

THE COMMUNICATOR

EPISCOPAL SERVICE CORPS PLOWED DEEP FURROWS

The people who ducked into the Bavarian-looking Nave at Grace-St. Luke's on a sunny afternoon in June came from government agencies, nonprofits and churches. The common denominator was the Episcopal Service Corps and the interns who served our city with their muscle and ideas.

Memphis barbecue followed in the parish hall, the same way countless other milestones of faith and family are celebrated in this community.

This one, although technically the end of the two-year City of Soul partnership with Holy Communion and Grace-St. Luke's, had the feel of seedtime. Besides barbecue and fixings, each table was full of people who likely were strangers when it began. They aren't anymore. The connections they've made to each other are one of the lasting rewards of the work the two congregations did through ESC.



Our two-year City of Soul partnership with Episcopal Service Corps and Grace-St. Luke's ended in June when Will Chaney and Chelsea Kapes said their good-byes and closed the rental house that was their base here. The Reverend Hester Mathes and the Reverend Broderick Greer officiated at the closing Eucharist.

Photo by
Cindy McMillion

"It solidified relationships we already had in the community," said the Reverend Broderick Greer. "For instance, so many parishioners have supported St. Columba for years. But having Kayla (Deep) there as an intern last year really brought its work home to us. What she was doing, the progress she was making really helped St. Columba transform its understanding of sustainability."

In the two years, the two parishes supported a total of six

(story continued on page 4)

EfM BUILDS DEPTH FOR LIVING, SERVING

In 1975, when the country was healing from its role in the Vietnam War and still shaken by President Richard M. Nixon's resignation, a professor at Sewanee decided there needed to be theological education for the people in the pews.

Charles Winters took a sabbatical and wrote the curriculum, including a strong emphasis in ethical thinking and behavior. When he returned to work, he had written the bulk of the materials that are the basis for Education for Ministry, a uniquely Episcopal program that, over four years, can help people change the way they see themselves and the world.

This spring, six members of Holy Communion completed

the entire course and were honored in worship. They are Jean Arehart, Jocelyn Busby, Liz Crites, Kendra Propst, Robert Propst and Jerry Scruggs.

"Being in any small group is beneficial, but being in EfM especially builds relationships and community. We intentionally gather for dinner together before each class and break bread and talk about our week," said Kendra Propst, a FedEx pilot.

"The changes I see in my own life regarding EfM have been subtle yearly, but now after four years and hindsight, I can see how being in this wonderful small group helped me grow as an Episcopalian.

(story continued on page 3)

CAMP ABLE IS HOLY GROUND FOR THE SOUL

For a week each summer, St. Columba Conference & Retreat Center and its famous mud hole are recast as Camp Able, a wooded patch of holy ground for campers who barely dreamed of hitching their dreams to a zipline, let alone their bodies.

Camp Able, an Episcopalian endeavor from its humble birth at Camp Bratton-Green near Canton, Mississippi, gives campers with physical and intellectual disabilities the same summer camp experiences that have soldered the faith for generations.

There are a handful of Camp Ables in the nation, all descended from the original at Bratton-Green.

Besides the canoeing, ropes courses, crafts and swimming – and the Memphis humidity that binds it all together – campers here each are assigned their own counselor and meet the legion

of volunteers who arrive on the grounds each day to cook and serve lunch.

“We are the only Camp Able that uses people in the community to help provide lunches and support,” said John Dreyfus, camp director.

“One of the main reasons I wanted to do that, especially the first year, was to give more people an opportunity to bear witness. I wanted to bring in people that wouldn’t have the time to volunteer for a week but have a passion for cooking and serving. I wanted them to see the program.”

Church of the Holy Communion – also the camp’s largest faith-based donor – came and saw three years ago and has been sending a growing army to cook and serve lunch ever since.

“You are remarkable people from a remarkable congregation doing remarkable work,” St. Columba executive director Brad

Thompson told the group of 18 cooks, servers and bottle washers in his opening prayer.



Photos by Cindy McMillion

Among churches, Holy Communion is Camp Able's largest contributor. It began serving lunch three years ago at the day camp. Since then, the number of church volunteers has doubled.

Holy Communion arrived with enough pastry and hotdogs to serve 70 campers and counselors a homemade, hot lunch of pigs-in-a-blanket, broccoli salad, potato haystacks and Rice Krispie treats, which looked like colorful watermelon wedges, tucked in a cup of fresh fruit.

“For me, it’s about seeing the kids enjoying the experience my kids got to enjoy,” said Barb Boucher. “The parents of these kids appreciate that their kids get to do these things we take for granted for our kids.”

Boucher organizes the menu, buys the supplies and directs the crew that cook and serve.

“I don’t panic about putting on a big meal,” Boucher says, while workers of all ages are rolling out and cutting pastry strips. “It doesn’t get me crazy. I can take my recipe for ten and convert it quickly to 100. But I know I’m not going to do it alone. It’s Church of the Holy Communion. I’m just someone who helps make sure it keeps happening.”

People serve at Camp Able for dozens of reasons. Evelyn McGahey and her daughter, Marshall, 12, got home the night before from Atlanta. Early the next morning, they were at Camp Able with the Holy Communion contingent and Adie Henderson, a friend Marshall met at camp two years ago.

“I said, ‘Girls, what do you think about going to Camp Able in the morning?’ McGahey asked the girls. Their faces lit up.

Judy Phillips’ connections to St. Columba are as old as her grown children and as personal and emotional as the silent St. Clare weekend retreats she attends.

“I always worked full-time and wasn’t able to do these things,” she said amidst the crowd of children excited about lunch. “This gives me a connection to kids I haven’t had for years.

“My kids were all involved at St. Columba. Last year, my grandson was here for Mud Camp. That’s three generations of our family tied to this place. That’s pretty special.”

Holy Communion young adult Tess McGhee is something of a Camp Able legend. She signed up to be a camp counselor

(story continued on page 3)



Tess McGhee, left, has been a camp counselor at Camp Able since the beginning. She now is majoring in special education.

Camp Able *cont'd from page 2*

when she was in high school, missed a family beach vacation to do it and now is majoring in special education in college.

"Being a counselor almost comes naturally," she said. "This year, I got a girl named Emily. She confided in me almost instantly.

"We developed a relationship. She had never really been in a place where she could be herself.

"Camp Able was a place

she could fit in," McGhee said.

Emily's past has been so wrenching, she frequently has flashbacks.

"When she had one, I helped her through it," McGhee said. "I could tell the whole week she was distracting herself from her issues. Camp Able is good because the campers can get away from whatever troubles they have outside the camp world."

McGhee found her career calling in the exhilaration the ropes course, ziplines and mud hole represent to kids who don't get many chances to meet the physical challenges other kids so frequently experience.

"Studying to be a special education teacher connects me to the kids," McGhee said.

"I love the whole concept of Camp Able."



Three generations of Judy Phillips' family have spiritual bonds to St. Columba Conference & Retreat Center.

EfM *cont'd from page 1*

The group meetings are structured around the study of the Old and New Testaments, church history, ethics and theology.

"What makes EfM different from most Bible studies is the theological reflection," said Joshua Booher, assistant director of operations of the program, based in the Beecken Center at Sewanee.

"Participation is designed to enable you to allow your faith to impact your daily behavior, decisions and actions. Whatever your ministry

looks like after is between you and your discerning process. It could be serving on church committees, leading a group, or for me, taking this job," he said.

"The ultimate goal is that it is not the end of the project but the beginning of a life of faith."

Jeanie Johnson, wife of Bishop Don Johnson, mentors the program at Holy Communion. (There are four other groups in West Tennessee; Grace-St. Luke's, St. George's and Calvary in Memphis, and St. Mary's in Dyersburg.)

Johnson can tell by walking into a worship service if the lay readers are EfM graduates.

"You can tell if someone knows what they are talking about and knows the context," she says. "It's important."

One of the first calls she received after her husband was elected bishop was from a priest in this diocese who was leaving.



Photo by Cindy McMillion

Graduates, honored this spring, are, from left, back row: Erin Raccab, from St. John's, Jean Arehart and Robert Propst. Front row, from left, are Jocelyn Busby, Kendra Propst, Liz Crites and Jerry Scruggs, all of Holy Communion.

"He asked if I could take over his EfM class. Usually I pray about this kind of thing, but I immediately said 'sure.'"

It was 16 years ago. In that time, Johnson has been one of a handful of leaders, even nationally, who have served simultaneously as a national trainer, mentor and diocesan coordinator of EfM.

Groups must have at least six people but not more than 12. Each group is led by a trained "mentor," who leads the lesson

discussion and reflection, helping people arrive at their own truths.

Participants must be able to grasp the college-level reading required in the program. Groups meet once a week for up to three hours during the school year. Then there is three to five hours of weekly homework.

The textbook is used by many Episcopal seminaries. Tuition is \$375 a year; scholarships are available.

Some 8,800 people in the United States enroll in EfM programs every year, Booher said. More than 90,000 around the world have graduated since it began.

Johnson sees remarkable change in people over four years.

"It's very clear at the beginning that some participants' ideas are very definite. As time goes on, the definite become more indefinite, and that lets enough light in for grace and growth to flourish."

corps members who lived communally in a nondescript rental house east of the fairgrounds and worked for some of the city's best-known nonprofits, including MIFA, Bridges USA, Just City, even the Shelby County Public Defender's Office.

They each received a monthly stipend, free rent and the expectation that they make a dent in Memphis.

In some cases, the placements defined their career steps. Chelsea Kapes knew she wanted to go to law school before she came to Memphis last summer as a new college graduate from Chicago. A year in the public defender's office and the connections she made there made it both easier to get into Duke Law School, where she will be this fall, and see herself as a public defender.

"I do want to go into public-interest law. I'm not sure about being a public defender, but there's a stronger possibility of that now than when I arrived," she said.

Adam Nelson, who interned last year at Emmanuel Center on St. Paul, jumped from exposure to poverty in South Memphis to being program director at Constance Abbey, the "new monastic community" that serves the neighbors at St. Mary's Cathedral with family-style dinners, washers and dryers, worship and advocacy, particularly for the homeless.

"When I applied for Episcopal Service Corps, I had a part-time job without much future, skills I had developed in college but never used, and a blossoming faith," Nelson says.

"ESC supplied a challenging work environment in which I was expected to try new things, spiritual formation and study to develop my awareness of Christ's presence, and a family of other corps members to provide mutual support and insight."

Will Chaney worked days at Bridges, and through his own personality and interest, was instrumental in birthing the new young college group at Holy Communion.

"While that was beyond his job description, it was one of the things that happens when you have committed people," said the Reverend Hester Mathes, who helped coordinate the partnership.

"This whole experience showed the importance of deepening relationships with a few historic partners," Hester said. "It also strengthened the young-adult groups at both churches and really helped us think about ways in which we could support each other."

For Chaney, the year of purposeful reflection on his work with a diverse group of teenagers in Memphis and the



Photo submitted by Bridges

Will worked for Bridges this year, helping students from private schools to public schools, in the poorest Memphis neighborhoods, build community.

spiritual discipline that comes with being a corps member reinforced his wish to serve the church as a vocation.

"I want to work for the Episcopal Church and to do it for as long as I can," he said. He has not ruled out the priesthood.

He leaves Memphis now to work in campus ministry at the University of Kansas, in a job funded by the Episcopal Diocese of Kansas.



Photo by Cindy McMillion

Chelsea says good-bye to a new Memphis friend at the closing Eucharist June 26 at Grace-St. Luke's.

Besides the interns' contributions – Kapes organized the Bus Riders Day this spring to help a dozen lawyers see exactly how difficult it is for clients in the Mental Health Specialty Court get to court-mandated appointments – the partnership leaves a network

of contacts and relationships already bearing fruit.

The offering from the Interfaith Thanksgiving Service last fall at Holy Communion went to Just City. And with the seeds Nelson planted at Emmanuel, it was a natural when Holy Communion was looking for a site for a congregation-led weekend of work to launch its first-ever "Urban

Chelsea worked for the Shelby County Public Defender's Office and Just City. One of her projects was organizing the first Bus Riders Day for lawyers who work with clients whose cases are being heard in the Mental Health Specialty Court.

Photo from the Shelby County Public Defender's Office



Pilgrimage” at its campus on the fringe of the last housing project in the inner city.

“We had Adam as a liaison between Emmanuel and Holy Communion,” Hester said. “Because of that excitement and momentum, we now have over a dozen tutors who go weekly to Emmanuel for Team Read. And that is ongoing.”

ESC, she says, was a chance to work with ministry partners in a deeper, everyday way. For the congregations, that engagement means a better understanding of the partners’ work and needs but also access to their brainpower.

The interns were placed in the worksites that were either longtime ministries of the churches or connections from their pews. Stephen Bush, for instance, is the chief public defender in Shelby County and a member of Grace-St. Luke’s.

“I’m not exactly sure how the cooperation will continue,” Broderick said. “And I don’t know what shape it will take, but I would not be surprised if Stephen thinks of a way. Either way, it’s an easy phone call.”

The benefits run both ways. This summer, for instance, Holy Communion had more students involved in Bridge Builders simply because Hester was at the table when Bridges was discussing its needs.

Assistant public defender Kelly Pretzer was Kapes’ supervisor. With Kapes’ feedback, she learned to how to better structure intern assignments and how to be a more effective mentor. She’s grateful.

“I think I may be looking for another Chelsea, which may be difficult. She really showed our office what you could do to deal with the broader issues our clients face,” Pretzer said.

Episcopal Service Corps began more than 40 years ago as a part of a discerning process for young people interested in working for the church.

It has grown to a network of dozens of congregations in 30 communities that annually offer more than 200

internships to college graduates who commit for one year to live simply, develop spiritual awareness and serve with eyes for justice.

From the beginning, the partnership here was limited to two years.

“We were trying something and appreciating it for what it was. We impacted numerous lives through these two years. Not everything is meant to be forever,” Broderick said.

Linda Marks, head of inter-faith and community outreach at MIFA, stood quietly in the Nave at Grace-St. Luke’s after the closing Eucharist ended, reflecting quietly on the sweetness of the service.

“We’re sending these young people off to whatever they can do,” she said. “Sweet may not be the right word. But there will be more bad news, maybe even by the time we get home. This is hopeful and peaceful,” she said as the last of the worshipers filed down the hall for dinner. “And I am grateful to be part of it.”



Photo by Cindy McMillion

As part of the partnership, interns get to know leaders from ministries across town. This is Will with Linda Marks from MIFA.

TITLE, VOCATION AND IDENTITY

By The Reverend Hester Mathes

Vocation, title and identity are interwoven in ways that have become increasingly apparent to me since my ordination. I have been in ministry leadership from a young age, but ordination brought a new title, as I moved from being Mrs. Hester Mathes to the Reverend Hester Mathes.

“The Reverend” as a title most often lives in letterheads, email signatures and Sunday bulletins. What I have learned in my first years of ordained ministry is that my title in spoken language, especially as a female priest, becomes more tricky. Quite often when one wishes to introduce me in conversation, I encounter the question, “What are we supposed to call you?”

My first response has been to invite people to call me my baptized name, “Hester.” My idea of ministry is firmly rooted in the priesthood of all believers. My vocation as a priest sets me apart in my ministry, but not above. I operate best through building relationships, and I like being on a first-name basis with those I serve alongside.

Over time I have lived into the complications that lie just below the surface of this simple question and response. In the South especially, many parents find it uncomfortable to have their children address adults on a first-name basis. We are steeped in a culture of ma’ams and sirs, and the familiarity of being on a first-name basis is not often shared across generations. Additionally, in the school which shares our campus, and with whom we interact on a regular basis, all adults are addressed by their last names. Therefore, my initial invitation is sometimes met with discomfort as an alternative is brainstormed, and it is in these moments that I have encountered the complexity of the issues that make this a tougher question for me as a female priest.

Often middle ground is found by adding a title to a first name. For example, our rector is “Father Sandy,” and my fellow associate rector is “Father Ben.” This works because “Father” has long been used for priests in the Catholic tradition and easily transferred to the Episcopal tradition. However, its counterpart, “Mother,” has entirely different meaning as it has been set aside for nuns. So far, there has been no need for a female title equivalent in the Catholic Church, where we find our roots.



I encounter the question,
“What are we supposed to call you?”



“Mother” brings with it different ideas of identity than “Father,” both in church leadership and in the home. In addition, using a parental title encourages the perception of being set above instead of apart. Therefore, the title of “Mother Hester” simply does not fit my identity in ministry.

The next most obvious title for Episcopalians is “Reverend.” However, proper grammar training taught me that this title is, in its purist form, reserved for written addresses only, and must always be accompanied by “the.” On paper I am indeed, “the Reverend Hester Mathes,” but to call me “Reverend Hester” would send shivers up the spines of many grammar police in our midst.

While my preference is still for people to call me by my baptized name, I am more convinced than ever that I need to find an alternative that would suit Emily Post, the neighboring headmaster and my wish to be on a first-name basis with those whom I serve.

I am not the only female priest searching for an appropriately casual and yet comfortably respectful title in this relatively new territory in the Episcopal Church.

I would argue that in this case, grammar has some catching up to do. The title of Reverend is the one title that has over the course of Anglican priesthood been used to refer to both male and female clergy.

The title of Reverend speaks to my identity as a priest wishing to honor God’s divine presence in our lives. Therefore, my hope is that we can start a movement to bring the title of Reverend out of its paper cell to the land of spoken titles, even among the most grammatically conscience of congregations. On paper Reverend could still maintain its “the” article, but in the spoken language of the Episcopal tradition, perhaps the title alone could be adopted as an alternative for those who do not fit in the categories of “Father” or “Mother.”

Call me Hester, unless that is uncomfortable for you or for the etiquette you are wishing to model for your children or students. In which case, call me “Reverend Hester.” With luck, the grammar will eventually catch on to these changing times.

JULY AT HOLY COMMUNION

SUNDAY MORNINGS AT 9:15



JULY 9-30 | “Women in Faith” with the lives and service of important biblical women.

July 9: Esther’s power for her people (the book of Esther). Led by the Reverend Hester Mathes.

July 16: Hannah’s faith and dedication (1 Samuel 1:1-2:10). Led by Jane Roberts.

July 23: Bathsheba (2 Samuel and 1 Kings). Led by Matthew Arehart.

July 30: Ruth and Naomi (the book of Ruth). Led by the Reverend Dr. Randy McCloy.

Pastoral Care Gathering

Sunday, July 9, at 9:15 a.m. in the Carrick Room | This gathering is for current pastoral care team members and those interested in becoming members. We’ll talk about “best practices,” spiritual formation and spend time praying for those on our pastoral care list.

Dixon Art Tour

July 30 | Dr. Phil McMillion will lead us on a private tour of “Power and Piety: Spanish Colonial Art.” We’ll start with potluck lunch in the Parish Hall and carpool to the museum at 1 p.m. Free admission with your church bulletin.

2017 FALL SPORTS | *Registration open!*

We are offering fall soccer and co-ed kickball. Practices begin in August, and games start in September. Soccer Age Divisions are based on age by June 1.

SOCCER:

- Under 5 Co-Ed: Friday night games.** (*Children must be 4 in order to play.*)
- Under 6 Co-Ed: Friday night games.** – Six games
- Under 8:** Separate divisions for boys and girls teams under ages 8, 10 and 13. All games will be played on Saturdays.

CO-ED KICKBALL:

- Middle School Division** – Saturdays– rising 6th-8th graders
- Senior High Division** – Saturdays – rising 9th-12th graders

Register at www.holycommunion.org. Forms are available at the church.



Exercise Schedule at Holy Communion

Beginner’s Gentle Yoga	Intermediate Yoga	Tai Chi	Zumba
Mon. & Wed. 4:15-5:15 p.m. Room 308	Tues. & Thurs. 4:15-5:15 p.m. Room 308	Mon. & Wed. 11:30 a.m.-12:30 p.m. Room 308	M 6:15-7:15 p.m., Gym W 6:30-7:30 p.m., Gym Sa 9:30-10:30 a.m., Gym



BE A SPONSOR!

Mark your calendar for September 16. Plans are in the works for our Book It 5K to benefit the Emmanuel Center and Books from Birth.

Our previous races would not have been successful without the generous support of our sponsors!

If you or your company would like to be a sponsor, please pick up a sponsorship form from the church.

There are many levels of sponsorship opportunities. Benefits include race entry and having your name on the race promotions, including t-shirts.

If you have questions, contact Steve Maury at 493-4485 or email him at steve.maury@Bank-Paragon.com.

GROUPS AND GUILDS

Brotherhood of St. Andrew Second and fourth Saturday 8 a.m., Chapel	Centering Prayer First Saturday 9 a.m., Chapel	Daughters of the King Second Sunday noon Carrick Room	Knitting Ministry Third Tuesday 11 a.m., Room 308	Men’s Bible Study Friday 7 a.m. Room 214	More Than a Meal First Sunday after 10:30 service at Grace-St. Luke’s
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Church of the Holy Communion

4645 Walnut Grove Road

Memphis, Tennessee 38117

Ph: (901) 767-6987 F: (901) 767-7034

www.holycommunion.org

WORSHIP TIMES

Sundays: 8:00 a.m., 10:30 a.m., 5:30 p.m.

Weekdays: *Monday through Friday 8:10 a.m.*

Wednesday 12:15 p.m.

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The Reverend Ben Badgett, *Associate Rector*

The Reverend Hester Mathes, *Associate Rector*

The Reverend Dr. Randy McCloy, *Deacon*

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Minister of Communication

Sexton

Sexton

Church of the Holy Communion, an Episcopal Church in the center of Memphis, seeks to be a sacred presence, grounded in the servant ministry of Jesus, offering spiritual growth opportunities for all.

Memorials & Honoraria

Received May 16 - June 15, 2017

In memory of Don Savage

Dr. & Mrs. George Balas

In memory of Eleanor Vaughan

Jim & Beth Breazeale

In memory of Jeanne Bowen

Diane C. Reddoch

In memory of The Reverend Bowlyne Fisher

Aleine Hansen

Mike & Sherry Dubose Murphy

In memory of Libby Tolar

Rosemary Adams

In thanksgiving for the Wedding Anniversary of Rosie & Steve McDavid

Rosemary Adams

In memory of Ellen Rainey

Richard & Betty Hoffman

Donna Ruth Roberts

Wilson Roberts

The Etheridge Family

The Daniels Family

Charles & Carole Donald