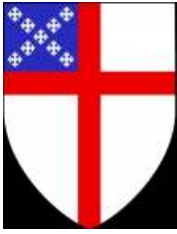


Phone: 360-249-3281

Website: [www.stmarksmonte.com](http://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.**

## **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**

### **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**

Our monthly book club meets on the third Monday each month. 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 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](mailto: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 (7/9-13/2012)**

It is a wonderful 5 day program for local Montesano kids, preschool through 6th grade, sponsored by the Montesano Ministerial Group. There were 176 kids last year, largest camp ever. St. Mark's hosts the preschoolers again.

#### **Annual Rummage Sale at St. Mark's (8/4/2012)**

We raised over \$900 last year to use in our local outreach program, and provided a lot of merchandise to our local community for really low prices. The money raised again will be given to local community needs. Thanks for everyone who works to make this a great community event.

#### **Back to School Supplies Drive at St. Mark's (Month of August/2012)**

We collect emergency/extra supplies for the local Montesano school kids each year. Thanks to all for your help and generosity!

#### **Annual Church Picnic at St. Mark's (8/26/2012)**

We have it here at church! The service and the "picnic" are inside, so who cares if the weather cooperates. There is sure to be plenty of food and lots of stories and fellowship! Invite friends and those we know in the St. Mark's "family".

### **Recent News**

#### **New Lighting Project Completed (6/25/2012) at St. Mark's**

Our "Green" lighting project was completed as planned in one day, and the lights are working great! We replaced all of the very old lights in our parish hall, kitchen and upstairs classroom--removed the old T-12 fluorescent light fixtures with mercury ballasts (14 of them!), exchanged with the latest new fluorescents with electronic ballasts. Some motion sensors were installed for the lights upstairs, for the stairway light going back down to the kitchen, and for the kitchen and back entry inside lights. These help reduce overall use, except when someone is actually in those spaces. The cost for this project is just over \$2,400 for the parts, permit, and electrician work, of which about 1/2 is being rebated by the local PUD and through a Green Grant from the Episcopal Diocese of Olympia. With the expected savings about \$120/year, it may take 10 years to get our investment back, but we are using less energy, and the lights are brighter than the old tired ones!

#### **Visitation by Rev. Janet Campbell (6/10/2012), at St. Mark's**

Our preacher today, Corby Varness, a wonderful storyteller, told us all about the crazy ministry of Jesus, and then asked us to become crazy in our thinking of how to do worship and meet people that

come into our church for worship. Our Diocesan Canon for Liturgy, Rev. Janet Campbell worshiped with us and then spent 2 hours talking with us about worship, music, greeting newcomers, the Peace, our worship bulletins, lectionaries--whatever we could bring up! What a resource!! And a great person and leader in our Diocese! The sermon: <http://www.stmarksmonte.com/article/329/worship/recent-sermons/2012-sermons/pentecost-2-sermon-2012>.

### **Rebuild the Haiti Episcopal Cathedral--Fundraiser Results (6/10/2012) at St. Mark's**

We raised \$629 toward helping rebuild Trinity Cathedral in Haiti, after that horrible earthquake in 2010. Our mini-cathedral, put together on our wall in the parish hall, shows how many helped to contribute to this effort. Pictures at: <http://www.stmarksmonte.com/article/298/about-us/upcoming-events-recent-news/2012-events>

### **Pentecost Sunday Celebration (5/27/2012), at St. Mark's**

Due to a camera malfunction, there are no pictures from our own Pentecost Sunday worship and fellowship. So, just imagine a slightly smaller version of this celebration than the one at the other St. Mark's-the Cathedral--smaller space, less people. But there was plenty of color--red everywhere, hanging from the ceiling, on our large cross, on the altar and ambo, and being worn by most of our people. The message from Acts 2 was read--parts in English, Norwegian, German, and French. Our preacher today, Rev. Lorraine Dierick, had a great message and local story about the Holy Spirit. And, there was plenty of strawberries and shortcake! <http://www.stmarksmonte.com/article/298/about-us/upcoming-events-recent-news/2012-events>

### **Mother's Day Sunday (5/13/2012), at St. Mark's**

Roses were the decorations, and the gift for all women who attended this Sunday's service.

## **Summary of St. Mark's Finances--6/17/2012**

**Net Operating Year to Date--\$1,403.83 (last month--\$614.93)**

**Total Operating Expenses--\$9,853.69 (last month--\$8,675.56)**

Highlights--All bills paid current.

Outreach to Date--\$1,470 Diocesan Assessment Required/Paid--\$1,310

**Total Operating Revenues--\$11,257.52 (last month--\$9,290.49)**

About \$600 behind on pledge revenues for the year. Also, short about \$300 in plate income so far. There is enough to cover normal bills and other expenses at this point.

**Non-Operating Revenues--\$1,490.17 Non-Operating Expenses--\$1,767.77**

**Net Non-Operating Year to Date-- -\$277.60**

**Net All Operating and Non-Operating Year to Date--+\$1,126.23**

**Funds Summary--Total is \$21,808.94 (last month--\$22,381.82)**

General/Designated Checking Account--\$3,039.97 (last month--\$3,528.65)

General/Designated Savings Account--\$518.36 (last month--\$518.33)

Operating Fund (General)--\$3,962.31 (last month--\$4,450.96)

History Book Fund (Designated)--\$-653.98 (last month--\$-653.98)

Seminary/Education Fund (Designated)--\$250.00 (last month--\$250.00)

Memorial Fund/Savings Account--\$985.65 (last month--\$985.57)

Diocesan Investment Fund--\$16,604.39 (last month--16,604.39) (No end of May report yet)

Clergy Discretionary Fund/Checking Account--\$660.57 (last month--\$744.88)

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

91 I love the fact that I can have stimulating conversation in class and disagree with the priest, or even the Bishop, and not get kicked because it is all right to use your mind and be a rubber stamp for anyone. Christ died to save us from our sins, not our minds. *Pat Fortenberry, Diocese of East Tennessee*

92 Many whom we know well are starved for the spiritual food we receive daily. *Louie Crew, Diocese of Newark*

93 however you like to worship, there are Episcopalians who like doing it that way, too. *Andrew Wetmore, Diocese of Rhode Island*

94 Ours is the perfect church for people who aren't perfect. *John F. Schwaller, Diocese of Minnesota*

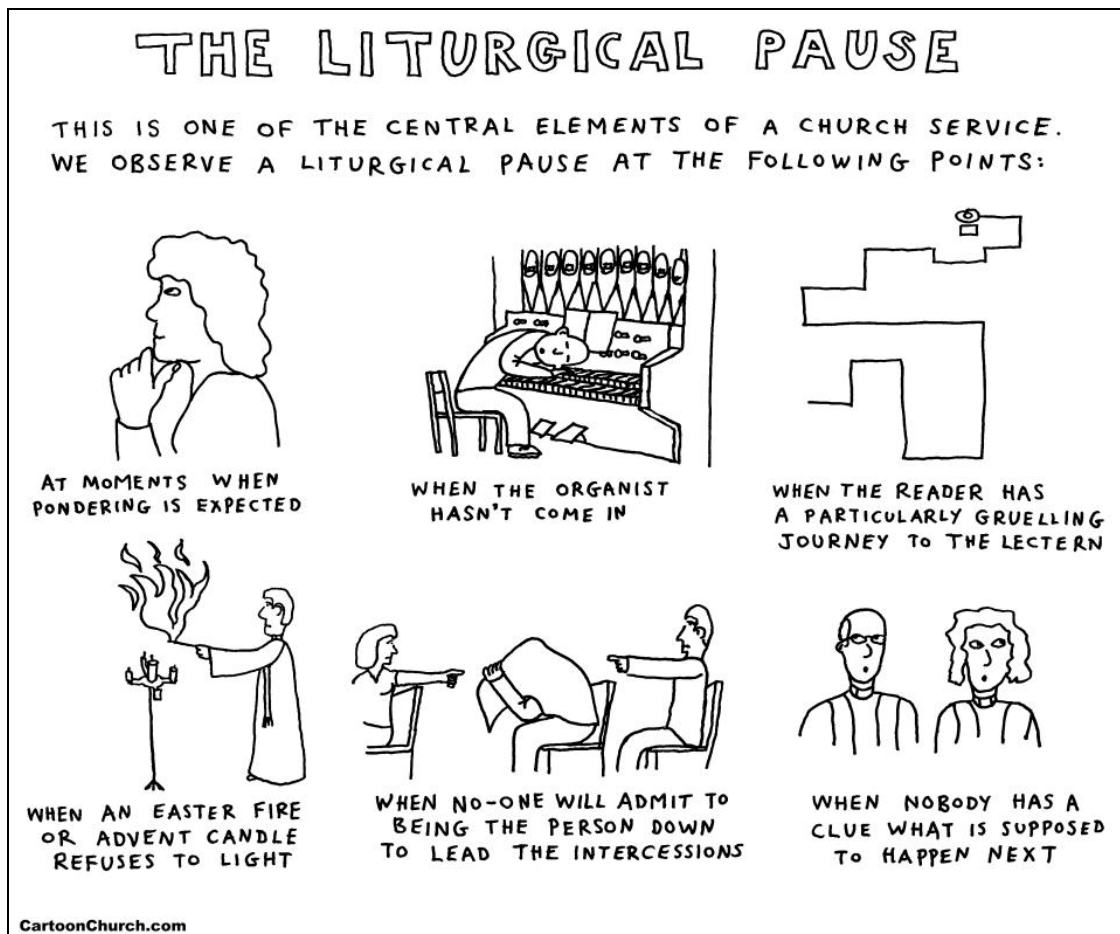
95 I am comforted by the fact that I am part of a church that allows for differing viewpoints and open debate. While many label our church as "wishy-washy" or divided on the issues, I think that my faith is stronger for my being an active participant in trying to understand God's will. When I hear or read the spirited opinions of my fellow Episcopalians, I find that I am grateful to them, whether I agree with their viewpoints or not. They are contributing to the vitality of our church, and keeping us all honest. *Jennifer Hanshaw Hackett, Diocese of Bethlehem*

## From Our Seminarian, Sarah Monroe

### June, 2012

Sarah is back from seminary, completing her second year at EDS in Cambridge, MA. She is working with Bishop Rickel and some others to begin at "Outdoor" church ministry, similar to what she was involved with as an intern in Boston the past year. She will be completing her seminary studies next year online with EDS, while working on this new ministry in the Diocese. We will be seeing her here from time to time at St. Mark's, too. (Example—she will be preaching on Sunday, July 8<sup>th</sup>.) Good to have Sarah back with us!

## Other Articles on Faith and General Religious Information



*(Commentaries from the website Episcopal Café, articles written by contributors referencing other web articles they have read recently. Episcopal Café is linked on our own website Home Page-Links, or go directly to: <http://www.episcopalcafe.com/>)*

**Who's invited to the communion discussion?** by Andee Zetterbaum

Just in time for Pentecost, the new banner went up. Made by an extraordinarily talented fabric artist, it showed a streak of light swooping down to Earth: the gift of the Holy Spirit. Or so we all thought. It took a 10-year-old boy to correct us. "Isn't it great," he said, "that our God is powerful enough to swat away that comet that's about to destroy the Earth?"

It's been nearly 20 years since this incident, but I've been thinking about it - a lot - as I read the various postings about the pros and cons of welcoming the baptized and unbaptized alike to the communion table. You see, I think we're discussing this with the wrong people.

In the times and places (even now) where Christian worship had to be held secretly, for safety ... in the times when newcomers weren't even allowed to witness the sacred mystery until they were baptized ... in the thousands and thousands of villages over the ages where the population was so homogeneous that non-Christians in church were almost as unlikely as unicorns ... in all those times and places, the Church had the luxury of being able to define the theology of baptism and communion. The Church - those inside the faith - could decide what baptism and communion are supposed to mean, confident that they would have the opportunity to instruct all into these meanings - before they ever witnessed the sacraments.

We no longer have that luxury. We lost the ability to define the theology of communion the moment churches started publicly inviting people to come in. The Church didn't plan to lose the right to be the one to define this, but we did - by the very presence of our public buildings, our signs, ads, blogs, and campaigns urging members to bring a friend.

The overwhelming majority of our unbaptized church visitors will never cross the threshold of this particular church ever again. They are the relatives and friends of the bride and groom, the mourners at a funeral, occasionally the friends and relatives of one who is about to be baptized. A few are the unchurched or anti-church or other-faithed relatives of our members, who may come a couple of times a year, at best.

You won't find most of them joining your next inquirers' class, or spending weeks learning about the Scripture, tradition and reason that led us to require (or not require) baptism as a prerequisite to communion. They won't care what General Convention decides the canons should be. They won't tell you how glad they were that they waited to receive communion until after baptism and how deeply meaningful that was to them; nor will they relate the story about how taking communion, even though unbaptized, gave them the joy and strength to embark on the voyage that led to their eventual baptism.

Instead, for them, the theology of communion will be decided, on the spot, by the gut-level reaction of each visitor who witnesses it. Their desire to know God-in-Christ in community may be stirred up - or utterly destroyed - by that moment.

And that takes this discussion to a whole different level. The question we need to be asking isn't what SHOULD the theology of baptism and communion be, it's what is the PERCEIVED theology by the outsider who is present at our worship. And the people who need to be involved in that discussion are:

- The 8-year-old who comes to church with her best friend after a sleepover
- The grandchildren who are only here twice a year when they are visiting their grandparents
- The 11-year-old who often comes with his grandmother and has been leaving love notes to Jesus on the altar since he was first old enough to write, but whose parents won't allow him to be baptized until he turns 18
- The teen who is clearly uncomfortable being here, but wants to be with her boyfriend
- The anti-church spouse
- The Muslim grandmother from another country who is here for her grandson's baptism
- The Jewish son-in-law who comes with the family on Christmas

--The 'spiritual but not religious' 20-something who has moved back in with his parents after college, and only comes to church on Easter to keep the family peace  
--The homeless person who wanders in off the street  
--Those who come to share with and honor their loved ones at weddings and funerals

What do our communion practices say to them about the nature of the God we worship? What does God say to them, through the way we share communion? Does God say the same thing through the way we celebrate communion to the unbaptized who are present at a Eucharist in memory of those who died of AIDS, or violence, or the latest war or natural disaster? If the Eucharist is held in a federal prison, or nursing home, under the bridge at the homeless encampment, or among the migrant workers during the annual blessing of the fields and forthcoming harvest?

Because, you see, I think God has cherished and adored all these persons since before they were born. Has been in relationship with them, all along. And is longing to be closer to them, speaking to them through our worship, even if they only once step through our doors.

And before we make a decision about whether God wants us to change the relationship between baptism and communion, I think it's time for us to listen in - and honor - and then with deep awe, join in that conversation.

Andee Zetterbaum is a member of St. John the Baptist Episcopal Church in Lodi, CA, Diocese of San Joaquin, Founder of [World In Prayer](#), a few years ago she taught an online course through CALL on "Meeting the God We Worship"-- how exploring perceived theology among members and visitors can help ease worship wars.

Posted by Ann Fontaine on June 10, 2012

### **Dealing with hateful words from pulpits**

[CNN Belief Blog](#) looks at the hateful, anti-gay rhetoric that come from the pulpits of some American Protestant churches and the discomfort this causes both gay activists and conservative Christians. Three troubling images have made the rounds over the last few weeks: a little boy in a church service sang "'Ain't no homo gonna make it to heaven;" North Carolina Pastor Charles Worley preaching that lesbians and gay men should be fenced in and left to die out; and Kansas Pastor Curtis Knapp said the government should kill homosexuals. Videos of these hateful words were all posted on YouTube and drew outrage and condemnation from gay rights supporters.

But, as Richard Allen Greene reports, they also left many conservative Christians uncomfortable. One leading expert on American Protestantism has a simple explanation for why some pastors preach against homosexuality while others go further, encouraging violence against gay people. "There is a significant percentage who think it's a sin," Ed Stetzer said of homosexuality. "And there are a small minority who are stupid."

Stetzer is president of LifeWay Research, which is affiliated with the Southern Baptist Convention. Worley and Knapp both belong to Independent Baptist churches and are not part of the Southern Baptist Convention, which is the second largest Christian denomination in the United States. Many conservative Christians would agree with pastors such as Worley and Knapp that homosexual behavior is fundamentally wrong, Stetzer said.

But that doesn't mean they support them or their sermons, he added. "If you asked, they would say that's really unhelpful and stupid," he said. Others say that the words are much more than stupid. ...the Rev. Robin Lunn said these preachers are much worse than that. She calls such pastors "genocidal."

"If someone is talking about rounding up me and all my kind in a pen, what is the difference between that and what is happening in Syria and Sudan and what happened in Germany and Poland during World War II?" asked Lunn, executive director of the [Association of Welcoming and Affirming Baptists](#). "We are talking about people who believe somehow that the Second Coming is connected to a Final Solution," said Lunn, a lesbian, using the Nazi term for the mass murder of Jews in the Holocaust. "I think these men expressed something that many Baptist preachers think," Lunn said. "We need to stand up and denounce this powerfully."

Her group campaigns for lesbian, gay, bisexual and transgender inclusion across all Baptist churches. It has its origins in the American Baptist Churches movement but is not connected to any one Baptist group or denomination, she said.

Posted by [Andrew Gerns](#) on June 23, 2012

**The Five Marks of Mission: A checklist for mission** [Episcopal Church Office of Public Affairs] Acknowledging that the mission of the [Episcopal Church](#) is the mission of Christ, the Five Marks of Mission are foundational for the many mission activities underway by congregations, dioceses and individuals. Now, the Episcopal Church Office of Communication is asking you to share videos of local ministry and work in action. And, you can vote for your favorite video, with the winner slated to be featured at General Convention 2012!

The [Five Marks of Mission](#), developed by the Anglican Consultative Council and adopted by the General Convention in 2009, are:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

In a succinct way, the Five Marks of Mission offer a framework for mission and ministry work. For many, the work of the Five Marks is already part of a congregational or personal mission program. Whether it's when you recycle (Mark #5), undertake social justice work (Mark #4), donate to a food bank, volunteer at a soup kitchen (Mark #3), renew your baptismal vows (Marks #1 and #2), or countless other ways, the Five Marks of Mission shine through.

"Mission is really making us all aware of the incredible love that God has for all of us," said Archbishop Desmond Tutu in a May 19 webcast about Mission. "It says things like: you don't have to earn God's love. God loves you, period. Everything flows from there."

Presiding Bishop Katharine Jefferts Schori noted in the May 19 webcast that mission is about receiving love and then responding by going out and sharing. "It is a matter of calling the near and the far off together into the fold. It is about healing and reconciling. It is about making that love incarnate in the lives of people around us and in the lives of people on the other end of the earth."

"What's your mark? When you were marked as Christ's own forever at your baptism, did you ever wonder what mark he put on you?" Take this fun quiz to find out and learn more about the Five Marks of Mission on the Episcopal Church [Facebook page](#).

### **Posted on Facebook by a friend:**

An old cowboy was riding his trusty horse followed by his faithful dog along an unfamiliar road. The man was enjoying the new scenery, when he suddenly remembered dying, and realized that the dog beside him had been dead for years, as had his horse. Confused, he wondered what was happening, and where the trail was leading them. After a while, they came to a high, white stone wall that looked like fine marble. At the top of a long hill, it was broken by a tall arch topped by a golden letter "H" that glowed in the sunlight.

Standing before it, he saw a magnificent gate in the arch that looked like mother-of-pearl, and the street that led to the gate looked like gold. He rode toward the gate, and as he got closer, he saw a man at a desk to one side. Parched and tired out by his journey, he called out, 'Excuse me, where are we?'

'This is Heaven, sir,' the man answered. 'Wow! Would you happen to have some water?' the man asked. 'Of course, sir. Come right in, and I'll have some ice water brought right up.' As the gate began to open, the cowboy asked, 'Can I bring my partners, too?' 'I'm sorry, sir, but we don't accept pets.' The cowboy thought for a moment, then turned back to the road and continued riding, his dog trotting by his side.

After another long ride, at the top of another hill, he came to a dirt road leading through a ranch gate

that looked as if it had never been closed. As he approached the gate, he saw a man inside, leaning against a tree and reading a book. 'Excuse me,' he called to the man. 'Do you have any water?'

'Sure, there's a pump right over there. Help yourself.' 'How about my friends here?' the traveler gestured to the dog and his horse. 'Of course! They look thirsty, too,' said the man. The trio went through the gate, and sure enough, there was an old-fashioned hand pump with buckets beside it. The traveler filled a cup and the buckets with wonderfully cool water and took a long drink, as did his horse and dog.

When they were full, he walked back to the man who was still standing by the tree. 'What do you call this place?' the traveler asked. 'This is Heaven,' he answered. 'That's confusing,' the traveler said. 'The man down the road said that was Heaven, too.' 'Oh, you mean the place with the glitzy, gold street and fake pearly gates? That's hell.' 'Doesn't it make you angry when they use your name like that?' 'Not at all. Actually, we're happy they screen out the folks who would leave their best friends behind.'

**From Leo Hartshorn, interim pastor, Zion Mennonite Church, Hubbard, Oregon:**

There was once a church nesting on the borders of our imagination. It was a little country church on the edge of town. The steeple stood tall and proud and the bushes were neatly trimmed to proper size. The outside of the church was whitewashed, and you might say the inside was also whitewashed. In a front pew sits Johnny next to his mother, Mrs. Lee. Both are first time visitors. Johnny is picking his nose and wiping it on his jeans. Mrs., Lee is nervously fiddling with her bulletin. Johnny is thirty five years old. His tongue is thick and his speech childlike. He looks out at the world through almond eyes and a fresh innocence as if seeing life for the first time. There were well-meaning family members and neighbors who said, "You should find someplace to put Johnny." They probably said that because they were uncomfortable being around Johnny, particularly that snorting laugh or saying things that didn't make any sense. It was these kinds of attitudes that brought Mrs. Lee and little Johnny to this new church to find some friends.

The church they visited on that first Sunday was a bit uncomfortable, at first. With broken smiles the members would greet Mrs. Lee and Johnny. After that they didn't know what to say. Some members were annoyed when Johnny would snort at the preacher's feeble attempt at a joke. They stared when Johnny said something bizarre to a visitor, a potential member. But, after Mrs. Lee and Johnny had come to church a few times, he seemed to blend in with all the rest of the people in church who were a little different----the elderly woman who just had to give you every gory detail about her goiter operation, the well dressed company president who wanted his name on a plaque for every gift he gave to the church, the twice-divorced woman with way too much make-up, the man who thought he could sing but hit sour notes on all the hymns, and all those members who were handicapped by their fear of newcomers and outsiders.

But...Mrs. Lee and Johnny kept coming back to that little church. It wasn't long before the people welcomed Mrs. Lee and Johnny as if they were just another member of this quirky church family. Later a bi-racial family who lived next door to Mrs. Lee and little Johnny came to visit after they heard about this odd little church. An African-American family was there on the day they repainted the church and had the fellowship meal. There was even that family that started attending with the son who was into, who knows what, with that god-awful purple hair and a nose ring. Oh, and I can't forget mention the impeccably dressed single guy who volunteered to go around and fix the wigs and do the make up of the women at the local cancer center.

Over the years the small church grew. Not in size or budget or building projects, or prestige in the community, for sure not in prestige. The little church grew from its small awkward beginnings as an exclusive enclave of people cut from the same cloth into an open community, which simply and unconditionally welcomed and loved, the best they knew how, whoever God sent their way. It didn't become a megachurch, an empire, a mighty cedar. Just a signpost along the way of something new..... like....a whole a new world. In the end that little church nestled on the edge of town became a nesting place for the birds.



## July 2012 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
July 1 10am <u>Holy Communion</u> 7pm AA	2	3 7pm AA	4	5 12pm AA 7pm <u>Gamblers Anon</u>	6 7pm AA	7
8 10am <u>Holy Communion</u> 7pm AA	9 9am <u>Childrens' Bible Camp</u>	10 7pm AA	11	12 12pm AA 7pm <u>Gamblers Anon</u>	13 7pm AA	14
15 10am <u>Healing Service</u> 7pm AA	16	17 7pm AA	18 10am <u>Bible Study</u>	19 12pm AA 7pm <u>Gamblers Anon</u>	20 7pm AA	21
22 10am <u>Holy Communion</u> 7pm AA	23	24 2pm <u>Birthday Party @ Monte Health &amp; Rehab</u> 7pm AA	25 10am <u>Bible Study</u>	26 12pm AA 7pm <u>Gamblers Anon</u>	27 7pm AA	28
29 10am <u>Holy Communion</u> 7pm AA	30	31 7pm AA	August 1 10am <u>Bible Study</u>	2 12pm AA 7pm <u>Gamblers Anon</u>	3 7pm AA	4 9am <u>Annual Rummage Sale</u>

### Birthdays:

Jason Dierick—8<sup>th</sup>    Chris Stubb—8<sup>th</sup>    Julie Fry—9<sup>th</sup>  
Chris Boardman—29<sup>th</sup>

### Anniversaries:

Denny & Julie Dierick—27<sup>th</sup>  
Jeff & Anne Williams—29<sup>th</sup>

## August 2012 Monthly Calendar of Events

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

### Birthdays:

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

### Anniversaries: