



EASTER
PAGES 4-5

The Newsletter of St. Mark's Episcopal Church

April 2015

THE THEO*CAT WATERSHED MOMENT REPRISING 2007 TO 2014



by Jay B. Gaskill

It was 2006. I was intrigued by Joan of Arcadia, the TV series about a teenage girl whose life is upended when God starts talking to her. It became an inter-religious program with Beth El, the Jewish congregation on Oxford. "Dinner with Joan" was a hit. Maybe, I thought, a theological discussion group would work at St. Mark's.

Luckily, one of the foremost living American theologians, the Rev. Dr. Owen C. Thomas, offered to help. From March, 2007 to the end of 2008, Owen Thomas attended every meeting. Then he asked to remain in the background, and we explored a more experiential approach, using fiction as inspiration. We started with Tennessee Williams' *The Night of the Iguana*, and kept going.

We needed a shorter, catchier name. Nobody likes theocrats. Everyone knows that herding cats is a challenge. So we buried the "r" in theocrats and became the "Theo*Cats." By this time, my wife, Robyn, and I were bringing refreshments to the meetings for fellowship time. We hoped to create a safe space where people could talk freely. It worked.

Over the years, some programs stand out: Dr. Arthur Holder gave us a masterful survey of the

Celtic contributions to culture and Christianity. CS Lewis's *Screwtape Letters* let us laugh at the Devil. We investigated Miracles, using the CS Lewis book. We investigated Judaism and Christianity, using "Rabbi Jesus" by Bruce Chilton and *What Crucified Jesus?* by Ellis Rifkin. We enjoyed an outstanding presentation - *Mysticism, East & West*, given by Dr. Judith Berling and Dr. Arthur Holder.

Jerry Walker introduced us to "The Gratitude Movement." Dr. Maria Chang led several discussions, including *The Enduring Christ Figure in Popular Culture*; *The Shroud of Turin*, the latest findings; and JRR Tolkien as myth-symbolist of Christianity.

One memorable evening, Louis Weil shared his compelling spiritual journey: A young Jewish boy growing up in New Orleans gets a secret baptism instead of a Bar Mitzvah. His path led

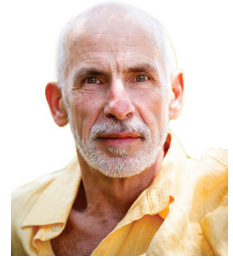
to conversion, ordination, and a career as a Christian scholar... Then he described his friendship with a reform rabbi, a Hungarian who was one of the Jewish children saved from the Nazis by Raoul Wallenberg,

continued on page 10

To *volunteer* for leading **Theo*Cats**, or to ask any other questions, please contact Jay at  jgaskill@yahoo.com

TOP VESTRY ACTIONS

by Bruce Alexander



The Community of St. John Cassian (CSJC)

At the brief formal Vestry meeting on the Sunday of the Vestry retreat, we discussed and voted to accept the following proposal from Br. Brendan Williams, O.S.B.:

For The Community of St. John Cassian, a forming Benedictine religious order of the Diocese of California, to utilize the side-chapel at St. Mark's as its primary worship space on Sunday afternoons.

This would most often include a Eucharistic Liturgy, but at least one Sunday during the month, according to availability of the space (i.e. as determined by concerts or other events at St. Mark's), there would be a shorter meeting of contemplative practice and praying of the Divine Office. Immediately following the majority of these services—and understood as an integral part of their heart and meaning, as a direct extension of the liturgical formation they facilitate—would be some form of communal outreach in the neighborhood (or at a nearby location).



Jeff Pace leading a Saturday morning session on St. Mark's accounting system.

The Community of St. John Cassian was founded by Br. Brendan E. Williams, O.S.B., who currently serves as Shepherd or 'Guardian' of the Community. The community is blessed to have a local Bishop Visitor, The Rt. Rev. Marc Handley Andrus, who serves as teacher, advisor, and Episcopal overseer of the Community.

The parish will be updated as details are worked out. It is hoped that over time there will be a robust sharing between St. Mark's and CSJC in regards to both worship and ministry, with members of St. Mark's welcome to attend CSJC liturgies and participate in the Community's outreach and other communal endeavors to whatever degree they might wish, and vice versa. ✕

2015 Vestry Liaison	Committees/Groups/ Areas of Responsibility
Alexander, Bruce	Personnel Committee
	Vestry
	Spoken Word
Armbruster, Jeff	Pastoral Care
Garcia, Bryan	Communications
Hada, Betsy	Hospitality – Receptions & Special Events
	2 nd Liaison to Music
	Practical Pastoral Care
Key, Lisa	Data Management
	Property
Lassen, Corrie	Area Ministry
Mitten, Patrick	Music
Morgan, Donn	Campus Ministry
	Stewardship
Pace, Jeff	Finance
Ritchie, Wayne	Affinity Groups
Shaver, Julia	Adult Formation
	One-Off Service Opportunities
Thrumston, Devon	Landscaping Committee
	Social Justice/Hot Meals
	Vestry - Clerk
Trever, Stephen	Newcomers
Wesley, Margo	Worship

TRANSITIONS: A NEW GUIDE DOG



by Jan Robitscher

One of the facts of life about having a guide dog (or any pet) is that, as much as we love them and value their service to us, they don't live as long as we do. They grow old and, in the case of guide dogs, retire and die. Of the six guide dogs I have had, only Lorelle, who retired in July 2014 at age 9 and a half, is still living, adopted by the family who raised her for the first year. My new dog, Veronique, will be 2 on April 9, and will hopefully have a long working life and, someday, retirement.



Each of my guide dogs has been unique, with its own personality, working style, and play preferences. Each feels different to me as we walk together in and around Berkeley. Each has/had his or her own ways of responding to praise for work well done and showing affection. The high school student friends of Veronique's puppy-raiser called her "Very Unique"!

The transition from Lorelle to Veronique (both Black Lab females) was rather longer than I expected. I retired Lorelle last July, when she let me know that she really did not want to work as a guide any more. I had already applied to Guide Dogs for the Blind for another dog, but it took them until November to find a suitable match for me. I arrived for training expecting to get a male dog, but that dog was ill, so little Veronique was next in line--and probably the better match. I had to trust God for the best outcome, and I must say that each guide dog I have worked with has been better in some way than the last, and I am a better handler.

What is harder to explain is that getting used to Veronique is a long-term process that goes well beyond the two week training program at Guide Dogs. Every day we get to know each other better. Veronique is learning that I see some things better than others and I really need her in traffic, on stairs or for that unexpected upheaval in the sidewalk. I am learning that she is a sensitive dog who needs and responds well to a lot of praise and to kibble rewards, a technique Guide Dogs is now using.

What does this have to do with God? I love the collect from Compline, the last Office of the day, that speaks of the "changes and chances of this life". The transitions of our lives, and in this case, from one guide dog to another, are part of those changes. The collect urges us to "rest in [God's] eternal changelessness". That is what makes these transitions not only possible but part of a larger reality that is our life in communion with God and in community with one another and with all of God's creation. ✠

EASTER

LEAVING THE TOMB BEHIND: AN EASTER REFLECTION

by the Rev. Stephen Trever



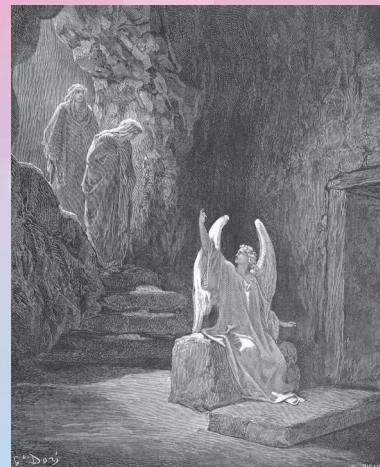
As [Mary Magdalene, Mary the mother of James, and Salome] entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid. – Mark 16:5-8

According to the majority of contemporary biblical scholars, this selection from Mark’s Gospel represents the oldest written account of the resurrection. Reading it, one notices almost immediately the sense of incompleteness of this ending. Early editors of Mark’s gospel certainly noticed it, too. They went on to add more to the text, in order to assure the reader that fear and silence did not win the day, but that the women did proclaim the good news and that Jesus did in fact appear again to the disciples. Likewise, Matthew, Luke, and John each in their own way also flesh out the narrative, and bring it to a more satisfactory conclusion.

It almost seems that we are hardwired for a desire for satisfying endings to the stories we tell. The term “Hollywood ending,” has become a cliché for this seeming need to end on a neat and tidy high note. One might even look to the resurrection as the prototypical “Hollywood ending.” It is, after all, the ending that assures us that life is stronger than death, hope is

stronger than despair, liberation and reconciliation are stronger than oppression and divisiveness.

It is easy enough to empathize with the desire to add to Mark’s ending, but as I read Mark today, I can’t help but wonder if in doing so we are missing Mark’s point. Perhaps Mark, doesn’t need our help in adding a more satisfactory ending to the text. Perhaps Mark’s original ending reflects a deeper wisdom—a deeper recognition that the story of resurrection doesn’t end with the closing of a book. The story of Jesus’ resurrection is not a story that we can tell as though we are outside of that story. Rather, it is a story in which we are deeply implicated. Mark’s ending, thus becomes our new beginning. Like Mary, Mary and Salome, we know only that Jesus is not in the tomb, and, like them, we are also sent out of the tomb and back into the world with only the assurance that Jesus has already gone ahead of us with the promise that we will see him. ✠



POEISIS

From Lewis Brown

For Eastertide

The shadows of winter, so chill and so gray,
Have passed from the meadows and hill-tops away:
There's a shine in the skies
Born of Spring's merry eyes,
And the heart of the Earth groweth softer each day.

See, how she releases from fetter and chain
Her treasures which spring into freedom again,
Till with beauty and bloom,
And with sweetest perfume,
Is filled every hill-side and meadow and lane.

But fairest of all things that blossom and grow,
Sweet as the summer, and pure as the snow,
Is the lily that tells,
Like the glad Easter bells,
Once more the sweet story which all hearts should know.

Bloom out, fragrant lilies, bloom brightly and fair,
Breathe out your pure breath on the soft balmy air;
Fling your banners so white
Gaily out to the light,
For past is the lenten of sorrow and care.

For now with the Spring-time the Easter is born;
Out of darkness and night springs the glad, welcome dawn.
And Easter bells ringing,
Their Easter songs singing,
With loud jubilates hail Spring's sunny morn.

Mary Dow Brine
(1816-1913)

Note: This a throwback to an age of lyricism which I think is sometimes sorely missed. It survives mostly in the words of greeting cards but deserves better.



Top: After the renewal of baptismal vows, the Rev. Corrie Lassen sprinkles the choir and the congregation with holy water.

Center: The choir and the clergy process in at the beginning of the Easter morning service to the accompaniment of the brass.

Bottom: The Congregation holding candles at the beginning of the Easter Vigil service.

Photos by Bruce Alexander

ADULT FORMATION

by Judith Berling



Theology for the Rest of Us August 28-30 at Bishops Ranch

Basic definition of Theology: thinking about God, talking about God, imagining God—historically, communally, personally

Although we sometimes think of theology as the domain of clergy or academic theologians, theology is practiced by all who participate in worship or the life of faith. At the retreat we will think about how our life experiences have drawn us into theologizing. Theology is not simply about affirmations, but also about doubts and questions that arise from life's challenges. The retreat will encourage us to ask questions, such as:

- What images do we have of God and God's work?
- What does it mean for us, and personally to you, to claim Jesus as the Word made flesh?
- When these theological issues arise, where do we turn for resources to think about them?
- In what ways do our encounters with the natural world inform our thinking about God and God's action in the world?
- How does our worship shape our thinking about God? What images (Rock, Lamb of God) and language arise in and from our worship experience?

We will actively engage in theological reflection and questioning, calling on a broad range of images, resources, and activities. And we will have ample time for enjoyment of the Ranch, good conversation in social hours.

Facilitators

Stephen Trever we all know as our Assistant Rector with a strong interest in how lay Christians think about God and God's role in their lives.

Michael Aune has been attending St. Mark's for four years. He notes, "The significant factor in my becoming a theological educator and pastor was that I could continue to ask these questions of faith with impunity and even recklessness, joining with others ["seekers" like me] for the sake of being led to a more intimate encounter with God in Christ through the Spirit." ✂

Sign-Ups

Due

April 19, 2015, with check for full payment (made out to *St. Mark's*, with *Parish Retreat* on Memo line), given to Fran Carlson or Judith Berling.

Fees

For 2 nights and 5 meals:

- \$187 / adult for sharing 3 or more to a room
- \$207/adult for double occupancy (no single rooms available)
- \$125 for youth

Day fees (for meals without room) will be available after May 1.

Fee Policy of Non-Cancellation:

In past decades, the parish has carried thousands of dollars in costs for people who signed up for retreats, then pulled out at the last minute. The parish was responsible for the total costs of those who withdrew. Our budget cannot sustain these costs. We need a firm number of participants and payments in hand by the end of April to avoid these excessive charges. If you find that you cannot attend, you can recruit someone to take your place, and reimburse you for the fees; otherwise you will be responsible for the costs.

ADULT FORMATION IN MAY

by Judith Berling

As the school year draws to a close, we will take breaks in Adult Forums for Mother's Day and Memorial Day weekend. But we have tentative plans for forums on the Prophet's teachings about our relation to the natural environment; an excellent film on Bay Area programs to address hunger (featuring our own programs among them); and the Jubilee Movement, which works toward the cancellation of overwhelming debts of poor nations. Watch for bulletin announcements. ✕

St. Mark's Choir Association
invites you to a "roast" and reception
honoring

Wayne Ritchie
(Choir Association Treasurer 1988 - 2014)

Sunday, May 3, 2015
4pm - 6pm
Lions Hall at St. Mark's

Free parking in garage

Because of limited space,
please reply by April 15

RSVP - MarksChoirRSVP@gmail.com

ORGAN RECITAL ANGELA KRAFT CROSS



by George Emblom

The 29th season of the Second Sunday Evensong/Organ Recital continues April 12, 2015. Evensong, offered by the Schola Cantorum, will be offered at 5:30 p.m. followed by an organ recital performed by Angela Kraft Cross. Angela graduated from Oberlin College and Conservatory of Music with bachelor's degrees in Physics and Organ Performance. She then earned her Doctor of Medicine degree at Loma Linda University, where she subsequently completed her residency in ophthalmology.

Dr. Kraft Cross has performed over four hundred concerts across the United States, in Canada, England, Holland, France, Hungary, Lesotho and Guam. She has served as the organist of the Congregational Church of San Mateo since 1993, and is currently the Artist in Residence. She is also a staff organist at the California Palace of the Legion of Honor in San Francisco.



In addition to her musical career, Dr. Kraft Cross retired in 2011 having worked for 22 years as an ophthalmic surgeon at the Kaiser Permanente Hospital in Redwood City, and now practices ophthalmology with the Peninsula Ophthalmology Group. She is committed to the musical education of young people, and since 1997 has been instrumental in organizing an annual Organ Camp for young pianists headquartered at her church.

She will perform a program entitled: **300 Years in the Germanic Tradition**. Works will include the following:

- | | |
|--------------|--|
| Sweelinck: | <i>Ballo del Granduca</i> |
| Buxtehude: | <i>Prelude, Fugue and Chaconne in C</i> |
| Böhm: | <i>Vater unser im Himmelreich</i> |
| Mendelssohn: | <i>Sonata 3 in A major</i> |
| Schumann: | <i>Skizze in F minor</i> |
| Brahms: | <i>Herzlich tut mich verlangen</i> |
| Bach: | <i>Prelude and Fugue in E minor</i>
<i>"The Wedge."</i> ✕ |

THE LION LOOKS BACK

THE ECW, THE UTO, & THE MYSTERY OF THE BLUE BOX

by **L. Retrospectans** (with thanks to June Browne)



Contrary to what Episcopal youngsters under fifty or so might think after reading the title above—and perhaps disappointing even to those over that age—this will not be a report on government intelligence agency scandals of the past involving St. Mark's parish, thrilling as that might be. The menacing acronyms that may be unfamiliar are, alas, entirely innocent: the Episcopal Church Women and the United Thank Offering are not likely to arouse the sensation seekers among our readers. Yet they may still be titillated by the mysterious Blue Box: what is it? and what does it have to do with our parish?

Inspiring those questions is a filing folder, dating from a mere fifty (and a few more) years ago, found in the same stash of archival documents that, prior to investigation in this column (at some length) of the contents of the cornerstone laid for the new church building in 1902, had led us to explore the mouldering notebooks of early twentieth-century parish guilds, and, following that, brought us eventually to look backward, as is our wont, to Bishop Kip's amazing California career.

This comparatively recent folder, labelled merely "1961 - 1962 - 1964," contains mainly typed, mimeographed, faded documents, largely letters circulated to the women of the diocese and the parish, together with financial reports on the results of twice-yearly efforts to raise money, overseen by—you guessed it—the ECW and collected under the name of the UTO.

Unveiling the mystery may be facilitated by an understanding of the history of the relationship between these two Episcopal entities, but that is not always easy, and for our present purposes not always germane. We should note, however, that the founder—foundress?—of the UTO, called at first simply the United Offering (the "T" was added after WWI) was the eminent advocate for mission Julia Chester Emery (1852-1922), commemorated since 1997 as one of the

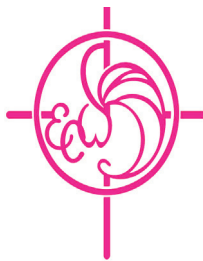
church's Holy Women. For the forty years between 1876 and 1916 she served as the National Secretary of the Women's Auxiliary of the Board of Missions of the Domestic and Foreign Missionary Society, which still designates, at least in certain legal circles, the Episcopal Church. At the auxiliary's triennial meeting in 1889 (timed then, as now, to coincide with the church's General Convention, then populated entirely by men), Emery, who had three years earlier, with disappointing results, instituted a free-will offering,

was urged by a friend to ask for a collection, but to advertise it well in advance, so that members would have time to find the means to donate to it. This first U[T]O "in-gathering," as it is customarily called, brought in \$2,188.64, to be used for the support of specific mission projects and individual missionaries. This offering helped, for example, to build the first Episcopal church in Alaska. By the turn of the twentieth-century, the in-gathered sum reached \$107,207.83. It now amounts to some three million dollars annually.

How did the women of the church raise such impressive amounts? Here, we come closer to the mystery. In each parish, across the entire country, "custodians" distributed small blue mite boxes, with a slit in the top, and encouraged each woman to drop a coin into the box whenever she felt thankful to God for something. (June Browne recalls that, in the early sixties, this could include something as mundane as a load of clothes successfully dried in the new-fangled dryers just coming into

service.) The sums thus collected were gathered once (later, twice) a year, presented by the ECW to the parish at a Sunday service, then to the diocese, and at last to the national church.

Our folder's documents tell us that such collections were regular at St. Mark's in the fifties and sixties. — So what happened to the little blue box? Keep tuned. ✕



Above: ECW logo

Below: UTO logo

HOT MEALS REPORT

by Charlotte Blackmer



The March Hot Meals dinner really showed the heart of the Lion, as a large number of St. Mark's people--including our youngest member, Axl Pace--came out and joined our regular community volunteers to make 115 lunches and feed 125 in the dining room, with abundant second helpings and leftovers for the Monday Suitcase Clinic.



We had a great and unexpectedly large crew of volunteers, thanks to the last-minute presence of two additional groups, which turned a feared spring break volunteer deficit into a surplus. Groups participating included Piedmont Venture Crew, National Charity League, St. Theresa School, the Korean Seventh-Day Adventist Churches of Napa, Pleasanton, and Rohnert Park, and Cal Habitat.

Thanks especially to the kitchen crew--Liz, Jamie, and their early helper Janet--for organizing

the kitchen for the very popular dinner of macaroni and cheese (with or without ham), coleslaw, and apple crisp. Special thanks to the Pace-Bleeker family (who made most of the sack lunches) and St. Markers who joined in for serving--Kathi, Peg, Jane, Becky, Jeff, and Katelynn. Leadership team participants besides our fabulous chefs were Charlotte, Elaine, Kathy, Jan, Scott, and Alexis. ✕



Above: Cal Habitat volunteers

Left: Axl Pace, St. Mark's youngest member, and his mom, Juliette Bleeker

In the SPOTLIGHT

Evelyn Larsen, Berkeley, CA

Occupation:

Berkeley YMCA: Dance, Strength, Movement Therapy

Interests, hobbies:

Dance, fitness, cycling, choir, family, community

Most people don't know that:

I'm turning 60 this year!

What I like best about St. Mark's is:

Warmth and connection, and the music ministry

Favorite book:

The Chronicles of Narnia
by C.S. Lewis

General Comment:

I love helping people find the strength and vitality in their physical being—lifelong! What fun! This is the work I do. Want to visit the Y? Ask me for some guest passes.

✕



IN MEMORIAM

NANCY LANGERT REMEMBERED

Died Summer of 2014



Nancy was a bright presence at St. Mark's. Scott Sullivan remembers her as a charter member of the St. Mark's Jungian Study Group that met here for 10 years or so. The Jungian Study Group started out studying one book and enjoying it and one another so much that they found other books to read. Nancy was a fine musician, a pianist married to a composer. George Emblom and Wayne Ritchie remember her on the search committee that recommended George as our Director of Music. She and I used to do programs at nursing homes. We'd do all the songs from a Broadway musical, wear a bit of appropriate costume to add color. We brought other musicians with us, violinists, flutists, cellists. Old time hymns were a favorite. All remember Nancy's enthusiasm. Sadly, she had been housebound with arthritis in recent years.

--June Brown ✕

CLARA ROGERS

11/2/1929-
1/20/2015



Clara Burgin was born in Oklahoma during the Great Depression. She was raised by her mother, Jimmie Ball Burgin, with whom she relocated to the Bay Area early in her life. Clara graduated from Richmond High School in 1947. She met and married Dick Rogers on Jan 26, 1949. They had one daughter, Ivy, born in 1951.

In the 1990s, Dick and Clara came to St. Mark's, and quickly became active members of the community. They were regulars on the Hot Meals team until their health precluded it. Clara served on the Vestry, and also served for years on the Altar Guild, becoming its co-chair. After Dick's death, she was a regular at meetings of the Bridge Group, and became close to many of its members. She also regularly attended Parish Retreats, Adult Forums, and Bible Studies. Beyond that she provided pastoral support and friendship to many in the congregation.

--Judith Berling ✕

*Theo*Cats - continued from page 1*

the Swedish diplomat. As a Christian, Louis told us, "I never gave up my Judaism."

2014: Creative communities and the Spirit: The Inklings – the geniuses JRR Tolkien, CS Lewis, and Charles Williams - met in an Oxford pub. Actor Charley Robinson, poet Lewis Brown and homilist Jack Buckley gave us working insights into the creative process - where the divine is always present.

Judith Berling's presentation on Incarnation in the Eastern Religious Traditions was brilliant. Finally, we visited Hell ... from Dante through C.S Lewis, with the witty guidance of Leonard Johnson and Jack Buckley.

On March 8, 2015, we celebrated seven years of Theo*Cats. As my wife and I are moving away, we hope to lay the groundwork for the continuation of this rewarding ministry. ✕

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Email: office@stmarksberkeley.org
On the Web: www.stmarksberkeley.org

SUNDAY EUCHARIST

8 AM: Spoken - Chapel
10 AM: Choral - Nave (Main Church)

St. Mark's Episcopal Church

Apr 2015 (Pacific Time)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
29	30	31	1	2	3	4
			12:10pm - Holy Eucharist- 7:30pm - Tenebrae-NV	7:30pm - Choral Eucharist	12:10pm - Holy Eucharist- 7:30pm - Good Friday	9 am - Holy Saturday-CH 8:30pm - Great Vigil-CH
5	6	7	8	9	10	11
Easter Sunday 8 am - Eucharist-CH @ 8:45am - "Coffee at Eight"- 10 am - Choral Euch w/	6 pm - Suitcase Clinic (3-9p)	5:30pm - *No Stewardship 6:30pm - Spoken Word-LIB	9:30am - LION Mailling- 12:10pm - Holy Eucharist- 5:30pm - Bridge Group-LH 6pm - Finance Committee- 7:30pm - Choir Rehearsal-	6:30pm - Intercessory 7:15pm - Contemplative 8pm - Compline-CH	12:10pm - Holy Eucharist-	
12	13	14	15	16	17	18
8 am - Eucharist-CH @ 8:45am - "Coffee at Eight"- 10 am - Choral Eucharist-NV 5:30pm - Evensong/Organ	6 pm - Suitcase Clinic (3-9p)	6 pm - Adult Formation-CON 6:30pm - Social Justice-LIB	12:10pm - Holy Eucharist- 5pm - Worship Committee- 5:30pm - Bridge Group-LH 7:30pm - Choir Rehearsal-	6:30pm - Intercessory 7 pm - Vestry Mtg-LIB 7:15pm - Contemplative 8 pm - Compline-CH	12:10pm - Holy Eucharist-	1:30pm - Hot Meals-PAR @
19	20	21	22	23	24	25
8 am - Eucharist-CH @ 8:45am - "Coffee at Eight"- 10 am - Choral Eucharist-NV 12 pm - Forum: Dante's	6 pm - Suitcase Clinic (3-9p)		12:10pm - Holy Eucharist- 5:30pm - Bridge Group-LH 7:30pm - Choir Rehearsal-	3:30pm - Landscape Task 6:30pm - Intercessory 7:15pm - Contemplative 8 pm - Compline-CH	12:10pm - Holy Eucharist- 6 pm - Barefoot Chamber	2 pm - Prayer Shawl-LIB @
26	27	28	29	30	1	2
LION Deadline 8 am - Eucharist-CH @ 8:45am - "Coffee at Eight"- 10 am - Choral Eucharist-NV 12 pm - Forum: Mosaics-LIB 4 pm - Cal Bach Concert-NV	6 pm - Suitcase Clinic (3-9p)	6 pm - Communications-LIB	12:10pm - Holy Eucharist- 5:30pm - Bridge Group-LH 7:30pm - Choir Rehearsal-	6:30pm - Intercessory 7:15pm - Contemplative 8 pm - Compline-CH		

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