

# THE CALL

The Reverend Adam S. Linton, Rector

JULY 2007

## Episcopal Church of the Good Shepherd

2374 Grant Avenue, Ogden, Utah 84401

### Rector's Reflections

*A Little Something of Everything  
(or, at least, of Many Things):  
Reflections on John Newton, Church Politics,  
My Personal Faith Combination,  
Beethoven's Missa Solemnis, and the Nicene Creed*

I rather enjoyed the recent film, *Amazing Grace* – a representation of the story of William Wilberforce's campaign in England, two hundred years ago, to abolish the slave trade. This seems so very obvious to us now. We're probably inclined to wonder how anyone could have opposed the abolition. So very sadly, it was far from being a self-evident cause back then. Before final success Wilberforce's work was long and frustrating. Anyway, one of my favorite portrayals in the movie was that of John Newton, played outstandingly by Albert Finney. Newton (1725-1807), a converted slave trader, in time ordained an Anglican priest, became one of the great figures of the Church of England's Evangelical Awakening in the eighteenth century. He played a key role in Wilberforce's life.

Perhaps inspired by this, when I saw a recent new publication, *The Letters of John Newton*, I couldn't resist. In my initial thumbing through of the volume, I fell quickly upon a passage in his correspondence that much caught my attention. Here it is:

"Conversation with most Christians is something like going to court, when, except you are dressed exactly according to a prescribed standard, you will either not be admitted or must expect to be heartily stared at. ...I think my sentiments and experience are as orthodox and Calvinistical as need be, and yet I am a sort of speckled bird among my Calvinist brethren. I am a mighty good churchman, but pass among such as a Dissenter in principle. On the other hand, the Dissenters (many of them, I mean) think me defective, either in understanding or in conscience, by staying where I am; while there is a middle party called Methodists, but neither do my dimensions exactly fit with them. I am somehow disqualified

for claiming a full brotherhood with any party." (July 13, 1778; to the Rev. William Bull)

The parties and their titles have changed. But at least for me, personally, I find the dynamic strikingly enduring. And partisanship has a way of insisting on full allegiance to their comprehensive package deals. To me, it seems almost idolatrous. They all have their way of asking, "Are you with us or against us? Are you 'in' or 'out'?" However, in faith we cannot offer to other things (even if these be pious) the ultimate devotion that we owe to God alone. "No one can serve two masters." (Matthew 6:24) It is in godly service that we find liberty. "For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery." (Galatians 5:1) Therefore, life in our present mode, even – and maybe especially – in realms of faith, will be bound up with paradox. In all our earthly dealings, there will be a measure of provisionality, qualification, contingency. This doesn't mean (or shouldn't mean) that we're false – or incapable of loyalty. This doesn't mean that we never take a stand. In the end, however, the kind of awareness that I'm talking about is a needful acknowledgment of creatureliness. So, I find something quite authentic in Newton's personal "disqualification." Blessed are those who never quite fit in.

I hope it is not presumptuous to count myself in that category. There is in me enough to connect with many camps – but also other stuff to make me, in different ways, generally suspect with all of them! Too liberal for the conservatives; just too traditional, though for much current, popular, "big-brand-name," total-package-deal liberalism. An old friend of mine recently compared my position to the short lived, ill-fated Kerensky government, which made its brief appearance in the midst of the Russian Revolution, fatally squeezed from opposing sides in that traumatic period of history. In that world, I guess, there could only be room for Tsarists or Bolsheviks. Needless to say, I would certainly hope for a better destiny – for myself, for our church, and for our world.

Among the distinctly progressive aspects of my approach I would include:

1) where I come down on the present “hot-button” issues of controversy with which our faith communities are struggling, specifically including the various matters related to sexuality and gender (even though I frequently have come to liberal convictions by rather idiosyncratic routes);

2) my accent on the need for theological humility, generosity, and space-giving, my respect for a broad range of authentic appropriations of faith, my underscoring of on-going process as a key part of our spiritual journeys, and my sense is that God in Christ is often working in ways far beyond our awareness or recognition;

3) my rejection of the simple equation of “true” with “literally factual”; my underscoring, especially in Biblical studies, of the importance of sensitivity to literary genre and the context of the canonical whole; and,

4) my distrust of simple moral absolutisms in the midst of the complexities of life in this fallen world of ours – my recognition that, here and now, dealing with ethics will propel us, not infrequently, into ambiguous spheres.

To expand briefly, on this last-mentioned third item – this does **not** mean that I don’t think that ethics truly intersect with the transcendent; that everything, then would be a matter of mere situational expediency, morally “up for grabs.” It **does** mean that I think that we need to admit that the translation of ultimate values into the questions of this present life will always be imperfect.

On the other hand, among my rather more traditional sensibilities, I would mention:

1) my enduring centeredness and nourishment in classic theological expressions and Christian devotion;

2) with all acknowledgment of the need for serious institutional self-critique in the church, and awareness of our calling to on-going renewal and reformation, my belief – as well – that there is a profound, irreplaceable gift to be received in Christian continuities;

3) my commitment to the uniqueness and centrality of Jesus Christ; his incarnation, life, sacrificial death, resurrection, and on-going mission in the Spirit; and,

4) while very far from fundamentalist approaches, and seeing substantial benefits in the fruits of the critical disciplines, my study of the Holy Scriptures (especially the New Testament) leading me often to more “traditional” readings; in other words, my critique of an automatic, naïve – and ironically uncritical – hypercriticism that, in my view, is too much in evidence in contemporary scholarship.

And now, to expand (maybe this time not-quite-so-briefly) on *this* last point:

All who read Holy Scripture do so in contexts – whether these be acknowledged or not. The Anglican context for reading Scripture is conscious engagement with both the church’s historic *tradition* and the faculty of human *reason* (the combination of these often called the “three-legged stool”). This doesn’t mean, however, that Scripture is merely “one among many.” The Bible, in all its variety of writing, does remain unique for us. It contains our enduringly constitutive, foundational (and, we believe, God-inspired) expression of faith – to which we are meant to be attentively listening, and with which we are meant to be in conversation. To affirm this does not (and should not) pre-commit us to a particular interpretive system.

With all the work, personal investment, and struggle involved in many years of studying the Bible, I’ve found the Holy Scriptures to have a renewing freshness, persistent relevance, and compelling authenticity not quite like anything else. And, frankly, I simply don’t “get,” either intellectually or spiritually, the present credulous infatuation with second and third century Gnostic literature. For example, I read the various “lost gospels,” and related literature, long before their recent popular rediscovery. Even the occasional more recent find of such things (like the *Gospel of Judas*) adds very little that I find new to this particular mix. I’m old enough to remember the Clara Peller advertising slogan, reused in a political campaign some time ago, “Where’s the beef?” It’s a sentiment with which I reconnect when I re-read something like the *Gospel of Thomas*. It just doesn’t have the substance to merit enduring attention. For me, it can only be worthy of note in a secondary way – because of relationship with the New Testament Gospels. Long before I liked these, the canonical Gospels – long before I personally assented to the faith to which they testify – I was enabled to recognize (although with less than full enthusiasm at the time) that they did have this “stuff”; that, in fact, they did bear the presence and authority of Jesus.

\* \* \* \*

It has to say something, doesn’t it? that it’s very hard (if not impossible) to imagine Gnostic literature inspiring great art. We can be quite sure that the *Gospel of Thomas* will never lead to the creation of such things as the Chartres Cathedral, the religious paintings of Rembrandt, the Bach Passions, or Beethoven’s *Missa Solemnis* – just to mention a few.

Speaking of this last item: the great (if impractical) Mass setting by Beethoven; I’ve been studying it lately. It engages both my musical and theological interests. I’ve focused particular attention on the sections comprising the Nicene Creed: *Credo in unum Deum, Et incarnatus est*, and *Et*

*resurrexit*. Now, Beethoven personally was far from being an example of conventional orthodoxy. Sacred music was a small portion of his compositional output, and – aside from *Missa Solemnis*, from his late period – not that significant. However, the spiritual quality of his music, most especially his last works, is undeniably profound.

I've remarked before that, for Episcopalians, every recitation of the Creed is something of an adventure, both personal and corporate. By no means, though is this an adventure unique with us. I'm much moved by Beethoven's journey with our shared, ancient confession of faith. The music is at the very height of his tremendous art. It's also a particular testimony to the Nicene Creed's enduring power down through the centuries: in the midst of all our needful, God-intended particularities, it's a token, pledge, and instrument of gracious – and also God-intended – connection. Perhaps, then the Creed can be seen as the gift that it is: a special encouragement for all those called to live outside the facile "belongings" and simple partisanship that this world offers, even if these can seem at times so very devout

So, once again: Blessed are those who never fit in.

Adam †

## Grace and the Temple of the Sacred Eye!

The day school ended for the summer, David and I were delighted by the beginning of a nice long visit with two of our daughters and six of our grandchildren. We spent a few days catching up and taking in some Utah sights and then flew off to California to spend three days at Disney land. The kids were great and everyone seemed to have a good time – especially Grace.

Grace is a seven year-old, blonde, female Harry Potter. Her actions and facial expressions, even her little glasses and haircut make me think she has stepped out of a feminine version of the J.K. Rowling novels.

Grace also has that daredevil quality about her which often gets her into trouble, but also makes her a joy to this grandmother. We share a love of dangerous amusement park rides and of being frightened by the pirates, falling elevators and safari cruises Disneyland is famous for.

So after having conquered the *Tower of Terror*, *California Screamin'*, and the *Pirates of the Caribbean*, she gladly followed me into *Indiana Jones and the Temple of the Sacred Eye* – a slight variation from the movie's title of *The Temple of Doom*.

As we boarded the phony jeep for this ride, Grace scooted as close to me as her seatbelt would allow. Off we went into the dark, monster-ridden, spidery world of the temple. As fake giant cobras lunged at us and fire balls flew

up from the cave floor, Grace's hand grabbed my wrist. I wrapped my arm around her and heard her giggle and scream all through the ride.

What Grace was demonstrating was her desire to take on new experiences – even a few scary ones. But she also needed to know that someone was there to protect her. Someone was there to reassure her. We all want that sense of security.

Over and over again, we are called by God to step out into new life experiences. I'm particularly directing this "stepping out" toward those things which allow us to bear witness of God's love and mercy in some way. Perhaps this "stepping out" comes in opportunities to introduce ourselves to new neighbors or to open ourselves to a new church responsibility. Sometimes, the new life experience is offered in a small, subtle way. Someone in conversation may share a doubt or fear with us, which allows us to wrap our hearts around them and reassure them of God's presence. Those opportunities pass quickly and only preparation and courage allows us to step into those spaces, as God's witnesses, when offered.

Publicly tying our actions and words to God's grace can be a frightening thing. Such witness may open us to criticism, rejection, or ridicule. It is ironic and prophetic that offering the greatest gift to others may be paid back with pain. It is much easier to *not* credit our acts of kindness, or words of comfort, and our love to God's grace. But when we fail to do these things as witness to God's love, the giant cobras, spiders, and fireballs of this world win out.

Look for the opportunities that come your way to bear witness to the manifest love of God. God's presence surrounds us. Christ's redemption secures us. We may be afraid, but we still need to "step out" in God's name.

Blessings  
Claudia †

### Rector's Office Hours:

Monday - Thursday, 9:30am - 4:30pm  
Friday is Fr. Adam's usual day off. Always feel free to contact him in the event of a hospitalization or a pastoral emergency at the office (392-8168) or at home (605-1883).

### Summer Parish Office Hours:

Monday - Friday, 9:00am - noon  
**Phone:** 392-8168  
**Fax:** 627-7026  
**Email:** goodshepherd-ut@qwest.net  
**Website:** www.goodshepherdogden.org

## Usher Training

### Sunday July 15

### 9:00am

All Good Shepherd Ushers please plan to attend. Training should last no longer than 45 minutes. It will be an opportunity for all to meet and share “unique experiences” and “challenges”, and for introductions to a new team who will be joining us. Please put this on your calendars.

Bill Jourdan  
Director of Ushers

## Book Review

Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, Grand Rapids: Eerdmans, 2006, 508pp. Cloth, \$25.

To characterize the most intriguing aspect of Richard Bauckham’s achievement in this superb book, I cannot do better than to quote from the Sherlock Holmes story “Silver Blaze” (Doyle 347):

“Is there any point to which you would wish to draw my attention?”

“To the curious incident of the dog in the night-time.”

“The dog did nothing in the night-time.”

“That was the curious incident,” remarked Sherlock Holmes.

Like Holmes, Bauckham draws our attention to facts that seem not only insignificant but nonexistent to less astute observers. Supplementing his powers of observation with support from disciplines outside his specialty as a New Testament scholar, he makes an impressive case that “[t]he Gospels put us in touch with the eyewitnesses of the history of Jesus” (472) to a much greater degree than biblical scholarship has for decades allowed.

Among the internal arguments he makes for this conclusion, Bauckham himself cites the following (304): [1] The names of minor characters (for instance, the blind beggar Bartimaeus) in the Gospel narratives were preserved because they were the first ones to tell the stories in which they appear; [2] The names of the Twelve (apostles) are carefully preserved in the Synoptics because they were the official

eyewitnesses and transmitters of Jesus traditions; [3] All the Gospels except Matthew identify their principal eyewitness source by framing the narrative between the first and last times that the character who fills that role (Peter in Mark and Luke, the Beloved Disciple in John) appears, or is spoken to or about. To these arguments we may add, as a complement to [1], Bauckham’s proposal that unnamed eyewitnesses such as the woman who anointed Jesus’ feet were left anonymous in early (pre-Markan) traditions to protect their identities from the religious authorities in Jerusalem as likely sympathizers of Jesus and his messianic pretensions (193). Noting that several anonymous characters in Mark are named in John (the unnamed woman is identified as Mary, the sister of Martha), Bauckham then deduces from this fact that the story of the raising of Lazarus, which occurs only in John is absent from the Synoptics not because it is unhistorical but because the incident was so well known that Lazarus had to be entirely excluded from Mark’s passion narrative to protect his identity (195-96).

Just as early second-century tradition asserts that Peter is the eyewitness source for Mark’s Gospel, so it asserts that the Gospel of John was itself written by an eyewitness, “the disciple whom Jesus loved” (Jn 13.23-26, 19-35, 21.24). Bauckham devotes Chapters 14-17, almost a quarter of the book, to defending this identification, but also to denying that the Beloved Disciple is John the son of Zebedee. Demonstrating that the author of John does not disclose his identity until the end of the book, he proposes that the reason for this reticence is that the writer was not one of the Twelve, in fact, was not widely known, even though he was closer to Jesus and understood him better than the Twelve did: “The anonymity of the Beloved Disciple...is a paradoxical combination of modesty and temerity” (407). Against the ancient identification of the apostle John with the author of the Gospel bearing that name, Bauckham offers a fascinating external argument: a late second-century tradition held that the Beloved Disciple was the John of Acts 4.6, a member of the high-priestly family, and himself high priest for a time, and therefore could not be John the apostle, who appears in the same passage in Acts as a separate character (451-53).

The preceding summary I hope conveys the originality of Bauckham’s argument. It can scarcely convey the care with which his arguments are constructed, or the effortless logic of his rebuttals, to say nothing of the limpidity and grace of his prose. Further buttressing his case is how multidisciplinary it is. It takes in ancient histories to show that historians in antiquity privileged the testimony of eyewitness participants – what we now call oral history (Chapter 1); onomastics to calculate how common the names in the Gospels are (Chapter 3); models of oral tradition, including the way it is practiced in the contemporary Middle East (Chapter 10); psychological studies of memory to argue that eyewitnesses’ recollection of events many years later are often reliable (Chapter 13); and a philosophical defense of the trustworthiness of testimony (475).

Bauckham's interpretation of texts is almost always more plausible than the alternatives he reviews. A minor exception is his decision to call Mark Peter's "translator" rather than his "interpreter." He admits that Peter may well have been bilingual in Aramaic and Greek, that "Mark's Greek has no literary pretensions," and that translators often took large liberties with texts (206-09). Nonetheless, he finds "translator" the more accurate rendering of the Greek word (*hermeneuō*). Insisting that Mark translated Peter's Aramaic into Greek commits him to hypothesize that Mark was a Greek-speaking Diaspora Jew educated in Jerusalem, presumably in Aramaic. The first inference coheres weakly with the Latin words found in the Gospel, which suggest it was written in Rome; the second may cohere only marginally with the well-attested fact that Hebrew continued in wide use outside the synagogue throughout the period.

As a contribution to New Testament scholarship, Bauckham's revisionist thesis bids fair to demolish the axiom of form criticism that a long period of anonymous oral transmission elapsed before the Gospels were written (240-45). But his aim is even more ambitious. Arguing that testimony is both a historically and theologically appropriate genre for transmitting and receiving Jesus traditions, Bauckham seeks to heal the hermeneutical and ontological rift between "the so-called historical Jesus and the so-called Christ of faith" (473; cf.2-4). It is crucial to both facets of his program that eyewitness testimony be factually trustworthy even as it is inescapably interpretive (384,472). In search of an analog to the events recorded in the Gospels as those at the limits of human understanding, Bauckham offers, with strict provisos, the testimonials of Holocaust survivors. While his intentions are unimpeachable and the parallels apt, his method is puzzling. Holocaust testimonials provide invaluable human insight into the horrors of the Final Solution because they are corroborated by independent physical and documentary evidence. If one wishes to refute a Holocaust denier, (s)he will point, in the first place, to evidence of the latter kind. In the case of the Gospels, such corroboration does not exist; essentially all we have, if Bauckham is correct, is the eyewitness testimony. This discrepancy between the two cases is central to the analogy, and so limits the success of Bauckham's theological program.

The effort I have had to expend to offer modest criticism testifies to the skill, erudition, and meticulousness with which Bauckham has built his case. His book deserves, and rewards, attentive, critical reading.

Mark S. LeTourneau

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Deadline for the August edition of *The Call* will be **Friday, July 20**. Thanks for you help.

Everyone's invited  
to  
**Tuttle Day**  
**A Celebration of the Other Pioneer**  
with special guest  
Craig Wirth

**July 24, 2007**  
**Good Shepherd Courtyard**  
**6:00pm**

Tired of watching the other church in town celebrate Pioneer Day every year? Well, come celebrate on July 24<sup>th</sup> with the first Tuttle Day! The vestry will be hosting an Episcopal Pioneer day cookout followed by an Episcopal movie. Meat, buns and drinks will be provided. Please bring your favorite cultural dish to share and celebrate your heritage. Dinner will start at 6:00pm and will be followed by a presentation from Craig Wirth.

So don't just sit around and wish you could celebrate Pioneer Day – come down Good Shepherd and enjoy it with friends, in true Episcopal fashion! If you plan to attend, please sign up in Tuttle Hall so that we can make an educated guess as to how much meat / drink we'll need. Thanks and look forward to seeing everyone!

– Your Vestry

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## Hymn of the Month

### When Morning Gilds the Skies ~ 427

"When morning gilds the skies, my heart awakening cries,

"May Jesus Christ be praised."

When evening shadows fall, this rings my curfew call,

"May Jesus Christ be praised."

"From the rising of the sun to its going down, the Lord's name is to be praised," explains Psalm 113.3. That's the theme behind this anonymous Catholic hymn, "Beim Frühem Morgenlicht," which first appeared in the German hymn book in 1744.

It was translated into English a hundred years later by Edward Caswall, who had grown up in an Anglican parsonage in Yatety, England, where his father was a Church of England priest. Following his father's footsteps, he became an Anglican curate in Stratford-sub-Castle, Wiltshire. He later converted to Catholicism.

When translating "When Morning Gilds the Skies," he rendered the verses freely and even added some of his own. Those of you who love this hymn as much as I do will be interested to learn the original English version had no less than *twenty-eight stanzas*! Here are some new ones for you to sing to yourselves:

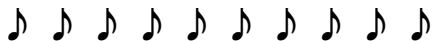
When you begin the day, O never fail to say, May Jesus Christ be Praised! And at your work rejoice, to sing with heart and voice, May Jesus Christ be Praised!

Be this your meals at grace, in every time and place, May Jesus Christ be Praised! Be this, when day is past, of all your thoughts the last, May Jesus Christ be Praised!

When sleep her balm denies, my silent spirit signs, May Jesus Christ be Praised! When evil thought molest, with this I shield my breast, May Jesus Christ be Praised!

Enough, already!

Cherie Wittwer  
Member, Diocesan Liturgy and Music Committee



## ECW Luncheon set for August

Episcopal Church Women will hold a luncheon on August 4 at 11:30am at Good Shepherd. The luncheon will be a pot-luck, please bring a summer dish to share. ECW will provide the beverages and paper products. A sign-up sheet is posted on the bulletin board. Please sign up so that we know how many to plan for.

Our speaker will be Bill Fenimore, the owner of the Wild Bird Store in Layton. Mr. Fenimore is an avid bird watcher and is an expert on the subject. He regularly hosts bird walks in the wild areas around Ogden, teaching people how to enjoy the natural beauty that surrounds us. Bill will present a slide show about the birds of our area, where to view them and how to attract them to your yard with feeders and plants so that you can enjoy them in your own surroundings.

Please plan to join us for a wonderful day of learning and fellowship.

## Shawl Knitting Minstry

The Shawl Knitting Ministry has made and is continuing to create beautiful shawls and afghans for parishioners, friends, and family members that need a warm hug of comfort and support. If you enjoy knitting or crocheting, we would love to have you join us. If you are a beginner, we have experienced knitters / crocheters that would be happy to help you with your projects. Bring your yarn, needles, and hooks

and join us! If you know of someone that would appreciate one of these beautiful shawls, please let us know. For information, contact Nancy Groshart, Sherrie Bangert, or Linda Garner.

We will meet in the parlor on the following dates:

Wednesday July 11 – 7:00pm

Wednesday July 18 – 7:00pm

Friday July 27 – 12:00pm – bring a sack lunch!

**The Attic will be closed from July 1 through August 31.**

**If you need to shop during that time, please call Nancy Mikesell at 782-4381, Sherrie Bangert at 475-7176, or see Nancy, Sherrie or Richard Brown after church. We will be glad to open for you.**

## Revised Common Lectionary

### July 1 – Proper 8

2 Kings 2:1-2, 6-14  
Psalm 77:1-2, 11-20  
Galatians 5:1,13-25  
Luke 9:51-62

### July 8 – Proper 9

2 Kings 5:1-14  
Psalm 30  
Galatians 6:7-16  
Luke 10:1-11,16-20

### July 15 – Proper 10

Amos 7:7-17  
Psalm 82  
Colossians 1:1-14  
Luke 10:25-37

### July 22 – Proper 11

Amos 8:1-12  
Psalm 52  
Colossians 1:15-28  
Luke 10:38-42

### July 29 – Proper 12

Hosea 1:2-10  
Psalm 85  
Colossians 2:6-15  
Luke 11:1-13

## Acolyte Schedule – July

### July 1

**8:00** Bonnie Taylor  
**10:30** **Server:** Betsy Guyon  
**Crucifer:** Sarah Guyon  
**Torches:** Shayn Moss, Madeline Gale

### July 8

**8:00** John Kunkel  
**10:30** **Server:** Mark Campbell  
**Crucifer:** Hope Linton  
**Torches:** Tiffany Arnett, Andrea Arnett

### July 15

**8:00** David Seiter  
**10:30** **Server:** Brandon Backus  
**Crucifer:** Nolan Peters  
**Torches:** Shayn Moss, Madeline Gale

### July 22

**8:00** Brenda Ruffier  
**10:30** **Server:** Alaina Kelly  
**Crucifer:** Melissa Fairchild  
**Torches:** Tiffany Arnett, Andrea Arnett

### July 29

**8:00** Dan Johnston  
**10:30** **Server:** Jeffery Hales  
**Crucifer:** Mathew Hales  
**Torches:** Shayn Moss, Madeline Gale

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## Coming in August - Beethoven

Father Adam will offer a special presentation on Beethoven's *Missa Solemnis*, focusing on the sections comprising the Credo and Sanctus of the Mass. He will talk a bit about Beethoven's work, his engagement with the sacred texts, and – of course – listen to sections of this beautiful masterwork. Sunday, August 12 at 5:00pm.

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## July Birthdays

*O God, our times are in your hand: Look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord. Amen. (BCP)*

5. June Wallin
6. Grace Johnston
7. Jock Glidden
10. Emily Lloyd
11. Sarah Guyon
15. Nolan Peters, Karen Poggemeyer
16. Nancy Henthorne
18. Jenifer Fairchild, Sarah LeTourneau, Dean Packard
19. Roy McKechnie, Nate Wallace
21. Steve Bauter
22. Jan Hall
24. Diane Lowe
28. Eric Merchel

## July Anniversaries

*Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. Amen. (BCP)*

4. Barry & Judy Banks
  8. James & Nancy Mikesell
  12. Dick & Diane Lowe
  19. Robert & Courtney Thornsby
  23. Adam & Lori Linton
  28. Tom & Lee Hardy
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