

Great Plains Covenant Community

2020-2021



3030-3031

The Great Plains Covenant Community is a ecumenical religious order which gathers for times of worship, silence and accountability; then scatters to be in service with the poor, provide mutual support to group members and the community, and grow in relationship with God.

Group Covenant As a Community Gathered

We Covenant to make attendance at and participation in the Community Gathered a priority in our lives.

The Community will have six retreats this season:
2020: August 10-11, September 28-29, December 7-8
2021: January 11-12, March 15-16 May 10-11

As a Community Scattered

We Covenant to the following:

Daily Order

Pray for all members of the community.
Participate in Lectio Divina readings of the daily Psalm starting with Psalm 1 on September 1 & 2 (2 days for each psalm). On Sunday we read the Lectionary Psalm

Social Order

Embodying commitment to service with the poor, individually and as a community.

Spiritual Order

Living with the question, “When have I experienced Christ in the extending of hospitality?”

Covenant Community 2020-2021 August Schedule

* Indicates that we are gathered at the "Place of Grace" (Zoom)

Monday, August 10, 2020

We Gather

- 1:45 - 2:15 p.m. Retreatants at St. Benedict's Community check into the center.
2:15 - 2:30 p.m. * All Retreatants Log into "Place of Grace"
2:30 - 3:00 p.m. * We gather and meet each other at the "Place of Grace"

We Proclaim & Integrate

- 3:00 – 3:45 p.m. * Opening Worship (Bring your own communion elements, a limited prepacked supply will be available at the St. Benedict community.)
3:45 – 4:00 p.m. Bio break
4:00 - 4:30 p.m. . * Content Time
4:30 - 5:45 p.m. *Silent reflection*
5:45 – 6:15 p.m. Retreatants will gather in their respective place for group reflection either at St. Benedict's or St. Scholastica
6:15 – 7:00pm Evening Meal with your community /St. Scholastic (Please plan on dinning together if you wish)
7:10 - 8:30 p.m. * Covenant Groups
8:30 - 9:45 p.m. Retreatants will gather in their respective sacred space for Social Time and Evening Prayer. Everyone will bring their own Beverage and Snacks.
10:00 p.m. The Great Silence

Tuesday, August 11, 2020

- 6:45 - 7:00 a.m. * "Place of Grace" opens (please join in silence)
7:00 - 7:15 a.m. * Centering Prayer
7:15 - 7:30 a.m. * Morning Prayer
7:30 - 8:15 a.m. Breakfast with your community (Please plan on dinning together if you wish)
8:30 - 9:15 a.m. Lectio Divina & Silence -- gather in respective sacred spaces
[Lectio material & reflection question will be in packet]

We Discern & Reflect

- 9:15 - 10:30 a.m. *Covenant Groups
10:30 - 10:45 a.m. Retreatant's at St. Benedict's Community check out of their rooms.
10:45 - 11:15 a.m. * Exploring Spiritual Exercises
11:15 to Noon * "Community Discernment" ---Covenanting & "soft farewell" to total group
12:00 – 1:00 p.m. Lunch Retreatants will gather in their respective sacred space
(Please plan on dinning together if you wish)
1:00-- 1:30 p.m. Silent "reflection digestion" Retreatants will gather in their respective sacred space

We Go Forth

- 1:30p.m – 2:30 p.m. Closing Worship --Retreatants will gather and go forth in and from their respective sacred space



Theme and Content Presentation

The Chinese word *wēijī* (危機) is often mistranslated as danger + opportunity. While the first character does mean “danger”, the second character means something more like “change point”. There is, however, a wisdom in this mistranslation. Danger often requires we change in order to better protect ourselves from it, or stated more positively, it presents an opportunity to reimagine the world and our place in it.

Over the years we have been edified and comforted by the schedule and rituals of our 24 hour, Covenant Community Retreat. We must now make changes in this retreat in order to better protect those participating from the danger created by the



pandemic. For many, this means not physically attending the retreat center, but participating at what we will be calling “the Place of Grace”. It is our hope and dream those participating at the Place of Grace will feel like they are in some sense present at the retreat center, and those who are at the retreat feel like those at the Place of Grace are in some sense physically present with them in worship. We need all of your help and patience in order to make this happen not only at this retreat, but for a new year of retreats.



Let us reimagine Covenant Community together.

During our content time we will provide examples of how new challenges are surmountable, at least in part, by adopting new perspectives. How do we discover and adopt new perspectives? In one example a person attempts to view this pandemic from the perspective of a grove of ancient redwood trees. In another example a Chinese farmer adopts what could be called “a meta-perspective” in judging the goodness or badness of various events in his life. Hopefully, these and other examples will show how new perspectives can open up new and exciting possibilities in reimagining our world and our place in it.

Consider the following words of Jesus from Mark 2:22... **“And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.”** Think of the new wine as the new challenges we face, and the new wineskins as the new perspective we adopt to meet these challenges.

COVENANT GROUPS

The groups for the 2020-2021 season were formed based upon where member reported that they were likely to be participating from during the year due to the COVID-19 pandemic.

Circle 1

Ann Sherer
Jamie Nowrich McLennan
Barb Maynes
Judy Dye
Samm Johnston

Circle 2

Kelly Karges
Carla Gunn
Tom Hyde
Anne Gahn

Circle 3

Jim Brewer
Amalia Spruth-Janssen
Chuck Reichwein
Becky Potter
Doug Gahn

Circle 4

Janice Farrell
Pat Norris
Sally Ruggia-Haden
Larry Adams

Circle 5

Pat Joy
Cat Cole
Adam Lassen
Bonnie McCord
Amy Warner

Circle 6

Dale Coates
Cheryl Somers-Ingersol
Mark Richardson
Michelle Reed

Circle 7

Jeff Adams
Jeanette Fagerberg
Doug Olson
Susan Davies

Circle 8

Jim Bendorf
Carol Roettmer Brewer
Todd Karges
Teri Lucas

Guidelines for Respecting Privacy

Guiding Principles

The guiding principles for respecting privacy include safe space, mutual respect, and common sense or discretion.

Why is Privacy Important?

The Covenant Community seeks to foster a deep sense of sacredness and safety so that people can be freed to explore their relationship with God, themselves, each other, and creation. Intimate, tender moments are often part of the Covenant Community experience; therefore, it is important to give attention to appropriate boundaries in this kind of setting. Since we aim to create a cloistered community, there is an implication of privacy that all involved should be aware of and respect.

Confidentiality

It is essential that what is shared during plenary sessions, healing services, in listening circles, covenant groups and other such moments of a personal nature be treated with the utmost confidentiality and respect. It is best not to make assumptions about what is personal and what is not. In order to maintain the Covenant Community's sense of safety and sacredness, information that is shared within the context of community should remain within that setting unless permission is granted by the person who first shared the information. What seems trivial to you may be very personal to someone else. Always give priority to maintaining confidentiality.

Privacy and Modern Communication

In this digital age, there are new challenges to respecting privacy that need special attention. For example, be mindful of the public nature of web pages, blogs, and social networking sites (Facebook, Twitter, etc.) when using such media to share about your own experiences of the Covenant Community. Always ask permission before tagging someone in a photo or mentioning them in a post. Just because someone has a social media account does not mean they are active or want to be included in others' posts. Speak only of your own experience and take special care not to divulge information about others. Take care to respect confidentiality when corresponding through email and be considerate in the use of others' email addresses. Please obtain permission before sharing someone else's personal information, such as phone numbers, addresses (physical or electronic), birthdays, and so forth outside the community.

Lectio Divina

Lectio Divina literally means "divine reading." This *holy reading* is a way of praying the words of the Bible. Early Christians used Lectio Divina as a meditative tool to go deeper with God and these holy texts.

Lectio Divina is not a Bible study. It is not meant to trip any of us. Instead, this practice reveals to us what God is saying to us. Often God may be calling us to quiet our racing, pulsing hearts. At other times, God may be calling us to dive right into life's mystery by providing us with doubts and uncomfortable questions. No matter where this practice seems to lead us, it will always bring us just a bit closer to God. Go ahead. Taste the living words of these ancient texts. You may be surprised by what you discover!

Get Started

What you will need:

- The scripture (Three versions have been provided for you)
- Time set aside to focus
- Patience and an open mind

1. **Read the text slowly and carefully.** Close your eyes and take a deep breath. Let your mind focus on this one task of discovering what God is saying to you - it's a high and holy task. Read it out loud. Read it silently. Let the words wash over and enfold you.

2. **Reflect on the text.** Just as Mary "pondered these things in her heart," let the words cause your mind to wonder, to excite, to revel. Read it more than once. Read it twice. Read it three times. Read it forty times. Whatever it takes to let the words pierce your heart and sink into your mind.

3. **Pray. Open your heart to God.** Now that your heart has meditated on the passage, let your heart focus on God. Let God illuminate the words you read. Pray for yourself. Pray for others. Pray that we all may find hope and sense in God's Word. Pray.

4. **Rest your mind.** This is when you can really listen for God's voice. Don't try to pray or concentrate on the scripture you read. Rest. Peace.

5. **Action.** Bring your meditation to life. Did God give you a challenge? Did the ancient words bring new light to a tired situation? Just as the Gospel proclaims God's love, go out and do likewise.

Psalm 98

Oh sing to the Lord a new song,
for he has done marvelous things!
His right hand and his holy arm
have worked salvation for him.
2 The Lord has made known his salvation;
he has revealed his righteousness in the sight of the nations.
3 He has remembered his steadfast love and faithfulness to the house of Israel.
All the ends of the earth have seen
the salvation of our God.
4 Make a joyful noise to the Lord, all the earth;
break forth into joyous song and sing praises!
5 Sing praises to the Lord with the lyre,
with the lyre and the sound of melody!
6 With trumpets and the sound of the horn
make a joyful noise before the King, the Lord!
7 Let the sea roar, and all that fills it;
the world and those who dwell in it!
8 Let the rivers clap their hands;
let the hills sing for joy together
9 before the Lord, for he comes to judge the earth.
He will judge the world with righteousness,
and the peoples with equity.

Psalm 98 ESV

O sing to the Beloved a new song,
for Love has done marvelous things!
By the strength of your Indwelling Presence,
we, too, are called to do great things;
we are set free through Love's forgiveness and truth.
Yes, your steadfast love and faithfulness
are an ever-present gift in our lives.
All the ends of the earth have seen the glory of Love's Eternal Flame.
Make a joyful noise to the Beloved all the earth;
break forth into grateful song and sing praises!
Yes, sing songs of praise extolling Love's way;
lift up your hearts with gratitude and joy!
Let the voices of all people blend in harmony,
in unison let the people magnify the Beloved!
Let the sea laugh, and all that fills it;
the world and those who dwell in it!
Let the waters clap their hands;
let the hills ring out with joy
Before the Beloved, who radiates Love to all the earth.
For Love reigns over the world with truth and justice
bringing order and balance to all of creation.

Psalms for Praying/ Nan C. Merrill

Sing to God a brand-new song.
He's made a world of wonders!
He rolled up his sleeves,
He set things right.
2 God made history with salvation,
He showed the world what he could do.
3 He remembered to love us, a bonus
To his dear family, Israel –
indefatigable love.
The whole earth comes to attention.
Look – God's work of salvation!
4 Shout your praises to God, everybody!
Let loose and sing! Strike up the band!
5 Round up an orchestra to play for God,
Add on a hundred-voice choir.
6 Feature trumpets and big trombones,
Fill the air with praises to King God.
7 Let the sea and its fish give a round of applause,
With everything living on earth joining in.
8 Let ocean breakers call out,
"Encore!"
And mountains harmonize the finale –
9 A tribute to God when he comes,
When he comes to set the earth right.

Psalm 98 The Message

The Spiritual Practice of Parables

Parables aren't simply a kind of neat, clever way that Jesus and others taught moral or ethical truths. They're not simply a way to teach systematic theology through symbols. They are an expression in the service of his announcement of the Kingdom of God.

The definition of a parable from the Merriam-Webster Dictionary, "A usually short fictitious story that illustrates a moral attitude or a religious principle." According to this definition, the point of a parable is to take something unclear or unpersuasive and make them clear and persuasive toward a moral or religious point.

- Most of Jesus' parables addressed situations very familiar with his ancient listeners. By talking about familiar situations, Jesus introduced concepts of God's Kingdom into the minds of his listeners.
- Interpreting the parables of Jesus as short, moralistic lessons can cause problems. Instead, we should see these stories as important ways that Jesus communicated how he was bringing the Kingdom of God.
- Instead of reading a parable and asking, "How is this parable about me and my relationship to God?" We should reverse it and ask, "How is this about Jesus and his inauguration of God's Kingdom?" When we start there, then we begin to see the new way of living that Jesus began with his announcement of the Kingdom arriving through him.

What's the different between the way we think of Parables and the way Jesus used them.

Jesus uses parables in a way that requires listeners to work for them. This is often contradictory with how many people today interact with the parables of Jesus, expecting their message to be immediately applicable to us. In the famous parable of the Good Samaritan, Jesus uses a story to expose a deep contradiction in the listener's perspective. Instead of answering a question, Jesus uses parables as a subversive tool to correct unspoken assumptions in his day.

The parables of Jesus have a few key differences from this common idea of making things clearer. Instead of making points more clear, people were often puzzled and surprised by Jesus' parables. The parables are one of the many ways that the Prophets and Jesus launched their mission of announcing and bringing into reality the reign and rule of God among a new kind of people.

Video: <https://www.youtube.com/watch?v=HWvV5N4hOGc>

Reflection: Create your own Parable of the COVID-19 situation to date, if you wish to share it with the group send it to ***** and we will share it after the retreat with others.

Or if creating a Parable is not your thing you are invited to practice Visio Divina and view the image on your screen from the video and when you are ready, ask yourself instead of asking yourself "How is this parable about me and my relationship to God?" reverse it and ask, "How is this about Jesus and his inauguration of God's Kingdom?" then we begin to see the new way of living that Jesus began with his announcement of the Kingdom arriving through him.

THE PARABLE OF THE TRAPEZE

Turning the Fear of Transformation into the Transformation of Fear

by Danaan Parry

Sometimes I feel that my life is a series of trapeze swings. I'm either hanging on to a trapeze bar swinging along or, for a few moments in my life, I'm hurtling across space in between trapeze bars.

Most of the time, I spend my life hanging on for dear life to my trapeze-bar-of-the-moment. It carries me along at a certain steady rate of swing and I have the feeling that I'm in control of my life.

I know most of the right questions and even some of the answers.

But every once in a while as I'm merrily (or even not-so-merrily) swinging along, I look out ahead of me into the distance and what do I see? I see another trapeze bar swinging toward me. It's empty and I know, in that place in me that knows, that this new trapeze bar has my name on it. It is my next step, my growth, my aliveness coming to get me. In my heart of hearts I know that, for me to grow, I must release my grip on this present, well-known bar and move to the new one.

Each time it happens to me I hope (no, I pray) that I won't have to let go of my old bar completely before I grab the new one. But in my knowing place, I know that I must totally release my grasp on my old bar and, for some moment in time, I must hurtle across space before I can grab onto the new bar.

Each time, I am filled with terror. It doesn't matter that in all my previous hurtles across the void of unknowing I have always made it. I am each time afraid that I will miss, that I will be crushed on unseen rocks in the bottomless chasm between bars. I do it anyway. Perhaps this is the essence of what the mystics call the faith experience. No guarantees, no net, no insurance policy, but you do it anyway because somehow to keep hanging on to that old bar is no longer on the list of alternatives. So, for an eternity that can last a microsecond or a thousand lifetimes, I soar across the dark void of "the past is gone, the future is not yet here."

It's called "transition." I have come to believe that this transition is the only place that real change occurs. I mean real change, not the pseudo-change that only lasts until the next time my old buttons get punched.

I have noticed that, in our culture, this transition zone is looked upon as a "no-thing," a noplac between places. Sure, the old trapeze bar was real, and that new one coming towards me, I hope that's real, too. But the void in between? Is that just a scary, confusing, disorienting nowhere that must be gotten through as fast and as unconsciously as possible?

NO! What a wasted opportunity that would be. I have a sneaking suspicion that the transition zone is the only real thing and the bars are illusions we dream up to avoid the void where the real change, the real growth, occurs for us. Whether or not my hunch is true, it remains that the transition zones in our lives are incredibly rich places. They should be honored, even savored. Yes, with all the pain and fear and feelings of being out of control that can (but not necessarily) accompany transitions, they are still the most alive, most growth-filled, passionate, expansive moments in our lives.





We Covenant to the following:

Daily Order

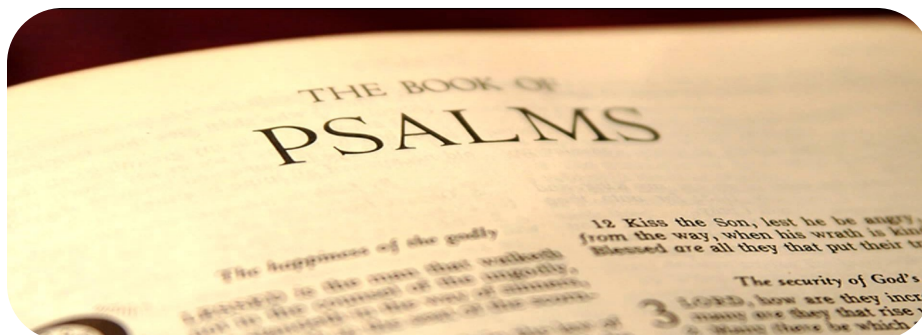
Pray for all members of the community. Participate in Lectio Divina readings of the daily Psalm starting with Psalm 1 on September 1 & 2 (2 days for each psalm). On Sunday we read the Revised Common Lectionary Psalm

Community Readings 2020-2021

<u>Month/Day</u> Psalm	<u>Month/Day</u> Psalm	<u>Month/Day</u> Psalm
Sep 01 01	Oct 01 14	Nov 01 <u>107 or 34</u>
Sep 02 02	Oct 02 15	<u>for All Saints Day</u>
Sep 03 02	Oct 03 15	Nov 02 28
Sep 04 03	<u>Oct 04 19</u>	Nov 03 28
Sep 05 03	Oct 05 16	Nov 04 29
<u>Sep 06 148 or 149</u>	Oct 06 16	Nov 05 29
Sep 07 04	Oct 07 17	Nov 06 30
Sep 08 04	Oct 08 17	Nov 07 30
Sep 09 05	Oct 09 18	<u>Nov 08 78</u>
Sep 10 05	Oct 10 18	Nov 09 31
Sep 11 06	<u>Oct 11 106</u>	Nov 10 31
Sep 12 06	Oct 12 19	Nov 11 32
<u>Sep 13 Ex 15:1b-11, 20-21</u>	Oct 13 19	Nov 12 32
Sep 14 07	Oct 14 20	Nov 13 33
Sep 15 07	Oct 15 20	Nov 14 33
Sep 16 08	Oct 16 21	<u>Nov 15 123 or 76</u>
Sep 17 08	Oct 17 21	Nov 16 34
Sep 18 09	<u>Oct 18 99</u>	Nov 17 34
Sep 19 09	Oct 19 22	Nov 18 35
Sep 20 <u>105</u>	Oct 20 22	Nov 19 35
Sep 21 10	Oct 21 23	Nov 20 36
Sep 22 10	Oct 22 23	Nov 21 36
Sep 23 11	Oct 23 24	<u>Nov 22 100</u>
Sep 24 11	Oct 24 24	Nov 23 37
Sep 25 12	<u>Oct 25 90</u>	Nov 24 37
Sep 26 12	Oct 26 25	Nov 25 38
Sep 27 <u>78</u>	Oct 27 25	Nov 26 38 or (Ps 65
Sep 28 13	Oct 28 26	for Thanksgiving Day)
Sep 29 13	Oct 29 26	Nov 27 39
Sep 30 14	Oct 30 27	Nov 28 39
	Oct 31 27	<u>Nov 29 80</u>
		Nov 30 40

Community Readings 2020-2021

<u>Month/Day</u> Psalm	<u>Month/Day</u> Psalm	<u>Month/Day</u> Psalm
Dec 01 40	Jan 01 54 or (Ps 8 for New Years Day)	Feb 01 67
Dec 02 41	Jan 02 54	Feb 02 67
Dec 03 41	<u>Jan 03 72</u>	Feb 03 68
Dec 04 42	Jan 04 55	Feb 04 68
Dec 05 42	Jan 05 55	Feb 05 69
<u>Dec 06 85</u>	Jan 06 56	<u>Feb 07 147</u>
Dec 07 43	(Ps 72 for Epiphany)	Feb 08 70
Dec 08 43	Jan 07 56	Feb 09 70
Dec 09 44	Jan 08 57	Feb 10 71
Dec 10 44	Jan 09 57	Feb 11 71
Dec 11 45	<u>Jan 10 29</u>	Feb 12 72
Dec 12 45	Jan 11 58	Feb 13 72
<u>Dec 13 126</u>	Jan 12 58	Feb 14 <u>30 or Ps 50</u> <u>for Transfiguration</u>
Dec 14 46	Jan 13 59	Feb 15 73
Dec 15 46	Jan 14 59	Feb 16 73
Dec 16 47	Jan 15 60	Feb 17 74
Dec 17 47	Jan 16 60	(Ash Wed 51)
Dec 18 48	<u>Jan 17 139</u>	Feb 18 74
Dec 19 48	Jan 18 61	Feb 19 75
<u>Dec 2 Lk 1:47-55</u>	Jan 19 61	Feb 20 75
Dec 21 49	Jan 20 62	<u>Feb 21 25</u>
Dec 22 49	Jan 21 62	Feb 22 76
Dec 23 50	Jan 22 63	Feb 23 76
Dec 24 50	Jan 23 63	Feb 24 77
(Ps 96 for Xmas Eve)	<u>Jan 24 62</u>	Feb 25 77
Dec 25 51	Jan 25 64	Feb 26 78
(or Ps 98 / Xmas Day)	Jan 26 64	Feb 27 78
Dec 26 51	Jan 27 65	<u>Feb 28 22</u>
<u>Dec 27 148</u>	Jan 28 65	
Dec 28 52	Jan 29 66	
Dec 29 52	Jan 30 66	
Dec 30 53	<u>Jan 31 111</u>	
Dec 31 53		
(Ps 8 for watch night)		



Community Readings 2020-2021

<u>Month/Day</u> Psalm	<u>Month/Day</u> Psalm	<u>Month/Day</u> Psalm
Mar 01 79	Apr 01 92	May 01 105
Mar 02 79	Apr 02 93	<u>May 02 22</u>
Mar 03 80	Apr 03 93	May 03 106
Mar 04 80	<u>Apr 04 118:1-2,14-24</u>	May 04 106
Mar 05 81	Apr 05 94	May 05 107
Mar 06 81	Apr 06 94	May 06 107
<u>Mar 07 19</u>	Apr 07 95	May 07 108
Mar 08 82	Apr 08 95	May 08 108
Mar 09 82	Apr 09 96	<u>May 09 98</u>
Mar 10 83	Apr 10 96	May 10 109
Mar 11 83	<u>Apr 11 133</u>	May 11 109
Mar 12 84	Apr 12 97	May 12 110
Mar 13 84	Apr 13 97	May 13 110
<u>Mar 14 107</u>	Apr 14 98	May 14 111
Mar 15 85	Apr 15 98	May 15 111
Mar 16 85	Apr 16 99	<u>May 16 01</u>
Mar 17 86	Apr 17 99	May 17 112
Mar 18 86	<u>Apr 18 04</u>	May 18 112
Mar 19 87	Apr 19 100	May 19 113
Mar 20 87	Apr 20 100	May 20 113
<u>Mar 21 51</u>	Apr 21 101	May 21 114
Mar 22 88	Apr 22 101	May 22 114
Mar 23 88	Apr 23 102	<u>May 23 104</u>
Mar 24 89	Apr 24 102	May 24 115
Mar 25 89	<u>Apr 25 23</u>	May 25 115
Mar 26 90	Apr 26 103	May 26 116
Mar 27 90	Apr 27 103	May 27 116
<u>Mar 28 118:1-2,19-29</u> <u>(Ps 51 for the Passion)</u>	Apr 28 104	May 28 117
Mar 29 91	Apr 29 104	May 29 117
Mar 30 91	Apr 30 105	<u>May 30 29</u>
Mar 31 92		May 31 118

Holy Week

Monday 36
Tuesday 71
Wednesday 70
Thursday 116
Friday 22



Community Readings 2020-2021

<u>Month/Day Psalm</u>	<u>Month/Day Psalm</u>	<u>Month/Day Psalm</u>
Jun 01 118	Jul 01 124	<u>Aug 01</u> 51
Jun 02 119:1-8	Jul 02 125	Aug 02 138
Jun 03 119:9-16	Jul 03 125	Aug 03 138
Jun 04 119:17-24	<u>Jul 04</u> 48	Aug 04 139
Jun 05 119:25-32	Jul 05 126	Aug 05 139
<u>Jun 06</u> 138	Jul 06 126	Aug 06 140
Jun 07 119:33-48	Jul 07 127	Aug 07 140
Jun 08 119:49-64	Jul 08 127	<u>Aug 08</u> 130
Jun 09 119:65-80	Jul 09 128	Aug 09 141
Jun 10 119:81-88	Jul 10 128	Aug 10 141
Jun 11 119:89-96	<u>Jul 11</u> 24	Aug 11 142
Jun 12 119:97-112	Jul 12 129	Aug 12 142
<u>Jun 13</u> 20 or 72	Jul 13 129	Aug 13 143
Jun 14 119:113-128	Jul 14 130	Aug 14 143
Jun 15 119:129-144	Jul 15 130	<u>Aug 15</u> 111
Jun 16 119:145-152	Jul 16 131	Aug 16 144
Jun 17 119:153-160	Jul 17 131	Aug 17 144
Jun 18 119:161-168	<u>Jul 18</u> 89	Aug 18 145
Jun 19 119:169-176	Jul 19 132	Aug 19 145
<u>Jun 20</u> 09	Jul 20 132	Aug 20 146
Jun 21 120	Jul 21 133	Aug 21 146
Jun 22 120	Jul 22 133	<u>Aug 22</u> 84
Jun 23 121	Jul 23 134	Aug 23 147
Jun 24 121	Jul 24 134	Aug 24 147
Jun 25 122	<u>Jul 25</u> 14	Aug 25 148
Jun 26 122	Jul 26 135	Aug 26 148
<u>Jun 27</u> 130	Jul 27 135	Aug 27 149
Jun 28 123	Jul 28 136	Aug 28 149
Jun 29 123	Jul 29 136	<u>Aug 29</u> 45 or 72
Jun 30 124	Jul 30 137	Aug 30 150
	Jul 31 137	Aug 31 150



Community Discernment / Covenanting/ and 'Soft Farewell'

Review of the Covenant

Recorder

Keepers of the Purse - Susan Davies/ Mark Richardson

Retreat leadership teams

September 28-29

December 7-8

January 11-12, 2021

March 15-16

May 10-11

Psalm sheet - Located in this Packed for the Year

Cost to folks participating in Place of Grace

Greetings/ cards to persons who were not able to attend

Reflections on “new dimensions”

Covenanting Liturgy

Blessing - “The Peace of the Earth”

For Closing Worship

Unsettled world

Unsettled world, where people long
to find their way, to feel secure,
from lives of turbulence and rush
we come, to seek your peace, our God,
your word to hear, our faith to live.

Unsettled world, where money rules
and greedy systems call the tune:
for strength to keep our values straight
we come, with trust in you, O God,
your word to hear, our faith to live.

Unsettled world, where angry poor
from grinding need at affluence stare,
with tears and thirst for truth and right
we come, with longing in our hearts,
your word to hear, our faith to live.

Unsettled world, unsettled church,
whose structures creak and doctrines swirl,
by faith, and in the strength of Christ,
we strive, in true community,
your word to hear, our faith to live.

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