

The Lion's Roar

St. Mark's Episcopal Church • Basking Ridge, NJ

Volume 62, Issue 1

January 1, 2007

St. Mark's Episcopal Church
140 S. Finley Avenue
Basking Ridge, NJ 07920
(908) 766-9058
(908) 766-9059 Fax
stmarks.br@verizon.net

Rector: The Rev. Joanna Graham
(908) 766-0510

Assistant Rector:
Rev. Nancy Jean Hite Speck
(908) 766-9058

Postulant Charlotte Wells
Vergers: Bill Barkhorn

Parish Administrators
Ann Millan & Martha Heiner

Sexton: Dan McCollum

Organist: Lois Buesser

Music Director: Bill Corson
(908) 903-0702

Lion's Roar Editor
E-mail: lionsroar@verizon.net

Services

Sundays

8:00 a.m. Holy Communion (Rite I)
10:00 a.m. Holy Communion (Rite II)
and Sunday School with Nursery
Care

Wednesdays

9:00 a.m. Holy Communion (Rite II)
in the Chapel
(See enclosed calendar for variations
to weekly services.)

Parish Office Hours:

Monday through Friday
9:00 a.m. - 3:00 p.m.

From the Desk of the Reverend Joanna D. Graham

Interim Rector

The Epiphany, January 6

Almighty Mother, you have the power to empower and the light to enlighten: Lead us, we pray, by the light of your star into your radiant presence, that we may worship you in honor and glory, both now and to the age of ages. Amen

(Source: St. Hildegard of Bingen, 12th c.)

As we begin the season of Epiphany, we look at how the glory of Christ is manifested to the world. The church commemorates three specific occasions of epiphany, beginning with the visit of the Magi who worshiped the Christ Child and brought him gifts. Their humble act signified that

Jesus was to be the source of blessing and salvation for the whole world. The other two occasions are the Baptism of Jesus, which is celebrated on January 7; and the wedding at Cana, on January 14.

During Epiphany we see one of the major themes of the Gospel; the emphasis on the role of the Holy Spirit. Jesus, empowered by the Spirit, was prepared to live out the ministry for which God had chosen him.

God was re-shaping the church in ways that the people could not see. Empowered by God's Spirit, they would now be equipped to

bring justice to the nation. This message was lived out in Jesus of Nazareth, who was anointed with the Holy Spirit and with power. He went about doing good and healing all who were oppressed. To this work of God *all are called* who are joined to Jesus through baptism. This is so that in them the world may see the reality of Christ.

As a nurturing and loving Creator, God embraces all of humanity and bewildered though we may be by the way things are changing, we are not without faith that God is not only re-shaping St. Marks but the whole church in ways we cannot yet see.

During the past month many parishioners have questioned me about the purpose of intentional interim ministry.

The interim period is a *season of transition; A re-shaping of St. Marks by the Holy Spirit*. Transitions disrupt patterns. When a rector leaves by retirement, resignation, acceptance of a call, the departure changes the system. A hallmark of a system is that change in one part affects all the other parts. There can be a variety of responses to the cleric's exit---fear, anger, confusion, maybe even relief. At any rate, the whole system is suddenly quite different, as you

(Continued on page 4)

NOTES FORM THE SENIOR WARDEN

To say that it has been an eventful year would surely be an understatement. Stephen's departure presented us with the challenge of calling an Interim Rector and with the many tasks involved in the search for a new Rector. It also gives us the opportunity to re-examine ourselves as a parish, to define our goals, and to determine what type of church St Mark's will become. I sense that we are coming together to face this challenge, and I have been very encouraged by the large number of you who have volunteered to participate in this daunting process. And, in Joanna, I believe that we have found the experienced, caring, and compassionate leader that we need at this moment.

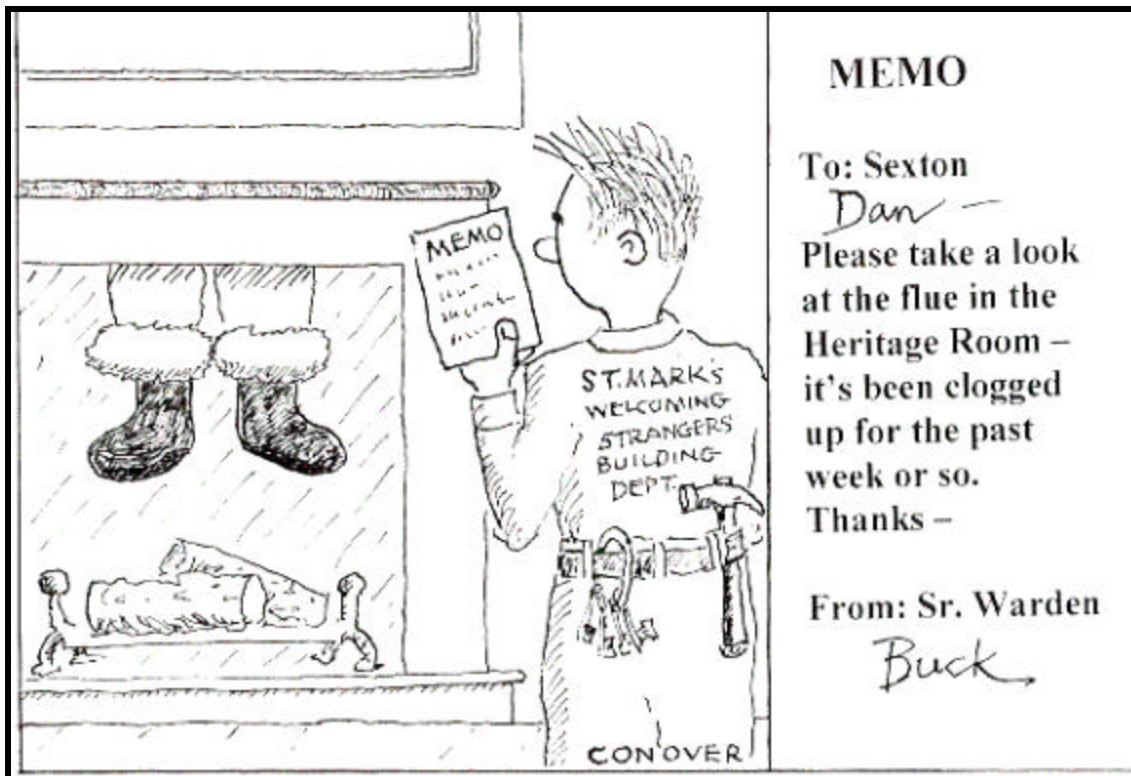
We have also achieved a great deal this year. Bryan's Dream, Smile Train, Habitat for Humanity, Curbing Hunger, Meals on Wheels, the Soup Kitchen and other projects all reflect your concern for outreach. The completion of our new building is the culmination of plans made over three decades ago and will serve St Mark's and our community for many, many years to come. All of this is the result of your stewardship and of the gifts of your

time, talent, and treasure.

Casey Stengel managed the New York Yankees from 1949 through 1960. In those twelve years, the team appeared in ten World Series winning seven of them. When asked the secret of his success, he replied "I couldn't have done it without the players." No Senior Warden, especially this one, could ever say otherwise. Therefore, I strongly urge all of you to attend our Annual Meeting. It will be held following the 10 AM service on January 28th. You will receive the reports of the Vestry commissions and hear reports from the Finance Commission, from the Wardens, and from Nancy and Joanna. See you then to acknowledge and to thank our "players".

Buck Kirch, Senior Warden

Laughter in the Pews



ASSISTANT'S ANNEX

Our Christian Calendar year begins on the first Sunday in Advent. This year, the Mass lectionary is from "Year C" while the daily Office readings are from "Year One." You will find that the Sunday readings from Advent through Palm Sunday are taken primarily from the Gospel of Luke.

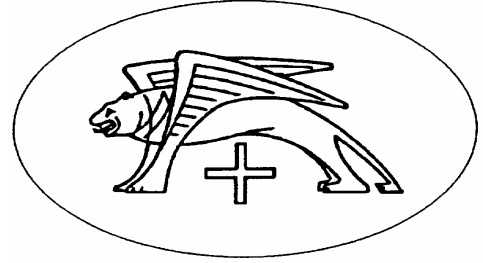
I thought I would tell you a little bit of what scholars have to say about the author of Luke's Gospel and the character of the Gospel itself. Firstly, it is thought by most modern scholars that the author of Luke also wrote The Acts of the Apostles, hence it is referred to in a hyphenated manner, "Luke-Acts" in their discussions. Traditionally this book is referred to by the name of Luke, "the beloved physician" (Colossians 4:14.) "It may be finally impossible to prove or disprove the traditional identification of the author but the name Luke may be used without making too much of it." It was probably written shortly after the destruction of Jerusalem (70 C.E.)

Perhaps the sense of the whole will help to facilitate our being ushered into the story of Jesus. The style of the infancy and childhood narratives is very much like that of the Greek Old Testament, "the Septuagint," in that the prologue is a "mastery of the complex Hellenistic art of the introductory narrative." (NRSV, Harper Collins). Some scholars suppose that the introductory narrative, the birth of John the Baptist foretold, the birth of Jesus foretold, Mary's visit to Elizabeth and the births of John and Jesus, the presentation of Jesus at the Temple and his teaching there when he was twelve years old, were all inserted after the fact to satisfy questions that inevitably arose about Jesus' birth and childhood. The virgin birth was not an item in the faith of Jesus' first followers, nor was it preached in the early church.

Although Luke does not use "countless citations" of the Old Testament, he does "bring his readers into the world of Judaism's Scripture. Poetry, hymns, prayer, homily, story, [song – Mary's] and history combine to create that world, and most of it is woven from Luke's allusive use of Scripture. The sacred past blends into the sacred present rather than being used as proof of the truth of the sacred present. Continuity prevails; discontinuity must wait for the debates and disagreements yet to come in the Gospel." (Luke, Fred B. Craddock, p. 22-23)

With this lengthy introduction (80 verses in chapter one!) the reader/listener is able to relax and "made to feel at home, confident of not being ambushed with some new religion that will contradict and violate every conviction of the parent faith. The new is at the door, to be sure, as new as the young Mary who visits the old Elizabeth. But for now, it is enough to be assured that the new continues and

(Continued on page 5)



Vestry

Senior Warden

Buck Kirch: 647-3599

Junior Warden

Jim Martucci: 604-2256

Buildings & Grounds

Bruce Walker: 604-9151

Christian Education/

Dan Greenleaf: 766-7313

Youth Ministry & Adult Education:

TBD

Inreach/Fellowship

Dawn Knill: 630-9116

Building Construction Rep.

Gordon Ahalt: 470-0620

Finance

David Moore: 542-0652

Stewardship:

Jeff West: 953-8115

Worship

Lauran Corson: 903-0700

Membership

Kit McLaughlan: 221-1858

Communications/Office Administration

Nancy Opremcak: 221-9165

Outreach:

Greg Begg: 204-9292

Warden Emeritus

Don Kress

Treasurers

Rose Evans:

Recording Treasurer

Jack Smythe: 953-0078

Everyone is invited to participate in the commission meetings. Please contact the vestry representative for more information.

have experienced during the past two months. Special attention is needed, and this attention is precisely what the intentional interim minister offers.

Roger Nicholson, "Temporary Shepherds," a Handbook for Interim Ministry, states that after extensive reading of analyses and critiques by many of the church's best leaders and scholars of many traditions that five realities have been identified that make pastoral ministry more challenging and difficult today. These realities come to bear upon congregational life in stressful ways, leading to clergy burnout, shorter-term pastorates, and all too often destructive congregational conflict. They are the context out of which the need for intentional interim ministry has emerged.

Nicholson identifies and address's the five realities: *The first reality is institutional resistance to change.*

Congregations need to change the way they do things if they are to reach and hold onto new generations. This is especially true about worship styles. The introduction of new worship resources, such as hymnals with inclusive or gender-neutral language and the use of livelier music will be controversial for many congregations. It is noted that it is around such basic issues of change that congregational stress and conflict develop. The challenge is one of discovering new ways of communicating the timeless message of the Gospel in an increasingly secular and materialistic culture. The Christian church today is a small minority, marginalized by society. Nicholson tells us not to be afraid of this. If we have a faith that is vital, we need to express it and live it out in a way that firstly recognizes this marginalization, and secondly asserts that we are a church of and for people and faith.

The second reality is the need to redefine purpose and mission in the modern settings of the church. Clarity about theological foundations, doctrine, and social mission is critical in our modern pluralistic world if congregations are to have a clear sense of identity and direction. One of the most challenging things a congregation may be called upon to do is to define itself theologically, or to explain the congregation's understanding of the Bible. Most mainline congregations are made up of members who are at varying points on the conservative-liberal spectrum regarding scripture and theology. The potential for strong disagreement and congregational turmoil is present. Sensitive and skilled leadership among clergy and lay leaders is increasingly essential to help congregations with self-

study and redefinition of their mission to the community and world of which they are a part. *The third reality is the challenge to exercise viable Christian stewardship.*

Diminishing financial support to mainline Protestant churches is common across the nation. Lack of both relevance and a sense of purpose underlie the inadequate stewardship so widespread in churches today. There has been a marked turning away from denominational mission giving in favor of more parochial outreach. Local churches increasingly channel their giving toward local needs. National mission boards, created in most denominations by local congregations to reach out to the world on their behalf, more often find themselves having to justify their existence. Much tension and conflict cluster around issues relating to the allocation of scarce resources. As giving decreases, programs decline, congregations reduce staff, and a downward cycle accelerates toward a survival mentality. Stress develops between clergy leadership and the laity. Conflict emerges, pastors leave, and transition periods increase in frequency.

A fourth reality of the modern predicament of the local church is that controversial social issues will continue to produce conflict and tension well into the future for mainline denominations.

The major debates---the questions of sexual preference and abortion---will be center stage, but other issues will demand attention as well, including racism, societal violence, separation of church and state, and the increasing pressure on religious organizations brought about by the diminishing role of government in social services. As congregations struggle with justice and peace, difference of opinion will strain relationship among members. There has always been tension in churches between those who would separate church life from social issues and those who insist that the church belongs in the forefront of the quest for a just and equitable society. The emergence in the 1980s and 1990s of the highly politicized "religious right" signals the continuation and intensification of an atmosphere of confrontation around social issues unlike anything mainline congregations have contended with in the past. For the foreseeable future this will be a reality impacting local church life and ministry.

A fifth reality facing the local church is the increasing diversity in American society with a consequent blurring of differences in religious traditions.

Exciting possibilities lie ahead for church unity, but these possibilities will not be accomplished without vision and commitment to change. The question of

(Continued on page 5)

January Birthdays:



- 1/1 Bernie Jewson
Molly Williams
- 1/3 Carleigh Matthews
- 1/4 Linda Saccone
Robert Schmidt
Laura Taylor
- 1/5 Jonathan Behrins
- 1/6 June Rose
Lauren Saccone
- 1/7 Emerson Kuehne
- 1/9 Christopher Hale
- 1/10 Francis Sanchez
- 1/11 John Barnett
Norm Graff
Nancy Wojnar
- 1/12 Lawrence Stryker
- 1/14 Andrew Gilbert
- 1/15 Ryan Lizotte
- 1/16 Everett Jania
- 1/17 Dana Gilbert
Lauren Keenan
- 1/19 Webb Winter
- 1/20 Katie Lyga
- 1/21 Gordon Ahalt
- 1/21 George Travis
- 1/22 Julie Corson
David Henderson
- 1/23 Claire Buesser
- 1/23 Dev Ittycheria
- 1/27 Libby West
- 1/28 Dottie Dauernheim
- 1/30 Larry Rose
Miyako Urbas

(Continued from page 3)

fulfills the old, with the same God remembering covenants kept and making good on promises made." (Ibid. p.24)

If you would like to delve further into the Gospel of Luke, please join us on Monday mornings at 11:30 for Sandwich and Scripture... OR... you may soon be able to read this commentary for yourself in "Mag's Room," The Rowley Interfaith Library, located on the first floor of the NEW BUILDING!!!

I bid you Peace and Happy, Healthy and Joyous New Year –

Rev Nancy

Rev. Nancy

(Continued from page 4)

whether local congregations will be able to give up their parochial, traditional, edifice-oriented ways to further a new, more ecumenical and less competitive model of the church remains to be seen. Given this context, the time is right for the emergence of a new specialty in church leadership---intentional interim ministry.

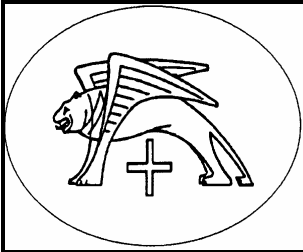
Intentional interim ministry is a studied response to the unique need and opportunity that a change of pastors brings. When a change of pastors occurs, a congregation needs time to adjust. There may be a rush to find a quick fix but what is needed is a chance to get perspective on a relationship that has ended. Emotional adjustments do not respect timetable. The pressures of schedules ought not be allowed to stifle healthy emotional expression. At the same time, however, there is basic work to be done to get ready for a new leader, work that can go forward as emotional adjustment runs its necessary course. Creative attention to the work of the interim time can help people to come to terms with their feelings. As the congregation begins to take stock of itself, to assess its strengths and weaknesses, and to refocus its sense of identity and mission, new understanding of the past emerges, along with an increasing readiness to move forward in new ways with a new leader.

A new church is emerging out of the yet powerful and creative bodies of Christ's people we know today. It is our faith that the church is God's creation, and what God means it to be in the future will be made plain.

God's peace and blessings,

Mother Joanna Graber

Mother Joanna
Interim Rector



January 2007

St. Mark's Episcopal Church

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2 <i>Holly Manor Service 10:45</i>	3 <i>Chapel H.C.—9am</i>	4	5 <i>Ridge Oak Ser- vice 11am</i>	6
7 <i>Services @ 8am & 10am</i>	8 <i>Sandwich & Scripture 11:30</i> <i>Worship</i>	9 <i>Finance Mtg.— 7:30</i>	10 <i>Chapel H.C.—9am</i>	11	12	13 <i>Sexual Abuse Workshop 9am- 2pm</i>
14 <i>Services @ 8am & 10am</i> <i>SMAFTS-7pm Pot Luch sup- per @ 5:30</i>	15 <i>Sandwich & Scripture 11:30</i> <i>Vestry Meet-</i>	16	17 <i>Chapel H.C.—9am</i>	18	19	20
21 <i>Services @ 8am & 10am</i>	22 <i>Sandwich & Scripture 11:30</i>	23	24 <i>Chapel H.C.—9am</i>	25	26	27
28 <i>Services @ 8am & 10am Annual Meet- ing after 10am service</i>	29 <i>Sandwich & Scripture 11:30</i>	30	31 <i>Chapel H.C.—9am</i>			

The Stained Glass Windows

Of St. Mark's Episcopal Church

Basking Ridge, New Jersey

Introduction, from Mike Hardy

The stained glass windows that adorn St. Mark's were designed by the Reverend Norman M. Post, first rector of this parish, and were dedicated in 1968, when the parish moved from the current chapel into this building. Each window was given to the church by families in the parish, in memory of their loved ones.

The windows are unique in that each one depicts both a historical and-contemporary interpretation of the Scripture passage or sacrament that it illustrates. Each window includes two different religious symbols in the small spaces at the top of each arch.

In addition to decorating our church, the windows serve as graphic lessons for us all, and were frequently used by the Reverend Stephen M. Rozzelle, our former rector, in teaching his confirmation Classes.

The windows were manufactured in England by Wippel's, a church furnishings company located in Westminster, and installed by the company's New Jersey office. It is interesting to note that, each time Jesus is shown, His head is surrounded by a golden halo on which a red cross is superimposed; this occurs in every window except Number 16. Today, the windows are protected from the elements by exterior sheets of Lexan.

A Walking Tour

of St. Mark's Windows

From Father Norman Post

The first window is located in the southwest corner of the church and the numbers progress in a counterclockwise direction to the northeast corner.

Each window has a biblical verse in the lowest panel. The main portion of the window depicts the event in the life and ministry of our Blessed Lord Jesus that is related to that scriptural passage. The contemporary scene in the top arch of the window relates the main scene to His work in our own time. Each window shows some aspect

of life in the church today, including the administration of the seven sacraments. In other words, what the Lord did in the first century, He still does in this century, working through His church here in Basking Ridge and His church throughout the world.

1. *The Holy Family* depicts the Blessed Virgin and St. Joseph with the Holy Child. The contemporary scene shows a Christian family, conveying that we should pattern our families after that of our Blessed Lord.

This window's symbols are a rose, a reference to Mary, and a lily, signifying her purity.

"They found Mary and Joseph, and the babe lying in a manger." St. Luke 2 v. 16

Given in memory of George and Edith May Miller through their estate.

2. *The Adoration of the Magi, or The Offering Window*, portrays the coming of the Wise Men with their gifts to the infant Jesus. In the contemporary section, the offering of the congregation is presented at the altar, where we also present our gifts unto the Lord. The symbols in this window are the Kings' crowns and the Star that led them to Jesus.

"They presented unto Him gifts."

St. Matthew 2 v. 11

Given in memory of Return Johnson and Roberta Meigs, by Mr. & Mrs. B. V. Meigs.

3. *Jesus in the Temple* shows our Lord in the temple at the age of 12, being questioned and answering the Jewish teachers of His day. In the contemporary scene, a church school class continues the church's work of instruction. The symbols in this window are a torch, signifying the light of learning, and a scroll opened to Isaiah, who prophesied Jesus' coming.

"They found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." St. Luke 2 v. 46.

Given in memory of Lillian Blodgett Bowman by Mr. & Mrs. B. V. Meigs.

4. *The Baptism of Jesus, or The Baptism Window*, depicts the baptism of Jesus by John the Baptist. The contemporary scene shows a baptism service today; the font pictured here is the one from our original

church, now our chapel.

This window shows a fish, the first symbol of Christianity, and a shell, which was used in early baptisms to hold the holy water.

"Except a man be born of water and of the spirit, he cannot enter the kingdom of God."

St. John 3 v. 5

Given in memory of John E. Schuessler by the Schuessler family.

5. *The Calling of the 'Twelve Apostles, or the Ordination Window*, portrays Our Lord calling two Apostles to the ministry. The contemporary scene depicts an ordination service, through which the work of the Apostles is carried on today.

This window displays an anchor, symbolizing the foundation of our religion, and a chalice, the sign of ordination.

"Ye have not chosen me, but I have chosen you and ordained you." St. John 15 v. 16

Given in memory of John Benjamin DeCoste and Florence M. and Louis Harrison by Mr. & Mrs. John B. DeCoste.

6. *The Wedding at Cana of Galilee, or The Marriage Window*, shows our Lord at the Wedding at Cana of Galilee. The contemporary scene shows a wedding today, indicating our Lord's presence at weddings in His church. The symbols in this window, a wedding bell and rings, are the signs of lifelong marriage.

"There was a marriage in Cana, and Jesus was called." St. John 2 v. 1,2

Given in memory of Aline and Otto R. Greiner by Mr. & Mrs. Herbert Greiner

7. *The Sermon on the Mount, or Preaching Window*, portrays Our Lord preaching the Sermon on the Mount. The contemporary scene shows a priest of the church in the pulpit, indicating that the message of Jesus is still being proclaimed today.

In this window, an oil lamp signifies preparation, and the Scriptures, open to the Beatitudes, are a sign of preaching.

"Jesus, seeing the multitude, went up into a mountain and He opened His mouth and taught them." St. Matthew 5 v. 1

Given in memory of William and Blanche Richart and Edwin and Esther Rowe by Mr. & Mrs. William R Rowe.

8. *The Healing Window* depicts our Lord performing a miracle of healing at the Sheep pool in Jerusalem. The contemporary scene shows the clergy, doctors and nurses, in the ministry of healing.

This window displays medical symbols: the mortar and pestle, and the caduceus.

"The man was made whole."

St. John 5 v. 1-9

Given in memory of Heather Marie Atkinson by Pamela Manners and Walter Atkinson.

9. *The Mary :Magdalene Window, or Forgiveness Window*, shows our Lord forgiving Mary Magdalene. In the contemporary scene, the Sacrament of Penance is illustrated.

The symbols in this window are a heart with a flame, signifying religious fervor, and a balance representing God's judgment.

"Her sins, which were many, are forgiven; for she loved much." St. John 7 v. 47

Given in memory of Elizabeth and William Scaff and Vera and Edward Byford by Mr. & Mrs. Harold R. Scaff, Sr.

10. *The Mary and Martha Window* depicts Mary and Martha entertaining Our Lord. The contemporary scene shows the women of St. Mark's in a Lenten work and study program. This window's symbols, the beehive and the milking stool, stand for care of the home. **"Mary heard his word, but Martha was cumbered about much serving."**

St. Luke 10 v. 39, 40

Given in memory of Elizabeth McCombs by her husband, Nelson McCombs.

11. *The Feeding of the Five Thousand; or Holy Communion Window*, shows our Lord using the boy's gift to feed the 5,000. Following this miracle, our Lord used this opportunity to teach us about the meaning of Holy Communion. In the contemporary scene, a celebration of Holy Communion is shown. Symbols of plenty, a cornucopia and wheat, are shown in this window.

"He that eateth of this bread shall live forever."

St. John 6 v. 58

Given in memory of Vicki Leigh Welch by her family and friends.

12. *The Prayer Window* portrays our Lord offering His High Priestly Prayer. The contemporary scene shows the religious orders of men and women who particularly carry on this work of prayer in the church. This window's symbols, the stole and chausable, signify commitment to ministry. **"And all mine are thine, and thine are mine; and I am glorified in them."** **St. John 17 v. 10**

Given in memory of Heather Marie Atkinson by Pamela Manners and Walter Atkinson.

13. *The Crucifixion of our Blessed Lord* tells the Good Friday story. The contemporary scene shows our Lord reigning in glory after His Ascension, showing that, by His Passion and death, He drew all men to Himself. The symbols of crucifixion, the crown of thorns and three nails, are shown in this window.

"And, if I be lifted up from the earth, will draw all men to me." St. John 12 v. 32

Given in memory of Heather Marie Atkinson by Pamela Manners and Walter Atkinson.

14. *The Resurrection Window* portrays the Resurrection of Our Lord. In the contemporary scene, a Christian burial service indicates our belief in the resurrection of the dead.

This window displays a triumphal banner and a sheaf of wheat, signifying life in death.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." St. John 11 v. 25

Given in memory of Heather Marie Atkinson by Pamela Manners and Walter Atkinson.

15. *The Ascension or :Mission Window* shows the Ascension of Our Lord. The contemporary scene shows Bishop Longid of the Diocese of the Northern Philippines at a mission church that was started with gifts from our parish and named after St. Mark's. The crown and orb shown in this window are symbols of the authority vested in bishops.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." St. Matthew 28 v. 19

Given in memory o/Heather Marie Atkinson by Pamela Manners and Walter Atkinson.

16. *The Pentecost or Confirmation Window* depicts the gift of the Holy Spirit descending upon the Apostles and the early church at the feast of Pentecost. The contemporary scene shows the service of confirmation, at which time the gift of the Holy Spirit is given to members of the church.

In this window, the dove and tongues of flame, symbols of Pentecost, are depicted.

"And they were all filled with the Holy Ghost." Acts 11 v. 4

Given in memory of Heather Marie Atkinson by Pamela Manners and Walter Atkinson.

COFFEE HOUR ASSIGNMENTS
January 2007



January 7	Begg, Greg & Laura	Behrins, Jonathan & Jenifer jbehrins@optonline.net	Coffin, Bill & Betsy wccjrnj@optonline.net
January 14	Dormer, Michael & Lisa mlmedormer@aol.com	Diakos, Richard & Phyllis	Graff, Norm & Joan jgraff@telcordia.com
January 21	Lyga, John & Marilyn Jwlyga@aol.com	Greenleaf, Dan & Annie Dan64G@aol.com	Hale, Louise & Martin mhale@colonyclub.org
January 28	Schmidt, Bill & Mary Lea billprag@worldnet.att.net	Nishimura, Jim & Therese jtnish@optonline.net	Olson, Robert & Sheryl

The Lion's Roar

St. Mark's Episcopal Church
 140 S. Finley Ave.
 Basking Ridge, NJ 07920

Bulk Rate
 U.S. Postage
 Non Profit
 Basking Ridge, NJ
 Permit No. 24

January

Date	Layreaders	Crucifer	Torch/Flag Bears	Greeter 1	Greeter 2	Ushers
01/7/2007						
8:00 a.m. (HC)	L&Ch David Moore					Paul Chiappetta
10:00 a.m. (HC)	L&Ch Roger Conover P&Ch Jeanne Wyatt	Philips Family		Ann Marie Woolford	Mickey Ahalt	Larry Koch Larry Rose
01/14/2007						
8:00 a.m. (HC)	L&Ch Denis Duffy					Jack Smythe
10:00 a.m. (HC)	L&Ch Kathleen Aregood P&Ch Don Kress	Matt Olsen	Bryan Knill	Mary Urbas	Dawn Knill	Jackie Kahle Don Wells
01/21/2007						
8:00 a.m. (HC)	L&Ch Bill Barkhorn					Jim Martucci
10:00 a.m. (HC)	L&Ch T.ed Roper P&Ch Richard Aregood	Gogerty Family		Annabelle Wilmer	Marion Gaydos	Lisa Dornier Tom Defeo
01/28/07						
8:00 a.m. (HC)	L&Ch David Moore					Jim DeCoste
10:00 a.m. (HC)	L&Ch Neil McLaughlan P&Ch Bill Barkhorn	Barkhorn Family		Kit Sacchi McLaughlan	Ann Millan	Robert Taylor Greg Begg