

SAINT LUKE'S EPISCOPAL CHURCH

Organized 1871

Celebrating 154 years of sharing God's love



**The First Sunday after Pentecost:
Trinity Sunday**

**A Service of Ante-Communion
June 15, 2025
10:00AM**

**The Rev. Raphiell Ashford, Rector
Mrs. Corliss Wise, Officiant
Ms. Cynthia Fruth, Organist & Choirmaster**

This Sunday we will utilize a service known as Ante-Communion.

What is ‘Ante-Communion’?

The prefix ante- means ‘before’, so the service of Ante-Communion is the Service of Holy Communion before, or leading up to and excluding, the actual celebration of Communion. Basically from the Organ Voluntary to the Offertory, this is the non-sacramental part of the Communion liturgy. The only difference is that Ante-Communion is done on purpose, and ends with a few different prayers, making this specifically the Service of Ante-Communion rather than the Service of Holy Communion.

Why would anyone do this?

Ante-Communion is a uniquely Anglican practice. Early in our church tradition, provision was made for the celebration of Holy Communion every Sunday and major Holy Days of the year, but, people were not used to such frequent reception of Communion, and despite the Reformers’ best efforts, the average English believer still only came to the Holy Table once a month at best. The priests, however, were still expected to fulfill the liturgical demands of the Book of Common Prayer, and so provision had to be made for situations in which there was a Service of Holy Communion offered but no communicants prepared to receive Holy Communion.

Now that Anglicans almost the world over are accustomed to weekly Communion, this “need” for Ante-Communion is no longer common. If your parish priest is unexpectedly sick on a Sunday morning, or absent for other reasons, then a Deacon or Lay Minister could lead an Ante-Communion service instead, since it’s almost identical to the regular Communion service.

Ante-Communion

The liturgy of the word (Pro-anaphora) from the eucharist, without the Great Thanksgiving or communion of the people. Ante-Communion includes the first part of the eucharistic rite through the prayers of the people. It may begin with the Penitential Order if a confession of sin is desired. The BCP (pp. 406-407) provides that a hymn or anthem may be sung after the prayers of the people and the offerings of the people are received. The service may conclude with the Lord's Prayer and with the grace or a blessing or the peace. Ante-Communion (without the final blessing) may be led by a deacon or lay person if a priest is unavailable.

Mission Statement

The mission of St. Luke's Episcopal Church is to
Spread the word and share the love of God with all.

Vision Statement

{To become} a vibrant self-sustaining institution that serves and respects the spiritual, social, and physical needs of our community and congregation, while preserving the history of the church.

Vestry Theme for 2025

Reset to the New Normal

MUSIC ACKNOWLEDGMENTS & PERMISSIONS FOR USE

Psalm Antiphon

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*Use your phone to hold over the image

Saint Luke's Episcopal Church



It is the parish custom to observe silence prior to the start of the Eucharist. Be thoughtful, be silent, be reverent, for this is the House of God. Before the service, speak to the Lord; during the service, let the Lord speak to you; after the service, speak to one another.

We invite you to join us as an active participant in our worship of God. This bulletin is your guide to our worship. You will find three books in front of you that contain most of the material needed for this service. We will use *The Book of Common Prayer* [BCP], *The Hymnal 1982* [H], and *Lift Every Voice and Sing, II* [L]. [S] denotes service music which is found in the front of the hymnal.

Prelude

“Chorale Prelude on 'Rhosymedre'” Ralph Vaughan Williams

✠ indicates where to make the sign of the cross

**At the ringing of the bell, all stand.

THE WORD OF GOD

The Hymn in Procession H • 362 “Holy, Holy, Holy!”

Nicaea

The Opening Acclamation

Officiant Blessed be God: ✠Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

The Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

The Collect of the Day

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

**The people sit.*

The Lesson

Proverbs 8:1-4, 22-31

Lector: A Reading from the Book of Proverbs

Does not wisdom call, and does not understanding raise her voice? On the heights, beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries out: "To you, O people, I call, and my cry is to all that live. The Lord created me at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth--when he had not yet made earth and fields, or the world's first bits of soil. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the human race."

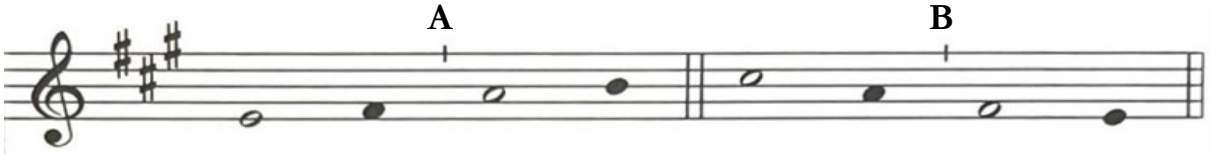
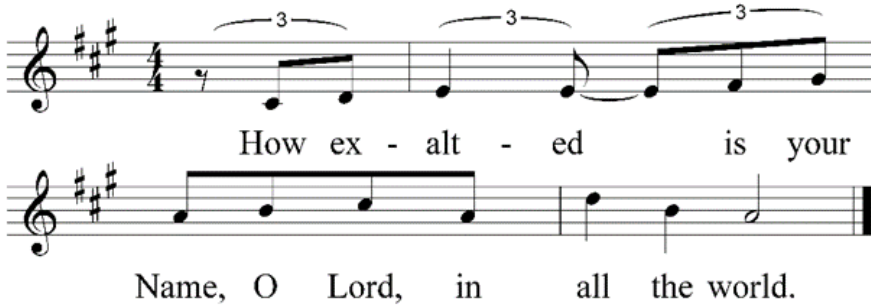
[Silence]

Lector: The Word of the Lord.

People: Thanks be to God.

Psalm 8 Domine, Dominus noster

**The psalm is first sung by the Cantor and then by all. Thereafter, where indicated.*



A1 O LORD our Governor, *

how exalted is your Name in all the world!

A2 Out of the mouths of infants and children *

your majesty is praised above the heavens.

B3 You have set up a stronghold against your adversaries, *

to quell the enemy and the avenger. {Antiphon}

4 When I consider your heavens, the work of your fingers, *

the moon and the stars you have set in their courses,

5 What is man that you should be mindful of him? *

the son of man that you should seek him out? {Antiphon}

6 You have made him but little lower than the angels; *

you adorn him with glory and honor;

7 You give him mastery over the works of your hands; *

you put all things under his feet: {Antiphon}



A8 All sheep and oxen, *

even the wild beasts of the field,

A9 The birds of the air, the fish of the sea, *

and whatsoever walks in the paths of the sea.

B10 O LORD our Governor, *

how exalted is your Name in all the world!

{Antiphon}

The Epistle

Romans 5:1-5

Lector: A Reading from the Letter of Paul to the Romans

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

[Silence]

Lector The Word of the Lord.

People Thanks be to God.

The Sequence Hymn H · 365

“Come, Thou Almighty King”

Moscow

The Holy Gospel

John 16:12-15

Officiant A reading from the Gospel of John.

Jesus said to the disciples, "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you."

Officiant The Word of the Lord.

People Thanks be to God.

The Homily

Mr. Brian Baldwin

The Nicene Creed

BCP 358

✠ *"and the life of the world to come. Amen."*

The Prayers of the People

Form III

BCP 387

✠ *"Give to the departed eternal rest."*

The Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

Announcements/Birthday & Anniversary Blessings

The Offertory Anthem

"Let All Mortal Flesh Keep Silence"

Picardy

arr. Roger Price

At the Presentation of Alms

**All standing*

“Glory Be to the Father”

Greatorex

Two systems of musical notation in 4/4 time, key of B-flat major. The first system contains the first two lines of the hymn, and the second system contains the last two lines. Each line has a vocal melody on a treble clef staff and a piano accompaniment on a bass clef staff. The lyrics are: 'Glo - ry be to the Fa - ther, and to the Son, and to the Ho - ly Ghost; as it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men, A - men.'

Glo - ry be to the Fa - ther, and to the Son, and to the

Ho - ly Ghost; as it was in the be - gin - ning, is

now, and ev - er shall be, world with - out end. A - men, A - men.

The Lord's Prayer (*Pater Noster*) L • 265

Carl Haywood
from *A Mass for Grace*

**The priest/cantor sings the Pater Noster. The congregation joins in with "who art in heaven."*

Hymn in Procession H • 558

“Faith of Our Fathers”

St. Cathreine

The Dismissal

Officiant Let us go forth into the world, rejoicing in the power of the Spirit.

People Thanks be to God.

*It is the custom of this parish to remain seated in prayer and reflection during the Organ Postlude. If you need to leave, please do so quietly.

INTERCESSIONS



- **Parishioners:** Charles W. Blakely, Gary Bowden, John Bowden, Chris Castelli, Damion Cokley, Carole Cooper, Gloria Eaddy, Eddie Glenn, Cynthia Goines, Robert Green, Yvonne Hall, Daryl Hammonds, Jr., Desmond Hammonds, Valencia Hammonds, Tarnez Hickman, Justin Hickmon, LaToya Hickmon, Levi Johnson, Sr., James McLemore, Mary McLemore, Marie Martin, Carmen Murray, Jay'ceon Quattlebaum, Malik Quattlebaum, Joseph Ray, Reginald Reed, Peyton Parker-Smith, William Smith, Jr., Ronald Turner, Dorothy Walker
- **Family & Friends:** Ingrid Dowdell, Gerald L. McNair, Elsie Mitchell, Betty Jackson, Ivy Seunarine, Jonathan Hansen, Quintin Morris
- **Diocesan Cycle of Prayer...** Trinity Church, Abbeville; Trinity Cathedral, Columbia; Holy Trinity, Clemson; Historic St. Paul's, Pendleton; St. Alban's, Lexington
- **Birthdays...** Rudolph L. Wise (15th), Byron Eaddy (16th), Paulette Parker-Smith (18th), JaVell Bynoe (21st)
- **Anniversaries...** Ronald & Beverly Turner
- **Births...**
- **Deaths ...**
- **Traveling Mercies...** Amy Husmann & Family, Peyton Parker-Smith, Angela Blalock, Luther & Judy Battiste, Fr. Raphiell+

ANNOUNCEMENTS

DAUGHTERS OF THE KING...The Daughters of the King—Mildred S. Murray Chapter will meet next Saturday, June 21st in Griffin Hall @ 3:00PM. Ladies interested in DOK membership are warmly invited to attend.

Thank You – Corliss Wise

AC CONTROLS...**Please do not adjust the AC controls.** Persons who tend to be cold on Sundays should come prepared for the AC to be on in order for the priest, choir, and the masses to be comfortable.

PARISH PICNIC—Saturday, June 28, 2025, Sesquicentennial Park--9564 Two Notch Rd. Columbia, SC 29223. Sign up sheets are located in the Narthex and in Griffin Hall.

CHURCH ANNIVERSARY/ST. LUKE'S DAY: The Feast of St. Luke will be observed on Sunday, October 19th. All parishioners are asked to pay \$154, the age of the parish (officially May 21st). Funds are due by Sunday October 19th, but may be paid at any time before that date. The Guest Speaker/Preacher: TBA

ST. LUKE'S CHORAL SCHOLARS & BLAKELY-ROBINSON MUSIC FUND... **Your contributions are needed.** Contributions to these funds help to secure choristers for our Sunday services as well as special services: funerals, weddings, etc. It is because of your continued generous contributions that we are able present glorious choral & instrumental music to the glory of God. Please consider contributing towards this fund.

FLOWER CHART: A flower chart is posted in Griffin Hall. If you would like to purchase flowers for the altar, please sign up via the chart. You may either (1) purchase your own flowers for use on the altar or (2) inform the Altar Guild Chair that you would like for the Altar Guild to order them. If you choose Option 2, the price is \$50 per vase and the flowers must be paid for one week in advance of the chosen Sunday.

PARISH FELLOWSHIP: Parishioners, Organizations, Committees, and Commissions are encouraged to sign up to host Parish Fellowship once or twice a year. Please see the chart in Griffin Hall. For questions, please contact Robert Green, Chair, and Gwendolyn Meadows, Co-Chair.

SECURITY FUND – Your contributions are needed. Thank you for donating to the Security Fund. We need your contributions to ensure that we can continue to have a security officer on the premises during our services. The cost per Sunday, weekday service, or when requested is \$110. Thank you for your continued support and generosity.

SERVANTS FOR THE LORD

The Old Testament Lector

Milton Parker

The Epistoler

Errol Porter

The Gospel Book Bearer

Herman Hickman

Crucifer

Kennedy Johnson

Intercessor

Cynthia Parker-Reed

Thurifer

Levi Johnson, Jr.

Ushers

Patricia Cokley

Rachel Hall

Daryl Hammonds

Cantor

Jabari Henriques

PARISH FELLOWSHIP is sponsored by the ECW in Griffin Hall after the service.

HAPPY FATHER'S DAY.

JUNE 2025 CALENDAR OF SERVICES, MEETINGS, & EVENTS

15 th (Sunday)	The First Sunday after Pentecost: Trinity Sunday Ante Communion Service Rite II	10:00am Nave	Officiant: Corliss Wise Homilist: Patricia Cokley
	Father's Day		Parish Fellowship: ECW
16 th (Monday)	Rector's Day Off		
17 th (Tuesday)	Vestry Meeting	6:00pm Griffin Hall	Presider: Senior Warden
	Columbia Operatic Laboratory Rehearsal	6pm-8pm Nave	
18 th (Wednesday)	Quilters & Crafters	10:30am Griffin Hall	
	Choir Rehearsal	6:00pm Hurley Music Room	
19 th (Thursday)	JUNETEENTH		Parish Office Closed
	Fresh Start	9:00am— 12noon	The O'Neal Center
20 th (Friday)	Rector's Sermon Prep/ Spiritual Renewal Day		
21 st (Saturday)	Daughters of the King (DOK)	3:00pm Griffin Hall	
22 nd (Sunday)	The Second Sunday after Pentecost The Holy Eucharist: Rite II	10:00am Nave	
23 rd (Monday)	Rector's Day Off		

24 th (Tuesday)	Buildings & Grounds Committee	5:30pm	Griffin Hall
25 th (Wednesday)	Quilters & Crafters	10:30am	Griffin Hall
	Union of Black Episcopalians (UBE) Interest Group Meeting	5:00pm Griffin Hall	UBE is open to everyone.
	Choir Rehearsal	6:00pm	Hurley Music Room
26 th (Thursday)	Fresh Start	9:00am— 12noon	The O’Neal Center
27 th (Friday)	Rector’s Sermon Prep/ Spiritual Renewal Day		
28 th (Saturday)	Parish Picnic Sesquicentennial Park 9564 Two Notch Road	11:30am- 3:30pm	
	4 th Saturday Feeding	12noon- 1:00pm	Griffin Hall Entrance Door
29 th (Sunday)	The Third Sunday after Pentecost The Holy Eucharist: Rite II	10:00am Nave	
30 th (Monday)	Rector’s Day Off		

June 15th – 19th
Rector’s Continuing Education

Marten Preaching Conference

Theme:

“Jesus, Dead and Risen, Jesus Living in the Church:
Preaching the Paschal Mystery”

University of Notre Dame

Notre Dame, IN

LITURGY NOTES

Trinity Sunday

Feast that celebrates “the one and equal glory” of Father, Son, and Holy Spirit, “in Trinity of Persons and in Unity of Being” (BCP, p. 380). It is celebrated on the first Sunday after Pentecost. Trinity Sunday is one of the seven principal feasts of the church year (BCP, p. 15). The proper readings and collect for Trinity Sunday are used only on the feast, not on the weekdays following. The numbered proper which corresponds most closely to the date of Trinity Sunday is used (BCP, p. 228). The BCP also provides the proper “Of the Holy Trinity” for optional use at other times, subject to the rules of the calendar of the church year (see BCP, pp. 251, 927). The Hymnal 1982 presents ten hymns in a section on The Holy Trinity (Hymns 362-371), including “Holy, holy, holy! Lord God Almighty!” (Hymn 362), “Come, thou almighty King” (Hymn 365), and “Holy Father, great Creator” (Hymn 368). Celebration of Trinity Sunday was approved for the western church by Pope John XXII in 1334. This feast is associated with Thomas Becket (c. 1118-1170), who was consecrated bishop on Trinity Sunday, 1162. His martyrdom may have influenced the popularity of the feast in England and the custom of naming the remaining Sundays of the church year “Sundays after Trinity.” The Sarum Missal and editions of the Prayer Book through the 1928 BCP named these Sundays the Sundays after Trinity. The 1979 BCP identifies this portion of the church year as the season after Pentecost, and names these Sundays the Sundays after Pentecost (see BCP, p. 32).

5 ANCIENT SYMBOLS OF THE TRINITY

1. Trinity Knot:



Sometimes referred to as the *triquetra*, the symbol contains three leaf-like shapes that interlock, making three corners, and sometimes with a circle in the middle (representing eternal life). It is a simple representation of the Trinity and is most often associated with Celtic art, such as the Book of Kells.

2. Shield of the Trinity:



This ancient symbol shows visually how each of the three persons of the Trinity is God, but distinct, and is most often used as a tool of catechesis.

3. Trefoil-Triangle:



There are many different variations of the triangle, some that contain other symbols of each of the three divine persons, while there simply use a triangle without any other additions.

4. Three-leaf Clover:

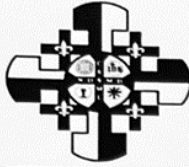


Often attributed to Saint Patrick, the three-leaf clover has become one of the most easily identifiable depictions of the Trinity in art.

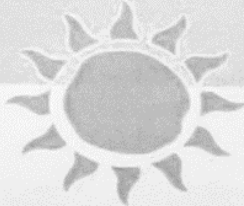
5. Fleur-de-lis:



Most commonly identified with French nobility and the Blessed Virgin Mary, the Fleur-de-lis was also used to represent the Holy Trinity.



The Most Popular TRINITARIAN HERESIES

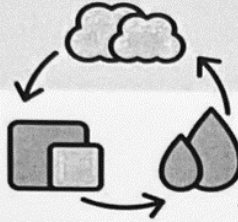


Arianism

Definition: Belief that Jesus, the Son, is not fully divine but a created being subordinate to God the Father.

Example: Arius, a 4th-century priest who taught that "there was a time when the Son was not."

Why It's Wrong: Denies the full divinity of Jesus, contradicting the orthodox teaching that the Son is co-eternal and consubstantial with the Father.



Modalism

Definition: Belief that the Father, Son, and Holy Spirit are not distinct persons but different modes of one person.

Example: Sabellius, who taught that God is one person appearing in different modes (Father, Son, Holy Spirit).

Why It's Wrong: Undermines the distinct personhood and relational aspects within the Trinity.

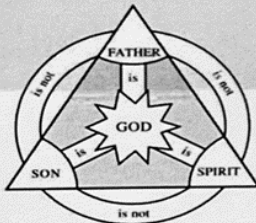


Partialism

Definition: Belief that the Father, Son, and Holy Spirit are parts of God, forming God when combined.

Example: Analogies like the three-leaf clover suggesting each person is only part of God.

Why It's Wrong: Contradicts the orthodox teaching that each person of the Trinity is fully and completely God.



Trinitarianism

Definition: Belief that there is one God in three co-eternal, co-equal, and consubstantial persons: Father, Son, and Holy Spirit, each fully God.

Why It's Right: Supported by Scripture (e.g., Matthew 28:19, John 1:1, John 10:30). Confirmed by early ecumenical councils (e.g., Council of Nicaea in 325 AD) and creeds (e.g., Nicene Creed) as the orthodox understanding of God.



Excerpt from the Athanasian Creed

"And the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father infinite; the Son infinite; and the Holy Ghost infinite. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinities, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord."



Nicene Creed

It was first issued by the Council of Nicaea in 325, but in the form used today it is frequently thought to have been perfected at the Council of Constantinople in 381. There is no doubt that it was passed on to the church through the Council of Chalcedon in 451. It is commonly held to be based on the baptismal creed of Jerusalem, and it is often referred to as the Niceno-Constantinopolitan Creed. It states the full divinity of the Son, the second Person of the Trinity, in opposition to Arius. It also states the full divinity of the Holy Spirit, as denied by Macedonius. The use of the Nicene Creed in the eucharist (right after the gospel), in contrast to the use of the Apostles' Creed in baptism, began in the fifth century in Antioch and became the universal practice in the church. The Nicene Creed is expressed in its original form of "We believe" in the Rite 2 eucharistic liturgy of the 1979 BCP, and this communal expression of faith is also presented as the first option in the Rite 1 eucharistic liturgy. The Rite 1 eucharistic liturgy also offers the "I believe" form as a second option (see BCP, pp. 326-327, 358).

Apostles' Creed, The

Ancient formula of Christian belief in three sections concerning God the Father, the Son, and the Holy Spirit. Although its authorship is attributed to the twelve apostles, opinions vary concerning its origin. Its title dates from the late fourth century, and it may be based on a shorter form of the creed in use at Rome in the middle of the second century. The Apostles' Creed may be considered to be an authentic expression of the apostolic faith. It contains twelve articles, and is known as the baptismal creed because catechumens were traditionally required to recite it before baptism. It was the basis for the original baptismal formula. Candidates were baptized by immersion or affusion after their response of faith to each of the three questions concerning Father, Son, and Holy Spirit. The Apostles' Creed is the basis for the baptismal covenant in the BCP (p. 304), and it is used in the Daily Offices. It may be used at the Celebration and Blessing of a Marriage, at the Burial of the Dead, and at the Consecration of a Church.

Athanasian Creed

Statement of faith dating from the fourth or fifth centuries. It is also known by its opening Latin words as the Quicunque Vult, “Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.” The creed is attributed to St. Athanasius (296-373), but this attribution has generally been discounted since the Athanasian Creed includes doctrinal expressions that appeared only in later theological controversies. It was considered to express the faith that Athanasius taught. It is unlike other standard creeds because of its length and its anathemas against those who would deny its doctrines. The creed emphasizes the triune nature of God and the Incarnation. Although it was used in the Church of England on certain principal feasts of the church year, the Athanasian Creed was never appointed for liturgical use in the Episcopal Church. It is published as one of the Historical Documents of the Church in the 1979 BCP (pp. 864-865) .

SERMON NOTES/QUESTIONS/REFLECTIONS

St. Luke's Episcopal Church

1300 Pine Street/Columbia, South Carolina 29204
(803) 254-2327

St. Luke's Vestry

Class of 2025

Judy Battiste, *Jr. Warden*
Deadra Bowden
DeNell Hickman
Jean Indriago

Class of 2026

Yvonne Hall
Daryl Hammonds
Joni James
Errol Porter, *Sr. Warden*

Class of 2027

Robert Green
Joseph Ray
Rudolph Wise

~

Patricia Ancrum, *Clerk of the Vestry*
Sheryl D. Belcher, *Parish Secretary*

~

Karen Castelli, *Website Administrator*
Shauna Hicks, *Newsletter Editor*
Valerie Riley, *Executive Director—Fresh Start Ministry*

~

Patricia Cokley, *Parish Treasurer*
Darnell Holmes, William Smith, Jr., *Asst. Parish Treasurers*
Sheryl D. Belcher, *Assoc. Parish Treasurer*

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www.facebook.com/stlukescolumbia

<http://www.stlukescolasc.org> (Website)
YouTube: @Fr.Raphiell6290

“The Episcopal Church is a secret too well kept. Many are starved for what we experience daily and too easily take for granted. Invite others to come to your parish to experience this joy.”
Louie Crew, author of *101 Reasons to be Episcopalian*