

# THE COMMUNICATOR

## LAWYERS IN THE PEWS REPRESENT PARISH, DIOCESE

A congregation the size of Holy Communion has talents of all stripes in the pews. And while many parishes have attorneys, two from this church for years have acted as the official legal counsel for the church and the diocese. Neither entity ever receives a bill.

Blair Evans, who practices at Baker, Donelson, Bearman, Caldwell & Berkowitz, stepped out the junior warden's role on the Vestry in 2014 and straight in the chancellor's seat.

And Andy Cobb, a member of this parish for decades, has given legal advice to the Episcopal Diocese of West Tennessee since 2003. Part of his pedigree is that he learned on the job from longtime chancellor, Charles Crump.

(Crump, Holy Communion's first senior warden, was also a General Convention deputy longer than anyone in modern memory, attending 17 conventions before he retired at 95.)



*Andy Cobb and Blair Evans, both lawyers, represent the church and the diocese, a gift of their talents. Photo by Cindy McMillion*

they may not see in the church publications. It doesn't take a lot of time and I think it's valuable information that Episcopalians need to know."

*(story continued on page 2)*

"As chancellor, you are giving legal advice in the secular world but also giving legal advice as interpreted by and governed by the canons of the diocese and the Episcopal Church. There is a considerable overlap between secular legal advice and canonical legal advice," said Cobb, partner at Harris Shelton Hanover Walsh.

Besides serving on the committee that rewrote the canons for the diocese (the legal framework that guides its work), and rendering advice, Cobb makes his job to update the Bishop and Council on legal cases facing Episcopal Church nationwide.

"I keep up with what is going on. It's a matter of just reporting to them. Often, it's something

## HOLY WEEK FOR A NEWBIE WAS A WASH OF EMOTION, AWE

*By Jane Roberts, Minister of Communication*

It was hauntingly easily to see how much the bowls of red dye and corn syrup felt like blood in the darkened chapel as the crowd from Maundy Thursday slipped quietly out the door.

The tactile Stations of the Cross in the chapel were a poignant symbol to me of the emotional texture of Holy Week at Holy Communion, its highs and heart-stabbing lows, but also the great dedication the people of this place reserve for their faith.

I saw examples of the discipline every day, including in the attendance at each service (There were a total of eight services from Maundy Thursday to late in the afternoon on Easter Day.)

I am not Episcopalian. While the Presbyterians (which I am) come in sadness on Maundy Thursday and Good Friday, never have I left a Tenebrae service on Thursday so bereft of spirit and so aware of Christ's lonely anguish in the Garden.

As I was walking out to my car, the words "Stay with me; Pray with me" echoed in my mind, and it was so easy to realize how often I abandon faithfulness and hurry on to my own comfort.

Luckily, I met Bill Bateman as he was coming in for his hour of vigil. He was early, which I couldn't help but note. And as always happens with Bill, something he said etched itself in my brain.

"It has to be a mix of the spiritual and physical," he said.

*(story continued on page 3)*

# HIGH-TOUCH STATIONS GIVE US HOLY WEEK FOR THE SENSES

Our tactile Stations of the Cross started as a convicting image Minister to Youth Matthew Arehart saw in Holy Week last year and couldn't forget.

In a nutshell, when it became clear that the man the Romans had crucified was God's son, someone still had to take his battered body down.

"I couldn't get over the feeling, the remorse they would have had in pulling the nails out," Arehart said.

With his flair for the teachable moment, Arehart created a series of poignant touch-and-feel stations to bring home the horror and the fleeting compassion of the Walk to Golgotha.

To show the pathos of when Jesus fell the first time, bowls of sand were sprinkled with intermittent red grains. When sifted through the hands and fingers of generations at Holy Communion, they became the symbol of how his blood mingled with the grit on the road.

When Jesus fell under the weight of the cross for the second time, red lentils symbolized his blood and the increasing gravity of his peril. By the time Jesus fell the third time, the sand and

lentils had given way to gravel, a harsh, crippling foreshadowing of what was to come.

"It was truly intergenerational," Arehart said. "That was our hope. We wanted to have people of all ages going through together and increasing their understanding of the stations."

If people hadn't intellectualized that the wishy-washy Pilate ended up having Jesus's blood on his hands, they got to experience it by dipping their hands in bowls of blood-red corn syrup and water, tinged with a tiny bit of soap so the red would wash off.

The viscosity of the stuff was haunting. It dripped off fingers and defined the veins in the back of the hand in a semi-permanent gloss.

"I got my hands dirty because I had to know what that felt like to put them in that bloody water," Associate Rector Ben Badgett said.

There were 14 stations in all, including a wooden cross with sandpaper-scuffed nails and a mallet, a place to color and station for planting flower seeds.

"I saw families going through, and there was a solemn weight  
*(story continued on page 7)*



*Samantha Do at the Stations of the Cross*

## Lawyers *cont'd from page 1*

Evans remembers praying for direction in how she could continue to serve the church in an administrative capacity as her term on the vestry was ending.

"Within a week of my initial prayer, Sandy approached me about serving as chancellor," Evans said from Baker Donelson's historic office in Downtown Memphis.

"This is exactly the kind of thing I wanted to do. I enjoyed being on the Vestry and being involved in the movement of the church and the future of the church, but I didn't know where God might point me."

The church, as a secular player in the society, has the legal issues of any other employer or business. It has personnel issues, procurement and contact dilemmas, and liability issues related to its property and vendors. And a church in the process of \$7 million renovation has contracts with architects, general contractors and suppliers.

"Anytime the church enters into a contract of significance, Sandy regularly has me review the documents to make sure Holy Communion is being treated fairly," Evans said.

She admits to a fiery temper if she detects a hint of condescension from the opposing side on church work.

"I got very indignant in one case. This is not just someone who is trying to make do. This is a church and saying it has an admirable mission is putting it mildly. You can't have a better mission."

If Evans is not an expert in a field where the church needs advice, "she finds us an expert," said John Lewis, senior warden.

"Blair is a fine attorney. At my work, we spend an enormous amount of money on legal support. What these two people do for us is a real gift."

Not a week goes by that Cobb and the Reverend Canon Chip Davis, diocesan canon to the ordinary, don't talk.

"I have worked with many of chancellors over my years," Davis said. "In my experience, it takes someone who is willing to learn and who doesn't feel like they have to know it all," he said.

"Andy grew up in this diocese. He brings a wealth of knowledge about the way the way things have been done. We always exchange ideas. It's very refreshing to have that back and forth. It's not argumentative. Really, it's what we have been taught to do," said Davis, an attorney himself.

Cobb attends all Bishop and Council meetings; most people in the pews never attend one.

"Most people don't have a clue what has to go on in the weeds as part of the diocesan work," Davis said. (For instance, clergy are not considered employees in the Episcopal Church, which sets up departures from the civil rights accorded workers in employment law.)

"I am firm believer the canons are best place to find who we are as Episcopalians. Andy understands them that way as well," Davis said.

Cobb has no way of calculating the hours he's given to the diocese in the 14 years he's been at its service.

"I do this work because I love the Episcopal Church, and I enjoy practicing law, and it was an honor to be asked."

## Flame of forgiveness kindled by our pain, want struck me, *cont'd from page 1*

“Our faith can’t be just one or the other.”

I walked away thinking about how antiseptic mere devotion is when it doesn’t include an outpouring for the human condition. When I looked back, I saw Bill quietly talking as a friend with sexton Jamie Shaw, their combined silhouette against the brick a vignette of what it means to walk the gospel path.

Jamie spends the whole night of the vigil on his feet, part of his own quiet passing through the small hours of the night as he waits to greet each of the vigil watchers at the east door.

He’s done this duty for more than a decade. But each year, it arrives anew because it’s hard to work all night, past the weakest hours of the circadian rhythm when the body yearns and twists to simply lie down and rest.

“I talked to Jamie for 15 minutes,” Bill told me later. “And it was really nice to start my watch that way. Jamie always has something to say.”

He does. Jamie, like us all, can use the reassurance that our physical presence in the world matters, that our efforts are noticed and cherished.

The next night, I listened to the plainspoken truths as members of this parish gave personal testimonies of the Stations of the Cross. I will always remember Brad Boucher, standing in his own loneliness to talk publicly for the first time about

the horror of the car accident his son was involved in that took the life a classmate. There is no way to erase the pain for the Bouchers, short of our being willing to carry the loss, like a cross, until we stumble ourselves under its weight

Friday, I tucked my own prayer for forgiveness into the rubble of what Sandy calls “the Holy Trash Can” and forgot about it.

I remembered it Saturday when the candle was lit from the burning refuse, a flame of our forgiveness, carried high in the procession toward Easter. A sign of our community with each other is that

we walk in the light of our collective healing, which struck me as powerful as sharing a common cup or Book of Common Prayer.

What I didn’t anticipate was the great jubilation of the Easter Vigil; of tiny bells ringing, and not just once or twice but insistently as the realization formed and reformed that the resurrection is our visible power. As I looked around, I saw that great triumph in your eyes, the early dawning on Saturday night, ahead of the great crowds and pealing brass on Easter Day.

All that came too, and with great emotion for what that grandeur means to the people. We, like the earliest Christians, walk a path often of our making, devoid of beauty and majesty and great joy. When those elements rain down on us with such plenty, we instinctively turn our faces upward in grateful acceptance.



*Dianne and Charlton Lyons at the Easter Vigil.  
Photo by Cindy McMillion*

### **A VIGIL REFLECTION: *Alone, quiet and secure, I sat and prayed***

*(Editor’s note: Dr. Steve Sittnick filled the 3 to 4 a.m. shift of the overnight Vigil, one of the hardest and last to fill for obvious reasons.)*



I was early for my shift. I decided to go to the library rather than invade the sacred hour of those keeping their assigned vigil. I met Jamie in the hall keeping his own watch over us so that we might enjoy God’s holy presence in a safe place. How considerate of our church staff. Such a pity that Jesus did

not have a safe place for his vigil in the garden. No human was present to cover his back.

I found an unexpected treat in the library. I read from the New Zealand prayer book that I found there. So replete with prose highlighting communion between man and nature.

Thank you, Hester, for your recent presentation—you nailed it.

I then entered the Nave. It was so different. Dark, quiet and yet somehow even larger than it appeared at Sunday service. I had a pew, kneeler and the assurance that my vigil was limited to one hour. All these attributes Jesus did not enjoy.

Alone, quiet and secure, I sat and prayed. First silently, then using my prayer book under a modest ray of light I had discovered. Such solace for my prayers with no threat of impending passion and death that Jesus endured during his vigil.

And after a while, a revelation that the very Book of Common Prayer was a symbol of the comfort of my faith community. Though alone in the early-morning hour, I enjoyed a rich feeling of fellowship during my vigil because of the sacrifice of Jesus Christ.

Thank you, Jesus, for such a sweet yet costly gift.”



## SUNDAY MORNINGS AT 9:15

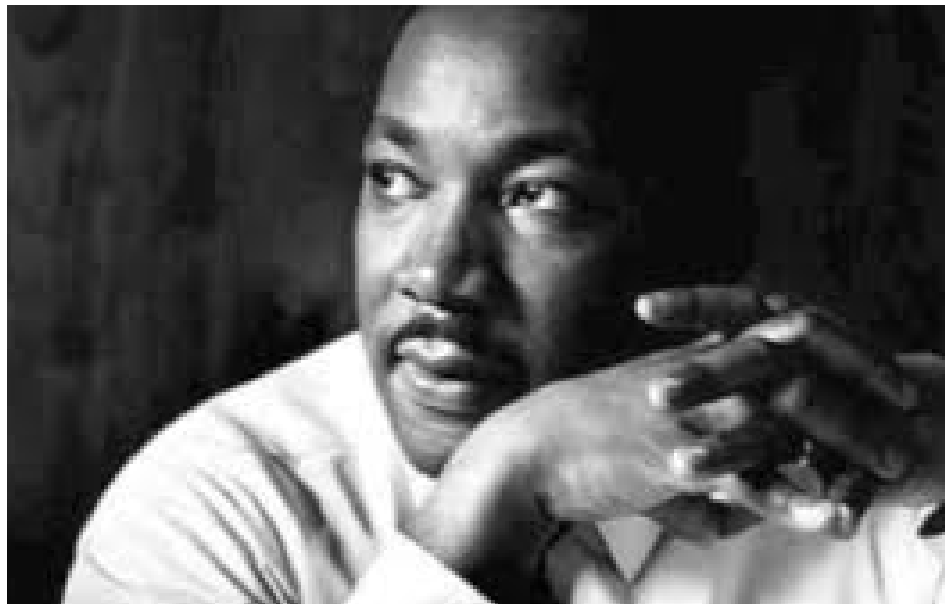
### MAY & JUNE

**May 7 | Part 3 of "Oikos: Designing and Building the Household of God,"** a three-week series on the design of worship spaces | The Reverend Sandy Webb | 9:15 a.m. Parish Hall.

**May 14-21 | Art & Theology,** a series by Dr. Phil McMillion and The Reverend Hester Mathes.

**May 28 | Memorial Day,** No Classes.

**June 4 | Pentecost:** Celebrate the birthday of the Church. Wear red!



## Journey Toward MLK 50

Starting in the fall, we will be offering a number of ministry opportunities to commemorate the 50th anniversary of the martyrdom of the Reverend Dr. Martin Luther King, Jr. The Reverend Ben Badgett is looking for people interested in serving on a development team to brainstorm and plan the programming. If you are interested, please contact [bbadgett@holychommunion.org](mailto:bbadgett@holychommunion.org).



Holy Communion is co-sponsoring the showings in Memphis of *Equal Means Equal*, a thoughtful look at contemporary women's issues in the United States.

Catch one of these viewings. All are free.

**May 2 at 7 p.m.**

Malco Ridgeway

**May 8 at 7 p.m.**

Crosstown Arts

**May 16 at 6 p.m.**

National Civil Rights Museum

## GROUPS A

<p>All Saints' Guild Second Tuesday 10:30 a.m. Carrick Room</p>	<p>Brotherhood of St. Andrew Second and fourth Saturday 8 a.m., Chapel</p>	<p>Centering Prayer First Saturday 9 a.m., Chapel</p>	<p>Daughters of the King Second Sunday noon Carrick Room</p>	<p>Knitting Ministry Third Tuesday 11 a.m., Room 308 Every Wednesday 6:30 p.m., Room 307</p>
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## MEMPHIS IMMERSION for ALL Youth

Tuesday, July 25- Saturday, July 29  
St. Columba Conference &  
Retreat Center

Intensive, live-in program to study the history of Memphis, the Civil Rights Movement and what local groups are doing to promote fairness and diversity. Please see Matthew Arehart to register. *Spaces will go fast!* Cost is \$200.

## Words<sup>3</sup>...

A reading series of writers of all genres and backgrounds.

Listeners welcome.

Free coffee and Gibson's Donuts!

5:30 | Parish Hall

### THEMES:

**May 16** A Beginning

**June 20** Something Borrowed



## Take Me Out to the Ballgame...on June 2

Bishop Johnson invites the Episcopal Diocese of West Tennessee to a Redbirds game! We will gather on Friday, June 2, at AutoZone Park for 7:05 p.m. game. Tickets are \$16 and include admission, a hot dog, soda, and a baseball cap with the Redbirds' new logo (which sells for \$15).

Visit the Memphis Redbirds Tickets website and click on Group Outings, then Group Portal, on the side bar to purchase tickets. Look for our June 2 listing, or you can buy tickets at the game. Book early so we can all be seated in the same area.



## Become 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 six 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 by email at [steve.maury@BankParagon.com](mailto:steve.maury@BankParagon.com).

## Baseball, Softball and T-Ball Registration NOW OPEN for ages 5 through 12

Registration is available online; forms are available at the church and online.

### 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

## AND GUILDS

Men's Bible Study <i>Friday</i> 7 a.m. Room 214	More Than a Meal <i>First Sunday</i> after 10:30 service at Grace-St. Luke's	The Reading Life <i>First Tuesday</i> 11 a.m. Carrick Room	Sandy and Mimsy's Biblical Adventure <i>Thursday</i> 10 a.m. Room 308	Words <sup>3</sup> (Words, Cubed) <i>Third Tuesday</i> 5:30-7 p.m. Cheney Parish Hall
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# WEDDING COLONEL'S GOT FIX ON GOD, DECORUM AND MPD

It's easy to look like the world's your oyster if you can ease the assorted tangles of one of life's most emotional events while still wearing your best Merry-Wives-of-Windsor smile.

Milton Rogers, who celebrates her tenth year as wedding coordinator at Church of the Holy Communion this month, has presided over some doozies of dilemmas, including the time a bridesmaid broke out in spots or the time she sweetly (but firmly) dispatched a Memphis police officer to The Peabody to get the wedding rings a much-flustered best man forgot in his room.

"I looked out the window, and there was a police officer sitting in his car, just finishing up a report out here on Perkins. I ran out to his car and said, 'Sir, I am going to ask you to do me a favor, and you cannot turn me down.'

"The wedding is in a little over an hour," she explained to the eager, young patrolman.

"Oh, Yes, ma'am," he said. "Then he got on the radio, and in a heartbeat, he and the best man disappeared, blue lights on.

"I looked over my other shoulder and said, 'Thank you, Lord. Thank you so much.' I'm quite sure I heard 'You're welcome,'" Rogers says with a chuckle.

The rings and the patrolman made it with time to spare. If they hadn't, no matter. Rogers had quietly struck a deal with the groom's father to substitute his ring if the eventualities didn't pan out.

"I very carefully made sure no one else knew what was going, most of all, the bride," Rogers said.

"I tell brides, we are going to make sure this is best day you ever have because I am only going to marry you once."

She puts in 10-15 hours behind the scenes on each wedding. If the reception will be on campus, there's the matter of reserving Cheney Parish Hall and working out the logistics, which often includes the issue of alcohol.

"You need a one-day alcohol license. If it's to midnight, you have to be out by midnight not thinking about it," Rogers says with the authority of someone who has presided over the details of 55 Holy Communion weddings in a decade, including trains, hankies and fondant.

None of the couples has divorced to her knowledge. And to Rogers' great satisfaction, every ceremony started on time.

Weddings are a sacrament in the Episcopal Church and are conducted in a worship service with all the reverence and tradition of Rite II. Rogers is the general in charge of decorum. She has two lieutenants, one for the bridesmaids and one assigned to the groomsmen.

The three are responsible for upholding the rules and getting

every member of the wedding party where they need to be. When Rogers flicks the light switch (signal to the organist), the bride and her father are ready to go down the aisle, end of story.

"Sometimes, it's like herding fleas, and sometimes the party is extremely organized," Rogers says.



*Milton Rogers has been coordinating the weddings at Holy Communion for ten years. Photo by Cindy McMillion.*

But even that can be extreme. Rogers has received detailed spreadsheets from fathers of the bride outlining "to the Nth degree" how the day is to unfold.

"Some were so obnoxiously detailed that I left them someplace else," she said with a twinkle.

"I have had mothers that needed to be separated from their daughters. Sometimes they are so keyed up, reliving their own wedding or they want this one to be one they never had. And sometimes, you don't know what it is except they need to be locked in a closet."

Her wedding emergency kit has all the usual things, plus smelling salts, ribbon and the over-the-counter allergy medicine she saw an enterprising bride give a bridesmaid when her hands broke out in spots from flowers in her bouquet.

"As soon as the wedding was over, I went right out and bought some of the same stuff," Rogers says with the efficiency of a drillmaster. "It's very unhappy to have red spotty gloves on your hands that don't belong there."

In a society as complex as life in the 21st Century, it also falls to Rogers to smooth riffs between family factions and frequently, divorced parents.

"One of the first questions I ask is - it's a new world out there - I need to know family dynamics. I don't mean to ask down-and-dirty questions, but if there are parents or kinfolk that don't normally get along very well, we need to work on seating arrangements," she says with the tone of a diplomat.

"If there are people who are still at war with each other, I have a conversation with them at the rehearsal. I tell them we'd be happy to make adjustments so everyone is happy the day of the wedding."

She considers her time a service to the church and the extended community that calls it home.

"Weddings are the makings of a new family. My philosophy is I am going to have a lot of new grandchildren," she says with a chortle.

But even to this veteran of lace and promises, nothing is quite as rewarding as the look on the groom's face when the bride begins down the aisle.

"So often, over everything else, you can hear him say 'Ohhhhhhhh.'"

## Stations cont'd from page 2

to the room, a respectful quiet. But you heard the hammering of the nails. That struck me," Ben said.

"There were a number of people at the different stations, but it wasn't so congested that people felt hurried along."

For Alice Hollis, minister to children, the stations were a touchstone.

"It's important to get the kids to feel something, rather than just understand intellectually. It was something that really, really struck home with them."

Erin Do and her daughters walked through Friday night. This is Erin's experience:

*Rising from the dead on Easter Day is a clear example of Jesus' divine nature. However, dying on the cross on Good Friday is a clear example of Jesus' human nature. Walking through the Stations of the Cross made that human nature tangible, and watching my daughters participate in the stations brought an even deeper meaning to the day.*

*Samantha patiently colored every inch of the Matisse image of the mother and child. When she started, she had trouble distinguishing one figure from the other and asked questions like, "Whose arm is this? Whose head is this?" Her simple questions made me think about how our bodies are intertwined with the Holy Spirit. It should be hard to see where we stop and where God in us begins. When she was done coloring, she explained, "Jesus and Mary are playing in the grass." Then she held up a rock with a heart on it from another station and explained, "this is what they were feeling."*

*Samantha reminded me that Jesus played with his mom and felt the grass between his toes just like us. She reminded me that Jesus felt love (and the whole spectrum of emotions) just like we do.*

*Claire was eager to plant the carnation seeds. She likes to watch things grow. Her interest made me stop and think about how we have to bury the seed for it to grow. Out of the darkness of the ground comes a beautiful, living plant. We can also emerge from our darkest moments full of life. Claire was also fascinated by the blood. Her interest made my mind return to the concept of Jesus' human nature. Fully man and fully God.*

*You read the story of the crucifixion and can imagine what it was like, but feeling the blood and seeing Claire's bright red hands, made that human nature real. It also made me think about Mary seeing the blood on her child. Mary's strength of faith and heart!*

The congregation made the simple elements for each station in an intergenerational workshop on Palm Sunday.

"That entire Station of the Cross would not have been possible without all those people making it," Arehart said.

"I think we'll do it again. Things may be different with the materials. We'll see how it evolves, or what shape it takes."

## Memorials & Honoraria

Received March 16 - April 18, 2017

### In memory of Eleanor Vaughan

Maryanne & Don Macdonald  
Mary Royer Hays  
Mr. & Mrs. Charles B. Dudley, III  
Dan & Chloe Poag  
Barbara Wilson  
John & Susan Muether  
Joyce & Lester Gingold  
Ann Duncan  
Mott & Mary Call Ford  
Esther Brady  
Randy & Linda Kay McCloy  
Marilyn & Phil Arensberg  
Betty Lyon  
Susan Bryan  
Barbara McCaull

### In memory

#### of Rosemary Hargrove

Richard & Betty Hoffman  
Barbara Wilson  
Faye Holder  
Nina Arnold  
Dan & Chloe Poag  
Sherry & Mike Murphy  
Margaret Taylor  
Marilyn & Phil Arensberg  
Steve & Linda Jaynes  
Shellie & Mary Cole McCain

### In memory

#### of Elizabeth Ray Tolar

Barbara Wilson  
Sarah Doyle  
Katherine & Raymond Thompson, Sr.  
Margaret Taylor

### In memory of

#### Mary Wrenetta McCain

Barbara Wilson  
Kathy & Ben Adams  
Richard & Betty Hoffman  
Sarah Doyle  
Bonita Lyons  
Sarah & Tom Cowens  
Susan & Ron Carlsson  
Meredith G. Pritchart  
Pam Stratton & Sandie  
Whittington  
Helen H. Freeburg Estate  
Emily Ruch  
Sherry & Mike Murphy  
Margaret Taylor  
Esther Brady  
Marilyn & Phil Arensberg  
Betty Lyon  
Arthur & Margaret McCain  
All Saints Guild

### In memory of Kathy Embry

Betsy & Ed Kelly

### In memory of Marie Boyadjian

Sarah Doyle  
Mott & Mary Call Ford  
Esther Brady  
Betty Lyon  
Barbara McCaull

### In honor of Carmine Vaughan

Jane Morris

### In memory of Jeanne Bowen

Margaret Eldridge  
Marion Birge Morgan  
Walter D. Wills III  
Pat Tatum  
Mary Stout  
The Staff at Hollis and Burns, Inc.

Barney Rolfes, Jr.

Cindy & Waldrup Brown  
Heloise McKee

Steve & Debby Schadt  
Arnette & Frank Tenent  
Mr. & Mrs. P. Trowbridge  
Gillespie, Jr.

Judy & D. Larry Krouse  
Alicia & Don Baker

Heathie & John Colvett  
Meredith & J. Paul McDonald

Mott & Mary Call Ford  
Polly & Derwood Strain

Jane Barton

Matthew & Paula Daniel  
Mrs. Billy Plyler

Sherry & Mike Murphy  
Ruth & Edward Taylor

Alice Bolton  
Margaret Taylor

Esther Brady  
Raymond Dearman

Betty Lyon  
Lisa J L Hughes

Camille Adams Hutton  
Missie & Jim McDonnell

Elizabeth & Andy Hyde  
Martha McKellar Steele

Lisa & Chip Grayson  
Margaret Stokes

Mark & Dot Miller  
Shelley & Hubert Turley

All Saints Guild  
Candy Canzoneri

Randy & Margie Hollis

### In honor of Carol Duke

Lance Kruchten

### In memory of Molly Lockwood

Mott & Mary Call Ford

### In honor of the birthday of Gwen Collier

Philip & Kathleen Cruzen

# THE COMMUNICATOR



Church of the Holy Communion

4645 Walnut Grove Road

Memphis, Tennessee 38117

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

www.holycommunion.org

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## CLERGY

The Reverend Sandy Webb, *Rector*

The Reverend Ben Badgett, *Associate Rector*

The Reverend Hester Mathes, *Associate Rector*

The Reverend Dr. Randy McCloy, *Deacon*

## VESTRY

John Lewis, *Sr. Warden* + Jeffrey Block, *Jr. Warden*

David Visinsky, *Treasurer* + Debbie Campbell, *Clerk*

Burch Baine, *Youth Representative*, Bill Bateman, Katie Collier,

Sarah Cowens, Amanda Goetze, Hugh Holt, Nat Johnson,

Tim McCormack, Lattimore Michael, Anne-Morgan Morgan,

Mike Murphy, Cava Sittnick, Christy Yarbro

## LAY STAFF

Matthew Arehart

Teresa Boone

Laura Clausen

Elizabeth Coldiron

Mary Beth Darrow

Martha Earnest

Julie Fike

Dr. Jane Gamble

Buford Harbin

Alice Hollis

Ellen Koziel

Beth Mitchell

Ann Moorehead

Dr. David Ouzts

Kenyetta Powell

Jane Roberts

Jim Sawicki

Jamie Shaw

*Minister to Youth*

*Director of Administration*

*Financial Assistant*

*Minister of Hospitality*

*Director of Operations*

*Facilities Staff*

*Director of Recreation & Wellness*

*Assistant Minister of Music*

*Security*

*Minister to Children*

*Assistant Minister of Music*

*Assistant Minister of Communication*

*Facilities Staff*

*Minister of Music and Liturgy*

*Receptionist*

*Minister of Communication*

*Sexton*

*Sexton*



Camryn Dean delivered the sermon for Youth Sunday on April 23.  
Photo by Cindy McMillion.

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.