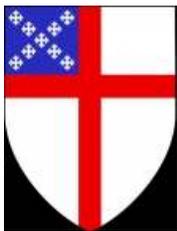


Phone: 360-249-3281

Website: www.stmarksmonte.com



Rev. Lorraine Dierick, Priest
Rev. Bonnie Campbell, Priest
Rev. Dorothy McMeekin, Deacon
Rev. Joyce Avery, Deacon
Corby Varness, Preacher
Jim Campbell, Preacher
Sarah Monroe, Seminarian

Worship
Sundays at 10 a.m.

Adult Bible Study
Wednesdays at 10 a.m.

St. Mark's Sermons

All of the sermons preached at our Sunday worship services by our ministers and preachers are placed on our website to be read and studied further within a couple of days of being preached on Sundays.

Visit our church website and look for and click on Recent Sermons on the middle right of our Home Page.

St. Mark's Bishop's Committee Minutes

All of our BC meeting minutes are found on our website.

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

This newsletter is also found on our church website: look for and click on Newsletters on the middle left of our Home Page.

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

St. Mark's Episcopal Church Newsletter July-August, 2011

Continuing Activities

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

Our weekly Bible study generally uses the weekly Lectionary readings used in the Sunday worship services—no preparation is needed! Please join us for this study each week from 10:00-11:30AM at the church.

Feed Your Spirit Book Club--Monthly on Third Mondays, 12 Noon at St. Luke's, Elma

Our monthly book club meets on the third Monday each month at St. Luke's, Elma. We read a new book each month and discuss each one for an hour (or more as some might feel led to do, over your brown bag lunch). Invite your friends and neighbors to join us! The next meetings and books are: July 18, 2011--"**Beyond Belief**", by Elaine Pagel

August, 15, 2011--**TBD**

The webpage is at: <http://www.stmarksmonte.com/article.php?id=193>

St. Mark's History Books for Sale

To purchase a copy, please contact Jim Campbell at jbcmonte@comcast.net or by phone at 360-612-0205. Webpage is at: <http://www.stmarksmonte.com/article.php?id=167>

Upcoming Events

Montesano Ecumenical Childrens' Bible Camp at St. Mark's (7/11-15/2011)

It will again be a wonderful 5 day program for local Montesano kids, preschool through 6th grade, sponsored by the Montesano Ministerial Group. There were in excess of 170 kids last year, largest camp ever. St. Mark's will host the preschoolers again. All help is appreciated!

Annual Rummage Sale at St. Mark's (8/6/2011)

We raised over \$930 last year for our local outreach program, & provided a lot of merchandise to our local community for really low prices. The money this year will be given to: Monte Community Center, Children's Advocacy Center, & Coastal Harvest Regional Food Distribution Center. Thanks to everyone who make this a great community event. We're taking good stuff for the sale right now!

Annual Church Picnic (8/21/2011)

The annual picnic is set for August 21st, the place to be determined. It might just be at the church, as our success in picking a date with no rain in recent years has been poor. We may also tie in with St. Luke's, Elma and have it somewhere over there. And, this might be combined with a dedication of the new altar table and stands built by Jeff Williams and the new display cabinet built by Denny Dierick. More details will be available on the church website.

Wine into Water Fundraiser Event (10/29/2011)

The Diocese is asking all of the churches to hold events to raise money for water projects around the world for those who do not have fresh water. Initial planning for this event on October 29th at St. Mark's are in work. Ideas include having wines for auction or raffle, with other items, along with wine and appetizers/finger foods to enjoy for a single ticket admission each for our church people and their friends. All proceeds will go to this ministry. Keep looking for more information on our website.

Recent News

New Altar Table and Flower Plant Stands for the Church (6/28/2011)

A new altar table has just been built from recycled wood taken from the old "modesty screens" that used to be placed in front of the pews on either side of the front row in the church. New flower/candle/book stands were also built from recycled wood from the old chancel and communion rails that were originally installed in the church in 1954, and replaced in 2009. All of this wood is older growth fir, with the darker existing finish removed by a planer and jointer, exposing the beautiful wood

surfaces underneath. This effort was done by Jeff Williams, son-in-law of Jim & Rev. Bonnie Campbell, church members at St. Mark's. An article with many pictures is found at:
<http://www.stmarksmonte.com/site/1/docs/Altar%20Table%20Project.pdf>

Sarah, Our Seminarian, Has Returned! Sarah Monroe, our seminarian at Episcopal Divinity School in Cambridge MA, has returned home to Montesano for the summer after completing her first year of study. She will be worshipping some with us and will be a part of the preaching schedule. She is doing her Clinical Pastoral Education work required for ordination in Olympia at St. Peter's Hospital during this summer. Sarah's Blog at EDS: tangledcircumstances.blogspot.com/ (posts are made by Sarah about her reflections in seminary on a semi-regular basis). A webpage about Sarah is at:
<http://www.stmarksmonte.com/article.php?id=209> .

Pentecost Sunday Celebration (6/12/2011)

A small but enthusiastic gathering celebrated the birth of the church, with the Holy Spirit and Red everywhere! The community reading of the first part of Acts 2, describing the Holy Spirit coming upon the large gathering of believers in Jerusalem, was fun. And, the final hymn of Amazing Grace was very inspiring! We collected \$800 for the St. Vincent Hospital for handicapped children in Haiti to help with building a water system for them and their neighbors; with some outreach funds a check for \$1000 was being sent to the Diocese for this work. Pictures are found at:
<http://www.stmarksmonte.com/article.php?id=260>. More information about the hospital and the plan to help can be found at: <http://www.ecww.org/support-life-st-vincent%E2%80%99s>.

Graduation Day & Willapa Region Spring Meeting (5/22/2011)

Shawn Dierick and Marisa Lindley, both graduating from Montesano High School next weekend, were honored at St. Mark's at our worship service today. They had both been attendees of our weekly children's church school thru 6th grade years ago, and had helped with the Summer Children's Bible Camp. Both received new contemporary study Bibles, and a message by our Sr. Warden, John Tennefoss. The cake after church was great, too! Later, the Willapa Region Spring meeting was held at St. Mark's, with about 30 people attending. Good discussion about the 2012 proposed Diocesan Budget, and sharing about happenings at our churches and information about Convention. Pictures are found at: <http://www.stmarksmonte.com/article.php?id=256>. The messages read and provided from John to Marisa & Shawn are http://www.stmarksmonte.com/site/1/docs/Graduation_Thoughts.pdf.

Rhonni LaCroix Kenya, Africa Travels/Blog (5/11/2011-6/3/2011)

Rhonni, a young adult who we at St. Mark's have watched grow up in our church and in Montesano, just completed her Jamestown college experience, and traveled to Chogoria, Kenya, Africa. Along with nine other courageous Jamestown College students and graduates they applied their educational backgrounds and strengths in the community for a short visit. Her travel blog is at:
<http://triptokenya.posterous.com/48-hours>.

An article on the Jamestown College website about this trip:

6/3/2011 - Students in Kenya this month

Nine Jamestown College students and two staff members have arrived in Chogoria, Kenya to practice servant leadership, learn about another culture, and gain experience in their respective fields of study. While Jamestown College nursing students have traveled to Chogoria for the past few years, this is the first trip to the village for students from other majors. The students will spend time teaching in local schools, working at a small business lending firm, caring for children at a daycare facility, and assessing the village's technological needs. Mass communication graduate Rhonni LaCroix is writing a [blog](#) about the group's experiences. She'll also share the stories of the people of Chogoria through articles and video. A grant from F.I.S.H. Foundation, Inc., is supporting the trip as well as the ongoing partnership between the Jamestown College Department of Nursing and Chogoria Hospital.

Mother's Day Sunday (5/08/2011)

Roses were the decoration, and the gift for all women who attended this Sunday's service. Pictures of the roses displayed for worship and then given out are shown at:
<http://www.stmarksmonte.com/article.php?id=253>. A Litany for Women was also read by Rev. Bonnie

Campbell at the start of the service.

(http://www.stmarksmonte.com/site/1/docs/A_Liturgy_for_Women.pdf)

Summary of St. Mark's Finances—6/15/2011

Net Operating Year to Date—+\$812.64 (last month-- +\$274.61)

Expect surpluses to continue for the next few months, as normal expenses are reduced during the Spring and Summer months. The only area that is over budget to date is utilities (energy bills), due to the much cooler winter and spring this year.

Total Operating Expenses--\$10,996.80 (last month--\$9,910.98)

- Highlights—Current on all bills.
- Outreach to Date--\$1,852 Diocesan Assessment Required/Paid--\$1,695

Total Operating Revenues--\$11,809.44 (last month--\$10,185.59)

- Tracking closely, but slightly behind in plate/pledge areas to the budget plan!

Non-Operating Revenues--\$9,790.75 Non-Operating Expenses--\$9,070.98

Net Non-Operating Year to Date— +\$719.77

Have received \$720 so far toward the Haiti support fund for the children of St. Vincent's Hospital. To be sent to the Diocese following this next week when other contributions and any BC support is given.

Net All Operating and Non-Operating Year to Date-- +\$1,532.41

Funds Summary—Total is \$19,096.72 (last month--\$18,093.59)

- Checking Account—\$4,471.91 (last month--\$3,290.88)
- Savings Account--\$518.10 (last month--\$618.05)
- Memorial Fund--\$983.88 (last month--\$983.67)
- Diocesan Investment Fund--\$12,761.49 (last month--12,839.65)
- Clergy Discretionary Fund--\$361.34 (last month--\$361.34)

Reasons to Be Episcopalian (from the book of 101 Reasons, compiled by Louie Crew)

61 Mystery and clarity co-exist here. *Alex H. MacDonell, Diocese of New Jersey*

62 Despite or perhaps even precisely because of our present disagreements in the Episcopal Church I am reminded that God calls us all together because we aren't whole without each other. *Nancy A. G. Vogeles, Diocese of Vermont*

63 My favorite reason for being an Episcopalian is the coherence of scripture, tradition, and reason/experience as basic tenets of our belief. I appreciate our melding of church and world, sacred and secular, soul and body, sophistication and simplicity, literary and non-verbal, seriousness and nonchalance, holiness and ordinariness, indeed, our being deeply rooted in the Incarnation. *The Rev. Malcolm Boyd, Diocese of Los Angeles*

64 God loves you, and there's not a thing you can do to change that. *The Rev. Tom Van Culin, Diocese of Hawaii*

65 We find our unity in shared worship, not in enforced agreement. *Lou Poulain, Diocese of El Camino Real*

Stewardship Notes

HOW RICH ARE YOU?

Every year we gaze enviously at the lists of the richest people in world. Wondering what it would be like to have that sort of cash. But where would you sit on one of those lists? Here's your chance to find out. Just go to the following website and enter your annual income into the box below and hit 'show me the money': (<http://www.globalrichlist.com/>). Example: If you put in \$50,000 for your annual income, "You are the **59,029,289** richest person in the world!" and "**You're in the TOP 0.98% richest people in the world!**"

RICHER THAN YOU THINK?

How do you feel about that? A bit richer we hope. Richer and ready to give some of your newly found wealth to those who need it most. It not hard - just slip your hand in your pocket and pull out something special. Something that can help redress the balance - and also make you feel uncommonly good. Many peoples lives could be happier if you donated just **one hour's salary** (approx **\$26.70** - UK estimate).

All you have to do is make a choice. **\$8** could buy you 15 organic apples OR 25 fruit trees for farmers in Honduras to grow and sell fruit at their local market. **\$30** could buy you an ER DVD Boxset OR a First Aid kit for a village in Haiti. **\$73** could buy you a new mobile phone OR a new mobile health clinic to care for AIDS orphans in Uganda. **\$2400** could buy you a second generation High Definition TV OR schooling for an entire generation of school children in an Angolan village.

DID YOU KNOW..?

Three billion people live on less than \$2 per day while 1.3 billion get by on less than \$1 per day. Seventy percent of those living on less than \$1 per day are women.

Other Articles of Faith and General Religious Information

Tending to the Future June 17, 2011 *By Tom Ehrich*

In a LinkedIn discussion of what lay leaders (in this case, Episcopalian senior warden and vestry) ought to be doing, some of the advice was nice. Be decent people, work closely with the pastor, be prayerful and trustworthy.

No disputing that, but not nearly enough. I see lay leaders wanting to run churches – day-to-day operations – and not doing the strategic, future-oriented work that only they can do. That's where the difficult decisions are found and, therefore, the difficult discussions.

A friend in North Carolina offered statistics from the Episcopal Church. (ASA = Average Sunday Attendance.) The six other mainline denominations will have numbers in line with these. "The median attendance is 66 people," he said. "ASA 100 or less 67% (of all congregations), ASA over 300 5%. (Broken down to finer groupings:) ASA 1-35 26%, 36-70 24%, 71-150 29%, 151-225 11%, 226-300 6%, 350+ 3.5%." In terms of age distribution, he said, "Children and young adults under 35 are 28% of members; 45% are 35-64 and 27% are over 65."

When you want to have a discussion about leaders being decent, faithful and steadfast, statistics can be a cold shower. But the numbers also reveal a lot. Here's what I wrote:

"(These) statistics are very helpful. They bring our dilemma into sharp focus and, in my opinion, tell the vestry what they should be thinking about, rather than the much easier and, yes, enjoyable work of handling day-to-day operations. Here's the dilemma: The threshold of viability is rising to around 300 active members (an ASA, say, of 125). Viability means an ability to pay their bills, provide adequate leadership, keep the doors open, and have funds for doing mission and ministry. By these statistics, over two-thirds of our congregations have reached, or soon will reach, non-viability."

"They have some options: deplete endowment, reduce or eliminate clergy presence, move to less costly space, stop trying to do mission and ministry. Those are the 'if nothing changes' options. The vestry needs to be studying those. Then there are the 'things change' options, such as a determined effort to grow the membership, getting beyond Sunday worship, raising up fresh leaders, hiring young clergy, and many more. The vestry needs to be studying those, too.

"These two analyses are more than a full-time job for volunteer lay leadership. If they are also trying to train acolytes, manage facilities, choose curriculum, arrange music, manage the budget and do what clergy did when they were present, the future will get ignored. And soon doors will close. We've got to get some fresh thinking going, or we won't survive in any recognizable form. It's that serious." More cold showering, of course. But we have to get the strategic task on the table. It's like the board at, say, Ford Motor Co. They could be worrying about paint options and marketing campaigns. Or they could be studying trends, urban living, dying suburbs, fuel prices, emerging technologies, and

competitors, and asking: Will people even be driving automobiles ten years from now? If the board won't do that work, in partnership with top executives, who will?

That's where churches are – churches of all sizes, from those that work like family systems to those that resemble corporations. Someone has to be thinking about the future. An average attendance of 66 and an average age of 64 are simply unsustainable. Rather than limp passively into “death by a thousand (budget) cuts,” leaders need to be studying options, developing strategies, and laying ground for a future worth caring about.

Thoughts About Evangelism from a Recent House of Bishops Conference

The House of Bishops discussed “The Changing Contexts for Evangelism in the Third Millennium: Developing Leadership for Evangelism.” Bishops heard from:

Bishop Diane Bruce of Los Angeles addressed the changing demographics of congregations, stressing that, “What is necessary is the three-fold welcome of radical hospitality, listening, and love. Time is needed to learn about the community, to “honor and welcome those among us” through language needs as well as community needs, such as a communal meal after service (important in the Asian populations)”.

Bishop Michael Smith of North Dakota said, “His diocese is racially diverse, with six First People congregations on four reservations, as well as those of Swedish descent and Sudanese; one-quarter of the clergy are people of color, 50-50 split of men and women. He believes people need to grow in their own sense of discipleship. He further believes there needs to be an invitation to grow as disciples, which requires people willing to be transformed from church members to actual disciples of Jesus Christ”.

The Original Sabbath vs. Sunday Worship

Have you ever wondered about the relationship of the original Sabbath, which is on Saturday, and has been celebrated by the Jews for many, many centuries based on the Law of Moses, and the corresponding meaning of Sunday to those of the Christian faith? Having worship on Sunday gets its meaning from the day of Christ's resurrection and the events of that day. For early Christians, Sunday, as well as being the first day of the week, was also the spiritual eighth day, as it symbolized the new world created after Christ's resurrection. Up to and including the time of Bishop Basil the Great of Caesarea, late in the 4th century CE, this day was often called ‘the eighth day.’

In the early Church baptistries were often constructed in an octagonal shape to emphasize the rebirth of Creation, anticipated in the Old Testament, and fulfilled in Jesus Christ. The number 8 was, for ancient Christians, the symbol of the Resurrection, for it was on the day after the Sabbath, and so the eighth day, that Christ rose from the tomb. Sunday is the liturgical commemoration of this eighth day, and at the same time a memorial of the Resurrection and a prophecy of the world to come. Into this eighth day, the Christian enters by his Baptism. This was the new Lord's Day, the day of Jesus' resurrection from the dead, His manifestation of the new life, and this day became in the Church the day of the Eucharist. For the early Church the Lord's Day was not a substitute for the Sabbath; it was not its Christian equivalent. It is only after many centuries that the Christian calendar migrated things to where Sunday in our culture became to be celebrated as the Sabbath. For ministers like our own Lorraine and Bonnie, they know Sunday is not the Sabbath, and their meaning of Sabbath is more in line with the Jewish one, a day of personal rest and remembering the day that God rested after 6 days of creating.

The Practice of Weekly Communion in the Church

The practice of weekly communion that now occurs in the Episcopal Church goes back to the very early Christian church, as do many of the changes that occurred with the advent of the 1979 Book of Common Prayer. The idea was to get back closer to the roots of the church, and away from the “man made” edicts of the Roman Catholic Church and later early Protestant churches that just moved away from the Catholics because they disagreed with some of their practices of greed (like the indulgences and such). Below is an article about Justin Martyr in the 2nd century writing about worship at that

time, which would be long before the Roman Catholic Church had been established and its excesses had started. It strangely reads a lot like our worship today.

Justin Martyr described 2nd century Christian liturgy in his First Apology (c. 150) to Emperor Antoninus Pius, and his description remains relevant to the basic structure of Christian liturgical worship: And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. – Justin Martyr

Thus, as Justin described, Christians assemble for communal worship on Sunday, the day of the resurrection, though other liturgical practices often occur outside this setting. Scripture readings are drawn from the Old and New Testaments, but especially the Gospels. Often these are arranged on an annual cycle, using a book called a lectionary. Instruction is given based on these readings, called a sermon, or homily. There are a variety of congregational prayers, including thanksgiving, confession, and intercession, which occur throughout the service and take a variety of forms including recited, responsive, silent, or sung. The Lord's Prayer, or Our Father, is regularly prayed. The Eucharist (called Holy Communion, or the Lord's Supper) is the part of liturgical worship that consists of a consecrated meal, usually bread and wine.

King James Bible Endures for 400 Years

First editions on display in Kansas

[Episcopal News Service] It has been called one of the two greatest works of the English language, rivaled only by Shakespeare. For many, it is the only Bible they consider "authentic." It was seven years in the making, the work of a 54-member committee, but within 90 years it had come to be known simply as "the Bible." This year marks the 400th anniversary of the printing of the King James Bible, a work of religious, political and linguistic force that continues to shape the thinking and vocabulary of much of the English-speaking world.

Two copies of first editions of the Authorized Version, as it was known when printed in 1611, are in the Episcopal Diocese of Kansas at the Quayle Bible Collection at Baker University in Baldwin City, Kansas, along with first or early editions of works that led up to the creation of the Bible authorized by King James I of England. Kay Bradt, director of library services at Baker and the wife of Episcopal priest the Rev. George Wiley, serves as curator for the collection. She said the two originals there are known as the "He" and "She" Bibles, based on differing translations of Ruth 3:15 — one says "he went into the city," and the other, "she went into the city." That difference comes, she said, because different printers produced the first runs of the newly revised translation. The confusion on their part is understandable, she said. "The Hebrew says 'he,' but the context indicates it should be 'she,'" Bradt said. These first editions are quite rare, with fewer than 50 of the "He" Bibles and fewer than 150 of the "She" versions still in existence.

The collection also has a copy of the infamously nicknamed "Wicked" Bible, an edition printed 20 years later in which the printer glaringly omitted "not" in the seventh commandment, rendering it "Thou shalt commit adultery." Most of the 1,000 copies were destroyed, making this version very rare. Bradt said errors in these Bibles were common, even in first editions, given that all the type was set by hand. "They would print some copies, find errors, change them, and then print more," she said. That didn't help the printer of the Wicked Bible, though. He landed in debtors' prison, she said, unable to pay the fine levied against him for his mistake.

Centuries of precursors

The King James Bible didn't spring just from the linguistic skills of the 54 learned men who produced it. Rather it was the result of more than 200 years of English translations of the Scriptures, and the Quayle Collection includes all of them, including many first editions.

John Wycliffe translated the Latin Vulgate version of the Bible into English in the late 1380s, an act that had the early reformer branded a heretic after his death. As Reformation ideals spread across Europe, one of its adherents, William Tyndale, asked to translate the Bible into English but was denied the right to do so. He then fled to Belgium, where in 1526 he produced an English New Testament; copies of it were smuggled into England in bales of cloth. He translated the entire Bible into English in 1530, but its Protestant leanings were too much for King Henry VIII. In spite of his eventual break with the Church in Rome, Henry feared the egalitarianism advocated by reformers. In 1536 Tyndale was strangled and his body burned at the stake.

Tyndale's influence

But the influence of Tyndale's Bible already was being felt. After Henry's break with Rome in 1531, he commissioned his own English Bible, known as the Great Bible because of its size, which was produced in 1538. He wanted a text that would promote knowledge of the Scriptures among his subject but wouldn't introduce wholesale reformist ideals that were taking root elsewhere in Europe. Myles Coverdale, who had done his own translation in 1535, gave Henry such a Bible, basing his version on Tyndale's work but removing things the king found too Protestant, like the use of "congregation" for "church," and "senior" instead of "priest." Henry ordered that his Bible be placed in every church and chained to the lectern so it would be available at all times for those who wanted to read it for themselves.

After the tumultuous reign of the Roman Catholic Queen Mary I, Elizabeth I wanted an end to factional religious strife and hoped to advance that with her own Bible translation, which appeared in 1568. Known as the Bishops' Bible, it struck a balance between Henry's Great Bible and an English version produced in 1560 by English Protestants who fled to the continent during Mary's reign, known as the Geneva Bible. It did, however, introduce some odd variations. The Great Bible translated Ecclesiastes 11:1 as "Lay thy bread upon the waters," but the Bishops' Bible offered the peculiar "Lay thy bread upon wette faces."

Like the Great Bible, the Bishops' Bible was printed in large-format lectern editions. But the Geneva Bible was becoming a favorite among the people, with its smaller size, study aids like maps, and its novel idea of breaking up the biblical text into chapters and verses. It also was printed in easier-to-read Roman type, not the fancy Old English print style of the large lectern Bibles.

James' Bible

A year after James became King of England in 1603, a group of Puritan clergy petitioned for greater reform in the church, and from that grew the desire for a new translation that recognized the impact of the Geneva Bible on everyday life. James, himself a noted linguist, gathered scholars to create his new text. He ordered them to use as their basis the Bishops' Bible, "as little altered as the truth of the original will permit," he decreed. They also relied on previous English editions, as well as their knowledge of the Greek and Hebrew manuscripts available to them. In 1611 they gave their monarch the new Authorized Version that came to bear his name. However, Reformers wanting a more radical translation were left disappointed, as James' text avoided many of the changes they had sought. This version's impact was so great that by 1700 James' Bible had become the English Bible. A new, official translation wasn't even undertaken for another 250 years.

The real hero of the King James' Bible, however, turned out to be William Tyndale. More than 80 percent of his 1530 translation ended up in it, and his work introduced into the English language such phrases as the powers that be, my brother's keeper, the salt of the earth, knock and it shall be opened unto you, seek and you shall find, and lead us not into temptation but deliver us from evil.

-- Melodie Woerman is director of communications for the Episcopal Diocese of Kansas. This article first appeared in The Harvest, the diocese's bimonthly newspaper.

July 2011 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 10am Holy Communion 11am Potluck Meal 7pm AA	27	28 2pm Birthday Party @ Monte Health & Rehab 7pm AA	29 10am Bible Study	30 12pm AA 7pm Gamblers Anon	July 1 7pm AA	2
3 10am Holy Communion 7pm AA	4	5 7pm AA	6 10am Bible Study	7 12pm AA 7pm Gamblers Anon	8 7pm AA	9
10 10am Holy Communion 7pm AA	11 9am Childrens' Bible Camp	12 7pm AA	13	14 12pm AA 7pm Gamblers Anon	15 7pm AA	16
17 10am Healing Service 7pm AA	18 12pm Book Club	19 9:30am Worship Team 2pm Blood Draw@ Monte Church of God 7pm AA	20 10am Bible Study	21 12pm AA 7pm Gamblers Anon	22 7pm AA	23
24 10am Holy Communion 11am Potluck Meal 7pm AA	25	26 2pm Birthday Party @ Monte Health & Rehab 7pm AA	27 10am Bible Study	28 12pm AA 7pm Gamblers Anon	29 7pm AA	30
31 10am Holy Communion 7pm AA	August 1	2 7pm AA	3 10am Bible Study	4 12pm AA 7pm Gamblers Anon	5 7pm AA	6 9am Annual Rummage Sale

August 2011 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
31 10am Holy Communion 7pm AA	August 1	2 7pm AA	3 10am Bible Study	4 12pm AA 7pm Gamblers Anon	5 7pm AA	6 9am Annual Rummage Sale
7 10am Holy Communion 7pm AA	8	9 9:30am Worship Team 7pm AA	10 10am Bible Study	11 12pm AA 7pm Gamblers Anon	12 7pm AA	13
14 10am Holy Communion 1:30pm Jail Ministry 7pm AA	15	16 7pm AA	17 10am Bible Study 6:30pm Bishop Committee	18 12pm AA 7pm Gamblers Anon	19 7pm AA	20
21 10am Healing Service 11:15am Annual Picnic 7pm AA	22	23 2pm Birthday Party @ Monte Health & Rehab 7pm AA	24 10am Bible Study	25 12pm AA 7pm Gamblers Anon	26 7pm AA	27
28 10am Holy Communion 7pm AA	29	30 7pm AA	31 10am Bible Study	September 1 12pm AA 7pm Gamblers Anon	2 7pm AA	3

Birthdays:

July

Jason Dierick—8th Chris Stubb—8th Julie Fry—9th
Vernice Trenckman—21st Chris Boardman—29th

August

Lee Avery—19th Bill Stewart—22nd Jeff Williams—23rd
Shawn Dierick—28th

Anniversaries:

Denny & Julie Dierick—27th
Jeff & Anne Williams—29th