

APRIL 2010

The

Grail

ST. JOSEPH OF ARIMATEA

103 Country Club Dr. Hendersonville, TN 37075 | stjosephofarimathea.org |
T: 625-824-2910 | info@stjosephofarimathea.org



Our Mission:

"To encourage and equip one another as the baptized people of God, to witness to the transforming and reconciling power of Jesus Christ."



From the Priest-in-Charge



A few months ago I was reading [Luke 4:16–30](#) and preparing for a sermon. This section of Luke provides us with a glimpse of the ramifications of Jesus' homecoming to Nazareth. It all begins rather well earlier in the chapter, when Jesus—being filled with the Holy Spirit after his temptations in the wilderness—returns to Galilee and to Nazareth. Once there he goes to the Synagogue on the Sabbath day (which, as Luke reminds us, was his custom). While there he exercises the right of every Jewish man to take part in the reading and interpretation of scripture (as an aside, this account among the earliest we have of Synagogue worship). He reads the following passage from Isaiah, saying:

*"The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to
the captives
and recovery of sight to the blind,*

*to let the oppressed go free,
to proclaim the year of the
Lord's favour."*

At first, the people are pleased because Jesus tells them that this scripture has been fulfilled in their hearing, but as he goes on, they become angry.

In his essay "*Salvation even in Sin: Learning to speak Truthfully about Ourselves*," Stanley Hauerwas makes an interesting observation under the heading "The Trouble with Sin:"

Just as Milton struggled not to let the devil become the hero of *Paradise Lost*, so any theologian who takes up the subject of sin must wrestle with the temptation of making sin more interesting than God. This is particularly a problem in our time, given the widespread habit of using the word 'God' as a generalized concept to name all that which remains inexplicable. Not

~ Continued on p. 4

Want to see the Grail in Color? Interested in extended content, such as devotionals?

If you're receiving the Grail in printed form and would like to see it in color with more content, you can visit <http://stjosephofarimathea.org/congregational-resources/grail> to download a PDF version.

NEWS FROM OUR COMPANION CHURCH (IGLESIA COMPAÑERA) IN LITORAL

GARDEN PARTY FOR ECUADOR

On Sunday, May 16, 2010, from 3:00 to 6:00 P.M., St. Joseph of Arimathea will hold its annual Tea and Garden Party in the beautiful gardens and home of Bill and Mary Heeks, 306 Cherokee Rd, Hendersonville, TN. Phone: 615-824-7139.

There will be Gourmet Finger Foods, tea and lemonade. Ladies are encouraged to wear their finest summer hats. Everyone can participate in a game of croquet, bocci ball, volley ball or horse shoes. There will also be a putting contest. At this year's tea we will have a silent auction. Bar-b-que chicken will also be for sale. The cost of the tickets is \$10.00 per person for those over 14 years. These can be purchased after the 8:00 service from Pat Edson or after the 10:30 service from Cora Janson, from the church office or at the tea. Please make checks out to St. Joseph. On the memo line put: Ecuador Tea.

All proceeds go to support our companion church and school in Ecuador. We have shared a companion relationship with Jesús el Señor in Guayaquil, Ecuador since 1998. Since that time, we have sponsored various building projects there and currently help pay the expenses of running an elementary school.

If you would like to help with this delightful fund raising event, contact the following:

Food: Stephanie Love

Drinks: Bill House

BBQ Chicken sales: Jeff Jordan

Advertising: Sarena Pettit

Silent Auction: Joy McCormick, Stephanie Lowe, or Jane Garrett

The next planning meeting is Sunday, April 11 at 11:45 in the Library.

May God continue to bless us through our companion relationship,
Sarena Pettit

SILENT AUCTION ITEMS FOR GARDEN PARTY

The Garden Party for Ecuador fundraiser will consist of theme basket/silent auction items and a hand-made quilt. Mary Heeks, Lucy Pulley and Boo Tidwell from St. Joseph's, along with friends from other churches, Wendle Smith, Irene Andrews, and Sandy Wilson have generously donated their time and talent to make this beautiful quilt. The quilt will be on display at the church soon. An opportunity to own the quilt can be had for a \$10.00 donation. Chances will be available at the church office or from Mary Heeks.

Again we are asking members of the church to help by bringing items for our theme baskets to the church. The committee will assemble the baskets according to theme near the time of the auction. Some suggested items for baskets would be pet, food (wine & chocolate included), spring/gardening, movies and baby, girl & boy gift items. We will also need baskets, ribbon, filler and cellophane bags for assembling. A box or basket will be placed in the undercroft for the donated items. If anyone wishes to do an entire basket, it would certainly be welcomed.

If you have items that are suitable for a silent auction, please bring those also. If there are questions, please see any of the fundraising committee—Jane Garrett, Stephanie Lowe, or Joy McCormick.

The help of the whole parish is needed to make this the best ever fundraiser.

Thanks!

Joy McCormick

WHY DID JESUS FOLD THE NAPKIN?

Why did Jesus fold the linen burial cloth after His resurrection? I never noticed this....

The Gospel of John (20:7) tells us that the napkin, which was placed over the face of Jesus, was not just thrown aside like the grave clothes. The Bible takes an entire verse to tell us that the napkin was neatly folded, and was placed at the head of that stony coffin.

Early Sunday morning, while it was still dark, Mary Magdalene came to the tomb and found that the stone had been rolled away from the entrance. She ran and found Simon Peter and the other disciple, the one whom Jesus loved. She said, "They have taken the Lord's body out of the tomb, and I don't know where they have put him!"

Peter and the other disciple ran to the tomb to see. The other disciple outran Peter and got there first. He stooped and looked in and saw the linen cloth lying there, but he didn't go in. Then Simon Peter arrived and went inside. He also noticed the linen wrappings lying there, while the cloth that had covered Jesus' head was folded up and lying to the side. Was that important? Absolutely! Is it really significant? Yes!

In order to understand the significance of the folded napkin, you have to understand a little bit about Hebrew tradition of that day. The folded napkin had to do with the Master and Servant, and every Jewish boy knew this tradition. When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it. The table was furnished perfectly, and then the servant would wait, just out of sight, until the master had finished eating, and the servant would not dare touch that table, until the master was finished.

Now if the master were done eating, he would rise from the table, wipe his fingers, his mouth, and clean his beard, and would wad up that napkin and toss it onto the table. The servant would then know to clear the table. For in those days, the wadded napkin meant, "I'm done". But if the master got up from the table, and folded his napkin, and laid it beside his plate, the servant would not dare touch the table, because.....

The folded napkin meant, "I'm coming back!"

☞ *Author Unknown*



Shown working on the queen/king-sized quilt for the Garden Party fundraiser is Wendle Smith and Lucy Pulley.

EASTER

The cross loomed
In your future
When you came
To put us right.
Your teachings
Were astounding
To us, of little minds
So we came abounding
To see your
Wondrous signs.
Along the way we
Foundered on a sea
Of stormy nights.
We stumbled in the darkness,
And could not see
Your Light.
You were flogged,
Mocked, and crowned
With thorns.
Yet, we did not see
The purpose for
Your dying, Jesus,
Was to set us all free.
We left you when
You carried your cross
To that treacherous hill.
Alone, and suffering
To the last
You said,
"Forgive them", still.
We looked for you
Upon the morn
Angels declared You risen!
Triumphant o'er the grave
You fulfilled Your
Divine mission.

☞ *John Barton Townes*

surprisingly, in such a time many people are often more ready to believe themselves sinners than creatures of a gracious God. **At least they are more ready to believe they are sinners than they are to believe in a God who not only is the beginning and the end of all that is but who has refused to abandon us to our sins.** (61)

In the return of Christ to Nazareth where he had grown up, we see an example of what it can mean for God to get specific. In terms of his identity, Jesus is the incarnation of the Word, the second person of the Trinity and thereby conveys the character of God (2 Corinthians 4:6). One of the things Jesus does continually throughout his ministry is to challenge those who believe themselves to be faithful, calling them to examine the content of their faith and make an honest assessment of whether they have truly been following the spirit of the law as well as the letter. The challenge presented by the character of God revealed in Christ is a bit more than a critique of the pious losing their way, it is a challenge to one of the fundamental ideas that many of Jesus' listeners had held onto their whole lives, that is the idea that God's grace and mercy is extended first and primarily—if not solely—to the people of Israel, and specifically, for some folks, only the religiously fastidious among the people of Israel. In this situation in Nazareth, the people are appreciative of Jesus' interpretation of the text from Isaiah, until he gets to the point of revealing two separate but related points. First, He is going to do no miracles in Nazareth, his home town, because he does not expect that they would be received by the people there, "Truly I tell you, no prophet is accepted

in the prophet's hometown" (Luke 4:23). Secondly, expanding from the particular to the more general, he emphasizes the times in Israel's history when the grace of God has been extended beyond the bounds of the people of Israel, even as some among the chosen people suffered. It is at this point that the people loose their tempers and run him out of town, deciding to throw him off the cliff. The people aren't so much angered by any implication that they are sinners (though there are plenty of occasions in the Gospels when that


becomes a sticking point), as they are angered by the idea that the grace of God might be active outside the boundaries they recognize or impose.

So how does this relate to the tendency Hauerwas points out? The people of Nazareth may have been prepared to hear of their failures and sins—the ways in which they could have been more faithful in keeping the Law—but what they were completely unprepared for was to be challenged in their perception of God's grace and care. They were angered not only because Jesus illustrated his point by talking about people from the history of Israel who had not been healed or saved from their circum-

stances, but because of the fact that foreigners sometimes experienced God's aid when Israel did not. This was challenging not simply because of the seeming randomness of divine intervention, but because God's grace was not as limited as they believed it to be. In the end it was not a pronouncement of judgment, but a pronouncement of grace that caused the people to want to throw Jesus off a cliff. This is often still the case.



BIRTHDAYS & ANNIVERSARIES

| | |
|----------|---|
| April 2 | Cheryl Gibson Jerry Hastings |
| April 5 | Patrick Garrett |
| April 6 | Lucy Richey |
| April 8 | Mary Pullins |
| April 9 | Matthew Jones |
| April 12 | Georgia Crawford |
| April 13 | Terry Kemp |
| April 14 | Bill Leek |
| April 22 | Nell Ann Arnold |
| April 23 | Peter Green |
| April 28 | Jim Leggett Shirley Sanders |
| |  |
| April 18 | Jim & Adena Stahr |
| April 23 | Clay & Boo Tidwell |

HOSPITAL ADMISSION, SICKNESS, OR FACING SOME OTHER DIFFICULTY?

If you or a loved one are admitted to the hospital, please let us know. While admissions clerks may ask specific questions regarding religious affiliation, due to government regulations they cannot and will not notify St. Joseph of Arimathea to let us know that you are there. Please get in touch with the church office (615-824-2910) or with Fr. Jody (615-440-6492) as soon as possible.

If you're sick and in need of assistance please let us know that as well. You can call or fill out our new care calendar information sheet located at:
<http://www.stjosephofarimathea.org/how-can-we-help-you/>

VESTRY HIGHLIGHTS AND ACTION POINTS

The Vestry met Wednesday evening, March 17th. These were the highlights and action points of the meeting:

The Vestry has an amended budget, and thanks to the diligent work of Paul Love and Fr. Jody, we will likely save approximately 16 percent on our insurance costs with a more robust policy which will allow us additional coverage under the umbrella of the Diocesan policy. The budget still needs to be "tweaked" to cover some unforeseen circumstances, but suffice to say, with God's help, we will be able to "keep our heads above water." Thank you, everyone of you who have pledged and tithed; without you none of this would have been fiscally possible.

We now have a draft copy of the Church Operational Manual. This document will be the standing orders for the Church life and community. It will be a living document of the church's operation and function, including information about the various ministries, commissions of the vestry, etc., here at St. Joseph's. Additionally it will contain information about emergency procedures, such as natural and man-made disasters.

For the safety and well-being of our youth and church members, parents will be asked to sign a medical release form prior to youth activities. This will give the leaders of any group the ability to retain medical care for minors, if needed, when on an excursion under the care of the church. Without such a form in their possession, a non-guardian cannot request treatment for a minor. This form will also contain important information such as allergies and sensitivities, etc.

The vestry has also charged the Hospitality commission to draft a general guideline for such events as the Sunday morning hospitality. This is to respond to questions potential volunteers might have regarding what sorts of items are normally provided at coffee hour. This is not meant as a deterrent for those who feel called to do something more, but is instead meant to put people at ease and encourage participation.

I would like to draw your attention to the upcoming annual Garden Party for our companion church, Jesús el Señor, in May.

In addition, the Vestry is exploring a proposal to light the church sign on Main Street, which was recently replaced.

SUBMISSIONS:

Next deadline: Friday, April 23

Did something in *The Grail* pique your interest? Feel free to send your comments, prayers, reflections, essays, articles, jokes or other material you would like to share to grail@stjosephofarimathea.org with "the Grail" in the subject line.

If you would like to change delivery preferences (change your address, receive the Grail electronically in addition to or in place of a physical copy) visit our web site at: <http://www.stjosephofarimathea.org/congregational-resources/newsletter-survey/>

SAFEGUARDING GOD'S PEOPLE*

Protecting Children from sexual abuse. Preventing adult sexual misconduct. A diocesan workshop for vestries, nursery workers, Sunday School teachers, volunteer youth leaders and employees, part-time and full-time, anywhere in the diocese.

April 20 (Tuesday), 6pm–9pm at St. George's Church, Nashville

Please call the diocesan office (251-3322) to reserve a slot.

**Newly elected vestry members should attend one of these workshops at the earliest possible time.*

ADULT DINNER GROUP

The Adult Dinner night out will meet Sunday, April 11, 6:00 p.m. at Carrabba's Italian Grill, 202 N. Anderson Lane, Hendersonville. All adult members are invited to attend. This social event is a great mixer with many different members from our church attending each month. For reservations, please contact Donna Holt by Saturday, April 10. (452-7242)

THANK YOU!

A special thank you to all those who participated in the parish work day on March 27th. You did a wonderful job!

UPCOMING EVENTS

- April 1 Maundy Thursday service, 7 pm
- April 2 Stations of the Cross, noon
Good Friday service, 7 pm
- April 4 Easter (Holy Eucharist at 8 am,
10:30 am; Egg hunt at noon)
- April 11 PB&J dedication
Adult dinner group
- April 21 Vestry meeting, 6:30 pm
- April 23 Deadline for May's *Grail*

WANTED: VBS HELPERS

Last year's VBS was a great success, and everyone (helpers and participants) enjoyed their "vacation to Rome." This year, we'll be joining Joseph in Egypt, June 6–10, 5:30 pm, at Church of Our Saviour in Gallatin. Please mark these dates on your calendar to attend, and also prayerfully consider helping with VBS. Even if you can't help during that week, we have tasks that need to be done to prepare for VBS.

Contact Joanne Kemp, Jeanne Rose, or Kim Waltenbaugh with any questions or to sign up to volunteer.

THE EMPTY EGG

Jeremy was born with a twisted body and a slow mind. At the age of 12 he was still in second grade, seemingly unable to learn. His teacher, Doris Miller, often became exasperated with him. He would squirm in his seat, drool, and make grunting noises. At other times, he spoke clearly and distinctly, as if a spot of light had penetrated the darkness of his brain. Most of the time, however, Jeremy just irritated his teacher.

One day she called his parents and asked them to come in for a consultation. As the Forresters entered the empty classroom, Doris said to them, "Jeremy really belongs in a special school. It isn't fair to him to be with younger children who don't have learning problems. Why, there is a five year gap between his age and that of the other students."

Mrs. Forrester cried softly into a tissue, while her husband spoke. "Miss Miller," he said, "there is no school of that kind nearby. It would be a terrible shock for Jeremy if we had to take him out of this school. We know he really likes it here." Doris sat for a long time after they had left, staring at the snow outside the window. Its coldness seemed to seep into her soul. She wanted to sympathize with the Forresters. After all, their only child had a terminal illness. But it wasn't fair to keep him in her class. She had 18 other youngsters to teach, and Jeremy was a distraction. Furthermore, he would never learn to read and write. Why waste any more time trying?

As she pondered the situation, guilt washed over her. Here I am complaining when my problems are nothing compared to that poor family, she thought. Lord, please help me to be more patient with Jeremy. From that day on, she tried hard to ignore Jeremy's noises and his blank stares. Then one day, he limped to her desk, dragging his bad leg behind him.

"I love you, Miss Miller," he exclaimed, loud enough for the whole class to hear. The other students snickered, and Doris' face turned red. She stammered, "Wh-why that's very nice, Jeremy. N-now please take your seat."

Spring came, and the children talked excitedly about the coming of Easter. Doris told them the story of Jesus, and then to emphasize the idea of new life springing forth, she gave each of the children a large plastic egg. "Now," she said to them, "I want you to take this home and bring it back tomorrow with something inside that shows new life. Do you understand?"

"Yes, Miss Miller," the children responded enthusiastically-all except for Jeremy. He listened intently; his eyes never left her face. He did not even make his usual

noises. Had he understood what she had said about Jesus' death and resurrection? Did he understand the assignment? Perhaps she should call his parents and explain the project to them.

That evening, Doris' kitchen sink stopped up. She called the landlord and waited an hour for him to come by and unclog it. After that, she still had to shop for groceries, iron a blouse, and prepare a vocabulary test for the next day. She completely forgot about phoning Jeremy's parents.

The next morning, 19 children came to school, laughing and talking as they placed their eggs in the large wicker basket on Miss Miller's desk. After they completed their math lesson, it was time to open the eggs. In the first egg, Doris found a flower. "Oh yes, a flower is certainly a sign of new life," she said. "When plants peek through the ground, we know that spring is here." A small girl in the first row waved her arm. "That's my egg, Miss Miller," she called out. The next egg contained a plastic butterfly, which looked very real. Doris held it up. "We all know that a caterpillar changes and grows into a beautiful butterfly. Yes, that's new life, too." Little Judy smiled proudly and said, "Miss Miller, that one is mine." Next, Doris found a rock with moss on it. She explained that moss, too, showed life. Billy spoke up from the back of the classroom, "My daddy helped me," he beamed.

Then Doris opened the fourth egg. She gasped. The egg was empty. Surely it must be Jeremy's she thought, and of course, he did not understand her instructions. If only she had not forgotten to phone his parents. Because she did not want to embarrass him, she quietly set the egg aside and reached for another. Suddenly, Jeremy spoke up. "Miss Miller, aren't you going to talk about my egg?" Flustered, Doris replied, "But Jeremy, your egg is empty." He looked into her eyes and said softly, "Yes, but Jesus' tomb was empty, too."

Time stopped. When she could speak again, Doris asked him, "Do you know why the tomb was empty?" "Oh, yes," Jeremy said, "Jesus was killed and put in there. Then His Father raised Him up."

The recess bell rang. While the children excitedly ran out to the school yard, Doris cried. The cold inside her melted completely away.

Three months later, Jeremy died. Those who paid their respects at the mortuary were surprised to see 19 eggs on top of his casket, all of them empty."

Submitted by Pat Edson

The Grail

St. Joseph of Arimathea Episcopal Church
103 Country Club Drive
Hendersonville, TN 37075
Church Phone: (615) 824-2910
<http://stjosephofarimathea.org>

Service Schedule

Sunday

8:00 am Holy Communion, traditional language
(Rite I), no music

10:30 am Holy Communion, contemporary language
(Rite II), with music

9:15 am Christian formation for all ages

Address Service Requested

Non-Profit Organization

U.S. POSTAGE

PAID

Hendersonville, TN

Permit No. 12

SCHEDULE OF MINISTRY: April 2010

| Chalicians (chalice bearers) | | |
|-------------------------------------|---|---|
| | 8:00am | 10:30am |
| April 4 (Easter) | Paul Love/PoP | Jeanne Rose/PoP, Joanne Layton |
| April 11 | Julia Burton/PoP | George Fossey/PoP, Beulah Murphy |
| April 18 | Cornelia Pullins/Pop | Jeanne Rose/PoP, Shelley Sircy |
| April 25 | Bill House/PoP, Milligene Shepherd | Ed Arnold/PoP, George Fossey |
| May 2 | Paul Love/PoP | Bill McMinn/PoP, Adam Waltenbaugh |
| Lectors (readers) | | |
| | 8:00am | 10:30am |
| April 4 (Easter) | Pat Edson (OT & Ps), Julia Burton (Ep) | Nell Nestor (OT & Ps), Sally McCanner (Ep) |
| April 11 | Mike Shepherd (OT & Ps), Paul Love (Ep) | Deborah Jordan (OT & Ps), Claudia Douglass (Ep) |
| April 18 | Carl MacLeod (OT & Ps), Opal Poe (Ep) | Dave Mason (OT & Ps), Jessie Kemp (EP) |
| April 25 | Jack Hayes (OT & Ps), Jeff Jordan (Ep) | Anna Howard (OT & Ps), Thom Chittom (Ep) |
| May 2 | Pat Edson (OT & Ps), Julia Burton (Ep) | Nell Nestor (OT & Ps), Sally McCanner (Ep) |
| Acolytes | | |
| | | 10:30am |
| April 4 | Andrew Mason (S/C), Emma Waltenbaugh (T), Michael Barber (T/P) | |
| April 11 | Jack Mason (S/C), Jessie Kemp (T), Patricia Collins (T/P) | |
| April 18 | Christen Aldridge (S/C), Joseph Broome (T), Michael Barber (T/P) | |
| April 25 | Jessie Kemp (S/C), Emma Waltenbaugh (T), Andrew Mason (T/P) | |
| May 2 | Patricia Collins (S/C), Joseph Broome (T), Jack Mason (T/P) | |
| Ushers | | |
| | 8:00am | 10:30am |
| April 4 | Jack & Bea Hayes | Bob Lindsey, Bobby Jones |
| April 11 | Jeff Jordan | Dave Mason, Chris Trenholme |
| April 18 | Don & Donna Holt | Bill McMinn, Ed Arnold |
| April 25 | Omer Fontaine | Jim Stahr, Jack Mason |
| May 2 | Bill Reidy | Bob Lindsey, Andrew Mason |
| Altar Guild Schedule | | |
| April 4 | Cornelia Pullins, JoAnne Kemp, Lucy Pulley, Sharon Petty, Linda Palmer, Sue Donoho | |
| April 11 | Cornelia Pullins, JoAnne Kemp, Lucy Pulley, Sharon Petty, Linda Palmer, Sue Donoho | |
| April 18 | Mary Heeks, Boo Tidwell, Opal Poe, Jackie Lindsey, Jo Ann Forrest | |
| April 25 | Mary Heeks, Boo Tidwell, Opal Poe, Jackie Lindsey, Jo Ann Forrest | |
| May 2 | Stephanie Lowe, Donna Holt, Milligene Shepherd, Janet Mason, Jean Millhauser, Lynn-nore Chittom | |

NOTE TO LECTORS/READERS: Weekly lectionary readings are available in printed form in the plastic filing pocket on the wall in the office workroom, or online at: <http://www.stjosephofarimathea.org/worship/lectionary-aid/>

Church Calendar, Community use, Kalender

Apr 2010 (Central Time)

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|--|--|---|---|---|
| 28 Sunday of the Passion: 8am - Holy Eucharist @ 10:30am - Holy Eucharist | 29 7:30am - Community Use 11:30am - Community | 30 11:30am - Community 6:30pm - Investment 7pm - Choir Practice @ | 31 7:30am - Community Use 11:30am - Community | 1 Maundy Thursday 11:30am - Community 7pm - Maundy Thursday | 2 Church Office Closed, Good Friday 7:30am - Community Use 11:30am - Community 12pm - Stations of the 7pm - Good Friday | 3 Holy Saturday |
| 4 Easter: Resurrection of 8am - Holy Eucharist @ 9am - First Sunday 10:30am - Holy Eucharist 12pm - Easter Egg Hunt | 5 7:30am - Community Use 11:30am - Community | 6 11:30am - Community 5:30pm - Girl Scout 7pm - Choir Practice @ | 7 7:30am - Community Use 11:30am - Community 6:30pm - Daughters of | 8 11:30am - Community | 9 7:30am - Community Use 11:30am - Community | 10 |
| 11 PB & J Dedication 8am - Holy Eucharist @ 10:30am - Holy Eucharist | 12 7:30am - Community Use 11:30am - Community | 13 11:30am - Community 5:30pm - Girl Scout 7pm - Choir Practice @ | 14 7:30am - Community Use 11:30am - Community | 15 11:30am - Community 6:30pm - Girl Scout | 16 7:30am - Community Use 11:30am - Community | 17 |
| 18 8am - Holy Eucharist @ 10:30am - Holy Eucharist | 19 Alphege, Archbishop of 7:30am - Community Use 11:30am - Community | 20 11:30am - Community 6pm - NAMI 7pm - Choir Practice @ | 21 Anselm, Archbishop of 7:30am - Community Use 11:30am - Community 6:30pm - Vestry Meeting | 22 11:30am - Community | 23 Grail Deadline 7:30am - Community Use 11:30am - Community | 24 |
| 25 8am - Holy Eucharist @ 10:30am - Holy Eucharist | 26 St. Mark the Evangelist 7:30am - Community Use 11:30am - Community | 27 11:30am - Community 6:30pm - Investment 7pm - Choir Practice @ | 28 7:30am - Community Use 11:30am - Community | 29 11:30am - Community | 30 7:30am - Community Use 11:30am - Community | 1 St. Philip & St. James, |