

Phone: 360-249-3281

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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**

## **May-June, 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 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*—3<sup>rd</sup> 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**

**Easter Season Events at St. Mark's**--weekly Sunday worship continuing the celebration of the resurrection of Jesus and the preparation for Pentecost 50 days later in early June.

**Altar Guild and Worship Leader Training at St. Mark's**—we are looking to get some new and former leaders trained in both Altar Guild and Worship Leader activities. Look for and listen for when scheduled events for a group, or some one-on-one training will take place soon. Our priests will lead us to get this completed.

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

Sundays 7 pm Alcoholics Anonymous  
Mondays 10am, 5pm Gentle Yoga  
Tuesdays 7 pm Alcoholics Anonymous  
Thursdays 12 noon Alcoholics Anonymous  
                  6:30 pm Gamblers Anonymous  
Fridays 10am Gentle Yoga  
                  7 pm Alcoholics Anonymous

### **Recent News**

#### **Easter Season Events at St. Mark's: (4/9-4/16/2017)**

*Palm Sunday Communion Service:* April 9th, 10am—Included the blessing of the palms (actually fern fronds) and a reading of the Gospel of Matthew Passion story.

*Maundy Thursday Communion Service:* April 13th, 6pm—14 people gathered for this service, including foot washing like Jesus did for his disciples, and a small soup/bread meal after the service.

*Good Friday Service:* April 14th, noon at St. Mark's--5 of the faithful met for the Gospel of John reading of the Passion.

*Good Friday Ecumenical Service:* April 14th, 7:00PM to be held at Montesano United Methodist Church--about 80 attended, with Rev. Bonnie and Jim Campbell reading during the service.

*Easter Sunday Communion Service:* April 16th, 10:00am—celebration of the Risen Christ, renewal of

Baptismal vows, and an Easter Egg hunt for kids, too! 37 attended, with Jeffrey Stubb being baptized and serving as an acolyte for the first time.

## **Latest Finances Summary**

### **Summary of St. Mark's Finances—4/16/2017 (Last-3/13/2017)**

#### **Net Operating Year to Date--\$-1,345.49 (\$-279.73)**

Our expenses are usually excessively high, with large heating bills and insurance payments due. And, we paid a lot of outreach type items as part of closing out the St. John's accounts.

#### **Total Operating Expenses--\$11,838.61 (\$7,447.03)**

Highlights—All bills received are paid current for the year.

Outreach to Date--\$6,194 Diocesan Assessment Required/Paid--\$248

#### **Total Operating Revenues--\$10,493.12 (7,167.30)**

Overall, total revenues for the year are at budgeted levels.

#### **Non-Operating Revenues--\$2,229.51 Non-Operating Expenses--\$20.00**

#### **Net Non-Operating Year to Date--\$2,209.51**

#### **Net All Operating and Non-Operating Year to Date--\$864.02 (\$1,433.58)**

#### **St. Mark's, Montesano Funds Summary—Total is \$71,616.59 (last--\$71,867.85)**

Operating Fund (General)--\$3,444.37 (last--\$4,191.80)

- General/Designated Checking Account—\$2,925.36 (last--\$3,672.79)
- General/Designated Savings Account--\$519.01 (last--\$519.01)

Diocesan Investment Fund (St. Mark Legacy)--\$29,131.03 (last--\$29,141.75)

- Memorial Fund (part of DIF)--\$1,285.78 (last--\$1,286.25)

Diocesan Investment Fund (St. John's Legacy)--\$37,907.23 (last--\$37,915.20)

Clergy Discretionary Fund/Checking Account--\$1,133.96 (last--\$619.10)

## **Other Articles on Faith and Other Things**

### **Episcopal Café**

#### **Why Educated Christians Are Sticking With Church APR 26, 2017**

New data suggests religious Americans with college experience tend to participate in services more often than their peers.

The idea is peppered through the writings of scholars, great thinkers, and New Atheist-types: Education is the cure for religion. Freud wrote that civilization "has little to fear from educated people and brain-workers" who have rejected religion. And "if religious instruction were not allowed until the child had attained the age of reason," maintained Christopher Hitchens, "we would be living in a quite different world."

New data from the Pew Research Center doesn't disprove these claims, but it does challenge them. While Americans with college experience are overall less likely to attend services, pray on a regular basis, and say religion is very important to them, that's not true within many faith groups. In fact, Catholic, Mormon, and Protestant college grads are all more likely to attend church on a weekly basis than their less educated peers. This was not the trend among religious minorities like Muslims and Jews, or among people who don't affiliate with any religion at all, suggesting that education has a distinctive effect on religiosity within the world of Christianity.

There are at least two different ways to think about the relationship between education and religiosity: how schooling affects belief, and how it affects practice. Pew's researchers looked at data from a number of recent surveys, including their 35,000-person study of American religion from 2014. They found that educated people are generally less likely to believe in God: Among all U.S. adults, only 83

percent of college grads said they think God exists, while 92 percent of people with only a high-school degree or less said the same.

Within Christianity, though, the difference all but disappears. Among educated mainline Protestants, 96 percent said they believe in God, compared to 97 percent among the less educated; among Catholics, 98 percent of both groups said the same. Among Mormons, black Protestants, and evangelical Protestants, there was effectively no difference at all, because virtually everyone in those groups said they believe in God.

Educational differences had a much bigger effect on religious practice. Sixty-eight percent of college-educated evangelical Protestants go to church every week, compared to 55 percent of those who only went to high school. In fact, college grads show up in the church pews more often in nearly every kind of Christian tradition: Among mainline Protestants, weekly attendance was 36 to 31 percent, more educated to less; among black Protestants, 59 to 52 percent; and among Catholics, 45 to 39 percent. The effect was perhaps greatest among Mormons: 85 percent of Mormon college graduates go to church at least once a week, compared to 66 percent of their peers with a high-school education or less.

The trends in religious-minority groups are different. Among Muslims, education didn't make much of a difference in people's belief or practice: Roughly half of people of all levels of education attend services at least once a week, and nearly all Muslims reported believing in God. Among Jews, the effect was reversed: Roughly one-quarter of Jews with a high-school degree or less attend services every week, compared to roughly one-tenth of college-educated Jews. And 58 percent of less educated Jews believe in God, compared to less than a third of their more educated peers. As Pew points out, this effect is likely driven in part by Orthodox Jews, who tend to be much more observant and much less educated—at least in a secular sense—than their Reform and Conservative peers. Perhaps high-school-educated Christians feel less able to find community.

Among Christians, the pattern of educated people being more involved in their religious communities makes sense. As I've written before, communal involvement of all kinds is increasingly becoming a luxury good of sorts, with higher levels of income and education making people more likely to participate in activities like church, book club, parent-teacher association, and more. It could be that high-school-educated Christians feel less able to find and connect with a religious community in a broader context of financial strain, family stress, and geographic isolation. Or it could be that college-educated Christians put more of a premium on connecting with their brothers and sisters in the church.

One other data point in the Pew study that supports this theory: Among people who don't identify with any religion in particular, very few attend religious services every week, regardless of whether they're educated or not. But 47 percent of high-school-educated people in this group still say religion is "very" or "somewhat" important to them, and 71 percent say they believe in God. Compare that to less than a quarter of their college-educated peers who say religion matters to them, and less than half who say they believe in God. This suggests that at least some of the less educated people identify as religious but don't have a religious community, while a majority of the more educated people simply aren't interested in religion at all.

The unwinding of religion in America is a long and complex story, full of fits and starts and many cross currents. Survey data cannot fully tell this story. But occasionally, it can offer a useful snapshot of a certain point in time. That's what this study offers: a quick impression of the state of religion in the United States, where education makes believers more likely to be active in their communities, not less.

### **Episcopalians at the March for Science** April 24, 2017

On Saturday, people all across the country took to the streets to voice their support for science and protest the current administration's plans to gut the EPA and National Parks Service, among other things. Episcopalians joined the throng honoring "this fragile earth, our island home."

Susan Forsburg, a cell biologist, and her wife, Lisa Churchill, head verger of St Paul's Cathedral in San Diego marched on Saturday. The turnout in San Diego was estimated to be over 15,000.

The Episcopal Church is committed to fighting climate change; the fifth Mark of Mission is, "to strive to safeguard the integrity of creation and sustain and renew the life of the earth." Most recently, General Convention in 2015 voted to make money available to help parishes and diocese become more sustainable and ecologically sound. The resolution established the Advisory Council on the Stewardship of Creation to oversee this process. The Episcopal Church is somewhat unusual in its refusal to see science and Christianity as incompatible, but rather as pieces of the great puzzle that makes up our world.

However, other faith groups supported the March, including the Catholic Climate Covenant. Rev. Dr. Ellen Clark-King, Executive Pastor and Canon for Social Justice at Grace Cathedral in San Francisco said she hopes that churches' presence at the March will show the science community that "we are on the same side."

**From the Daily Sip: The road to everywhere** April 23, 2017

This originally appeared as part of the Daily Sip, a website from the Rev Canon Charles LaFond offering daily meditations and reflections.

When Jesus walks with his new friends on the Road to Emmaus, he simply comes along-side them for a while. They tell stories. Jesus opens scriptures and they tell Him their sad story of the events of their last few days. That is what we should do now, in these 40 days.

We are told that their "hearts burned within" them when Jesus spoke to them of the scriptures – God's stories told and retold. Our story.

What we are not told however, is that there never was, nor has there ever been, a place called Emmaus. There are places named that now. But at the time of the stroll along a road – Jesus and these two others – at that time there was no map of the first century nor reference in any record (and the Romans kept good records) which contained a place anywhere near Jerusalem (or far from it) named Emmaus. It simply never existed at that time or previous. Roads were named for their destination at the time of Jesus' walking. There was not such place. There was no such road. So why fabricate that?

I find this interesting because the tidbit of information means that they were really just walking alongside each other and not "towards" anything in particular. Or, the fabrication is meant to convey that the destination is not the point of a walk and a talk. Both.

This week, for a day, I was in Santa Fe at the home of some new friends. My heart burned within me as we discussed issues of faith. The hosted a dinner party and I met their friends, and made friends with them. Most of the conversation was not about Christian faith and belief, ritual and polity even though some of the conversation took place in a beautiful chapel of glass that looked out over the New Mexico desert with a light show that changed every quarter hour from pinks to taupes to purples. And half of us were clergy. Most of our conversation was about native American Spirituality in which these people were non-native experts. Though they were experts in God. Fluent. And by experts, I mean that rare kind of clergy who are in deep, real relationship with God, not simply "experts in the subject."

We discussed fires and dance, fasting and prayer, sacrifice and sweat, metal and leather. My heart burned within me when we spoke, Christians all, about this different liturgical practice full as it is with physical sensations.

At one moment, my host, in a segment of silence said "Charles, you look peaceful." He seemed surprised which made me sad and hopeful, both. And suddenly I was aware that indeed I was. We had told our stories. Or bodies had been doing what human bodies do when telling and hearing stories from beginning to end – injecting chemicals into our bloodstream which give us a natural "high" – an encouragement of connection – a means of nature's encouragement that we connect and so, survive.

Our hearts burned within us.

We ate a simple meal and laughed and cried and told our stories and spoke of Jesus and also of other versions of God and the New Mexico mountains took on the bedclothes of purple for the night and began to settle in. It's what I had always hoped church would be.

The truth is, I am dead tired of hearing about the stories of Jesus in the Bible. I want to hear more about the way Jesus shows up in our lives, playing hide and seek in other costumes, other faiths, other liturgies of turquoise, clay and coral, not just brass, linen and silver. My soul craves something it was fed last night. It craves people. Friendship. Vulnerability.

A friend recently told me that I write so much about friendship because I am not a very good friend – not good at friendship. And maybe that's true. But that does not change the very real truth that I want friendship. I want to encounter Jesus in the form of people along whom I come, side-by side, walking to a place that does not exist on any map and so never getting there. And yet getting where we need to go. Burning hearts. Kind eyes. Gentle touches of hand and arm. Warm smiles. A holy kiss. Laughter which doubles one over and makes breathing difficult. Tears which flush out the poisons.

Sitting on a wooden pew is fine. Safe. Elegant. But I want my heart to burn within me as I walk with new friends to nowhere in particular and yet arriving.

### **Some Newer Church Signs** (provided by member April Collett)

- There are some questions that can't be answered by Google
- Honk if you love Jesus Text while driving if you want to meet him
- Church parking trespassers will be baptized
- Whoever is praying please stop (Editor note: same for rain!)
- How do we make Holy Water? We boil the Hell out of it! (from the First Church of Awesome Works)
- What is missing from ch ch? U R
- Adam blamed Eve Eve blamed the snake And the Snake did not have a leg to stand on
- Every Day above ground is a good one
- The best vitamin for a Christian is B1
- Can't sleep? Try counting your blessings
- Try Jesus If you don't like him the Devil will always take you back
- Aspire to inspire before you expire
- Where will you be sitting in eternity? Smoking or non-smoking?
- Under same management for over 2000 years

### **Huffington Post**

#### **If You Think Science And Faith Are Opposed, Your God Is Too Small**

We have seen a deliberate and sustained effort to undermine respect for science. 04/23/2017  
Susan Thistlethwaite, Professor of Theology and President Emerita of Chicago Theological Seminary.

This weekend, thousands and thousands of people around the world participated in the #MarchforScience. As a Christian pastor and teacher, I was one of them.

Let me be clear. I believe in an infinite God, creator of heaven and earth. I think science is the way we better understand the physical universe, and faith always seeks understanding, as theologians have said for many centuries. That's why we have brains and can think.

But in the last few decades, especially in the United States, we have seen a deliberate and sustained effort to undermine respect for science. A crucial way scientific method has been disparaged and demeaned is theological. "God" and "evolution" have been relentlessly opposed in conservative Christianity, and evolution, and therefore science in general, has been labeled "godless." This isn't a science problem, it's a God-problem.

What is so anxiety-provoking for religious conservatives about evolution (as I have written in *Dreaming of Eden: Religion and Politics in a Wired World*) is that religious conservatives have been made to fear that scientific method means God is not "in control." As a prime example, the idea that evolutionary

changes are deemed to be “random” in their portrayals of the science and thus not under “God’s control, is felt to be an attack on Christian belief. As an alternative, Christian conservatives are told to put their trust in an “all powerful God” who will not let anything bad happen to the believer from the very structure of human DNA up to and including the catastrophic effects of accelerating and increasingly violent climate change.

An all-controlling God who is “in charge” permeates conservative Christian theologies. It is, one should note, a heavenly mirror for a politics of control (and the source of white Evangelicals preference for Donald Trump and his rhetoric.)

This is a big God problem on two levels. One, this God is really “too small.” If we believe as Christians that God is infinite, then there is no possible mutation that is not already in God. That’s what infinite means. Instead, this “controlling” God is made into a finite creature and that, as we know, is heresy. The other God-problem arising from “God is in control” theologies is that scripture and tradition emphasize human responsibility, including care of the creation (Gen. 1:6) and the love and care of other human beings as Jesus teaches is the “greatest commandment” that goes hand-in-hand with the love of God (Mark 12:30-31).

Who is served by these “too small God” theologies? Actually, it is corporations and their endless drive to put profit ahead of the planet. And the linkage is no accident. When science is suspect as ‘godless,’ then the ‘bottom line’ becomes the alternative.

The importance of evidence-based policy decisions over catering to corporations and their profits was a constant theme of the marches this weekend, as was the human cost of failing to do evidence-based policy. The result of the latter is catastrophic, as Mona Hanna-Attish a pediatrician and public health advocate who first called attention to the high levels of lead in the drinking water of Flint, Michigan, emphasized at the DC march.

“Flint is what happens when we dismiss science,” she said, referring to the 2014 crisis. The poisoning of children from lead, starvation, displacement and death from violent climate catastrophe, and the long-term health effects of polluting the atmosphere are by any theological measure a grave sin. So is the deception about why this is happening that is mislabeled ‘climate change denial.’ That too is a grave sin as I have written.

Christians who love God and neighbor need to be in these marches to respect science and protect the planet, and working all year long to carry this message to people of faith. I consider that an altar call.

**How Should Easter Inform Our Politics And Our Christian Imagination?** 04/13/2017  
Kelly Ladd Bishop , Contributor, preacher, teacher, writer - [kellyladdbishop.com](http://kellyladdbishop.com)

What happened to our Christian imagination?

This Sunday Christians are celebrating Easter, the day that Jesus rose from the dead. One thing that stands out to me in the biblical story surrounding Easter is the lack of imagination shown by Jesus’ disciples. They didn’t expect Jesus to be alive. They didn’t understand the bigger work that God was doing. They were limited by their world views, their history, their culture, their politics, and their narrow vision.

Are we like the disciples, leaning on our own expectations of God’s deliverance? Unable to imagine that God is up to so much more?

When I wonder who, in the biblical narrative, might have been able to dream bigger about Jesus, the one person who comes to mind is his mother. Mary had experiences with Jesus that no one else on earth had. She became pregnant after a visit from an angel. She gave birth and was visited by rulers from far-away lands, and shepherds, claiming to have been sent by a heavenly choir of angels. “Mary committed these things to memory and considered them carefully.” (Luke 2:19 CEB)

When Mary took her baby to the temple as the law directed, Simeon prophesied that her baby was God's salvation, a light to the Gentiles and a glory to Israel. The prophet Anna spoke about Jesus to everyone waiting for God's redemption. Mary and Joseph were amazed by these things.

We can only imagine what a childhood with Jesus may have been like, but Mary was there for it. She watched his ministry begin. She watched him preach to massive crowds, heal the sick, interpret scripture, and gather followers as well as enemies. Mary also watched as her baby, now a man, was betrayed and turned over to authorities for a sham trial, which she knew would lead to his execution. Mary was there as the government tortured and killed her son. I wonder what Mary was thinking? What were her thoughts at the foot of the cross? What did she cling to as they laid her beloved child in a tomb? Did she recall the stories of the shepherds? Did she cling to the words of Simeon and Anna? Did she remember the moments of his childhood that amazed her? Did she think of the boy who could turn creation on its head by changing water into wine? When the world mourned, did Mary give up hope? Did she think salvation was lost?

I wonder what Mary imagined.

I think she must have imagined more. She must have trusted that the story was not over. She knew too much, she had experienced too much. Did she dare to dream of Easter?

There are certainly days when the world seems dark. As we move into Easter weekend, we must first go through the despair of Good Friday, and the darkness of the tomb. But even in those times of despair, let us not lose our Christian imagination. Let us not forget that the ending is unexpected. Let us cling to our Christian imaginations.

What does that mean for us today?

I believe strongly that there continues to be a need for various forms of political activism. I believe strongly that we need to do better by our sisters and brothers in the church, and around the world. I believe in justice. I believe in working through systems when necessary. But I serve a God who is bigger than systems, who rules a kingdom greater than this world, and who is capable of more than we can ask or imagine. I serve a God who turns creation on its head, and writes unexpected endings. Shouldn't we try to imagine? Shouldn't we strive for something greater than the paths in front of us? Shouldn't we consider that our salvation doesn't come through political leaders or parties? As Christians, we must look beyond politics. We must remember the truths we knew from the beginning, and the stories we have committed to memory and considered carefully.

We can't depend on political candidates, not even the political candidate who most closely reflects our version of biblical values. We can't claim to find saviors in candidates who seem to say things that Jesus might say, or who promise us more freedom as Christians, or who reflect the cultural ideals that makes us most comfortable. We can't depend on the female candidate, or the male candidate, or even the Christian candidate. Because at the end of the day, none of these people is Jesus. And Jesus is where our ONLY hope lies.

I believe that American Christianity has lost its imagination. I believe we've lost our ability to dream, to live in freedom, to think about the possibilities beyond what the world presents us. We are citizens of a different Kingdom, one with a King like no other, a King who is beyond the world's definitions, systems, leaders, and processes – a King who set the world in place, and who writes the laws of physics. We serve a King we can trust, and a King who is working to undo all that is wrong.

So, as we look at the world today, and as we prepare our hearts for Easter, I think of Mary, so intimately acquainted with Jesus, and so full of stories and experiences, with memories stored up like treasures. I want to be like Mary. I want to have memories and experiences with Jesus stored up in my heart. And I want that to fuel my hope and my imagination. There must be more than Good Friday. There must be more than the tomb. There must be Easter coming.

Let our Christian imaginations lead us beyond what the world might hope for, and into the greatest things of the Kingdom.



## May 2017 Monthly Calendar of Events

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

## June 2017 Monthly Calendar of Events

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