



# The Clarendon Connection

News of Clarendon Hill Presbyterian Church January 2007

## *Sunday Schedule*

Choir rehearsal

9:45 a.m.

## **Worship**

10:30 a.m.

Christian Education (for children) 10:45 a.m.

Refreshments and fellowship 11:30 a.m.

**Communion will be celebrated on January 7<sup>th</sup>.**



## **January Calendar**

There will be a joint meeting for Session and Deacons on Wednesday, January 3<sup>rd</sup> at 7:30 p.m.

Orders for Equal Exchange coffee, tea and cocoa will be taken at church on January 7<sup>th</sup>, for delivery on the 14<sup>th</sup> (for more info, see page 2)

Potluck and Program after church on Sunday, January 7<sup>th</sup>, with Mike Nickey (for more info, see page 2)

Peace, Justice and Mission Committee will meet on Thursday, January 11<sup>th</sup> at 7:30 p.m.

Book group meets on Wednesday, January 17<sup>th</sup>, at 7:00 p.m. to discuss the first book of The Genesis Trilogy (And it Was Good) by Madeleine L'Engle (for more info, see page 3)

Annual Meeting, right after the service on Sunday, January 21<sup>st</sup> (for more info, see page 3)

Sunday, January 21<sup>st</sup>, Serenata Chamber Musicians concert at 3:00 p.m. (for more info, see page 3)

## **Parish Notes**

Please keep Arnie James in your prayers, as he lost his mom on December 1<sup>st</sup>. We pray that God's peace and healing will be with Arnie and his family as they grieve.

We also ask for God's love, peace and healing to be with Salam Lebbos, whose husband Maroun died on December 7<sup>th</sup>, after a short illness. Please keep Salam and her family in your prayers.

We received this email note from Doris Fisher. Members who were able caroled at her home on Thursday, December 21<sup>st</sup>. We also visited Charles and Ruth Reynolds (Mary's dad and mom.)

"What a special night and what a special treat to have you all come and sing carols to me. It was so nice to see old friends and new faces. I really miss you at CHPC and love you all." Happy New Year! Peace, Doris Fisher

## **Potluck and Program**

On Sunday, January 7<sup>th</sup> we will have our first Potluck and Program of 2007. Mike Nickey, a Deacon, will be speaking on the Healthcare Reform Law in Massachusetts that has been passed with the goal of having near universal coverage of all Commonwealth residents (there was an article on this law on the front page of The Boston Globe on December 29<sup>th</sup>). The law has several portions including free healthcare for residents under 100% of the Federal Poverty Limit, subsidized insurance for folks between 100.1-300% of the Federal Poverty Limit, and new "more affordable" options for everyone else. Part of the law is a new requirement that all Massachusetts residents must have insurance by 12/31/07 or they will face tax penalties. Mike works for one of the four non-profit health plans that is participating in the plans for the under 300% market and will be speaking on the law, how people get healthcare in Massachusetts, and the challenges ahead. Please bring your curiosity, questions, and a dish to share, and join us right after the service!

## **The Presbyterian Coffee Project**

Orders will be taken for Equal Exchange COFFEE (drip or whole bean) and TEA (English Breakfast, Earl Grey or Green), cocoa mix, baking cocoa, and chocolate bars at church on January 7<sup>th</sup>. You can send orders to Katherine no later than Sunday, January 7<sup>th</sup> by phone (617-628-6716) or email ([kgkg@gis.net](mailto:kgkg@gis.net)).

Katherine has coffee, tea, cocoa mix, baking cocoa and some chocolate bars on hand for anyone needing some before the delivery date of January 14<sup>th</sup>. All these items are great for gift giving. Remember that for all products we purchase through the Presbyterian Coffee project, Equal Exchange makes a contribution to the Presbyterian Hunger Program.

What is EQUAL EXCHANGE? In 1991, Equal Exchange became the first U.S. company to adopt international fair trade standards as guiding principles on 100% of their products. By working with democratic farmer cooperatives around the world and paying a fair price, Equal Exchange supports efforts to improve local communities, putting more control and greater income in the hands of impoverished, small-scale farmers in developing nations. We also serve freshly made Equal Exchange coffee at Clarendon Hill's coffee hours!

## **Book Group**

Book Group will meet on Wednesday, January 17<sup>th</sup> at 7:00 p.m. to discuss the first book in The Genesis Trilogy (And it Was Good) by Madeleine L'Engle. (See book review for more info about the book.) All are welcome to attend!

## **Annual Meeting**

Join us right after the service on Sunday, January 21<sup>st</sup> for a potluck meal and the annual meeting. At the annual meeting we will elect officers for the coming year, hear reports from our committees about the activities that have occurred in the past year and ideas for the upcoming year, vote on the annual budget for 2007 and conduct other necessary business. Everyone is invited to attend – however, only members of Clarendon Hill are allowed to vote. Bring a dish to share, enjoy some great food, and let your voice be heard!

## **Serenata Musicians concert**

On Sunday, January 21<sup>st</sup>, the Serenata Musicians will hold a concert in the sanctuary at 3:00 p.m. There is a \$10 suggested donation for general admission (children 12 and under are free). The performance will be by Serenata Musicians and Ill Brutto.

## **The Nave Gallery**

UPCOMING EXHIBIT: VESSEL AS METAPHOR—SCULPTURE AND INSTALLATION

CALL TO ARTISTS: Happy Birthday, Rose Sélavy!

Submission Deadline: February 1, 2007

Exhibit dates: March 30 – April 15, 2007

Gallery hours FRI 5-8, SAT-SUN 1-5

The Nave Gallery is planning an impromptu birthday party for Rose Sélavy this April. If you have to ask, who is she; well, maybe this is not the show for you. But if you already know and find her and her alter-ego Marcel Duchamp to be an inspiration to your art, please consider joining in the festivities. Show your love. Celebrate one of the great creative minds in 20th century art while channeling your own creative muse. Works of all medium will be accepted.

Applicants must submit:

Up to four (4) images of work relating to this theme. Slides are preferred, but you may submit jpeg files on CD-Rom (300 dpi).

Sculpture entries must be original and of actual pieces. Installation entries may be representative, documenting past installations, with a new proposal for the Nave Gallery space.

An image list numerically cross-referenced against slides including title, dimension, media, and date for each work submitted. For digital submissions, please label each file (artist name)(title) .jpeg. All disks must be labeled with the artist's name, title, dimension and medium.

A short statement describing your interpretation of the theme and how it is illuminated by the work submitted

A resume including email, phone

\$10 entry fee payable to ARTSomerville to defray costs (NOT refundable).

SASE with adequate postage for return of materials

Mail entries to : ARTSomerville, P.O. Box 43600, Somerville, MA 02143

To see a schedule of events, which is updated often, please look at the website:

[www.artsomerville.org/upcoming.html](http://www.artsomerville.org/upcoming.html)

The Nave Gallery is a project of ARTSomerville in collaboration with the Clarendon Hill Presbyterian Church. Run and staffed completely by volunteers, the Nave provides an important exhibition space for both local and regional artists.

## **Finance News from the Session**

In our never-ending quest to keep up our maintenance on the church building, the Session is considered taking out a mortgage on the manse, and using the proceeds to do some major maintenance on the church. Here is a sampling of some of the projects that could be completed:

- Complete repair of the roof
- New bathrooms, including an accessible bathroom and possibly a shower
- Updates to the kitchen
- Updates to the heating system
- Updates to electrical wiring
- Maintenance on the manse
- Painting the Sanctuary

Based upon the expected mortgage terms and a preliminary estimate of the costs, the payments on the mortgage could be made within our current budget, where we have allocated \$10,000 per year for “major maintenance”. However, given the 30 year commitment required, and the overall size of the commitment, we want to proactively discuss this with the congregation.

Our priorities are to solve some long-term issues that impact the usability of the church building, as well as consider some cosmetic upgrades that could make the building more attractive to potential renters as well as our congregation.

If we proceed, we would expect to get approval at the Annual Meeting in January (on the 21<sup>st</sup>) so that we can begin work in the Spring. If you have any questions, please feel free to email or call me or any other member of Session.

--Jeff Bray

## **Envelopes.....,**

Offering envelopes for 2007 are in the foyer, so please pick yours up when you are next in church. If you would like to have a set of offering envelopes, please see Ellen. Please note that the envelopes are in order by envelope number – you should have the same number that you did last year.

## **.....pledge cards, and....**

Pledge cards are next to the envelopes. Please fill out the card, come to church and place your pledge card in the offering plate! (Or mail it to the church.) Please prayerfully consider increasing your pledge for 2007. Although we have accomplished so much in the past year, we have much work ahead of us, and we need to be as financially stable as possible. Because of your increased pledging and giving, we did not have the deficit that we expected this year, and we are very thankful for that. Karl joined us as our permanent full time pastor this year, and that merits much rejoicing and gratitude! Please remember that your contributions to the church are tax deductible, as we are a nonprofit.

## **.....What is per capita? And what is the initial envelope for?**

### **Per Capita**

The per capital apportionment for this year will be announced shortly. You will find, among your offering envelopes, one that is marked for per capita (it's blue). Please send in your per capita as soon as possible! Here is more information about per capita. This article, which appeared in Volume 8, No. 4, the October 2003 issue of the Nor'easter Leadership News, was adapted from one written for RSVP, the newsletter of the Presbytery of Susquehanna Valley, by the Rev. Dr. Barbara Renton, Executive Presbyter now retired.

### **Per Capita, or Keeping House in the Church**

The sharing of financial support of each of the Presbyterian church's governing bodies above the session is called "per capita" because it is apportioned on the basis of a congregation's membership. It is one of the critical ways we Presbyterians express our covenant with one another; it is also a "fair share" means of support in that smaller congregations pay less and larger congregations pay more.

How is it determined? Each governing body above the session (an equal amount of elder commissioners and ministers) votes on the amount apportioned "per capita" for the next year, based on the previous year's membership statistics (the only ones available at the time of the calculation). This enables planning to take place and a fairly realistic budget to be built and voted on as well.

How is it paid? The total of all three apportionments is asked from congregations. Some congregations pay it from a budget line; other ask members to contribute toward it. (Note that Clarendon Hill asks members to pay for it – this is extra; above and beyond your pledge money.) The Presbytery pays the General Assembly and Synod share whether or not it received the money from the local church. (Likewise, Clarendon Hill pays the

apportionment, whether or not we receive it from you. Please help us to keep our deficit down this year by paying the per capita!)

What does it pay for? The General Assembly amount provides the cost of holding General Assembly meetings, expenses of the permanent and special committees of the G.A., the General Assembly Council, basic memberships in ecumenical bodies, and fair share operational costs related to building operations and centralized accounting services. It also funds the salaries and administrative costs associated with the Office of the General Assembly (Stated Clerk and others).

The Synod amount provides approximately 30% of the total cost of the ministry and mission line items in the budget of the Synod of the Northeast. Included are operating expenses, Assembly meetings, ecumenical ministries and a portion of the expenses associated with staff.

The Presbytery amount generally provides only a portion of the Presbytery's budget. The total budget covers such costs as services to congregations and ministers, legal and financial services, shared regional mission and global mission projects, camping scholarships, youth events and scholarships, possibly lay preacher and lay pastor training, social witness support, and congregational support for self-study and transformation. Included in that total are salaries, committee expenses, communications and operational costs. (Please note that Clarendon Hill has been, and continues to be, a congregation that has received grants from Boston Presbytery. Your per capita dollars fund the grants that Boston Presbytery gives out!)

The bottom line of per capita is this: It establishes a minimum level of financial participation for local churches while inviting congregations to support the balance of the cost of services and mission through a "General" Mission contribution, as God has blessed them as the Holy Spirit moves in their midst.

### **Initial Offering Envelope**

You will also find, among your offering envelopes, one that is marked initial offering envelope (it's yellow/gold). The cost for the envelopes this year is \$2.50. Please send in your initial offering as soon as possible! Of course, if you would like to contribute more than the sole cost, it would be much appreciated!

### **Christian Education**

Much gratitude to those who have signed up to teach children's Sunday school for one month (the class takes place in a room downstairs around 11:10 – 11:45 a.m. during our regular church service.)

We are still looking for a volunteer or volunteers (you can sign up with someone else to share the teaching) for June; if you are interested and/or would like more information, please speak with Karl.

Here are the teachers for the next several months:

January: Kristen Bray

February: Katherine Gustafson

March: Kerri Siggers  
April: Val Donovan  
May: Ellen Schemerhorn

## **“Adopting” a family for Christmas**

Thank you to all of you who purchased a gift or gifts for our “adopted” family. Our contact at RESPOND was delighted when the packages were dropped off, and assured us that the family would have a very wonderful Christmas, thanks to you. We (and they) appreciate your generosity!

## **Introduction to Yoga**

Come join our small, half-hour class during coffee hour (12:00 noon, every other Sunday) to practice mindful breathing and gentle yoga postures. Great for stress release, improved flexibility and strength. If interested, please email Liz at cavatorta1@hotmail.com for more info.

## **Tithing**

This is an excerpt for the book Blue Like Jazz by Donald Miller. It comes from chapter 16, entitled Money: Thoughts on Paying Rent.

...One of my good friends, Curt Heidschmidt, gave me a lecture about tithing not very long ago. It was strange to get a lecture about tithing from Curt because Curt is not even a church sort of guy. He goes and all, but he hates it. Usually people who go to church but hate it aren't going around giving lectures about tithing, but Curt gave me a pretty good talking-to.

Curt works at a cabinet shop and cusses all the time and tells dirty jokes. But he tithes, sort of. He used to keep a huge jar on hi dresser that was full of money, and when he deposited his paychecks he would pull out 10 percent form the bank. Cold, hard cash. He would take the money home and put it in that jar. The thing must have had a couple of thousand dollars in it. I was over one night watching *South Park*, and Curt was griping because the cabinet shop didn't pay him enough so that he could get the motorcycle he wanted.

“Well,” I told him, “you must have thousands of dollars in that stinking jar, Curt. Use that.” This was before I knew it was his tithing money.

“Can't.”

“Why?”

“Can't.”

“Why?”

“Isn't mine, Miller.” Curt leaned back in his recliner and looked at me over the top of his beer can.

“Isn't yours?” I asked. “Who in the world is storing their savings on your dresser?” I pointed toward his bedroom.

“Well” –he smiled, sort of embarrassed – “it's God's.”

“God’s?” I shouted.

“Yeah, that’s my tithe!” he shouted back.

I was a little shocked, to be honest. Like I said before, he didn’t seem like the tithing type. I don’t think he even went to church nine out of ten Sundays, and when he did he just grumbled about it.

“Well, why don’t you take it down to the church and give it to me then?” I asked.

“I haven’t been to church in a while, that’s why.”

“Curt, “ I told him, “you are the most interesting person I know.”

“Thank you, Don. You want a beer?”

“Yes.” Curt went over to the fridge and opened a couple of Henry’s.

“You tithe, Don?”

I just looked at him. I couldn’t believe it. I was about to get a lecture on tithing from a guy who probably subscribed to *Bike and Babes* magazine.

“Well, Curt, I guess I don’t.” After I said this, Curt shook his head in disappointment. I started feeling really guilty. “It’s a shame, Don.” Curt tilted back a bottle as he spoke, punctuating the sentence with a post-swig burp. “You are missing out. I’ve been tithing since I was a kid. Wouldn’t miss a payment to save my life.”

“Am I dreaming this?” I asked him.

“Dreaming what Don?”

“This conversation.” When I said this I was pointing back and forth between he and I.

“Don, let me tell you. You should be tithing. That is not your money. That is God’s money. You ought to be ashamed of yourself. Stealing from God and all. You write Christian books and everything, and you’re not even giving God’s money back to Him.”

“Well, you don’t have to go making me feel bad about it. You haven’t exactly given your money to God either. It’s right there on your dresser.”

Curt leaned over the big arm of his recliner and with a Jack Nicholson grin on this face said, “Oh, don’t you worry about that, big boy. That’s God’s money, and He’s gonna get it. I’ve never stolen a dime from God, and I’m never gonna start.”

I honestly couldn’t believe this was happening to me. I go over to Curt’s house to watch *South Park*, and I get a guilt trip from a fundamentalist.

Curt went down about two weeks later and turned all the money in to a church secretary. More than three thousand dollars. I started feeling so guilty I couldn’t sleep.

I met with Rick after that and confessed I was not giving any money to Imago-Dei. Rick had come over to the house, and we were lying about how much we could bench-press, and then I just blurted out, “I am not giving any money to the church, Rick. Not a dime.”

“Okay,” he said. “Interesting way to change the conversation. Why?” he asked. “Why aren’t you giving any money to the church?”

“Because I don’t have any money. Everything goes to rent and groceries.”

“That sound like a tough situation,” he said, very compassionately.

“So am I exempt?” I asked.

“Nope,” he said. “We want your cash.”

“How much?” I asked.

“How much do you make?”

“I don’t know. About a thousand a month, maybe.”

“Then we want a hundred. And you should also know how much you make. Part of the benefit of giving a portion of your money is it make you think about where you money goes. God does not want us to be sloppy with our finances, Don.”

“But I need money for rent.”

“You also need to trust God.”

“I know. I just think it would be easier to trust God if I had extra money to trust Him with.”

“That would not be faith, then, would it?”

“No.”

“Well, bud, I just want you to know I hate this part of the job, ‘cause it sounds like I am asking for your money. I don’t care whether or not we have your money. Our needs are met. I want to tell you that you are missing out on so much, Don.”

“So much what?”

“The fruit of obedience,” he said, looking very pastoral. “When we do what God wants us to do, we are blessed, we are spiritually healthy. God wants us to give a portion of our money to His work on earth. By setting aside money from every check, you are trusting God to provide. He wants you to get over that fear-the fear of trusting Him. It is a scary place, but that is where you have to do as a follower of Christ. There are times when my wife and I don’t have enough money to cover bills, but we know the first bill, the first payment we make, it to the church. This is most important. If the other bills get neglected, then we need to watch how we are spending money. And there are times when we have found ourselves in that situation. But it works out. We are getting good at trusting God, and we are getting good at managing money.”

The next week, I emptied out my checking account, which had about eight dollars in it, and I gave it to the church. Another check came a few days later, and I have 10 percent of that to the church, then I got another writing gig with a magazine in Atlanta, and as I deposited that check into my account I wrote a check to the church. One after another, I started getting called to speak at retreats and conferences that usually pay pretty well, and each time I would write a check to the church. Since then, since that conversation with Rick, I have given at least 10 percent of every dollar I make, just like Curt. And I have never not had rent. For more than a year my checking account had hovered or dipped just over or just under zero, and suddenly I had money to spare. I decided I would open a savings account in case some day I would get married and have a family, and with each bit of money that came in I would give 10 percent to the church and 10 percent to the savings account. I was actually budgeting money. I had never done that before.

But that is not the best part. The best part is what tithing has done for my relationship with God. Before, I felt like I was always going to God with my fingers crossed, the way a child feels around his father when he knows he has told terrible lies. God knew where I was, He didn’t love me any different when I was holding out on Him, it’s just that I didn’t feel clean around Him, and you know how that can affect things.

...We don't need as much money as we have. Hardly any of us need as much money as we have. It's true what they say about the best things in life being free....It is possible not to let possessions own me, to rest happily in the security that God, not money, can give. I have been feeling that a little lately.

## **The primary Christmas story: Mary vs. the empire**

This was written by James Carroll, and appeared in the Monday, December 25<sup>th</sup> edition of The Boston Globe.

“As for Mary, she treasured all these things, and pondered them in her heart.” (Luke 2:19). What things? The shame of her mysterious pregnancy, the terrible requirement to travel far away, the inhospitable place in which to give birth to her baby, the manger as his only cradle, shepherds crowding round, angels singing in the night. “Listen,” they said, “we bring you news of great joy.”

For those who follow him, today takes its name from Christ, but the events of Christmas belonged first to Mary, exactly as every birth belongs to the mother before it belongs to the child. In the Gospels, Mary is the still point at the center of the turmoil. As the narrative unfolds around her – the angelic proclamation of peace, the star in the east the arrival of three kings, the hint of her baby's transcendent significance, the jealousy of Herod, the warning in a dream, the flight into Egypt, the murders of the innocent children left behind – Mary is the one who knows.

The story of the birth of Jesus serves the Gospels as prelude, establishing with staggering simplicity the main idea of this entire proclamation. And that idea was enough to strike fear in the heart. “She was deeply disturbed,” Luke says. But then the angel says to her, “Mary, do not be afraid.” (Luke 1: 29-30) Those words, in fact, were addressed to the people who first heard this story, because the nativity narrative itself was dangerous.

It is hard to imagine now, when Christmas is the ultimate feast of domesticity, but the sweet tale of the coming of this child was, in its origin, an act of political treason. The Christmas story began, in the scholar John Dominic Crossan's word, as a “counterstory.” People who first gathered to tell it to one another, as a way of saying what the memory of Jesus had come to mean to them, were signing up for revolution.

The baby Jesus, after all, is explicitly identified as an antagonist to no one less than the emperor of Rome. “Now at this time Caesar Augustus issued a decree...” (Luke 2:1) Augustus, claiming to be a god, was said to have been born of a human mother and a divine father. When a peasant woman from the opposite end of the social order is “found to be with child through the Holy Spirit” (Matthew 1:18), a direct rebuttal is being issued to the self-idolatrous emperor.

When the magi arrive to offer their gifts and bow, they are identifying the baby as a king, when the only king is Caesar. When the angels sing of peace, they are defining the character of the kingdom that this child will initiate. Roman violence is challenged and rejected. When Herod, the emperor's agent, fails in his attempt to murder the newborn, the theme is nevertheless being struck: Roman violence will pursue this child until it gets him. Mary is not afraid, but she is no fool. “A sword will pierce your soul,” a prophet tells her.

Pondering these things in her heart, Mary understands. Even within the nativity story, it falls to her to say what the events of Christmas actually mean. “My soul proclaims the greatness of God,” she begins. God “has routed the proud of heart. God has pulled down princes from their thrones and exalted the lowly. God has filled the hungry with good things, the rich sent empty away”(Luke 1: 46-53).

The birth of Jesus is the reversal of the imperial order. The story of that birth is told again and again because the imperial order is always attempting a comeback, always needing to be challenged.

Empire lives in the United States of America, and, despite assumptions of many Christian Americans, Christmas still rebukes the empire. The implications of Mary’s statement for contemporary politics are obvious. Violence marks power as much as ever. Hunger and poverty among masses of people are inevitable byproducts of a market system that rewards the few.

When economic inequity becomes so extreme as to turn the global social order into an effective state of permanent war, which side is God on? The shepherds tell us, and so do the kneeling kings. Above all, Mary tells us.

Those who love her story have no choice but to measure themselves against its meaning. So perhaps we do this every year not out of sentimental longing for “news of great joy,” but also out of the wish to be a better people than we are.

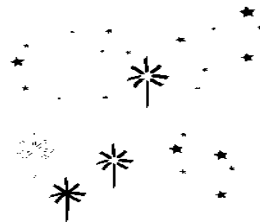
## **Book Review**

The Genesis Trilogy by Madeleine L'Engle

ISBN: 0877882916

From the Publisher

The Genesis Trilogy has long been awaited by fans of Madeleine L'Engle, who have expressed a desire to have all three of the authors books on Genesis in one volume. In addition to L'Engle's vast reader base, The Genesis Trilogy will be embraced by the literary community (which deeply respects L'Engle's award-winning work) and all those who seek to experience more fully the truths represented in Genesis. Book1 of the trilogy, *And It Was Good*, speaks especially to those captivated by the creation story and those interested in new beginnings, while Book 2, *A Stone for a Pillow*, holds treasure for those seeking answers to the questions posed during their inner and outer journeys. Book 3, *Sold into Egypt*, provides hope to those who have experienced grief and loss.

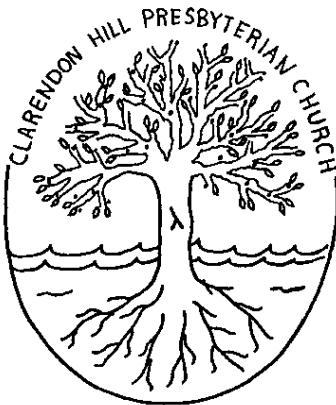




I would maintain that thanks are the highest form of thought, and that gratitude is happiness doubled by wonder. May the joy of gratitude be something we experience throughout the year. —G.K. Chesterton

*The Clarendon Connection is edited by Ellen D. Schemerhorn.*

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The Rev. Karl Gustafson, Minister.....John Adams, Music Director  
Augustus Kwaa, Parish Associate/Evangelist..... Arnie James, Sexton  
Gusti Newquist, Seminarian

#### LECTIONARY TEXTS

**Jan. 7:** Isa. 43: 1-7; Ps. 29; Acts 8: 14-17; Luke 3: 15-17, 21-22  
**Jan. 14:** Isa. 62: 1-5; Ps. 36: 5-10; 1 Cor. 12: 1-11; John 2: 1-11  
**Jan. 21:** Neh. 8: 1-3, 5-6, 8-19; Ps. 19; 1 Cor. 12: 12-31a; Luke 4: 14-21  
**Jan. 28:** Jer. 1: 4-10; Ps. 71: 1-6; 1 Cor. 13: 1-13; Luke 4: 21-30  
**Feb. 4:** Isa. 6: 1-8 (9-13); Ps. 138; 1 Cor. 15: 1-11; Luke 5: 1-11  
**Feb. 11:** Jer. 17: 5-10; Ps. 1; 1 Cor. 15: 12-20; Luke 6: 17-26  
**Feb. 18:** Exod. 34: 29-35; Ps. 99; 2 Cor. 3: 12-4:2; Luke 9: 28-36 (37-43)

**Feb. 25:** Deut. 26: 1-11; Ps. 91: 1-2, 9-16; Rom. 10: 8b-13; Luke 4: 1-13

Church Assignments

	Scripture	Focus on Mission	Coffee hour	Nursery backup
Jan. 7	A. Kwaa	A. Kulenkamplammers	POTLUCK	V. Donovan
Jan. 14	G. Newquist	R. Winchester	Gustafson/Cavano	E. Schemerhorn
Jan. 21	M. Nickey	S. Donovan	POTLUCK	K. Gustafson
Jan. 28	M. Reynolds	R. Liberace	Camelio/Braga	C. Milanesi
Feb. 4	J. Bray	A. Camelio	Donovan	N. Jirmanus
Feb. 11	J. Auger	P. Beran	POTLUCK	V. Donovan
Feb. 18	T. Siggers	N. Jirmanus	Schemerhorn	E. Schemerhorn
Feb. 25	L. Cavano	A. Kwaa	Jirmanus	K. Gustafson