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Rev. Lorraine Dierick, Priest
Rev. Bonnie Campbell, Priest
Rev. Gretchen Gunderson, Priest
Rev. Joyce Avery, Deacon
Jim Campbell, Preacher
Corby Varness, Preacher

Worship
Sundays at 10 a.m.

St. Mark's Newsletter

Click on Newsletters in the middle left of our Home Page.

St. Mark's Church Video

Click on St. Mark's Video in the upper right of our Home Page.

St. Mark's Sermons

All of the sermons from our Sunday worship services are placed on our website to be read and studied further within a couple of days of being preached on Sundays. Click on Recent Sermons in the middle right of our Home Page.

St. Mark's Bishop's Committee Minutes

A list of all meeting minutes from 2009 on is found below the Upcoming Meeting Agenda. Click on Administration in the middle left of our Home Page, then click on BC Meeting Minutes in the right side of the page

Adult Bible Study
Wednesdays at 10 a.m.

ST. MARK EPISCOPAL CHURCH
124 NORTH SYLVIA STREET
PO BOX 533
MONTESANO, WA 98563

St. Mark's Episcopal Church Newsletter

October-December, 2017

Continuing Activities

Weekly Bible Study--Wednesdays, 10:00AM, at St. Mark's

Our weekly Bible study on Wednesdays generally uses the weekly Lectionary readings used in the Sunday worship services. No preparation is needed. Please join us for this study each week—Wednesdays from 10:00-11:30AM. (We also sometimes look at some interesting religious videos for part of our time each week to enhance our Bible learning experiences.)

Feed Your Spirit Book Club—Semi Monthly on Second or Third Mondays, 12 Noon

Our semi monthly book club generally meets on the second or third Monday every other month. We read a new book and also discuss other books people have read for an hour (or more as some might feel led to do, over your own brown bag lunch). Invite your friends and neighbors to join us!

Worship Information—Sundays at St. Mark's

Readings—shared, people volunteer just before the start of the service for the Old and New Testament readings. *Flowers*—provided by the Worship Team most Sundays. However, if you want to supply them for a specific Sunday (maybe to remember a loved one or celebrate an important event), this can be arranged in advance—just make it known to the Altar Guild folks. *Prayers for Healing*—3rd Sundays, just before the Peace. Anyone can come to the altar rail and request laying on of hands and prayers for themselves--or for anyone else named. Prayers do work!! And the anointing oil used smells great!

Upcoming Events

Christmas Celebration (12/24/2017), 5pm, at St. Mark's

Decorating of the worship space will be done in stages during Advent up until after the worship service on the Sunday before Christmas, December 17th. Christmas Eve service this year is on Sunday, December 24th at 5:00PM, an intimate festive communion service with several Christmas hymns (including the lighting of individual candles during "Silent Night") for all who attend! And, there is always plenty of wonderful refreshments and fellowship afterwards. Our 12 days of Christmas continues up until Epiphany and the Baptism of Jesus on Sunday, January 7th.

Annual Stewardship Drive for St. Mark's (month of November/2017)

A separate letter/pledge form will be sent for our annual appeal for support to the ministry of St. Mark's, in about 4 weeks.

Kids Halloween Treats (10/31/2017) at St. Mark's

Hundreds of area kids get lots of treats, and there are dog treats, and our restrooms are available for all in this evening of fun in our neighborhood. From about 5-7:30pm, many kids with their parents come by, and the costumes are awesome! Kevin Varness does his usual decorating for this event, too!

All Saints Celebration (10/29/2017), 10:00AM at St. Mark's

All Saints Day--we celebrate those who came before us. There is a combination of tables for displaying pictures of those loved ones who we remember during the service, and candles to light as we pray for them.

Diocesan Convention (10/27-28/2017) at the Vancouver Hilton Hotel Center

Rev. Gretchen Gunderson, Jim Campbell, Rev. Bonnie Campbell, and Connie Robertson will be attending for St. Mark's.

Blessing of the Pets Sunday (10/1/2017) at St. Mark's

Our 15th annual special service for our pets will be a great time of joy for all involved. In the past, mini horses, several dogs and cats and a bird and their owners received blessing for another year. The collection of almost \$300 taken last year was split between the Grays Harbor PAWS and the Freedom Tails programs, as always.

Other Ongoing Activities at St. Mark's (in Calder Hall)

Sundays 7 pm Alcoholics Anonymous
Tuesdays 7 pm Alcoholics Anonymous
Thursdays 12 noon Alcoholics Anonymous
6:30 pm Gamblers Anonymous
Fridays 7 pm Alcoholics Anonymous

Recent News

Annual Church Picnic (Sunday, 8/27/2017) at St. Mark's

A really inspiring day at and around St. Mark's! First, a nice uplifting summer Pentecost service with a great sermon by Corby Varness about some of the women in the Book of Exodus and how they persisted to raise Moses to greatness. Then a super "picnic" meal of pulled pork and many other dishes and desserts in our parish hall. And finally, bringing and helping serve the food at the Chaplains on the Harbor Sunday night dinner at St. Andrew's, Aberdeen. Thanks to all who prepared the meal, especially Corby and Kevin Varness, and for those who brought this wonderful meal together and helped serve it from St. Mark's--Mary Stubb, Bonnie Campbell, Lorna Wargo, Jim Campbell, Gail Rolfe, along with some of the regular supporters from St. Andrew's--Rob and Glen. Heaping plates of food--chicken pasta salad on greens, chips, pickles, Chinook prepared smoked salmon, rolls, watermelon, and brownies with ice cream. (We even took some food left over to folks camped down on the Chehalis River in Aberdeen.) Worshiping and following Christ!

Back to School Supplies Drive at St. Mark's (Month of August/2017)

This year the Montesano School District announced they would be paying for all students' school supplies. So, St. Mark's agreed to send \$300 for the their emergency needs fund for the High school kids.

Latest Finances Summary

Summary of St. Mark's Finances--9/19/2017 (Last-8/14/2017)

Net Operating Year to Date--\$9,804.65 (\$-687.89)

We have paid out a lot of outreach type items as part of closing out the St. John's accounts, and also for our St. Mark's outreach this year to date. We also gave \$2,150 between St. Mark's and St. John's for the Cathedral project.

Total Operating Expenses--\$21,485.65 (\$20,349.18)

Highlights--All bills received are paid current for the year.
Outreach to Date--\$11,532 Diocesan Assessment Required/Paid--\$904

Total Operating Revenues--\$31,290.30 (19,661.29)

Overall, total revenues for the year are at budgeted levels. We also received during the past month a nice legacy gift from the Sagen estate, which we are putting to use for various outreach projects over the next few months.

Non-Operating Revenues--\$4,910.15 Non-Operating Expenses--\$693.30

Net Non-Operating Year to Date--\$4,216.85

Net All Operating and Non-Operating Year to Date--\$14,021.50 (\$13,647.56)

St. Mark's, Montesano Funds Summary--Total is \$84,137.07 (last--\$83,750.13)

Operating Fund (General)--\$14,607.51 (last--\$14,101.97)

- General/Designated Checking Account--\$14,103.47 (last--\$3,582.94)
- General/Designated Savings Account--\$504.04 (last--\$10,519.03)

Diocesan Investment Fund (St Mark Legacy)--\$29,419.81 (last--\$29,456.20)

- Memorial Fund (part of DIF)--\$665.51 (last--\$666.33)

Diocesan Investment Fund (St John Legacy)--\$39,149.09 (last--\$39,197.66)
Clergy Discretionary Fund/Checking Account--\$960.66 (last--\$994.30)

Other Articles on Faith and Other Things

Episcopal Café

Reasons to go to church August 25, 2017, by Ann Fontaine

Marilyn McEntyre writes about why she goes to church: There are lots of stories of why people don't go to church but she offers some reasons to take another look. Excerpts--

Here are five reasons, not necessarily in order of importance, I would give the reluctant and the skeptical to check out church, despite their reservations:

--A healthy church will help you get over yourself. One of the primary aims of good preaching is to invite us into a story much larger than our own.

--A healthy church will allow you to acknowledge guilt and experience forgiveness. As Toni Morrison's wonderful character Baby Suggs puts it to her congregation, here you can come to "lay it all down." It may not seem that acknowledging guilt would be a particularly attractive reason to attend church, but you find, if you do it, that it's amazingly restorative.

--A healthy church will invite you into countercultural community. It won't be an extension program in civil religion.

--A healthy church will give you access to a treasury of words and music. It will bring you into a centuries-old conversation that includes the whole "communion of saints." Where else are you likely to encounter words like "blessing" or "grace" or "parable" or "holy" or, for that matter, "shibboleth" or "Sabaoth"? Where else are you likely to encounter a conversation that takes you to the ancient world and back, bearing gifts for the present, sometimes wrapped in antique language?

--Healthy churches are places of divine encounter. Singing is one way to "enter into God's courts." ... When we sing we learn viscerally and audibly what it means to be "one in the Spirit." Hearing sacred texts read aloud also brings us into alignment with others who inhabit the same story. It is our story—all of ours—available to be entered and explored like a great territorial preserve. And the Eucharist, the Lord's Supper, Holy Communion—whatever name it is given in a particular denominational tradition—has become, for me, Protestant that I am, the moment of encounter I most eagerly await when I go to church.

Distracted, reluctant, confused, or apathetic you may be on any given Sunday, but if you go, something will happen. (Read the entire very long article [here.](#))

Trump won areas in despair, can he save them? August 21, 2017 by John Chilton

Claire Galofaro reports for the AP from Aberdeen, Washington about a region drowning in despair, and an Episcopal priest ministering on the street: (Link to the full story is [here.](#))

The Rev. Sarah Monroe can't afford to be patient. Already, she has held seven funerals this year. She tallies the initials of the dead on a tattoo that winds around her bicep: AB, dead at 23; ZV, at 24. Now she has a new one to add: Shawn Vann Schreck, dead at 42.

Most in her flock are too consumed by the daily chaos of addiction and poverty to be engaged in what's happening in Washington. But their lives might depend more than most on Trump's plans for health care, drug policy and the safety net, she says.

Schreck's girlfriend, Misty Micheau Bushnell, says his death shook her so much she's ready to move away, and hopes her methamphetamine addiction won't follow her.

But Monroe has seen this again and again. They claw their way out and get clean— then there's another friend to bury, the despair returns and the cycle starts anew. "I don't think our politicians know how high the stakes are here, and after so many years have gone by with our situation still as devastated as it is, I don't know if they care," she says. "I'm not sure how much worse it can get, and at the same time I'm afraid to see how much worse it can get."

He Got Up and Followed Him September 21, 2017 by Laurie Gudim

The Feast Day of St. Matthew

"He got up and followed him." This bit of the story of Matthew the tax collector who left his booth to become one of Jesus' disciples rings like a gong in my soul today. He got up. He heard Jesus' invitation, and it brought him to his feet. I imagine him blinking, a little bewildered to find himself standing. Would he have grabbed his quill and his ledger, and, of course, the bag of collected taxes before trailing the Master through the crowd? What would he have done with those things later, when he knew he wasn't going back?

He followed him. Unlike the fishermen, Peter, James and John, Matthew would likely not have had his profession to fall back on when things went bad and Jesus was killed. It was an inherently corrupt occupation, and besides, the Romans would never have trusted him again.

We know so little about most of Jesus' disciples. We hear the story of all of them together: afraid in a boat, angry at John and James, worrying that they didn't bring bread, going out in twos to heal and proclaim the word. And there are some legends about their lives after the Resurrection. It's a pittance, really.

What we have instead are our own stories. "He got up and followed him." This is the central line in the tales of most of the people who have been my teachers and guides. In their lives, once or many times, they got up. In support of refugees, of the undocumented, of the homeless – to speak truth to power, to consecrate bread and wine, to comfort the sick, the anguished, the dying – they stood. They took upon themselves the hard tasks of love, in the service of Christ. They followed him.

What more do I need than that? These shining examples of compassion and truth-telling in the cold murk, the terror, the inhumanity of the world as it is these days are candle flames of hope. They bring me face to face with my own decisions and actions. When have I stood up? Am I standing up now? Please, may I follow Jesus. Let me live into my deepest, Christ-centered nature. May I be a person of love. *Laurie Gudim is a religious iconographer and writer who lives with her partner of 30 years and her sister in Fort Collins, Colorado.*

Huffington Post

The Twisted Theology of White Supremacy: 'We Light the Cross'

The hate group uses bad theology to camouflage racism and hatred.

Shane Claiborne, Contributor Author and Activist 08/30/2017 Updated 8/31/2017

This article originally appeared at [Religion News Service](#).

I'm in Tennessee on a little mountain getaway, trying to write a book. As soon as I got down here and settled in, I heard about a white supremacist rally planned for this past weekend, at one of the Confederate monuments in Knoxville. Of course, I took a writing break.

Tennessee, the state I grew up in and love so much, ranks fourth for hate groups, with nearly 40 active ones. (In fact, as troubling as it is, five of the states — Alabama, Arkansas, Kentucky, Mississippi and Tennessee — with the most hate groups are in what's often called "the Bible Belt." It must break God's heart that the Bible Belt is the hate belt.) The fine people here quickly organized a response to the KKK gathering – the Knoxville Kindness Rally. It was a beautiful thing to be a part of, several thousand folks strong. The KKK was pretty much a no-show, and the reporters had those of us who stood against white supremacy outnumbering the folks at the Confederate monument 70-to-1. A news headline said: "Kindness Takes Over."

In Tennessee the local news always has a sprinkling of faith in it, being in the heart of the Bible Belt, which gets interesting with the KKK. Over and over in interviews and on websites, many of the white supremacists overtly profess Christianity. But as my family watches, and hears the theology behind the hatred, even its most conservative members grimace. It's gross theology.

The hatred is bad enough. There's something even more insidious when religion is used to camouflage hatred. Some of the white supremacists even wear crosses, and carry crosses, and have cross tattoos. Just as the cross has inspired millions of Christians to stand up for life, to fight for freedom and to come alongside victims of oppression, there have also been times when the cross has been twisted. And a twisted cross becomes a swastika.

A symbol of love can become a weapon. The icon of redemption can become an instrument of terror. When we miss the central message of God's love, the sacred cross can get twisted into something profane, even evil. Some of the most horrifying things in history have happened at the hands of Christians with poisonous theology, divorced from grace. It's what happened with Hitler and the Holocaust. It was the case with slavery and the lynching of black folks in the United States. It's the story of the Ku Klux Klan. It's behind the abortion bombers, and the Inquisition, and the Crusades. And it's bad theology that is being used to justify white supremacy today. Bad theology is dangerous. Bad theology gets people killed.

As a Christian who worships the loving, forgiving Savior on a cross, I find it particularly troubling when the cross is used as a weapon to justify racism, hatred and violence — the very stuff I'm convinced Jesus came to heal the world of. And as one who worships a browned-skinned Arab Jew from Palestine who spoke Aramaic and died with love on his lips ... I am sickened when I see neo-Nazis try to baptize their bigotry.

After the KKK threatened protestors in Ferguson following the fatal police shooting of Michael Brown, I was in Ferguson, and I went on the KKK's website. I was disturbed, not just by the overt hatred spewed there, but by the theology that backed it up. They were invoking Christ in their threats — and so I did a little snooping. Not only did their threats in Ferguson invoke God's blessing, but their entire website was sprinkled with how God blessed their activities. One part in particular caught my attention: Under the heading "Tradition," I found one of the most disturbing things I've ever seen — a theological explanation of why KKK members set the cross on fire in those iconic images of lynchings and hate-filled mobs.

This is the statement from the KKK website:

The lighted cross of The Knights is no different than the average church that has a lighted cross either on top or in front of their church building. The light of the cross symbolizes the Light of Christ dispelling darkness and ignorance. It is the fire of the cross that reminds us of the cleansing "fire" of Christ that cleanses evil from our land. The fiery cross is a symbol that has long been popular with the Christian faith. ... We don't burn the cross, we light the cross. We recognize that Christ is the light of the world. The lighted cross is a symbol of freedom — freedom from sin — freedom from tyranny. When a Klansman or Klanswoman participates in a cross lighting ceremony they are making a public declaration to Jesus Christ of their continued commitment to the Christian faith.

But that's the KKK. Most bad theology is more subtle than that. White supremacy doesn't always wear a hood and carry a Confederate flag. Most twisted theology is much sneakier. It creeps in when church choirs stop singing "On Christ the solid rock I stand, all other ground is sinking sand" and begins singing hymns about making America great again, as they did in First Baptist Dallas. It comes out of the closet when white evangelicals like Jerry Falwell call President Trump the "dream president" or as televangelist Paula White put it: "Trump has been raised up by God" for such a time as this. This too, is dangerous theology that's more distinctively white than it is Christ-like. So we have to keep our sniffers on.

One of my friends says our theology needs to pass "the smell test." Does it smell like Jesus? The question ever before us — whether it's the KKK or a preacher on TV — is this: Does this remind me of Jesus? Does this "gospel" I'm hearing sound like the Gospel of Jesus — where the last are first, the first are last ... the mighty are cast down and the lowly are lifted up ... where the hungry are filled and the rich are sent away empty ... where the poor are blessed, the oppressed are set free, and the peacemakers are the children of God. If the message is not Good News to the poor then it is not the Gospel of Jesus.

If it doesn't smell like Jesus ... we need to toss it out like sour milk. Now back to writing that book.

Christians Are More Likely To Say It's Poor People's Own Fault That They're Poor

By Carol Kuruvilla 08/03/2017

White evangelicals in particular were more likely than non-Christians to believe poverty is caused by laziness.

The Jesus of the Bible had plenty to say about the poor — their dignity, righteousness, and faith. He went so far as to suggest that those who serve the poor will inherit the kingdom of God.

Some American Christians' beliefs about the poor may not be as forgiving, according to a recent poll from The Washington Post and Kaiser Family Foundation. Christians in America are twice as likely as those of other faiths to blame poor people for their economic status, the study found.

The survey of 1,686 American adults asked respondents what they thought was generally more often to blame if a person is poor — lack of effort on the individual's own part or difficult circumstances beyond their control. Researchers found that 46 percent of Christians said that poverty is generally due to a person's lack of effort. Only 29 percent of all non-Christians said the same.

According to The Washington Post's statistical analysis, white evangelical Protestants, compared to those with no religion, were 3.2 times as likely to say that poverty is caused by a lack of effort. Atheist, agnostic, and unaffiliated Americans blamed difficult circumstances for people's poverty (65 percent). Forty-two percent of American adults in total believed poverty was due to a lack of effort, while 53 percent believed it was due to difficult circumstances.

Although religious identity was an important factor, The Washington Post found that political partisanship is the most important demographic identity when it comes to this particular question. Seventy-two percent of Democrats attributed poverty to circumstances, while 63 percent of Republicans blamed lack of effort.

Christians' beliefs about the causes of poverty don't necessarily translate into inaction on caring for the poor. The Washington Post interviewed a number of individuals for the piece, most of whom claimed that they were taught in church to help the needy and that their congregations worked hard to care for the poor.

The Rev. Dr. Jacqui Lewis, a minister at Middle Collegiate Church and a progressive Christian activist, told HuffPost she believes there's an inherent conflict in giving charity to the poor while blaming them for their economic status. Acknowledging that poor people are caught in structures and systems that are often beyond their control forces Christians to think deeply about how to work for justice, Lewis said.

"We are forced to ask ourselves about whether the ways these systems work are consistent and coherent with our believe in a God of love and justice, whose compassion was shown uniquely in the life of a poor Jewish Rabbi from Palestine. We have to ask ourselves can we sleep at night when there are homeless on the street, when a mom can't see her children because she has to work three jobs to survive. We have to ask ourselves are we following in the Way of the Christ or are we following in the Way of the Empire," Lewis said.

"And that is more decidedly difficult question than can I make my shift at the soup kitchen."

October 2017 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
October 1 <u>10am Bless Pets Service</u> <u>7pm AA</u>	2	3 <u>7pm AA</u>	4 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	5 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	6 <u>7pm AA</u>	7
8 <u>10am Holy Communion</u> <u>7pm AA</u>	9	10 <u>7pm AA</u>	11 <u>10am Bible Study</u> <u>11:30am Worship Team</u>	12 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	13 <u>7pm AA</u>	14
15 <u>10am Healing Service</u> <u>7pm AA</u>	16	17 <u>7pm AA</u>	18 <u>10am Bible Study</u> <u>11:30am Bishop Committee</u>	19 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	20 <u>7pm AA</u>	21
22 <u>10am Holy Communion</u> <u>7pm AA</u>	23	24 <u>2pm Birthday Party @ Monte Health & Rehab</u> <u>7pm AA</u>	25 <u>10am Bible Study</u>	26 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	27 <u>4pm Diocesan Convention</u> <u>7pm AA</u>	28
29 <u>10am Holy Communion</u> <u>7pm AA</u>	30	31 <u>5pm Halloween Treats for Kids</u> <u>7pm AA</u>	November 1 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	2 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	3 <u>7pm AA</u>	4

November 2017 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29 <u>10am Holy Communion</u> <u>7pm AA</u>	30	31 <u>5pm Halloween Treats for Kids</u> <u>7pm AA</u>	November 1 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	2 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	3 <u>7pm AA</u>	4
5 <u>10am Holy Communion</u> <u>7pm AA</u>	6	7 <u>7pm AA</u>	8 <u>10am Bible Study</u> <u>11:30am Worship Team</u>	9 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	10 <u>7pm AA</u>	11
12 <u>10am Holy Communion</u> <u>7pm AA</u>	13	14 <u>7pm AA</u>	15 <u>10am Bible Study</u>	16 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	17 <u>7pm AA</u>	18
19 <u>10am Healing Service</u> <u>7pm AA</u>	20	21 <u>7pm AA</u>	22 <u>10am Bible Study</u>	23 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	24 <u>7pm AA</u>	25
26 <u>10am Holy Communion</u> <u>7pm AA</u>	27	28 <u>2pm Birthday Party @ Monte Health & Rehab</u> <u>7pm AA</u>	29 <u>10am Bible Study</u> <u>11:30am Bishop Committee</u>	30 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	December 1 <u>7pm AA</u>	2

December 2017 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 <u>10am Holy Communion</u> <u>7pm AA</u>	27	28 <u>2pm Birthday Party @ Monte Health & Rehab</u> <u>7pm AA</u>	29 <u>10am Bible Study</u> <u>11:30am Bishop Committee</u>	30 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	December 1 <u>7pm AA</u>	2
3 <u>10am Holy Communion</u> <u>7pm AA</u>	4 <u>7pm AA</u>	5	6 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	7 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	8 <u>7pm AA</u>	9
10 <u>10am Holy Communion</u> <u>7pm AA</u>	11 <u>7pm AA</u>	12	13 <u>10am Bible Study</u>	14 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	15 <u>7pm AA</u>	16
17 <u>10am Healing Service</u> <u>11am Decorate Church</u> <u>7pm AA</u>	18 <u>7pm AA</u>	19	20 <u>10am Bible Study</u>	21 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	22 <u>7pm AA</u>	23
24 <u>10am Holy Communion</u> <u>5pm Christmas Eve Service</u> <u>7pm AA</u>	25	26 <u>2pm Birthday Party @ Monte Health & Rehab</u> <u>7pm AA</u>	27 <u>10am Bible Study</u>	28 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	29 <u>7pm AA</u>	30
31 <u>10am Holy Communion</u> <u>7pm AA</u>	January 1	2 <u>7pm AA</u>	3	4 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	5 <u>7pm AA</u>	6