an Episcopal Church in Huntsville.

The nine rectors who followed Lay include John Monro Banister (for whom the Banister Room is named). Banister was rector for 45 years (1860-1905), serving the longest of all the rectors. This period in the Church is known as the "golden era" due to the growth in membership, music programs, and missionary efforts in the Tennessee Valley during that period. Banister, a loyal Confederate, had to take refuge outside the city during the Union occupation of Huntsville in 1862 and 1863.

Two rectors served in the period 1905 to 1909: Willoughby N. Claybrook and Alexander C. McCabe. They were followed by Stalwart Cary Gamble who was rector for 28 years, from 1909 to 1937. The Church's financial situation seriously declined during the Gamble period when the country was suffering from the Great Depression. Randolph R. Claiborne, Jr., the seventh rector (1938-1949), resigned to become Bishop Suffragan of the Diocese of Alabama. In 1953 he became the Bishop of Atlanta. From 1950 to 2002, John Hare Bonner, Jr., Alan Emile Joffrion, and Roderic Lafayette Murray. III, were the eight, ninth, and tenth rectors, respectively. Significant events during this period included ordination of the first full-time woman priest at the Church of the Nativity and in the Diocese of Alabama in 1987, and a visit by Lord Frederick Donald Coggan, the 101st Archbishop of Canterbury in 1990.

The Rev'd Emile Joffrion was honored with a 50-year Jubilee in 2007 and was named Rector Emeritus. He became rector in 1957 and served until 1986, the second longest rector's term, 29 years.

The Church was designated a National Historic Landmark in 1990. In 1993 the church celebrated its 150th anniversary, including the publication of *The Sesquicentennial History of the Church of the Nativity, Episcopal* by the late Dr. Frances C. Roberts.

Several major additions have been made to the church since its beginning. Bibb Chapel was constructed in 1886; the Aeolian-Skinner organ was purchased and installed in 1946. Ridley Hall was completed in 1951, Joffrion Hall in 1982. Major improvements were made to the church nave and office complex in 1991. In 1997, a Planned Giving program was established including the Nativity Trust.

The Church of the Nativity provided support and guidance in the formation of new Episcopal parishes, including Holy Cross – St. Christopher, St. Thomas, St. Stephens, St. Matthews, and St. Columba-in-the-Cove parishes.

Since 1992, the Outreach programs at the church have expanded greatly, including leadership and participation in the Interfaith Mission Service, Habitat for Humanity, the Adult Learning Center, Huntsville Assistance Program. Mission to Haiti, and many other community organizations.

The Rev'd Dr. Andy Anderson, the eleventh rector, joined the Church of the Nativity in May 2003. Under his leadership, Christian formation programs and ministries grew extensively, and a four-year \$4.2 million major church building renovation – *Preserving our Heritage, Strengthening our Mission* – was completed in 2011.

Names:

2

Anderson, Andy, Rev. Dr. Banister, John Monro Bonner, John Hare, Jr. Claiborne, Randolph R., Jr. Claybrook, Willoughby N.

Places:

Alabama

Types:

pamphlet

Dates:

1843-2017

Cobb, Nicholas, Bishop Coggan, Frederick Donald, Lord Dudley, Henry Gamble, Stalwart Cary Hay, John L.

Huntsville, AL

1847

History, Church of the Nativity, Episcopal Joffrion, Alan Emile Laird, Francis Lay, Henry C. McCabe, Alexander C. Murray, Roderic Lafayette, III Roberts, Frances C., Dr. Wills, Frank

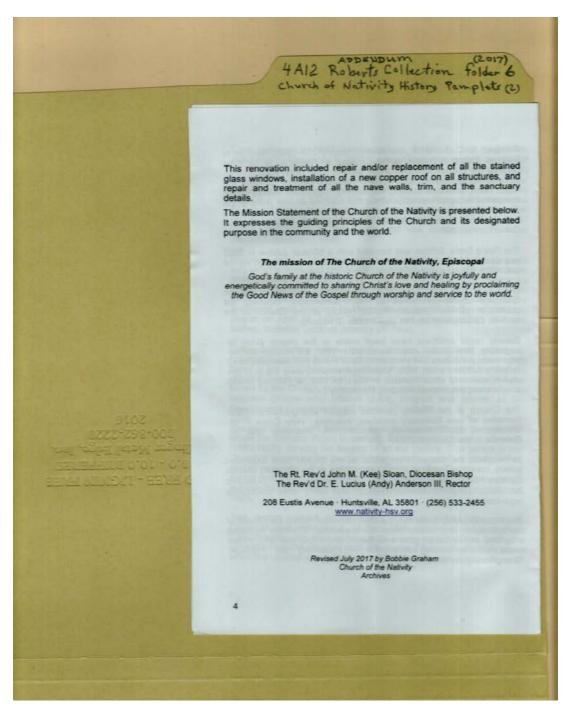
3

3

4 A12 Roberts Collection folder church of Nativity Kistory Pamplets

New York, NY

Frances Cabaniss Roberts Collection: Series 4, Subseries A, Box 12, Folder 6Church of Nativity History Pamphlets (2), undated and 2017Image 6r04a12-06-000-0165ContentsIndexAbout



Names:

History, Church of the Nativity,

Places:

Huntsville, AL

Types:

pamphlet

Episcopal

Frances Cabaniss Roberts Collection: Series 4, Subseries A, Box 12, Folder 6Church of Nativity History Pamphlets (2), undated and 2017ContentsIndexAbout

Table of Contents

<u>Image 1</u> (r04a12-06-000-0160) <u>Image 2</u> (r04a12-06-000-0161) <u>Image 3</u> (r04a12-06-000-0162) <u>Image 4</u> (r04a12-06-000-0163) <u>Image 5</u> (r04a12-06-000-0164) <u>Image 6</u> (r04a12-06-000-0165) Table of ContentsName & Place IndexAbout the Collection

Name & Place Index

Alabama 5 Anderson, Andy, Rev. Dr. 5 Banister, John Monro 5 Basset, John Y., Dr. 4 Bonner, John Hare, Jr. 5 Church of the Nativity windows $\underline{3}$ Church of the Nativity 1, 2Claiborne, Randolph R., Jr. 5 Claybrook, Willoughby N. 5 Cobb, Nicholas, Bishop 5 Coggan, Frederick Donald, Lord 5 Dudley, Henry 5 Gamble, Stalwart Cary 5 Godchaux, Penny 3 Hay, John L. 5 History, Church of the Nativity, Episcopal 4, 5, 6 Huntsville, AL <u>1</u>, <u>2</u>, <u>3</u>, <u>4</u>, <u>5</u>, <u>6</u> Joffrion, Alan Emile <u>5</u> Laird, Francis <u>4</u>, <u>5</u> Lay, Henry C., Rt. Rev. <u>2</u> Lay, Henry C. <u>5</u> McCabe, Alexander C. <u>5</u> Moore, L. D. altar tile <u>2</u> Murray, Roderic Lafayette, III <u>5</u> New Orleans, LA <u>3</u> New York, NY <u>5</u> Roberts, Frances C., Dr. <u>5</u> Robertson, John Murray <u>4</u> St. Paul <u>2</u> St. Peter <u>2</u> Wills, Frank <u>5</u>

Frances Cabaniss Roberts Collection

Preferred Citation: Frances Cabaniss Roberts Collection, Archives and Special Collections, M. Louis Salmon Library, University of Alabama in Huntsville, Huntsville, AL.

Collection Scope and Content: The Collection of 114 Linear ft. includes a total of 156 Archival Boxes. The Frances Cabaniss Roberts collection covers the historical records of the Cabaniss Roberts family. This collection contains extensive correspondence records of the Cabaniss Roberts family circa 1830 to 1930.

Archives/Special Collections Access Restrictions: None

Conditions Governing Use: This material may be protected under U. S. Copyright Law (Title 17, U.S. Code) which governs the making of photocopies or reproductions of copyrighted materials. You may use the digitized material for private study, scholarship, or research. Though the University of Alabama in Huntsville Archives and Special Collections has physical ownership of the material in its collections, in some cases we may not own the copyright to the material. It is the patron's obligation to determine and satisfy copyright restrictions when publishing or otherwise distributing materials found in our collections.

Provenance: Gift of Johanna Shields on October 28, 2006.



The UAH Archives and Special Collections M. Louis Salmon Library