
The Outrider

MARCH 2004

The View from a Winter's storm

"What is the answer?"

(I was silent.)

"In that case, what was the question?"

*--the last words of Gertrude Stein as
reported by Alice B. Toklas*

It has snowed and sleeted and rained, in turn, all day long. And now in the depth of the night, the whole soggy mess is freezing. Welcome to New England! Welcome to winter!

Lent is coming soon—only a couple of weeks now. The "lengthening" of Lent will be a welcome companion. Day by day there is more light and, hopefully, more warmth. And then the Spring! Alleluia, Spring!

Lent is not a time for answers. Quite the contrary, it is a time for reflection and wondering and questioning.

Try to imagine, just for a moment (though such imagination is beyond our ken) what it was like for early human beings on this planet in these latitudes that didn't fully comprehend the rhythm of the seasons. When the dark and chill time came, they did not realize that the sun and life would return as the tilt of the earth's rotation shifted and their little world was nearer the sun.

They hid from the cold in caves and crude dwellings, watching their puny fires through the long nights, hunkering together beneath the pelts of animals they had killed. They pondered, as best they could, why their gods were punishing them with death and freezing rain. Doubtless they made offerings of fire and blood to appease the anger of their gods and petition them to bring life and warmth again.

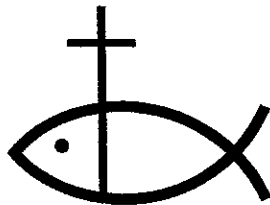
Lent is a time for us—so far removed and different from those early humans—to ponder too. Although we know and know fair well that Spring will come, we find ourselves in a winter place, a place of storms and chill and unexpected suffering. Lent is a dead time, a wondering time, a time for questioning and reflection.

There are many opportunities at St. John's to ponder and pray during Lent. Find the time to join us in the questioning. The Answer comes on Easter; until then, let us gather together and live into the questions.

Shalom,

Jim

(The enclosed brochure, "*Ashes to Alleluias*", provides a guide to a holy Lent and Holy Week at St. John's. Join us in the Lenten journey as often as you can.)



INQUIRY 2004

St. John's Inquiry Class for 2004 will begin on Palm Sunday during the 9:00 a.m. Adult Forum time. We will be taking an "up close and personal" look at the Christian faith and the Anglican tradition. All are welcome to attend any of the scheduled classes. However, those wishing to be confirmed or received at the Deanery Confirmation Service at St. John's on May 22nd must attend. Please let Jim or Malinda know if you wish to be a candidate for either confirmation or reception into the Episcopal Church.

Full Schedule:

April 4 - Labyrinth Walk
April 18
April 24 (Saturday 9 am - 2 pm)
April 25
May 2
May 9
May 16



Ashes to Alleluia...

Lent and Holy Week at St. John's, Waterbury



The season of Lent leads Christians to the holiest and most dramatic week of each year. The eight days beginning with Palm Sunday and ending with Easter are the time we Christians re-enact and experience the events that define our faith and worship.

The Ash Wednesday liturgy calls us to the "observance of a holy Lent" through "self examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God's holy Word."

St. John's invites you to embrace this holy season by participating in the opportunities for worship, prayer and study offered below. Join us in the journey from "Ashes to Alleluia" as we deepen our spiritual life as individuals and a community....



ASH WEDNESDAY AT ST. JOHN'S



HOLY EUCHARIST AND ASHES—8 a.m., noon and 7:30 p.m.

Ashes and communion from the reserved sacrament are available on the hour and half-hour throughout the day.



SUNDAYS IN LENT

*Eucharist at 8 a.m. and 10:15 a.m. in English and at Noon in Spanish

**ADULT FORUM*—9 a.m. *The Gospel of Mary of Magdala*

Our Rector, Jim Bradley, will lead a study and conversation of Karen King's book about Jesus and the first woman apostle

- > February 29—"Where did the gospels come from?"
 - > March 7—"Seeking the first generation church"
 - > March 14—"Mary's Gospel: what we missed"
 - > March 21—"Mary and Thomas and what the church would have been"
 - > March 29—Gnosticism and contemporary Christian spirituality
- (Copies of Dr. King's book will be available in the office for \$15)



MONDAYS IN LENT

6 p.m.—*MEDITATION GROUP - LED BY BRIAN VAUGH*



TUESDAYS IN LENT

RECONCILIATION—CONFLICT IN THE CHRISTIAN COMMUNITY

March 2, 9, 16 and 30—6:30 p.m. simple pot luck

7:15 p.m. program

Conflict is a part of life—yet the church does not deal well with times and seasons of conflict. Join us for a simple supper and for a program designed by Bishop Steven Charleston, Dean of the Episcopal Divinity School in Cambridge, Massachusetts, to enable Christians to discover Justice, Compassion and Reconciliation in moments of change and conflict.



THURSDAYS IN LENT

CENTERING PRAYER GROUP—7:30 p.m.

Centering Prayer is a form of passive, silent prayer—a way of “being present” to God in a powerful and vital way. There is no more appropriate time than Lent to find a “centered” life—focused and alive. The group is led by Gail Szantyr and Doris Hollenstein. Join them to rest in the presence of God.



FRIDAYS IN LENT

THE STATIONS OF THE CROSS—5:30 p.m.

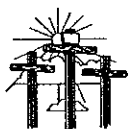
On February 27, March 5, 12, 19 and 26 and April 2 we will “walk the way of the Cross” with Christ. This ancient form of devotion can form and enhance your keeping of a Holy Lent. It is a simple, yet powerful way to experience the passion of our Lord. The Stations will be led by members of the congregation. Join them.



LENTEN QUIET DAY—SATURDAY, MARCH 20 (9 a.m. – 1 p.m.)

Diane Caggiano and Mike Carroll will lead a time of silence and reflection in the midst of the bustle and hurry of the world. Take time to be quiet and receptive to God in the middle of Lent. Bring a bag lunch so you might break bread with those who seek to know and be known by God in the silence of the day.





HOLY WEEK AT ST. JOHN'S

Sunday, April 4—PALM SUNDAY

8:00 am, 10:15 a.m., Palms, the Passion and Holy Eucharist

12 noon: Misa en Español

Monday, April 5—HOLY MONDAY

12 noon—Noonday Prayers 7:30 p.m.—Holy Eucharist & Homily

Tuesday, April 6—HOLY TUESDAY

12 noon—Noonday Prayers 7:30 p.m.—Holy Eucharist & Homily

Wednesday, April 7—HOLY WEDNESDAY

12 noon—Holy Eucharist and Healing

7:30 pm—Holy Eucharist & Homily

Thursday, April 8—MAUNDY THURSDAY

12 noon—Noonday Prayers

6:30 p.m.—Pot Luck

7:30 p.m.—Holy Eucharist and Stripping of the Altar

Thursday, April 8th 9 p.m.—Friday, April 9th -11:30 a.m.

The Vigil at the Altar of Repose (sign up to spend an hour or two at the Altar of Repose, keeping watch with Christ)

Friday, April 9—GOOD FRIDAY

12 noon-3 p.m.—The Good Friday Liturgy

7:30 p.m.—Visual Presentation of "Way of the Cross"



THE EASTER LITURGIES

SATURDAY, APRIL 10—7:30 p.m. THE EASTER VIGIL & FEASTING

SUNDAY, APRIL 11—THE FEAST OF THE RESURRECTION

8 a.m.—Holy Eucharist (Rite I)

10:15 a.m.—Holy Eucharist (Rite II)

12:00 noon—Misa en Español



Join us in the journey and the joy, from ashes to alleluias....

The View of the Episcopal Church

Although the events and votes at the General Convention of the Episcopal Church in Minneapolis in the summer of 2003 have not (*Praise be to God!*) impacted St. John's in a negative way, I need to let you know about the State of the Church as we begin this new year. I am not, by nature, "objective", but I will seek to make my observations as *neutral* as I can.

Two acronyms to bear in mind are AAC and AMiA. Those stand for the "American Anglican Council" and the "Anglican Mission in America". The AAC is a group of bishops, priests and laity who are based in Sewickley, Pennsylvania (centered around the Trinity School of Religion—one of the eight Episcopal Seminaries) and Plano, Texas (the site of one of the largest Episcopal churches in the country.) The AAC is, in my opinion, the dissident group within the Episcopal Church with the most support and funding. The AAC plans to "replace" the Episcopal Church as the Anglican presence in the United States.

The Anglican Mission in America is intimately tied to Anglican bishops outside the U.S. They have ordained seven or more "*bishops*" whose purpose is to "disengage" Episcopal parishes who are out of sync with the larger Episcopal Church and bring them into a confederation of parishes faithful, not to their diocesan bishops, but to, in most cases, the Bishop of Rwanda.

Both groups have been energized and are focused on providing what they consider an "orthodox" home for those who disagree with the decisions of the General Convention of our Church in Minneapolis last summer regarding the "consent" to the consecration of The Rev. Canon Gene Robinson as Bishop of New Hampshire. Canon Robinson is an openly gay man who lives in a committed relationship with a male partner.

(An "aside" about how the Episcopal Church "works": the technical term is the *polity* of our church. The root word of "polity" is, of course, "politics". There is a set and canonically "legal" way the Episcopal Church makes decisions. What we do is "vote": the Episcopal Church, as much as it "looks" like a hierarchical church—with Bishops and priests and such—is, in reality, a pure democracy. Each parish "elects" its Rector and its vestry. Each parish "elects" representatives to the annual convention of the Diocese and those representatives "elect" the clergy and lay people who vote for them at the every three year General Convention of the Church. Also, those representatives elected by each parish "elect" the man or woman who will be their bishop and have a vote in the House of Bishops of the national church. The Episcopal Church operates as a grass-roots organization. Whether the question be who is on the Vestry, who is our Rector, who is our Bishop or what does the Episcopal Church believe or defend—all those questions are decided by a process that begins in each parish {like St. John's} and ends with the decisions made every three years at General Convention.

If you didn't know that was how the Episcopal Church "works", you know it now. It all begins with each of us casting *votes* at our annual meeting and ends with those whom each diocese has chosen as representatives to "represent" us at General Convention.)

Both the AAC and the Anglican Mission in America reject, by their very being, the "polity" and canon law of our church. The way the Episcopal Church "works" is a lot like how the United States "works". We, each of us, vote for people to represent us in our towns, in Hartford and in Washington and whatever they decide to do is what we live with as a community—even if we disagree mightily with those decisions. The "genius" of both the United States and the Episcopal Church is that both believe in democracy and live with the realities that democracy creates. And we always get to vote again....

A parish in our Deanery—one of eight geographical "deaneries" in the Diocese of Connecticut—took out an ad in the local paper which "separated" themselves from the larger Episcopal Church. Christ Church, Watertown, has publicly defined themselves as "not a part" of the Episcopal Church. Part of the strategy of the AAC—which Christ Church, Watertown has declared itself to be aligned with—is to involve the Diocese of Connecticut in a protracted and expensive civil lawsuit regarding the "ownership" of church property and buildings.

Take St. John's for an example: as early as 1732 and officially in 1737, a community was established in Waterbury to be an "Anglican" Church. After the Revolutionary War, "Anglicans" in the U.S. became a new church that we know as the "Episcopal Church". Since 1776 every Episcopal parish established and grown in the United States was dedicated and supported as "an Episcopal church". If all of us decided to become Presbyterians or Methodists or even Buddhists, we would have no "rights" to the property that for nearly 270 years had been an "Episcopal" Church. For nearly three centuries those who supported St. John's supported it as an Episcopal Church. What right would we have to compromise those 267 years of integrity and decide to become Presbyterians? The generations who made St. John's what it is would be profoundly offended if we took their work and contributions and intentions and changed them so drastically. It is contrary to Church Law and to the Spirit of the countless people who made St. John's what it is to violate that sacred trust.

The AAC supporters do not intend to "leave the church". What they intend to do—against the democratically expressed decisions of the Episcopal Church—is to supplant and replace the Episcopal Church with some "other" church which opposes the decisions our church has made within and in accordance with the Canon Law of our denomination.

(A personal aside: I've been a priest for almost 30 years in this church. During those years I have had serious and profound disagreements with some of the bishops who have had authority over me. Those disagreements—ask me about them if you want details—have concerned issues that I considered "core" to my theology and belief. But never—not ever in any of those contentious times—have I imagined I could "ask for a different bishop". My bishop is "my bishop" and we have had to live within and work out of our disagreements.)

Yet, what the AAC wants is the right for clergy and parishes who dissent from the democratically made decisions of the Episcopal Church to have the right to be governed by bishops who "agree" with them about issues concerning gay/lesbian folks and women priests

and bishops. (Not all AAC and AMiA people resist the Episcopal Church's decision over 25 years ago to ordain women to the priesthood and the episcopate—but most do. This time of crisis goes back at least to the quarter of a century old decision that women could be priests and deacons.)

This conflict has been simmering for over 25 years. And now it is upon us. Though there are those at St. John's who disagree with the decisions of General Convention regarding having openly gay bishops and acknowledging that the blessing of same sex unions is a reality in our church, we have not been torn asunder by these issues. We are blessed that we, as a community, have long ago determined that we can disagree in love and mutual respect. But we cannot ignore the turmoil in the larger church.

(In case you were wondering: even though I devoutly believe that the church should bless and sanctify the faithfully, monogamous unions of couples of the same sex, I will not bless those unions until Bishop Smith gives me his permission. I am "reluctantly" obedient to my bishop—which is what I think it means to be an Episcopalian, unlike those folks who are members of the AAC and think if their bishop doesn't agree with them, they should have another bishop! I believe Drew is open to those blessings but is still wrestling with what giving his Episcopal permission might mean to the larger church. I will wait for him. And I will champion the rights of gay/lesbian folks to be fully included in the life and mission of both St. John's and the Episcopal Church. You may disagree—and, if you do, I urge and implore you to engage me in dialog about those disagreements. I shall not expect to "change your mind" and, I assure you, you will not "change my mind" but dialog and conversation about differences isn't about "changing minds" it is about *staying together* and wrestling with our angels in the midst of conflict.)

So, I will tell you this, objectively and without judgment—the AAC means to destroy the Episcopal Church and replace it with something else, something intolerant of women in ordained positions within the church and gay/lesbians outside the life and ministry of the church. Most of the Anglican Communion agrees with the AAC. So, if you find it in your heart to affirm the ordained ministry of women and to include gay/lesbian people in the life and ministry of the church (even if the idea of an openly gay bishop offends you in some way) and if you believe our church should be a "democracy"—even when your opinion is in the minority—and if you believe the Bible is the Word of God that is open to differing interpretations and understandings...if that is true for you, WELCOME TO THE EPISCOPAL CHURCH!

I have often said that "it is an exciting and interesting time" to be an Episcopalian...

Welcome to the journey and the joy—and not a little conflict and trouble.

Shalom,

Jim

(P.S. join us during Lent for the Tuesday evening conversations about "Reconciliation" in the midst of conflict....)

LENTEN



STUDY GROUP

LENTEN STUDY—TUESDAY NIGHTS

Conflict is a part of life. One of the most important elements of living is dealing with conflict. Our Lenten Study this year will be an opportunity to reflect on and deal with "conflict"—in our personal lives, in our life as a parish and in the world.

On four Tuesday evenings in Lent we will have a simple soup, bread and salad supper at 6:30 p.m. and reflections on how we as Christians and as a parish church need to address and deal with conflict. Our jumping off point will be a curriculum written by The Rt. Rev. Stephen Charleston, Dean of the Episcopal Divinity School in Cambridge, Mass. Bishop Charleston is one of the most dynamic and gifted leaders of our church.

Mark your calendars now: Tuesday—March 2, 9, 16 and 30.

6:30—Simple Supper

7:15—Program

8:30—Compline

If you can't make the Supper, join us for the program and worship.

I urge all members of St. John's to be a part of this opportunity to seek ways to live together creatively in conflict.



LENTEN ADULT FORUMS—"The Gospel of Mary Magdalene"

The best selling novel The Da Vinci Code has caused many people to ask questions about Mary Magdalene and her role in Jesus' life and in the Christian faith. There is a "gospel" attributed to Mary Magdalene that opens up a rich conversation. On Sunday mornings at 9 a.m. during Lent (February 29, March 7, 14, 21 and 28) we will be examining the Gospel of Mary and engaging each other in that conversation. Copies of The Gospel of Mary of Magdala by Dr. Karen King, Winn Professor of Ecclesiastical History at Harvard Divinity School, will be available in the church office by February 15. This text will serve as the outline for our adult forums. A contribution of \$15 will help cover the cost of the books. If you're wondering if this forum is for you, here's an insight into the nature of Dr. King's book:

"Lost for more than fifteen hundred years, the Gospel of Mary is the only existing early Christian gospel written in the name of a woman. Karen L. King tells the story of the recovery of this remarkable gospel and offers a new translation. This brief narrative presents a radical interpretation of Jesus' teachings as a path to inner spiritual knowledge. It rejects his suffering and death as a path to eternal life and exposed the view that Mary Magdalene was a prostitute for what it is—a piece of theological fiction. The Gospel of Mary of Magdala offers a fascinating glimpse into the conflicts and controversies that shaped earliest Christianity."

--from the jacket of Dr. King's book

Join us during the Sunday mornings of Lent.

Safe Haven Summary Donated Items 2003

The amazing and outstanding response for Safe Haven in 2003 demonstrates both continued support and creative insights for potential needs of those women and children who reside temporarily at the shelter.

One young person developed and produced a project that resulted in provided 328 of the 404 diapers donated to Safe Haven.

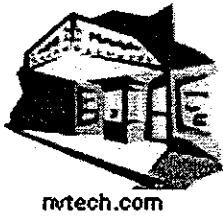
The contributed items listed below, in broad categories, are evidence that St. John's parishioners understand what is needed when a woman, and often with her children, is in residence at the shelter:

Notions-soaps, lotions, shampoo, conditions, etc.	138
Toothbrushes/paste, mouthwash, Qtips, deodorants, etc.	95
Suitcases, travel bags	22
Stuffed toys	69
Women's clothes, underwear, accessories, etc.	167
Baby clothes, items (diapers not included)	154
Children's clothes	54
Towels, sheets, etc.	43
Cosmetics (some by bags)	39
Toilet paper	18
Miscellaneous (laundry soap, photo albums, etc.)	63
Sub total	826
Diapers	404
Total	1,266

Many, many thanks, St. John's.

Diane C., Michelle W., Jan G.

10TH ANNUAL BROADWAY ON THE GREEN



The annual Broadway on the Green show will be presented on Friday, March 26th at 8:00 p.m. and on Saturday, March 27th (1:00 p.m. matinee) and 8:00 p.m. This is the tenth anniversary of the Broadway on the Green shown and we hope those who have participated in the past will join us the stage for the final number which is, *It's Grand Olc Flag* from *George M.* Lyrics will be in the program book.

We appreciate the support of the church in placing ads in our program book as well as buying tickets for the show. If you are willing to place an ad in the program book this year, please call Dick Estey at (860) 274-2261.

This is going to be an especially fun show this year with a lot of happy, foot stomping tunes from *Mame*, *George M. Jacob*, *The Amazing Technicolor Dreamcoat*, and *Annie*. We will start the show with a medley of tunes we have sung through the years highlighting a couple of our kid singers who have gone from little kids to big kids in the ten years we have been doing the production. And of course, there will be the *Songs o Faith* set which has been a favorite through the years.

Hope you will put the dates on your calendar and join us to celebrate 10 years of Broadway on the Green.



THE EPISCOPAL DIOCESE OF CONNECTICUT ANNOUNCES
GOLDEN WEDDING ANNIVERSARY CELEBRATION

The Episcopal Diocese of Connecticut has announced that it will hold a Golden Wedding Anniversary Celebration at Christ Church Cathedral, Hartford, on Sunday, May 16, 2004 at 4:00 p.m. for those married 50 or more years. Bp. Andrew Smith will preach and preside over this service. It will include a renewal of marriage vows and presentation of commemorative certificates to all couples. A reception will follow. Below is a list of parish couples who've been married 50 or more years, based upon information provided to us. Please contact the Church Office by March 31, 2004 if you wish to attend this Celebration. If your name does not appear and you wish to attend - please let us know!

Fran & Kay Bergin
George & Martha Coulson
Richard & Sally Harris
John & Marjorie Parker
Warren & Cynthia Skipp

Ted & Pat Bojarski
Henry & Mary Friez
Peter & Bertha Anne Lenart
Bill & Gert Payne
Vincent & Elena Viega

WOW!

Celebrating Waterbury
A Downtown Fair
June 24, 2004

The idea is to have a celebration in the Close and Parish House of St. John's that will spill out onto the Green and involve social service agencies, arts groups, and downtown institutions and businesses by seeking to attract those who spend their "work day" in the downtown area to meet, mingle, learn and have fun for an hour or two.

The Arts Roundtable has agreed to provide entertainment. Several "Green" institutions are involved. We have been meeting for several months and would like to enroll "Main Street" in the project.

Waterbury has many well kept "secrets". The purpose of the Downtown Fair is to let the secrets out!

There are several *communities* that make up the "downtown community". Institutions like city government, UCONN, the museums, the hospitals, the library and the houses of worship exist along side a vast social service network and a myriad of small and large businesses. In addition, there are those - mostly poor or elderly - who live downtown. *Celebrating Waterbury* will be an opportunity and a possibility to bring together all of us who are committed to the vitality and livability of downtown - to meet and greet and learn from each other.

Jim



CREATIVE CHURCH SCHOOL NEWS

The Creative Church School meets each Sunday on the third floor from 9-10:00 a.m. New students are always welcome. In March we will continue to focus on the Gospel of Luke.

March 7 - We will focus on Luke 13:22-30. In today's gospel, Jesus speaks of the people who will feast in the Kingdom of God; Abraham, Isaac, Jacob, and the prophets - people who have faithfully walked the road to Jerusalem with Jesus. They will knock on the door and Jesus will recognize them. How is our journey with Jesus going? Will he recognize us?

March 14 - We will focus on Luke 13:1-9. How dejected Jesus must have felt at times. After three years of teaching people, they still refused to respond to his message. Yet he continued to believe in their ability to change. In Jesus' parable of the fig tree, Jesus is the foreman pleading to give us another year to mature and bear fruit. However, notice there is an urgency for us to respond - to bear fruit - now. Discuss ways your family can bear fruit during Lent.

Also, Children's Chapel will take place at 9:30 a.m. in the Guild Hall and during coffee hour, the children's activity will be decorating the "treasure box" for Safe Haven.

March 21 - We will focus on Luke 15:11-32. God is our loving and protecting, rejoicing and forgiving Father. When our relationship with God falters, our relationship with others and ourselves is similarly broken. Talk with your family about ways to reconcile broken relationships.

Please bring in items for Safe Haven collection.

March 28 - We will focus on Luke 20:9-19. In Jesus' parable of the tenants, Jesus is the cornerstone. "Everyone who falls on that stone will be broken to pieces, but on whomever it falls, it will scatter him like dust" - Luke 20:18. Man may rush to challenge God, but he will be broken. Whatever they claim in their challenge to rebel, Jesus is still Lord and God.



CENTERING PRAYER CIRCLE

Perhaps the time is right this winter for a new prayer experience, one which is ancient but being rediscovered in our day. It is called Centering Prayer and it is simple, gentle, and nonthreatening. You won't have to "pray out loud" and there aren't any should's or ought's. Centering Prayer is rich, wonderful, and powerful.

The Centering prayer guidelines are:

1. Choose a sacred prayer word as the symbol of your intention to consent to God's presence and action within.
2. Sitting comfortably with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within us.
3. When you become aware of thoughts, return, ever-so-gently, to the sacred word.
4. At the end of the 20 minute prayer period, remain in silence with eyes closed for a couple of minutes.
5. We end our prayer period with Our Father.

We follow our Centering period with a time of sharing and discussion. We are currently reading and discussing the book Centered Living by Basil Pennington.

Would you like to join us on Thursday nights? We gather at St. John's at 7:30 p.m. for an hour.



OPEN BOOK CLUB

Join us on Wednesday, March 3rd at 1:00 p.m. when we'll be discussing Bell Canto, by Ann Patchett. Bring a bag lunch and enjoy fellowship and lively discussion.



WISH LIST HIGHLIGHTS FOR THE CHAPMAN HOUSE

The Chapman House would greatly appreciate donations of the following: gently used school uniforms, movie passes, suitcases, duffle bags, hair barrettes, head bands, elastics and other hair accessories. Donations can be left in the Church Office after the 8:00 or 10:15 a.m. services, or during the work week. Please mark donations "Chapman House".



LITERACY PROGRAM NEEDS VOLUNTEERS

Would you like to teach another person to read and write the English language? We will be starting a literacy program with Silas Bronson Library to teach people to read and write using Lachbach and English as a Second Language (ESL). If you are interested in learning about this venture, please call the Church Office at (203) 754-3116 to sign up, or speak to Marilyn Mitchell at (860) 868-2368.



MARCH

- 3/1 Karen Minkler
- 3/1 Francis Daddona
- 3/1 Sara Wheeler
- 3/1 Bonnie Weiler
- 3/1 Cathy Lanoie
- 3/2 Raven Walker
- 3/2 Brittany Bowie
- 3/3 Nina Golden
- 3/4 Elizabeth Lafferty
- 3/5 Donald Pomeroy
- 3/6 Henry Friez
- 3/7 Nicole Beaudoin
- 3/7 Phyllis Catuccio
- 3/7 Antonio Marques, Jr.
- 3/9 Christine Jewell
- 3/9 Amy Spencer
- 3/10 Judy Sims
- 3/10 Audrey Sperring
- 3/11 Verdell Bush
- 3/11 Scott Moore
- 3/12 Ron Cebik
- 3/14 Bob Toffey
- 3/14 Karen Rodgers
- 3/15 Alan Mancinone
- 3/15 George Marlak
- 3/19 Jasmine Bush
- 3/19 Freda Czado
- 3/19 Scott Daniels
- 3/19 Zack Thomas
- 3/19 Marilyn Mitchell
- 3/20 Brandon Decarolis
- 3/21 Stella Quadrato
- 3/22 Gary Payne, Sr.
- 3/23 Michael Santa Maria
- 3/23 Mary Beth Thompson
- 3/24 Pat Bojarski
- 3/24 Michael Forrester
- 3/24 Gary Payne
- 3/24 John Rodriguez
- 3/25 Evelyn Hadder
- 3/25 Jase Sevas
- 3/29 Bertha Anne Lenart
- 3/29 Ariana Skipp
- 3/31 Lisa Mancinone

MARCH

- 3/3 Charles & Martha Kellogg
- 3/11 Bruce & Denise Zastaury
- 3/17 Hank & Harriet Fotter
- 3/29 George & Martha Coulson

MARCH PARISH PRAYER CYCLE

March 7: Lorraine Weid, William & Bonnie Weiler, Shirley Weiss, Roger Wheeler, Aaron & Tisha Whidbee and Family, Ryan & Angela White, Janice Wieduwilt, and Kimberly Williams.

March 14: Dorothy & Desrine Wineglass, Howard & Jane Woods, Robert & Margaret Worden, Janelle Kindle, Mary Ellen Yashenko & Family, Loribeth & Edgar Young, The Yuhas Family, Bruce & Denise Zastaury, and Anthony Zason & Lisandra Rodriguez.

March 21: Rae Abell & Lucille Ryczer, The Adomavicia Family, Syreeta Aidoo, Sandy Allard, Jay Anthony, Phyllis Atwood, Kenneth & Lisa Aubrie, Michael & Jennifer Aubrie, and Jennifer Aufiero.

March 28: Luis & Maria Baez and Family, Barbara & Bob Balch, Renee Baril, Anthony & Sheila Basile, Pam Behrman & John Murphy, The Benjamin Family, George & Carol Bequary, The Bergin Family, and Charles & Donna Bock.



In Memory Of...

- March 14:** Mae Loper Mraz & Arthur Mraz.
- March 21:** Lena Chillemi and Joseph A. Viega.
- March 28:** Sara Seystahl & Robert Seystahl, Dorothy Seystahl, Charlotte Moran, and Genevieve Hamilton.

2004 AMERICARES PROJECT



May 1st is the day scheduled this year for our annual Americares Project. We have not yet been assigned our project, but team captains

John and Melissa Torrance should know the details very soon. So, please mark your calendars. We will be looking for approximately 30 volunteers. No experience necessary. This will be an opportunity for those who have been wanting to get involved somehow to help out in a worthwhile cause and get to know people. Anyone not familiar with this project may see John or Melissa Torrance or Elaine Garretson. Stay tuned for more details.

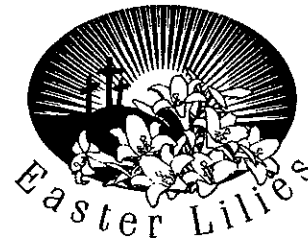
*Flaine Garretson,
2004 Volunteer Coordinator*



MONTHLY TEAM 2000 DONATIONS

This month's suggested donations are one new bottle of baby bath or ddbaby lotion or baby shampoo or baby powder. Please mark all donations "Team 2000" and place them in the altar basket on Sunday, March 14th.

Jan G., Diane C. & Michele W.



It is once again time to order Easter Lilies in memory of/in thanksgiving of a loved one. Please fill out the form below and mail it (with \$35 per plant) back to the church office or drop in the collection plate on Sunday. We must receive your order by Sunday, March 28th in order to guarantee placement in the Easter bulletins.

NAME: _____

ADDRESS: _____

IN MEMORY OF: _____

IN THANKSGIVING FOR: _____

Please acknowledge my donation to:

Name: _____

Address: _____



Thank you Sandy Allard, Ted & Pat Bojarski, Eleanor Crean, and Bill & Gert Payne for your assistance in delivering *Day By Day* booklets to St. John's parishioners who are shut in.

Henry Friez