



The Lion's Roar

St. Mark's on the Campus Episcopal Church
AUGUST 2007



St. Mark's on the Campus

1309 R Street

Lincoln, NE 68508

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Holy Eucharist Schedule
Sunday — 8:30 & 10:30
Tuesday — 12:30 (LJC)

The Rt. Rev. Joe G. Burnett, *Bishop*

The Rev. Jerrold Thompson, *Rector*

The Rev. Sidnie White Crawford,
Priest Associate

Ryan Hall, Curate

Christine Grosh, *Deacon*

Susan Musick, *Senior Warden*

Andrea Nelson, *Junior Warden*

Margo Young, *Treasurer*

Dorothy Nelson, *Assistant Treasurer*

Kurt Knecht, *Music Director*

Natalie Shepard, *Christian Education*

Denise Meredith, *Administrative
Assistant*

*St. Mark's on the Campus
strives to be a Eucharistic
Community of reflection and
action, acceptance and
growth, Gospel and world.*

From the Rector

By Father Jerry Thompson

It's that time of year again!

Big Red Welcome is only weeks away, which means that it's time to begin baking cookies! Big Red Welcome is a grand event designed to introduce and "welcome" new students to the University of Nebraska-Lincoln. Parishioners of St. Mark's on the Campus have traditionally baked cookies (up to a thousand, altogether!) for the event as part of our welcome to these students. It's great fun to ask, "Do you want a home-baked cookie?" of these new students; few turn us down! Someone recently mentioned "leftovers" after the event; that's something we haven't had!

It's a nice tradition. Each year it reminds me of how much welcoming and hospitality is a part of what it means to be a Christian. Our views on hospitality are rooted in that story we have received from our Jewish brothers and sisters and that Jesus himself would have known so well, the story of Abraham and Sarah receiving the three visitors; in the Christian tradition, those visitors have sometimes been seen to represent the Trinity.

The story opens as a revelation of God. As Abraham is resting in the shade on a hot day, three men appear. Abraham was well grounded in the hospitable ways of his tribe, ways that were later made part of the religious tradition: they called on the faithful to welcome the stranger because they themselves had been strangers and sojourners. Abraham washes the feet of the three visitors (which also should ring a bell!), and he brings them meat and bread to eat. The men enter into conversation with Abraham, and they announce that his wife, Sarah, is going to have a child - an impossibility that later comes true by the wondrous grace of God.

You might remember that the elderly Sarah laughs at the strangers, and I must admit that a little eye-rolling in the situation seems a reasonable thing to me; I hold a good deal of sympathy with Sarah in this story! But then again, like most people - Sarah included -- I can forget just how wonderful God is. We don't have to believe that God makes possible impossible physical things to believe in the truth of the metaphor; God's grace makes possible in our lives things that don't seem possible to us, prospects that we might even laugh at and shrug off when we're first presented with them. Personally, I prefer to leave room for more wondrous things to occur than I can imagine or ask for; in fact, I rather count on it! And any hospitality I exhibit to someone else, any way that I open my heart to another - or three others -- simply helps me to remember just how hospitable God is to me, making room for me and my life with a weightiness that includes playfulness and laughter. I'm reminded that any openness I exhibit to anyone else is simply a reflection of the wondrous openness God has for all of us.

St. Marks' on the Campus is especially good about being open to the spirit of God in others who walk through our door; any others. It's one of the ways this community incarnates the love of God especially powerfully. It's also one of the important reasons we need to be at places like Big Red Welcome: to help share the good news that we exist as a place of hospitality for all who seek God.

Christ's peace to you all,

At its June and July meetings, The Vestry...



- ✘ Gave thanks to Suzi Lore for her hard work as Assistant Treasurer and Treasurer, as she leaves to return to Alliance, NE.
- ✘ Approved a motion for repair to the roof leakage near the pulpit at a cost of \$1678, to be taken from interest on the Capital Improvement Fund.
- ✘ Approved purchase of a folding machine for the office at a cost of approximately \$700.
- ✘ Appointed Dorothy Heidemann-Nelson as Assistant Treasurer to become Treasurer at the Annual Meeting in January.
- ✘ Approved the recommendations of the Finance Advisory Committee to:
 1. Open an account with the Episcopal Church Foundation and transfer funds currently held in CDs and at a diocesan fund into the opened account.
 2. Adopt a timeline of end of September through November for the annual financial stewardship campaign.

- ✘ Granted Jim Karas authority to determine, in conjunction with Mark Musick, the best bid for creating a partitioned space of no less than 15x20 in the Undercroft to be used by the youth and paid for out of funds bequeathed to SMOC by Bob Allington to be used for capital expenditures; the bid is to be approved by the Vestry before the contract is entered into.
- ✘ Approved shifting the Treasurer's and Assistant Treasurer's position to non-paid positions, beginning July 1, given that the Administrative Assistant has taken over so much of the accounting functions of those positions.
- ✘ Approved the Treasurer's report, which included that the parish has paid out approximately \$8,000 more than received for the first half of the year, largely accounted for by pledges that are not up to date.
- ✘ Decided that the minutes of the Annual Meeting will be taken by the current Clerk of Vestry.
- ✘ Received the following reports:
 - ✘ Heard that the repeating leaks that have proved unfixable in the rear of the nave are being water tested to see if the exact location of the leak can be determined.
 - ✘ Heard that Nancy Benton-Brown has offered to chair the Pastoral Care Committee

- to assist families and individuals at times of crisis.
- ✘ Heard that the Audit Committee for 2006 is progressing in its work and hopes to finish by the end of July and to begin the 2007 audit earlier next year.
- ✘ Heard that the Campus Outreach Committee has made a concerted effort this year at New Student Enrollment, including staffing at its booth each day of NSE and handouts with church information on it. These are new steps by the committee to increase SMOC presence at New Student Enrollment
- ✘ Heard that the study lounge will be open next year from 7-11 PM Sundays and Wednesdays.
- ✘ Heard a brief update regarding the Welcoming and Diversity Committee from Yolanda Rolle, who is taking over the leadership of that group.
- ✘ Heard that an inventory of church possessions is underway.
- ✘ Heard that publicity for the book sale is underway, with plans to divide the proceeds between the Food Pantry, the Gathering Place and, if enough is raised, a renovation project for the SMoC kitchen.

BIG RED WELCOME

It's that time again!! Time to break out the cookie sheets and bake cookies for Big Red Welcome, this year to be held on Sunday, August 26. A sign up sheet will be posted on the office door for the number of dozen you can make. Please bring cookies with you that morning, preferably wrapped in small plastic food bags, one large cookie or two small cookies to each bag. We'll be shooting for at least 1,000 cookies again this year!

St. Mark's on the Campus Calendar: July 29 - Sept 15

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
29 July 1 pm - Inquirer Class, Lounge	30 Ryan Day Off Denise Off - Church Youth Activity	31 12:30 pm - Holy Eucharist in Lady Julian Chapel 12:30 pm - Cursillo, Lounge	1 August Fr. Jerry Day Off	2 Denise Out of Office - Continuing Education 5 - 6 pm - Alcoholics Anon	3	4
5	6 Ryan Day Off	7 12:30 pm - Holy Eucharist in Lady Julian Chapel 12:30 pm - Cursillo, Lounge	8 Fr. Jerry Day Off	9 5 - 6 pm - Alcoholics Anon	10 11:30 - 1:00 - Campus Outreach	11 LINCOLN PAINT-A-THON
12 12:15 - 2:15 - Vestry Mtg, Undercroft	13 Ryan Day Off	14 12:30 pm - Holy Eucharist in Lady Julian Chapel 12:30 pm - Cursillo, Lounge	15 Denise Out of Office - Continuing Education Fr. Jerry Day Off	16 5 - 6 pm - Alcoholics Anon	17	18 7:30 - MEN'S BREAKFAST
19	20 FIRST DAY OF LINCOLN PUBLIC SCHOOLS Ryan Day Off	21 12:30 pm - Holy Eucharist in Lady Julian Chapel 12:30 pm - Cursillo, Lounge	22 Fr. Jerry Day Off	23 5 - 6 pm - Alcoholics Anon	24 Denise Out of Office - Cheer Competition	25
26 6 - 10:00 PM BIG RED WELCOME	27 Ryan Day Off	28 12:30 pm - Holy Eucharist in Lady Julian Chapel 12:30 pm - Cursillo, Lounge	29 Fr. Jerry Day Off	30 Denise Out of Office - Continuing Education 5 - 6 pm - Alcoholics Anon	31	Sep 1
2	3 LABOR DAY OFFICE CLOSED Ryan Day Off	4 12:30 pm - Holy Eucharist in Lady Julian Chapel 12:30 pm - Cursillo, Lounge	5 Fr. Jerry Day Off	6 5 - 6 pm - Alcoholics Anon	7	8
9 12:15 - 2:15 - Vestry, in the Undercroft	10 Ryan Day Off	11 12:30 pm - Holy Eucharist in Lady Julian Chapel 12:30 pm - Cursillo, Lounge	12 Fr. Jerry Day Off	13 5 - 6 pm - Alcoholics Anon	14	15

SUNDAY SERVICES: Holy Eucharist - 8:30 am and 10:30 am

WEEKDAYS: Holy Eucharist - Every Tuesday at 12:30 pm in the Lady Julian Chapel

Speaking of Liturgy ... Fr. Jerry Thompson

Remember that you can always submit questions about our liturgy. Recently this question came via email:

When are we going to use Rite I again? It seems like ages since we've used it!

I'm not surprised to be receiving this question. I am going to talk with the Liturgy Committee about Rite I once that committee is up and running, which I hope is no later than fall. In the meantime, let me make a tentative response for consideration and conversation among parishioners.

When I came to SMOC, I received a pattern of doing Rite I every third week, and I know that the parish had done that for a while. As I have been making out the rotas, I have begun deciding which rite to use based on liturgical principles (as well as others I'll mention) rather than arbitrarily using Rite I every third week. So, for example, during Easter Season, I chose Rite II as preferable because it is not as penitential and it offers varying choices for Eucharistic prayers, enabling the use of Prayer D throughout the season in order to set it off; I therefore assigned Rite II throughout. As I've assigned the rites in such a way, Rite I simply doesn't seem as suitable most of the time.

Secondly, there is the critical issue of formation. Rite I has some wonderful phrases in it, I am the first to acknowledge. It also has the extremely unfortunate use of Elizabethan language, which is not how we talk to each other today. A central principle of the Reformation tradition is to use the language "understood by the people." Using some other language than the one we speak, one could argue, distances us from God in a way that the language we employ on a daily basis does not. And if we truly believe that our praying shapes our

believing, as we are fond of saying in the Anglican tradition, how do we wish to shape ourselves as worshippers of God? Primarily with the intimacy that comes in using the language we speak on a daily basis, or with the distance that accompanies a form of our language which we never use except for liturgical purposes?

Thirdly, I have found myself thinking about our adopted priority of campus outreach. In reaching out to students, I think Rite I fails abysmally. The rite might be intellectually appealing in some ways to some of us, including some students, but in touching the lives of your average college student, I'd say it isn't effective at all. Some would say Rite II isn't either, but at least Rite II represents the mainstream of Episcopal worship in 2007.

Fourthly, I have also found myself pondering the remark that a parishioner made to me not long ago, "St. Mark's is a Rite II parish." That comment is about who we are, our identity as worshippers. As I've thought about it, especially as I've worshipped here for two years now, I happen to agree with that comment. It's not that some people don't appreciate things about Rite I - we clearly do - but our basic identity really is Rite II as opposed to Rite I. This is difficult to describe, but certainly it has to do with our convictions about the reign of God, our expressions of it among ourselves, our interactions with each other, etc.

Finally, as we have used it less, Rite I presents us with practical problems that really get in the way of offering ourselves to God. People don't make the effort to use the proper responses, and it frankly seems plain odd from my perspective as presider when we use it. It feels like, "why are we praying this

way?" I suspect that feeling is shared by some people who walk through the doors. It seems to get in the way, rather than augment, our particular community's worship of God.

All that said, lots of those points are "discussable," even debatable, as I'm sure you recognize; hence my desire to talk about it all with the Liturgy Committee, which we'll do in the near future. The transition has not been a deliberate one on my part, and so I haven't been doing any teaching about it. I have been recognizing the need for it the last few months and it has been on my mind as well. So thanks for asking!

Another question I received a bit longer ago:

I've noticed that the altar party no longer bows when it leaves at the end of the 8:30 Eucharist. It seems disrespectful. Why this has happened?

The current focus of the liturgical presence of Christ is not in the reserved sacrament nor as represented by the altar, but within the community of faith. It's a matter of emphasis, not of either/or. So at the beginning of both the 8:30 and the 10:30 Eucharists, you might notice that the altar party and/or the presider bow toward the altar. However, at the end of the Eucharist, the focus is very clearly on the community having received Christ and taking Christ out into the world. The emphasis for the locus of Christ's presence is within the gathered community. So it feels highly awkward - and arguably is theologically inappropriate -- to turn our backs on the congregation at that point and bow to the altar. Again, it's a matter of emphasis and how our actions contribute to that emphasis at various points in the liturgy.

PRELUDE 2 – The musical part

by Kurt Knecht

As we begin this discussion, it is important to note that music has had a troubled history in the Church. I remember reading St. Augustine's *Confessions* as an organist in my late teens. His mom had invited him to church to hear Bishop Ambrose preach. The music was very moving, and he was concerned that the beauty of the music might be a source of temptation. St. Augustine feared that the creation's beauty in sound might distract him from the Creator.

Almost seventeen hundred years later, church leaders are still struggling with musical style in worship. Instrumental music in particular is extremely problematical from a theological perspective. The Church Fathers were suspicious of music with a text. They had little room for music without text.

What does instrumental music communicate? If the composer was a believer, does some of his/her belief make it into the wind in the organ pipes? If the music is secular, do the sound waves get baptized when they bounce off the water in the font in the back?

When the Reformers were inventing the Protestant church, they also invented the hymn as we know it

today...sort of. The first hymns were sung *a cappella* in unison by the congregation.

There were some organs around, but the Reformers (who loved the Church Fathers) were rather suspicious. The organ was an instrument that was used in dance bands at parties and didn't seem appropriate for worship. There was also the secondary problem of the organists themselves.

To this day, they continue to be suspicious characters and don't always seem appropriate for worship use. After a few weeks of hearing the congregation singing the new hymns *a cappella*, the organists went to their priests and said, "Can't I play along with them? You know, to kind of cover up the sound of their voices." The priests said, "No way." "Well," said the organists, "let's have a compromise. If I can't play while they're singing, let me play through the melody once before they sing. That way, everyone will at least start on the same note. Maybe after a few weeks, they'll learn the tune and end on the same note too." The priests said, "OK," and the organ Prelude was born.

The organist would play through the hymn, and when he had finished Preluding, the congregation would sing. Two hundred years passed, and the priests, too, were tired of hearing the congregation singing. By the late 1600's, the priests allowed their organists to play along with the hymns.

As a congregation, we are more educated musically than the medieval European peasantry. It does not seem to me that the Prelude functions didactically to teach the hymn tune. In fact, the modern Prelude isn't always on the hymn tune. In many churches, it does not even serve to establish the key for singing.

If the Prelude is to become a legitimate part of the liturgy, there is another thing that it cannot be. It must not become an organ concert. There is a part of me that will always love being praised for my playing. I am happy when you thank me after a service, but I do not play the Prelude to impress the congregation with my technical ability. I already know that I am a good organist and do not need the congregation to validate me in that way. If you want to hear an organ concert, go to an organ concert.

Continued on the next page...

THE BLUE BOX

Grateful hearts are the reason the United Thank Offering is able to continue to award grants which are gifts of love and which change lives. The UTO grant committee has approved near \$2.44 million in grants for this year. The two largest grants were nearly \$80,000 to the Diocese of Sialkot in Pakistan to finish a hospital and \$68,000 to the Diocese of Alaska to build a new church. The smallest grant was for \$750 to the Diocese of Mississippi to start a school program at St. Mark's in Jackson.

Each UTO grant is made in response to needs identified by

dioceses and provinces throughout the Anglican Communion. JoAnne Chapman, UTO coordinator, says the grants help Anglicans meet "compelling human needs." "Sometimes the way UTO can help," she said, "is by aiding organizations with their infrastructure needs in ways that will allow them to increase their ministry."

St. Mark's on the Campus will have a fall ingathering for the United Thank Offering when you will be invited to bring in the coins you have dropped into the Blue Box in thanksgiving. If you have questions, please contact Jo Ann Hruban.

Continued from the previous page...

If the Prelude functions liturgically, it should be a part of the Divine Service and not a precursor to that Service. The Prelude should be a weekly mini-Advent. It is a time of preparation. The King is coming to meet us in Word and Sacrament. We must get ready. We need a time to stop and reflect. We need our conversations from the Narthex to be interrupted by the sacred space.

In our congregation, we attempt to enhance our sense of sacred space by filling the visual expanse with a sonic stimulus. I use the Prelude to reflect on the week and confess my sins. I pray that Holy Spirit will soften my heart to hear Jesus' words about his Father in the Scriptures. I pray that I will be humble and joyful when I see that he is really present in the Eucharist.

The ancient Israeli prophets would sometimes have a musician play some music before they took the Word of God on their lips. So too, I use music to prepare myself for sharing in God's Word and Sacrament. It matters little whether the composer was a believer or not. I am preparing my heart in the sounds of their composition. In a sense, the sound waves do get baptized in that process. The Church Fathers were not wrong. Beginning our worship with instrumental music is fraught with danger. It can be a distraction of beauty. It can become a performance. By steering away from the dangers, it can also be a sacred interruption. We can hear the voice of God in the tones saying, "Get ready! I'm coming to your house today."

Kurt Knecht is Music Director at St. Mark's on the Campus.

Treasurer's Report

INCOME	June 2007	Year-to-Date	Annual Budget
Pledged Contributions	\$13,718.50	\$110,391.68	\$197,252.00
Diocesan Assistance		\$8,333.32	\$25,000.00
Interest Income	\$2,258.03	\$2,536.57	\$1,700.00
Flowers Income	\$160.00	\$209.50	\$1,600.00
Other Misc Income	\$721.00	\$2,479.31	\$1,000.00
Plate Offering, Regular	\$1,603.29	\$10,192.43	\$20,000.00
Plate Offering, Christmas			\$3,000.00
Plate Offering, Easter		\$1,055.00	\$1,200.00
TOTAL INCOME	\$18,460.82	\$135,197.81	\$250,752.00
EXPENSES			
Advertising/Promotion	\$194.10	\$1,358.95	\$1,800.00
Continuing Education	\$605.87	\$1,355.54	\$2,150.00
Diocesan Asking	\$2,350.00	\$14,631.50	\$28,195.00
Insurance Expenses		\$2,889.37	\$5,350.00
Accounting & Auditing	\$34.90	\$893.55	\$400.00
Office Equipment	\$1,501.68	\$4,293.63	\$3,500.00
Office / Administrative	\$1,199.99	\$6,893.08	\$6,500.00
Outreach	\$810.69	\$6,128.28	\$10,150.00
Repair & Maintenance	\$235.29	\$3,520.41	\$3,600.00
Travel			\$1,400.00
Utilities	\$347.98	\$5,436.18	\$10,150.00
Worship, Music, School	\$1,044.90	\$5,968.23	\$7,525.00
Payroll Expenses	\$10,925.22	\$82,488.52	\$169,519.00
TOTAL EXPENSES	\$19,250.62	\$135,857.24	\$250,239.00

The report thru the end of June brings us to the end of half of the year. Each year to date figure would optimally be 50% of the annual budget. Higher percentages of income amounts are good, lower percentages are better for expenses. As you can see, we are on target in some areas, and off on others, but our overall income and expenses are proportionate and approximately where we anticipated them to be at this time of the year. Please remember to keep up on your pledges during the summer!

MARK-US NOTES

BAIL ME OUT!

OH NO! Fr. Jerry Thompson is being arrested on August 9 - for the March of Dimes (close one, Vestry)! **He is being charged with contagious laughter!** If you would like to help him provide bail, a sign up sheet for pledges is located on the office door; you can also simply write a check to the March of Dimes and give it to Fr. Jerry. He thanks you, and so do the children whose lives you will touch.

Pastoral Care Needs

In response to a request from Fr. Jerry Thompson and the Vestry, a Pastoral Care Ministry Team is being formed to assist SMOC families in times of crisis. Led by Nancy Brown, the ministry plans to offer short term assistance in emergencies by providing:

1. Transportation to and from needed appointments (doctors or other.) Rides to and from the Eucharist will continue to be handled by the Transportation Committee.
2. Light meals (soup or casseroles),
3. Home or hospital visits,
4. Phone visits,
5. Home help (as possible).

If you feel called to help in any of these areas, please use the sign up sheet posted on the office door. Questions? See Fr. Jerry or Nancy Benton-Brown.

Congratulations!

Our congratulations go to Janna Shrewsbury, a parishioner of St. Mark's on the Campus, and the Rev. Doyle Karst, who are being married at St. John's Lutheran Church in Sidney on August 4. Fr. Thompson is officiating at the wedding liturgy, and we won't be seeing much of Janna now that she'll be married to a Lutheran pastor! Our prayers surround Janna and Doyle on this wonderful occasion!

You are needed!

The Gathering Place, at 15th and E Streets, feeds the homeless and hungry. St. Mark's on the Campus volunteer team works at the Gathering Place on the 2nd Tuesday of each month, from 4:45 to 6:15 pm. We serve food, wash dishes, and clean the facility. More teams are needed. Mentors and trainers available. If you are interested, contact Anne Puls (mandjpuls@aol.com).

Food Pantry Needs

The Food Pantry this month is in need of fruit juice (large and small jars or cans), macaroni and cheese, chili, tuna, cooking oil (48 oz), dried beans, pudding, shampoo, beef stew, vegetable beef soup, peanut butter, and jelly.

Thompson's Phone

For pastoral emergencies, contact Fr. Thompson's cell phone: 402-217-3010. If you need to get in touch with another member of the family, Carol's cell phone number is 402-617-8217.

ADULT FORUM

Will resume in September. See the website www.stmarks-episcopal.org for information on the following topics

- Sep 09 - Dickenson Poems
- Sep 16 - Shadowlands
- Sep 23 - Shadowlands
- Sep 30 - Burial Service Discussion

Sermon Copies

Sermons presented at St. Mark's on the Campus are always available as hard copies in the Narthex and on our Web site, stmarks-episcopal.org. Be sure to see all of the other new information on the website as well.

Painting Party

The Lincoln Paint-a-Thon is Saturday, Aug 11. St. Mark's Community Service Group will participate again and we are looking for volunteers. Please consider joining the crew. All levels of experience are welcome. We also have opportunities for those who don't like to paint but want to help. See Kim Thomason for more information or sign-up on the office door.

BOOK GROUP PLANS

St. Mark's on the Campus Book Group has finished for this season. However, the group has chosen a book for summer reading and discussion at its first gathering this fall. The selection is a classic author's less known novel -- *Persuasion* by Jane Austen.

Usually the group meets at 3:00 on the third Sunday of the month, September through April, and skipping one of the winter months. The next meeting of the Book Group will be on September 16th. And plan to bring ideas for the new season's reading.

BOOK SALE INFO

Thanks for the books, CDs, and DVDs already donated for the upcoming **SMoC Semi-Annual Book Sale**. If you still have shelves that are overcrowded, we can always use more. Bring your donations to the storage space in the undercroft. Sale proceeds will benefit the kitchen fund, St. Mark's Food Pantry, and the Gathering Place. The sale is scheduled for September 14-16. Set-up will take place earlier in the week. Can you spare some time to prepare for the sale and/or to be a seller? Your help would be very much appreciated. Contact Andrea Nelson at 423-0663 or by email at andrea321@alltel.net.

Sunday Ministerial Assignments

Date	5-Aug	12-Aug	19-Aug	26-Aug	2-Sept
8:30 RH/Acolyte	Marcia White	Yolande Rolle	John Flint	Todd Sneller	Todd Sneller
10:30 Chalice Bearer Lay Eucharistic Minister	Todd Sneller	Ardyce Welch	Marcia White	Sara Toren	Marcia White
Acolytes	Helen Pitts Dick Quinn	Todd Sneller Michael Fairchild	Jonathan Cole Samantha Karas	Ardyce Welch Helen Pitts	Dick Quinn Michael Fairchild
Ushers	Dennis Alfrey Lisa Sutton	Bob Stock Dean Settle	Doug Durham Michelle Waite	Bob Kuzelka Susan Ugai	Roger Wait Susan Rehn
Lector (OT)	Jeanne Vannorsdall	Burns Davis	Pamela Starr	Michelle Waite	Bob Stock
Epistler	Michelle Waite	Dean Settle	Kelly Grey Carlisle	Ray Lowther	Bette Sperry
Intercessor	Pippa Lawson	Jeanine Jewell	Laura Waldman	Susan Rehn	Colleen Baade
Greeter	David Pitts	Dennis Alfrey	Jim Karas	Joann Hruban	Joyce Wagner
Coffee Host	Joann Hruban	Nan Graf	Peg Sheldrick	Dorothy Nelson	Jeanne Vannorsdall
Bread Baker	Kathy Schmutte	Laura Waldman	Loris Purtzer	Nancy Brown	Kathy Schmutte
Altar Guild	Kathy Schmutte	Joyce Wagner	Don Gray	Kathy Schmutte	Opal Doerr
Tellers	Andrea Nelson Anne Puls	Michelle Waite Richard Toren	Larry Krebsback Stan Sipple	Doug Durham Anne Puls	Andrea Nelson Leroy Svec

August Birthdays



7 - Jacob Cerny	21 - Kathy Clough
13 - Steve Sim	26 - Roger Wait
14 - Lisa Sutton	28 - Kenny Thomason
15 - Helen Pitts	- Tracy Spivey
18 - Jo Anderson	30 - Bonnie Quinn
19 - Ann Watt	31 - Susan Musick
20 - Bill Burke	- Ian Wagner



Remember, the
August
ROAR DEADLINE
is July 15
 smoc.office
@stmarks-episcopal.org

St. Mark's on the Campus
 Episcopal Church and Student Center
 1309 R Street
 Lincoln, NE 68508

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