

THE CALL

The Reverend Adam S. Linton, Rector

AUGUST 2005

Episcopal Church of the Good Shepherd

2374 Grant Avenue, Ogden, Utah 84401

Rector's Reflections

“WHICH ADAM?”

[Episcopal Church of the Good Shepherd, Ogden, Utah, June 19, 2005, The Fifth Sunday after Pentecost, Year A, Proper 7, Romans 5:15-19]

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

We find ourselves involved in a larger story not of our own choosing. Perhaps sometimes it feels as though we are characters in a novel trying to figure out the plot (and our place in it) as the book goes along. An essential part of all authentic human “figuring out” is conversation – and sometimes debate – with others. So, it is no coincidence that conversation and debate are the Jewish, and therefore the biblical, way of doing theology.

Paul, the Apostle, in spite of the key distinctives which set him apart from his background, remains, in his methodology, classically Jewish – truly rabbinic. So, we can never understand Paul’s writings unless we appreciate their conversational character. Getting a sense of who the conversation partners are is indisputable to a productive reading of the epistles.

Some of these were of those of Paul’s own day: supporters, opponents, and – of course – those with whom he wished to share the Gospel. Others were voices of earlier times, most importantly, the ancient Hebrew Scriptures. And, by Spirit-intended extension, *we* become partners. We, too are drawn into the circle.

Surely, it is not always clear what we are to do with this. Paul’s style can be described – politely – as dense. He loves long sentences, in which, as readers, we find ourselves playing challenging rounds of “Let’s Find the Main Verb.” And, frankly, a number of us, at least some of the time, find his content off-putting. Yet, most Sundays of the year, in the second Scripture lesson, we are given Paul to hear. His writings make up both a substantial part and the earliest part of our New Testament. Across centuries, often cited by differing sides in heated theological debates, we find him close to the action throughout the history of Christianity. Therefore, wrestling with Paul seems to be a part of the deal for us. I, personally, wouldn’t have it otherwise.

So, here we are. Before we go on, I suggest that we hear today’s passage again, from another version. Not that there is anything wrong with *The New Revised Standard Version*, the version that we (and most Episcopal congregations) use on a regular basis. But even if we are likely to chuckle at the saying, “If the King James Bible was good enough for Jesus, it should be good enough for us,” it doesn’t hurt that we also keep well in mind that the Scriptures we read and hear are *translations*. Language being what it is, it simply is not possible to have one perfect translation of a text from one tongue to another. Sparing the endeavor of learning Biblical languages (Hebrew and Greek), most of us still have easy access to reading passages from more than one rendering. This gives additional lines of sight into a text – often quite a valuable thing. A version that I find myself using regularly, especially for Paul, is *The Revised English Bible*. So, from this version, again, here is the New Testament Lesson, from Romans.

“But God’s act of grace is out of all proportion to Adam’s wrongdoing. For if the wrongdoing of that one man brought death upon so many, its effect is vastly exceeded by the grace of God and the gift of the one man, Jesus Christ. And again, the gift of God is not to be compared in its effect with that one man’s sin; for the judicial action, following on the one offense, resulted in a verdict of condemnation, but the act of grace, following on so many misdeeds, resulted in verdict of acquittal. If by the wrongdoing of one man, death established its reign through that one man, much more shall those who in far greater measure receive grace and the gift of righteousness live and reign through the one man, Jesus Christ. It follows, then that as the result of one misdeed was condemnation for all people, so the result of one righteous act is acquittal and life for all. For through the disobedience of one man many were made sinners, so through the obedience of one man many will be made righteous.” (5:15-19)

Paul is continuing his conversational engagement with the Book of Genesis. Just a bit ago, he was discussing the figure of Abraham. Now, he is looking at Christ in perspective with the Adam-story. Keep in mind, by the way, that in Hebrew,

“Adam” means “the human.” So, we are to read this story as a setting forth of the universal human story – including *ours*

Genesis addresses not the *how* of creation, but, rather, the *what* and *why* of creation. It speaks to us of the larger narrative in which we live. With no disrespect intended to those who experience it otherwise, I have to say that I have never personally understood either the passion or the content of the fundamentalist controversies. It seems clear to me that the idea that the truth of any Biblical passage must be equated with post-“Enlightenment” notions of literal facticity is a highly questionable assumption that we bring to the text, not derive from it. Such an idea certainly does violence to the character of the Scriptures, which contain in themselves a wide variety of kinds of writing.

To get a fuller sense of what Paul is talking about here, it is worth taking more of a look at this Adam-story that we find in Genesis. “In the beginning, God created.” Depending on one’s perspective, we can say that our life – our world – is either “charged with the grandeur of God” (to recall Gerard Manley Hopkins’ great poem) or haunted by that same presence. We can respond to that divine grandeur in very different ways: either as a haunting against which we try to anesthetize ourselves – or as an enlivening (if somewhat risky) glory to be embraced.

Somehow, we find the impulses for both these responses in us. The Adam-story tells us of our creation in the divine “image and likeness.” We can therefore affirm, with God, the goodness of God’s creation. “And indeed, it was very good.” Nevertheless, we find transcendent longing in ourselves, as well – to which creation indeed points, but which creation itself can never satisfy. For such longing, we are called to look to the One who is the source of all good.

However, to use the Genesis imagery, all is not well in the Garden. We also find in these selves of ours, an undeniable sense of loss, estrangement – cut off, somehow, from Eden. We discover that we are working with means insufficient to reach our best and truest desire. And our predicament can not be reduced to something “out there.” The problem is *interior*. Along with the remembrance of primal divine goodness, we find ourselves struggling with our present defining identity – our “Adam-ness.” We find, in the stuff of what we are, that we are working with a nature that has become – always, to some extent – betraying of our selves and others.

This narrative is the counterpoint to what we hear from Paul today. Over against this, Paul affirms that, in Jesus, God has written a new story. In Christ, a new source of our identity is set forth. In another, closely related passage, Paul writes: “Thus it is written, ‘The first man, Adam, became a living being’; the *last* Adam became a life-giving spirit.” (1 Corinthians 15:45) But what script – or, rather whose script – will we live out? In which Adam will our defining humanity be found?

The two Adams sum up two ways of being – each appropriated rather differently. The first, that of the primal

human, almost isn’t appropriated at all; it just “is” – the life that plays out on its own accord, lived in accord with our nature as we now find it. The source-image is parental. We’re speaking here of what Paul would call the “fleshly.” This is the world defined by what we possess, what we earn. Its key words would be, “on our own.” Because we’re finite, such a path ultimately must lead to a dead end.

The way of being of the Second Adam is renewed creation. It’s not a matter of the life that “just is,” but of *adoption*, appropriated by faith, through the One who became our Brother. This is the world defined by the gift of God – and *its* key word is, “Grace.” We now live out of the gift and in the sharing of gift. Because God is who God is, the journey of grace is inexhaustible. This “Road goes ever on and on.”

So, thanks be, in Christ, it’s not a matter of getting what we have coming. God has something much better in mind for us. I’m reminded of the line from Shakespeare: “Therefore, though justice be thy plea, consider this, that in the course of justice none of us should see salvation.”

Each day we re-address the choices: Which story is becoming *our* story? Will we live on our own or by the gift? In which Adam will we find ourselves? Whose people will we be? Each time we gather at the church for Eucharist, the gracious invitation is set forth: “*The gifts of God for the People of God.*”

The Episcopal Church is living – more and more – into the practice of “open Communion.” Certainly, we are called to uphold the sacredness of the Sacrament. But, less and less, are we inclined to see our role at the Altar rail as some sort of spiritual-cops-on-the-beat. We speak, authentically, of radical inclusion. Yet inclusion becomes meaningless if we have no sense of *what* it is we are welcoming people to. Addressing open Communion, one of our own parishioners put it very thoughtfully, “Those who take, eat, and have no clue are being served an injustice, I think, if they’re not aware of the strength and the power of the blessing they are receiving.” Anglicans have always conveyed much by the language we use in worship. So it is more than appropriate that we be mindful of what we say at our Eucharistic invitation. Something that only conveys, “You can get bread and wine up this-a-way” is inadequate; it isn’t being true to ourselves, others, or what is going on.

For *all* of us who are here, those who have attended for many years and first-time visitors, to get up from our places and draw near to the Altar when the celebrant says, “The Gifts of God for the People of God” is a remarkable thing to do – numinous; maybe even somewhat risky. When we draw near to receive, we are acknowledging that we have been claimed in a Christly claiming; we are acknowledging our profoundest need for the Life of the One who died for us. “The Body of Christ, the Bread of Heaven; the Blood of Christ, the Cup of Salvation.”

Now, it’s not our way to hand out to folks as they leave church an explanation of exactly what this must mean –

detailed instructions on how it must be worked out. We're living by the gift, now. It's no more "our own" process. We can trust the God who has brought us this far to lead us on the journey.

But this we do affirm: that in this Christ-life, so generously given, we are borne into the adventure of new creation. We're in it together now. In ways almost always mundane and everyday, often fairly unremarkable, we find that neither we, nor our stories, nor our conversation, nor anything else can ever be quite the same.

"God's act of grace is out of all proportion... where sin multiplied, grace immeasurably exceeded it." (5:15,20)

Amen.

A Day of Discovery

For the first time in a long time, David and I have stayed close to home this summer. This has given me the opportunity most mornings, to rise early, put on the coffee, grab my current book, and make my way to our back deck. For two or three hours, I read as I enjoy the cool mornings and watch the birds in our scrub oak.

Lately, two birds have been putting on quite a show. The big Blue Jay keeps one eye on me as he tries to manipulate another peanut out of the hanging feeder. We have removed the perches, so he has to really concentrate on his balance as he overcomes the challenge. That long sharp beak pulls and persuades the shelled nuts inside the bars.

But it's not me that breaks his concentration most mornings. The culprit is a brave little hummingbird. The jay, minding his own business, sooner or later, will find himself as the target of a dive-bombing, chattering, little bird. Zipping and swishing as close to the jay as possible, the hummingbird makes repeated maneuvers while the poor jay squawks and snaps.

The jay always tries to go on with his breakfast, but the hummingbird will have none of it. As the jay hops away from the feeder, the hummingbird continues its pestering. Sometimes the jay is chased from branch to branch and tree to tree by this tiny harrier. As the jay squawks in protest, I imagine it saying, "Why pursue me? I was minding my own business, not bothering anyone. What do you want?"

'Minding our own business,' seems to be the standard mantra for most of us too. 'Go along to get along.' 'Flying under the radar.' 'Don't rock the boat.' 'Don't make waves.' No matter how we express it, the idea remains the same, and it's an idea that does not make our world a better place. We need to be moved from 'peace and quiet' to 'peace and justice.'

That is why the Holy Spirit lives among us, to dive-bomb our complacency. We try to ignore the pushing and pulling of our souls, to continue going about our business. But the Spirit reminds us that we are to go about *God's* business. The more we listen to the Spirit, the more we are pushed to seek out our role in God's plan.

On August 27th, "A Day of Discovery," will be held at St. James Church in Midvale. Plan on attending. This is a wonderful conference that can help you explore your Baptismal Covenant. You will learn to appreciate as part of Christ's ministry, things you already do every day. You'll also find help in discovering your place within the ministry of the Episcopal Church. The conference presenters are fascinating, entertaining, and inspiring. I know you'll have a wonderful time. We are called to be Christ's disciples. What does that mean? This is worth exploring.

The registration deadline is August 12. There are forms in the Church foyer. Space is limited, so give in now. This conference can help you in your life-long process in perceiving, listening, and responding to the Holy Spirit.

Blessings,

Claudia †

Wanted: Sunday School Teachers

Good Shepherd Episcopal Church offers a Sunday School program for all children ages 4-18 (preschool to 12th grade).

The ages are divided as follows: preschool/kindergarten, 1st/2nd, 3rd/4th, 5th/6th, 7th/8th, 9th/10th and 11th/12th.

Currently, we have the following teachers:

preschool/kindergarten - 1
 1st/2nd - 0
 3rd/4th - 2
 5th/6th - 1
 7th/8th - 0
 9th/10th - 1
 11th/12th - 1

Ideally, each class will have 2 teachers to share the teaching responsibilities. It will be up to the teaching team to decide who will teach when to allow for breaks during the year.

There will be an orientation and training for teachers on August 27 from 9am till noon. Light refreshments will be served. The goal of this time is to allow teachers to become familiar with the curriculum and discuss implementation and teaching strategies.

Please consider this important ministry. There is a brochure available that further explains the Sunday School program at Good Shepherd.

Letetia Teneau-Sword

Episcopal Youth Camping Trip

We will be going on a camping trip to Flaming Gorge August 12-14, 2005. The schedule is as follows:

August 12 – Leave from Good Shepherd at 9:00am. After arrival at the campsite we will set-up camp, have some down time and then cook dinner. After dinner: play night games, play card games, tell stories, sing songs, make s'mores, etc.

August 13 – Cook and eat breakfast. Spend the day on the water and exploring the surrounding terrain on foot (a.k.a. hiking). Cook and eat dinner. After dinner: play night games, play card games, tell stories, sing songs, make s'mores, etc.

August 14 – Cook and eat breakfast. Fresh air Eucharist. Break camp and head back to Ogden.

It would be great to take a large group. We need adults (as drivers and chaperones) as well as youth. You will need to bring: a sack lunch for Friday, water bottle, a sleeping bag, a pillow, toiletries, sun smart clothes, a bathing suit and towel, sunscreen, and insect repellent.

Please call or e-mail the church by August 10 to sign-up.

By the Grace of God
and with the consent of God's people

The Right Reverend Carolyn Tanner Irish
Bishop of the Episcopal Diocese of Utah
will ordain

Richard "Dick" Snyder
To the Sacred Order of Priest
in Christ's One, Holy, Catholic and Apostolic Church

Thursday, September 1, 2005 at 11:00am

St. Michael's Episcopal Church
589 South 200 East
Brigham City, Utah 84302

Your prayers and presence are requested
Reception following
Clergy: Red Stoles

Second Annual Spaghetti Dinner & Sunday School Registration Saturday, September 10 6:00pm

Come enjoy a great meal and fellowship with other parents and youth. Meet your child's teacher for this year.

To register for the dinner and Sunday School, go to www.goodshepherdogden.org and click on the Youth Ministries button.

If you don't have internet access, there are forms and a sign-up available at the church.

We'll see you there!!!

Stewardship

What does Stewardship mean? It means we all get together and support our Church through pledges, donations and various activities which *are required* to keep the Church vibrant, growing and most of all supportive of the parishioners, the community and those who need *our* help.

An extremely important part of Stewardship is what parishioners pledge and give to keep our church moving forward. Pledging and giving are necessary as the various entities charged with putting together a budget, managing finances and providing the required capabilities and support, go about their business. In fact, the Episcopal Diocese in Salt Lake City requires each parish submit its budget annually along with the requested Diocesan support requested.

This year the Church of the Good Shepherd is required to submit their budget at General Convention, which is the second weekend in October. In order for the Good Shepherd budget to be put together and reviewed by those charged with that responsibility, Good Shepherd needs to have the information on pledges, and integral part of Stewardship. In an effort to meet the Diocesan requirement, and put together a budget for submission at Convention, Good shepherd will

hold its annual Stewardship dinner on **Tuesday, September 13, beginning at 6:00pm**

It is at the Stewardship dinner that each of us has an opportunity to *provide our pledge to Good Shepherd* which will enable the Church to determine its budget and what course of action it takes for the next fiscal year.

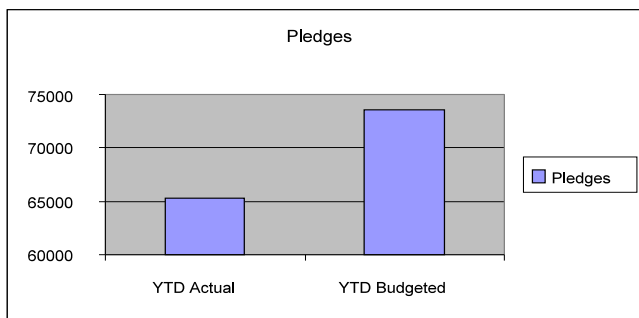
Please come and join us at the Stewardship Dinner and show your continued support for our Church, our Parishioners and our efforts to do what we do best, helping people.

Bill Jourdan

Finance Committee Report

Below you will find a graphic of where the parish stands as of June 30, 2005 for collection of pledges. We were \$8300 behind at that point. Other budgeted items such as plate, regular support (those that give on a regular basis but did not pledge) and income from the Merrill Lynch Account is listed below. We have also withdrawn \$12,000 from savings this year to meet expenses. These include the boilers and water problems. The committee simply wants to inform the parish where we stand at this point. We are also now formulating a budget for next year. Things to note that will be included in next year's budget are an increase in the insurance for clergy and staff and at least a \$10,000 cut in the grant received from the Diocese. Please do not hesitate to contact any one of us on the Budget Committee about your concerns or suggestions for next year's budget.

Alan Joslyn – Chair	Karyl Otten
Dave Seiter	Belle Schwarzenbach
Marion Lloyd	Bill Jourdan
Linda Harden	Bill Bangert - Treasurer



Other Income

Item	YTD Actual	YTD Budget
Plate	\$1869	\$2575
Regular Support	\$10,485	\$10,630
Merrill Lynch	\$1393	\$2500
Diocesan Partnership	\$25,766	\$25,766

ECW Seeks Donations

Jan Shanklin will be coordinating the “What-Not, Why-Not Treasure Adventure” (formerly called the White Elephant Sale) for the ECW Christmas Bazaar on October 29, 2005.

Jan says, “I welcome all of your donations of “gently used” items and, believe it or not, we can use new items also. So, all those items you are tired of, can’t find a use for, already have too many of, etc... please bring them in boxes or sacks and put them in the foyer outside of Father Adam’s office with my name on them.

I am looking forward to the “What-Not, Why-Not Treasure Adventure” being an active and substantial aspect of our Bazaar. Thanks so much.”

Everyone is Invited to
Good Shepherd’s
NEWCOMER’S DINNER
Saturday, August 20
5:00pm

Please join us for a barbeque in the courtyard to welcome our new members and enjoy the company of the old. Hamburgers and hotdogs, drinks and condiments will be provided. Bring a dish to share, and let us know you’ll attend on the sign-up sheet in Tuttle Hall. (A vegetarian alternative will be provided - please make a note when you sign up.)

We hope to see everyone there!

Keeping in Touch

As you may know, three of our High School graduates from the Class of 2005 have chosen to take on the challenges of higher education in the military. Father Adam thought you may wish to stay in touch with them, as they pursue their goals.

Basic Cadet Adam Otten
P.O. Box 4780
USAF Academy, CO 80841-4780

Basic Cadet Tim Wilde
P.O. Box 4295
USAF Academy, CO 80841-4295

SR Linton, Patrick
Division 312 Ship 13
3301 Indiana Street
Great Lakes, IL 60088

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

Letter on Children in Church

What do children get out of church?

I remember going to church as a child. I remember frilly dresses and kind old folks, playing dolls and falling asleep on the smooth wooden pews. Something more must have stuck though, even though we stopped going when I was about 7 years old. When I was a teenager, I decided to start going again, and dragged my whole family back – my little sister was a youth camp counselor for years, and my parents have both been wardens in their current church since then. And every Pentecost, they buy streamers, helium and bright red balloons to decorate their church.

Now I'm all grown up, with two little boys of my own, aged 1 and 3. My husband is an agnostic I drag in on Christmas and Easter, but I try to bring the boys more often. It's hard – the little one likes his morning naps still, I work all week, and I want to get the most out of our weekends together. So do the boys – the older one often asks to stay with me in church instead of going to Sunday school.

My favorite memory of them in church was the time when the older one was one and a half – too old to be quietly contained, and not old enough to obey. He would wander happily up and down the side aisle and I would chase him, during the service, and Bruce, our minister would always tell me just to let him go – the whole church was there to keep an eye on him.

One day he wandered during the sermon, and Bruce interrupted what he was saying me to tell me to let him be. So I watched in embarrassment as he made his way up to the choir loft for a little visit, then down the center aisle where Bruce was speaking. He sat down at Bruce's feet, and stared up at him for the last 5 minutes of the sermon and clapped his hands when it was over, perhaps the only ovation of Bruce's career.

Last fall, I asked my son what he had done that day in Sunday school. He was terribly evasive, until, finally, he admitted that the other children talked about Jesus – "But I didn't, Mommy; I didn't say any bad words."

This year at Pentecost, we all sat together towards the front (the boys didn't want to go up for the children's sermon, but they wanted to hear it). They were playing, mostly contentedly but by no means silently, when the man in the pew in front of us started muttering. When he suggested to his wife that my children should be in the nursery, I asked him if he didn't feel that children should be in the church. "No – what are they getting out of it? And I'm not getting anything out of it, I can't concentrate!" So I packed up our things and told the children we were going home – which only upset my older boy, until I relented and sat with them in the very back, and spent the service alternately sniffing and hushing them.

The man certainly had a point. The boys weren't listening raptly to the sermon (although the older one surprised me by occasionally shouting answers to Patty's question – what do we use our hands for in church? Books!)

They don't understand the prayers. They can't read the hymnal and never know the words to the hymns, even if they do dance. And doesn't that man deserve a chance to worship in a quiet, peaceful environment? Am I right to bring my children into the church, possibly disturbing the whole congregation, especially when they get so little, intellectually, out of it?

The nursery at St. John's is a fabulous place, full of kind and caring people who give up their worship so that parents can worship on their own. It is one of the main reasons we attend St. John's. The nursery is for children under three, where they have toys, cookies and even a crib. Older children have Sunday school classes with stories, crafts and snacks. Sometimes it's great to have a chance to listen carefully to a sermon, sing a hymn or have a moment's quiet reflection. But should my children spend every service there? If they ask to stay, should I tell them it's only for grown-ups and they have to go to Sunday school? Sunday school is wonderful, but is it a sufficient substitute for the actual service? Should I let them stay a little, then send them away as punishment when they forget to whisper? Is it enough to let them into the worship service just once a month, and only once they are five? And how are they going to learn to behave in church if they're never in there?

They want to be with me during the service, and I want to be with them. There have been Sundays when I spent the whole service in the nursery and Sunday school area with

them, because they would cry if I left. What then did we get out of church that week? Perhaps I should just leave them home with their father, if they are only going to play with toys. In truth, then, if they get to spend a Sunday morning cuddling on the couch and hunting worms, that is where I want to be too.

What should church be for them, a place where they are constantly shushed, a place where they play freely in the play rooms, or something in between? How do we best 'nurture them in the Christian life and faith' – and is it fair of me to expect that the congregation nurture them in the way I would like at the expense of their own spiritual well-being? Or maybe spiritual well-being is more than hearing the sermon clearly.

I called my best friend, my baby's godmother, to galk about 'the incident' after church. Her husband is a minister, so she's a single mom in the pews too. She hated church when her son was young – she spent the whole time chasing him, and fussing at him to be quiet. Finally, she decided her job isn't to keep him quiet during the service, it is to make church as welcoming a place for him as possible. And her reward has been that he asked to go to church all the time; he likes it now, and she does too.

Before I had children, I dreaded the baby on the airplane, and resented the kids chatting in the church. Now, I hope the frazzled parents sit down next to me, so I can give them a break, by playing peek-a-boo or holding a baby. When I was young, I had all the answers. Now, I don't. I do know I want my kids to fall asleep on wooden pews and remember kind parishioners and playing cars. I want to nurture their simple children's faith and to remember from it how it felt to believe without reservation or qualification. I want them when they are older to be able to make an informed decision as to whether to believe in God and find comfort in the church. But what do they get out of it now? That is, of course, up to us.

Wendy Smith

P.S. To the kind parishioners in the back of the church, your gentle words were greatly appreciated, and what the children remember from that Sunday will be that they got fun balloons, and the nice lady took them up to see the bells.

Social Committee is Forming

With encouragement from the Vestry, Billie and Tim Wilson have agreed to organize a social committee. We have a few parishioners that have offered to join the committee and we are looking for an additional four to six people who would like to help plan social activities for the parish. We would like to have members from different generations so we can plan a variety of activities that may appeal to a range of interests.

We also welcome suggestions from everyone regarding activities in which they would actively participate.

Please contact Billie and Tim in person or at 546-1531.

August 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)

2. Cecele Cox
3. Jim Pierce, Leslie Taylor
4. John Cox
6. Marion Lloyd, Ginny Crolla
7. Daniel Wilde
10. Evelyn McCoy
11. Lucy Bevan, Richard Nelson
12. Cora Loomis, Richard Lowe
14. Kathy Stretch
18. Lila Small, Sylvia Doe
19. Victoria Skiver
21. Dan Parrish
22. Rhonda Gill
23. Rick Anderson, Jay Stretch
24. Betsy Bauter, Nancy Groshart
26. Matt Otten

August Anniversaries...

Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may grow in love and peace with you and one another all the days of their lives. Amen (BCP)

2. John & Jodi Patterson
4. David and Tricia Dirks
8. Rick & Patti Sanchez
12. Adam & Karyn Johnston
27. John & Cecele Cox, Bob & Jan Hall