

The Herald

June 12, 2011

The Day of Pentecost

From the Rector: Of Logos and Logistics

K. and I were out walking early this morning and ran into a friend who was on her way to feed the cats of some friends of hers who are out of town. She asked if we'd like to see their garden...we'd heard that it was quite something to see, so we agreed to meet her there; it was only a few extra blocks out of our regular way on our morning walk. The couple who have the cats and tend the garden are artists, so everywhere you looked there was something of eye-catching interest....lovely ponds with fountains (that actually work), star anise, gingers, hydrangeas, ferns....a labyrinthine pathway that leads you to a secret niche behind the art studio and storage shed....and there in the shady niche surrounded by gingers was a quite handsome statue of the Buddha.

As some of you may remember, my sermon this past Sunday was based on the prologue of the Gospel of John which avers audaciously that the Christ is the Logos, and that the two, Christ and Logos, are the same as God....and stunningly that the Christ, Logos and God are the same as the "light of humankind"....the Logos, according to Greek philosophy, being the ordering principle of the world, the permeating mystery that created and continues to create the world, the guiding reason of creation.... The Buddha spoke of such things in his teachings, that there is a high order that enlightens the world for the good of the whole. A high order in which we humans participate intimately. It struck me right there in the garden, that perhaps this notion of Logos came to us via trade routes from the East, ancient knowledge traveled far from the source. Buddha taught some six hundred years before the writing of John's Gospel. Buddha taught that it was the human community who were stewards of this world ordering knowledge....John called that stewardship the light of humankind.

The irony for me is that it is this very Gospel, the Gospel of John, from which many so-called Christian sects lift out short passages to prove the exclusivity of the Christian faith, as if the other great faiths of the world stand in opposition to the teachings and practice of Jesus and those who follow Jesus. If anything, the Gospel of John is making a profound statement of the universality of God and salvation, and that that universality is dependant upon and contingent to the human community bearing this knowledge, this archetypal principle of goodness to the world...To put it simply, this sacred order, this mysterious beauty of the universe is to love sacrificially.... to give our lives for the good of the whole, the way God gives God's life for the good of the whole....the Logos principle...the means by which the spheres of heaven are moved and the ways of earth formed thereby...A universal principle of the good standing against the dark....Many post modern scholars argue that in post modernity there is no universal, no absolute....But for me that is merely a cultural and linguistic issue....It is within the matrix of culture that the spiritual consciousness is engendered and expressed...therefore we have differing expressions of God because language and culture differ...In short, God has many names, and the Logos, the Christ principle is manifest in many ways among many varying understandings and customs.

The sooner we recognize the vast commonality we share with all peoples of conscience, all people of faith around the world, the sooner we will see the divine order of God's gracious commonweal taking shape, taking on flesh around us. Our vocation is to be about the logistics of the Logos....midwives of God's passionate love for our world....Our way we call the Way of Jesus...the Way of compassion and self giving, the way of dignifying our neighbor and bringing about a just and nonviolent world....and there are other ways by other names in earth...called by other names but in intimate solidarity with us...because the Logos is amove...and let us continually pray for what we already know.... that the darkness does not overcome it.

On the Calendar:

Tuesday, June 7

11:30am All Saints serves @ 15 Place

Wednesday, June 8

9:15am L'Arche (Chapel)
12N Holy Eucharist (chapel)

Thursday, June 9

12N Al-Anon
7pm AA

Sunday, June 12

8am Holy Eucharist
9am Breakfast
9:25am Adult Christian Ed
10:30am Holy Eucharist
Reception following

Wednesday, June 15

9:15am L'Arche (Chapel)
12N Holy Eucharist (chapel)

Thursday, June 16

9am Food Share delivery
12N Al-Anon
7pm AA

Friday, June 17

5:30pm Food Share packing

Saturday, June 18

8am Food Share distribution

Sunday, June 19

8am Holy Eucharist
9am breakfast
9:25am Adult Christian Ed
10:30am Holy Eucharist
Reception following

Alabama's "Open Secret"

This Sunday, the Christian Living Today adult education class will watch and discuss *Open Secret*, a 30-minute film. Based on actual transcripts from Alabama's 1901 Constitutional Convention, *Open Secret* is a re-enactment that looks into a part of Alabama's history that is not well-known and not necessarily pleasant. Delegates to this convention openly discussed ways to disenfranchise black and poor white voters. They dismiss women's right to vote. This group of delegates wrote the state Constitution under which Alabama currently operates. The class meets in the Walter K. Smith room at 9:30 a.m., and all members of the congregation are invited to attend.

Food Share Weekend is June 16, 17 and 18.

Come to help set up Stirling Hall when the food is delivered at 9am, Thursday, June 16; to pack food bags on Friday evening, June 17, at 5:30pm; and/or on Saturday morning, June 18, at 7:30am to help distribute the food at 8am. Your help is appreciated!



Vacation Bible School will be held June 20-24



from 9am—12noon in Stirling Hall. All children from age 4 through rising 5th graders are invited to come. (See page 6 for more details and a registration form.) Please sign up your children as soon as possible so we can plan for the amount of supplies that we need!

IHN/Family Promise Week at All Saints will begin Sunday evening, June 26, with supper and end Sunday morning, July 3. If you are interested in helping by fixing either breakfast or supper, by being an evening host or an overnight host, please contact Henry Brewster at hbrewster@brewsterlaw.net; at home: 479.9781; or at work: 338.0630.

The Service Center of Catholic Social Services is looking for a retired RN or LPN volunteer to assist clients in need of a referral to Ozanam Charitable Pharmacy. The Service Center is located at 555 Dauphin St. in downtown Mobile. Assistance is needed one to two days a week for 3 and ½ hours (9:30 am – 12:30 pm). Some computer knowledge is required. For further information, contact Jamie Landry at 251-434-1510. For more information about the Service Center and the work they do, go to www.servicecentercss.org.



Special Ministries Camp 3 weeks away!!

This Sunday, June 12, there will be presentations about the Special Ministries Camp at both services. Penny Coleman and Stella Hester have



worked hard to make this ministry of All Saints happen, and they want you to know more about what happens there.

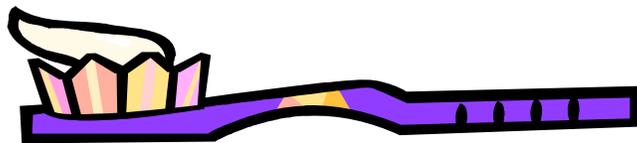
They will talk with us during announcement time in church, and a CD about the camp will be shown during the breakfast hour and the reception after 10:30.

This year's session begins Thursday, June 30 and 30 Leinkauf children are excitedly packing their bags! The cost to go to camp is \$200 per child. Counting donations so far AND money from Bayou Bash, there is still over \$3000 needed to pay for the children and for the bus that takes them there. Please make your check to All Saints, mark it for *Special Ministries Camp*, and send it in soon; your dedication to this ministry is appreciated!

EYC Mission Trip set for July

The EYC Mission Trip will be held in mid-July, when the group will travel to Tuscaloosa to aid victims of recent tornadoes and other severe weather. They would like to ask for specific donations that they will distribute once they arrive.

Beginning this weekend, there will be a bin in the back of the church in which you can place small plastic containers of various toiletries



which are hard to come by in the storm-ravaged areas. If you are interested, please get Sterilite containers—they don't melt in the sun and don't leave a plastic odor on the things inside. The boxes should contain things like toothpaste, toothbrushes, shampoo, soap, dental floss, lotion, cotton balls, q-tips, tissues, etc; washcloths and flip flops are useful as well. And when the contents are used up, the boxes are good for putting personal belongings in, for safekeeping as people move from place to place.

A Chance for a New Creation: An Interview with Bishop Greg Rickel

One of the youngest and most dynamic bishops in the Episcopal Church reflects on the relevance of the Church in a post-Christian culture.

By Greg Garrett, May 23, 2011

On May 6, at Saint Mark's Cathedral in Seattle, Greg Rickel, the Episcopal Bishop of Olympia (Western Washington), participated in an inter-



faith service of prayer with Muslim leaders, including Imam Feisal Abdul Rauf, the so-called "Ground Zero" imam. At the end of the evening, he and Imam Rauf embraced, and shortly afterward, an audience member

approached Bishop Rickel with tears running down his face. "That has brought my faith back," he said, and the memory of that evening of encounter was still lighting up Greg Rickel's face recently when we met for a couple of pints near the Episcopal Seminary of the Southwest in Austin, Texas.

Helping to remind people of the life-saving elements of faith—or to ignite faith in the first place—is at the heart of Greg's career in ministry, first as a parish priest, now as one of the youngest and most dynamic bishops in the Episcopal Church. I was once Greg's parishioner at St. James Episcopal Church in East Austin, and our relationship was a vital part of my re-engagement with the Church and with my renewed life as a Child of God. My story is far from unique. Ask anyone who has worshipped with Greg or worked with Greg and you'll hear similar engagement and enthusiasm. In a world where too many believers are angry, suspicious, moralistic, and fearful, Greg Rickel is constantly reminding us that true faith is about love, forgiveness, and spiritual practice.

Greg Garrett: Greg, you went from working in parishes in the American South and Southwest to serve as the Bishop of Olympia, working in the largely Post-Christian culture of the Northwest. What have you observed about what is working for the churches and people of your diocese? How can the Church continue to be relevant and draw people into the life of the spirit as the culture changes around us?

Greg Rickel: Good question, Greg, and one I get from time to time. One answer is that people are people, and even more church people are church

people. That being said, what works seems to be similar too, but even more important and even crucial here: authenticity, honesty, and contextual intuition. I find that people do not so much look for a place where everyone believes "like them" as much as a place where people are real, not afraid to ask questions, and can find a safe place to be in holy disagreement.

I experienced also in the South a last vestige of the social requirement to be in church, belief not necessarily being a part of that requirement. There is none of that here, which, in some ways makes it much more authentic. In the South it was expected, and maybe for at least a little longer, you are looked down on if you don't attend church. Here, it is exactly the opposite. If you are in the church in the Pacific Northwest, you really want to be there!

Beyond that which I would call the good holy discourse and conversation, is good music. It almost doesn't matter what kind, but that it is done well, taken seriously. An example would be a small church of ours on Camano Island which monthly does what they call a Selah Service, which consists of a violinist, and an electric piano player who also sings and chants. They are both incredible musicians, playing Celtic music, much of it written by them, with a deep 10-minute silence right in the middle. The night I snuck up to see it, as incognito as I could, there were almost 60 people present. Another example would be the Compline service at St. Mark's Cathedral, Seattle, which has gone on every Sunday night for over 55 years, and consistently draws 600+, many of them young people, for a 30-minute Gregorian chant service. They all stand for the Nicene Creed. It is remarkable to be part of. My blog, www.bishoprickel.com, has a list of seven questions I asked people 19-35 to respond to. If you look at those responses, music, good music, is all over the place.

I think this "none zone" part of the world gives us a great opportunity, as many of those who do not consider themselves religious also do not have a negativity toward it, especially very young ones. Some of them know nothing of it, so the opportunity is not to have to begin with so much of the baggage of the past interdenominational and intradenominational squabbles of the past. There is, in the midst of what seems like despair, the chance for a new creation. Sounds like Easter to me!

GG: Thanks, Greg. This makes sense. In *The Other Jesus* I wrote about communities coming together for God reasons as opposed to cultural reasons, and what you're experiencing in the Northwest may be a model for us of what is coming—or could be, if we do things right. Hearing about what seems to be working,

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though, makes me also wonder about where we're falling flat as a church. When I asked Andy Doyle [Episcopal Bishop of Texas] what he considered the biggest bar to the Church reaching out to the world, he named our own internal brokenness, the lawsuits, the split churches. Why, he asked, would people in a broken world want to step into more brokenness? I know there's something to what he says. If I had stepped into St. James, Austin, back in the early 2000s and experienced from you and the parish there anything less than the warmest hospitality and the most extravagant love, I wouldn't have been back. And I also wouldn't be alive today.

As you think about the Church—our church, the Episcopal Church USA, especially, but maybe the whole Church catholic—would you agree with Andy, or do you see something else as the greatest problem facing us?

GR: Well, I certainly do not disagree with that! Bishop Andy is smarter than I will ever be, but it seems to me that some of our brokenness is due to the luxury we live in. Even with these scary economic times, the reality is that we still live in a consumeristic, saturated world where most of our needs are clearly met, and beyond that we have discretionary income to indulge still other appetites. All of that provides a filter, a barrier to recognizing the fragility of life. I believe some of our brokenness with the Global South for instance, is that, we can no longer relate to one another because of our luxury. So, while I agree with Bishop Andy, and with the Pope, who, a few years ago said roughly the same thing, that no one would want to come to a church that is angry and divided, it is not brokenness per se, but what brokenness we spend our energy on—which is mostly our own corporate brokenness.

I think many who finally step in our doors step in because of their brokenness, looking for some community to recognize that, not avoid it, provide some ways to help with it, and teach them how to pray in the midst of it. Instead, sadly, they often find people who claim to know something a bit more and above them, and a church that sometimes majors in niceness, rather than reality. I sense the younger generations looking for a fun place, yes, energy, good conversation, deep reflection about serious issues, but also a place where diversity of thought is honored and where they learn the life skills to keep that greater conversation going in their lives. In the midst of all of that they know the power of mystery, and don't necessarily want a place of answers, but more a place of reflection, meditation, silence. True engagement, instead of the veneer of much of our religion,

would be the more subtle but short way of saying it.

My favorite metaphor for church is a base camp. You do not go to the base camp to stay. It is not the destination. It is a rest stop for nourishment, healing, binding up wounds, and regaining strength for the journey to continue forward. I really think living this out rather than focusing on our own internal squabbles and brokenness will make our churches centers of living and salvation once again.

GG: Greg, I love this idea of church as a staging area getting us ready for what's next. I talk—as I'm sure you do—with lots of churches about the necessity of turning outward instead of inward, which is our tendency when we're arguing with each other or caretaking the institution instead of listening to the message of love and hope that supposedly is the reason for the institution. As true on the national level, I guess as the local. But what about the international level? A question I often get from more Protestant people of faith has to do with how the Episcopal Church operates. What is our relationship to the worldwide Anglican Communion? How much control or influence does the Archbishop of Canterbury exert over us?

As you know, I spend a lot of time in England, and worship often in Church of England parishes, so I have great fondness for Anglicanism, but I too struggle to know how to relate to it. Our friend Rowan Williams has had his hands full trying to keep an amorphous international collection of Christians together, and we Americans have not made his job easier by moving forward on decisions we believed to be theologically and pastorally sound and necessary within our context. Could you help me—and others—understand our present relationship to the Anglican Communion? And what do you think that relationship ought to be moving forward?

GR: Good questions. We are related to the rest of the 39 Provinces of the Anglican Communion through "communion" which is a unique and somewhat elusive reality sometimes. There is not a constitution and canon for this body. It operates out of mutual love, affection, and support, which can make it unwieldy and a bit frustrating to the orderly mind. But, in the end, it is based on Christian community, mutual affection, the real struggles of what it means to try to hang together through differences. Rowan Williams, the Archbishop of Canterbury, is the spiritual head of the Anglican Communion, while not operating like a Pope. He has jurisdiction in his see of Canterbury, but he is the "first among equals." He spiritually leads without canonically leading. Some of this has been in dispute lately as to how much power he should have,

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and should he move from a more spiritual leader to a more Pope-like leader. This bit of struggle continues.

Because of its uniqueness among the major denominations, I very much cherish and honor our Anglican roots and connection. I find it to be very important if for no other reason than that it models a different way to be connected in our world of faith. Of course, I think there are many more important reasons, not the least of which is the added abilities we have at ministry because of the numbers and the connections. Staying at the table in the face of disagreements is always the struggle but also the model we should offer the world. I think this makes the connection important and worth working very hard to sustain.

GG: Thanks, Greg. I find myself talking a lot about this idea of Big C Church when I speak in churches, about the larger Body of Christ, and I do think this is one way the Episcopal Church can model that larger connection, as challenging as it might be.

I have one last question—we've been talking about Church, but I wonder if we might look at something a bit more personal. You and I both run into people who describe themselves as "spiritual but not religious." I fear a lot of church-goers in America might be described as "religious but not spiritual." I've long admired your practice of Benedictine spirituality, and I wonder if you might talk a little bit about your own spiritual practice and how personal spirituality might lead us to be "religious AND spiritual." Thanks so much for the chance to ask these questions, and for all you do.

GR: My favorite description of Benedictine spirituality is to look at the ordinary as extraordinary. Benedictine spirituality is living a special spiritual awareness in the course of everyday life, so that the act of washing dishes, say, becomes a holy and prayerful event, the act of playing with your child becomes a holy and prayerful event, and so on. The basic trinitarian "skin" of a Benedictine spirituality to me has always been stability, obedience, and conversion of life. I define these, with much help from others who have followed this path, as follows:

Stability is balance, and a rootedness which is not afraid to be vulnerable, is not afraid to ask for help, is not afraid to be held accountable, and has the courage to acknowledge when we run away, and to look deeply at why.

Obedience may be the most unpopular of these qualities today. Often when I discuss these three, this is the one that makes people squirm. Obedience has taken on a bad connotation. It is often more cor-

related with submission, or in some minds even oppression. This is not the point at all of obedience in the monastic sense. Joan Chittister, in her *The Rule of Benedict: Insights for the Ages* says that "lived out" obedience is "the ability to hear the voice of God in one another, in the members of the community, both old and young, in the person we married and all whose aphorisms we know by now, in underlings and in children, in old parents and boring-in-laws." This is an obedience that calls us to empty ourselves so we can truly listen to the voice of God, sometimes in very unlikely, ordinary places.

And finally, conversion of life. Conversion is a word we tend to not be comfortable with either. Conversion comes from the Latin "conversio," to turn, or more clearly, "to go another way." Through stability and obedience we can find the space and the ears to listen to the voice of God. By doing that, we can begin to transform ourselves and the world around us.

I am actually worried about the whole "I am spiritual but not religious" movement. I get where it all comes from, but what it really is saying is that no church or other organized religion (I always loved this since it has never seemed very organized to me!) feeds them or supports their practices or spirituality. I do think these go together. In some ways, it is impossible to have one without the other. We have defined these terms in a way that make them very distinct, and no longer reflect totally what they truly mean. It would take too long to mine the depths of that too much, but let me say that "spirituality" comes from the root word "ruach," or "breath." We are spiritual beings, interacting with our environment, sensing our environment. Religion (or religiosity) is how we act that out. I would argue everyone has some rule of life—brushing our teeth every night, walking a certain way to the bus, going for a cup of coffee first thing in the morning. It is to what or whom we offer those acts, attribute to them any sharing in the greater realm of life, that determines our spiritual awareness and willingness to then practice out of that awareness. I just don't think "I am spiritual but not religious" is quite as simple as the statement has become. Benedictine spirituality, I think, operates out of the belief we are all both.

Greg Garrett is the author of works of fiction, criticism, and theology, including [The Other Jesus](#) from Westminster John Knox Press. He is Professor of English at Baylor University, and a licensed lay preacher in the Episcopal Church. Garrett's column, "Faithful Citizenship," is published every Thursday on the [Mainline Protestant portal](#). Subscribe via email or RSS.

Vacation Bible School at All Saints will be held this summer from Monday, June 20 through Friday, June 24, 9:00am to 12 Noon. The theme this year is *Saints of God*, an exploration of saints from the early Church all the way to the present day — “just folk like me!” Ages 4 through rising 5th graders are invited to come learn how they can “be one, too.”



Vacation Bible School Registration Form

Name(s) _____ Age/Grade _____

_____ Age/Grade _____

Parent's name(s) _____

Address _____

Phone (home) _____ (cell) _____ (work) _____

Do any of your children have any allergies? Please list: _____

Saints of God

Vacation Bible School

Monday, June 20 — Friday, June 24
9am — 12 noon

Time and Talent Sheet

(Note: you don't have to be a parent to help)
Please fill it out and return it to the church office

I am:

_____ Willing to lead a small group

_____ Willing to assist leading a small group

_____ Willing to help set up on Sunday, June 19, after church

_____ Willing to help clean up Friday, June 24

_____ Willing to take photos

_____ Willing to help with arts and crafts

_____ Willing to help with snack time

_____ Willing to help with play time

_____ Willing to help with registration

_____ Willing to help get supplies organized

_____ Willing to help make scenery

Name: _____

Phone: _____

Email: _____

Sunday Lectionary: Day of Pentecost

[Acts 2:1-21](#)

[1 Corinthians 12:3b-13](#)

[Psalm 104:25-35, 37](#)

[John 20:19-23](#)

Lay Ministers for Sunday, June 12

Altar Guild: Suzanne Drew, Lavada Raouf, Burl Ratcliffe, Johnna Rogers,
Margaret Winkler

Flower Guild: Suzanne Drew, Clayton Ryan

Breakfast: Clark Kelly, Curt Doyle, Will Hester

Reception: Martha Hennessy

8:00

Lector: Steve Powell

Intercessor: Jeff Clearman

Chalice bearer: Serena Willcox

Ushers: Mark Taylor, Caroline Coker

Greeter: Renee Dillard

10:30

Lectors: 1) Diana Nichols 2) James Hamilton

Intercessor: Beth Hardaway

Chalice bearers: Marion Elledge, Nancy Lancaster

Acolytes: Boone Reeves, Darrel Williams, David Reeves, Dustin Reeves

Ushers: Mark Williams, Bill Hines

Music for Sunday, June 12

Prelude Dietrich Buxtehude *Komm, Heiliger Geist, Herre Gott, BuxWV 199*

Processional Hymn 225 *Salve festa dies*

Craig Phillips *Festival Eucharist, Gloria in Excelsis Deo*

Edward Bairstow *Psalm 104:25-35, 37b*

Sequence Hymn 228 *Webbe*

Anthem Peter Cutts *Like the Murmur of the Dove's Song*

Presentation Hymn 516 *Down Ampney*

Craig Phillips *Festival Eucharist, Sanctus and Benedictus qui venit*

Ambrosian Chant S-148 *The Lord's Prayer*

Craig Phillips *Festival Eucharist, Christ our Passover*

Communion Hymn 508 *Nova Vita*

Motet Christopher Tye *O Holy Spirit, Lord of Grace*

Post Communion Hymn 347 *Litton*

Processional Noel Goemanne "Power" from *Trilogy on Pentecost*

The Layweeders Guild will meet to tend the garden on Saturday, June 25, at 8:00am. Bring your work gloves and a hat!! Everyone is welcome!

Refugee Pantry Items We need items such as **laundry soap**, **toilet paper** (multi-packs), **paper towels**, **adult-size toothbrushes**, **dish soap**, bath soap and **garbage bags**. Please put them in the church office or the Ann St. narthex. Thanks!

Prayer List

Please keep in your prayers for healing:

the people of Southern Sudan
victims of severe weather

Ed Givhan

Devon Booth

David Reeves

Sarah Lacour

Frances Christian

Ronnie Benton

the Evans family

Gary Hamilton

Dottie Lundy

Iris Prosch

Hugh Mauldin

Ken

Sarah

Shannon Reeves

Debbie Phillips

Linda Coarsey

Jerry

Martha Mason

Sylvia Spann

Richard Melton

Martha Murdock

LaNiece Bland

Lamar Elledge

Sharon Cleverdon

Mike Downing

Celeste Taylor

Pauline Oliver

Cheryl Peach

Butch Boyington

Devanie Ellison

Barbie Driver

Patsy Childress

Laura

Serving in the military:

Spencer Abbot

Matt Abbot

Glenn Foster, Jr.

T. J. Sherman

Haley Jones

Thedford Daniel Jones, Jr.

Daniel Taylor

Charley Taylor

Daniel Robert

Wes Parks

Jonathan Carter

Scott Tanos

Kyle Metcalf



All Saints Church

151 SOUTH ANN STREET
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www.allsaintsmobile.org

Clergy

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Gretchen Thiel and Aretha Hardy, Nursery Workers

All Saints 2011 Vestry

Henry Callaway
Valerie Case
Harold Dodge
Marion Elledge
Rob Gray
Renea Greene
Woody Hannum
Amy Hunter
Clark Kelly, Treasurer
Pete Mackey
Susan Meztista
Michael Morrison, Junior Warden
Diana Nichols, Clerk
Jean Tucker, Senior Warden
Darrel Williams

All Saints Committee Chairs

Acolytes: The Rev. Mary Robert
Addiction & Recovery: Becky Wilson
Adult Christian Education: The Rev. Jim Flowers
Altar Guild: Betty Bentley, Melanie Petithory
Choirs: Jeff Clearman
Communications: The Rev. Mary Robert
Community Ministries: Matt McDonald
Constitution & By Laws: Pete Mackey
Episcopal Youth (EYC): Catherine Mackey
Finance Committee: Clark Kelly, treasurer
Flower Guild: Katharine Flowers
Food Share: Susan Meztista, Mark Taylor, Burl Ratcliffe
Golden Circle: Laura Rutherford, Wylly Stirling
Hospitality & Events: Jean Tucker
IHN/Family Promise: Henry Brewster
Lectors & Chalice Ministers: The Rev. Mary Robert
Long-Range Planning: Curt Doyle
Nursery: Elizabeth Doyle, Amy Hunter, Jim Ayres
Parish Development: Clark Kelly
Property: Michael Morrison
Refugees: Martha Harris
Ushers: Bill Evatt, Louie Wood
Stewardship: Woody Hannum, All Saints Vestry
Youth Christian Education: Renea Greene

All Saints Episcopal Church

151 South Ann Street, Mobile, AL 36604 www.allsaintsmobile.org

Service Schedule

| | |
|------------|----------------------------------------------------------|
| Sundays | 8:00 am Holy Eucharist |
| | 9:00 am Breakfast |
| | 9:25 am Christian Education Classes (during school year) |
| | 10:30 am Holy Eucharist |
| Wednesdays | 12 Noon Holy Eucharist (Chapel) |