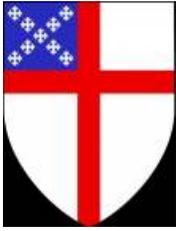


Phone: 360-249-3281

Website: www.stmarksmonte.com



Rev. Lorraine Dierick, Priest

Rev. Bonnie Campbell, Priest

Rev. Joyce Avery, Deacon

Corby Varness, Preacher

Jim Campbell, Preacher

Worship
Sundays at 10 a.m.

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 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

St. Mark's Episcopal Church Newsletter

July-August, 2014

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.

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

Our monthly book club generally meets on the second or third Monday each month. We read a new book every other month and also discuss other books people have read 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>

Upcoming Events

Annual Church Picnic (8/31/2014) at St. Mark's

We have it here at church! Inside!! We know not to test mother nature! Join us for a great worship service with uplifting music and super food and fellowship. Rev. Sarah Monroe will be visiting us again for presiding and preaching.

Back to School Supplies Drive at St. Mark's (Month of August/2014)

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

Montesano Community Bible Camp (7/7-7/11/2014)

Another year for a fantastic ecumenical Bible Camp week! Over 200 kids are expected to participate, with St. Mark's having the pre-kindergarteners again.

More Painting of St. Mark's Church (Summer 2014)

Stark Painting will be doing all the prep and painting of the south facing wall of the building exterior and also all of the high white fascia trim and steeple/bell tower base during the next couple of months. It's been 9 years since the last painting, and the south face gets all of the weather in the worse way—summer, rain, winds, etc., while the rest of the church building does much better with less weather forces against them.

Recent News

Pentecost Sunday at St. Mark's (6/8/2014)

Lots of Red--draped in the church, hanging on all crosses, vestments, with some of the many flowers, on the old altar and ambo, and worn by most of the people. A day after the beautiful wedding and reception of Christen and Kevin, a celebration of Pentecost on a cloudy humid morning. And then lots of strawberries, creme and brown sugar, with lemon poppyseed mini scones for treats! Pictures are [here!](#)

Painting of St. Mark's Worship Space Ceiling (week of May 12/2014)

Stark Painting did all of the repairs, caulking and repainting of our worship space ceiling. During this time all things (pews, chairs, worship items) were removed from that space into Calder Hall and the office, allowing a thorough cleaning of the carpets after painting and before bringing everything back into the church. This completed the work that has been done in upgrading our worship space over the past several years.

Summary of St. Mark's Finances—6/16/2014 (Last--5/6/2014)

Net Operating Year to Date-- \$-1,458.26 (Last--\$1,742.16)

May had no unusual expenses, to help give a surplus for the month of about \$850. June had the added

expenses of \$300 each for the Bible Camp in July and for Sarah's Sunday with us (Trinity), so this month to date has a surplus of about \$175. July, August, and September revenues should easily exceeded expenses to put us in good shape to complete the year with a small surplus.

Total Operating Expenses-- \$13,066.77 (Last--\$11,259.66)

Highlights—All bills received are paid current.

Outreach to Date--\$2,626 Diocesan Assessment Required/Paid--\$1,250

Total Operating Revenues-- \$11,608.51 (Last--\$9,517.50)

Pledges income is slightly behind budget, which was estimated very conservatively, allowing for contingencies. Other revenues are as expected.

Non-Operating Revenues--\$1,729.30 Non-Operating Expenses--\$6,705.80

Net Non-Operating Year to Date--\$-4,976.50 (Last--\$-2,434.59)

Net All Operating and Non-Operating Year to Date-- \$-6,434.76 (Last --\$-4,176.75)

Funds Summary—Total is \$28,523.13 (last--\$30,781.14)

General/Designated Checking Account—\$4,267.38 (last--\$6,903.25)

General/Designated Savings Account--\$518.67 (last--\$518.66)

Operating Fund (General)--\$4,786.05 (last--\$7,421.91)

Diocesan Investment Fund--\$23,005.86 (last--22,607.17)

Clergy Discretionary Fund/Checking Account--\$731.22 (last--\$752.06)

A forgotten Ministry In the Episcopal Church-- The Deaconess

As part of reading about the Philadelphia Eleven, a group of 11 women who were ordained Episcopal priests in 1974, before even the official approval was voted on during the 1976 National Convention, I found out about an earlier ministry of women in the Episcopal Church—the Deaconess. It turns out that some deaconesses appear in the life of St. Mark's church in Montesano.

"The duty of a Deaconess is to assist in the work of the Parish, Mission, or Institution to which she may be appointed, under the direction of the Rector or Priest in Charge; or, if there be none such, to perform such functions as may be directly entrusted to her by the Bishop." --Canon 51, Of Deaconesses Sec.2 (a) Journal of General Convention 1946

Published by the Executive Committee of the National Conference of Deaconesses 1949

"A Deaconess is a woman who, feeling called of God, gives her life to others with the special authorization and blessing of the Church and under its direction. The Deaconess' talents, skills and potentialities are given to God to use as and where He will. But her dedication is to service, not to authority. In the official and authorized acceptance of that dedication the Church has recognized her ministry; not as a part of the historic threefold ministry—this should be clearly understood—but as a servant (Greek, diakonos) of the Church.

The Deaconess-Candidate is "set apart" in a special service of consecration by the solemn laying on of hands of the Bishop. The Deaconess takes no vows beyond the vow "to endeavor faithfully to fulfill the duties of her office" and to obey her Bishop and "those over her in the Lord." To the woman who offers this self-dedication and asks the Church's acceptance of it in so solemn a service, it necessarily means permanency. A deaconess's vows of permanency are between herself and God, and must be of most serious import both to the deaconess herself and to others. If a woman finds, after being set apart, that her vocation is not to the Order of Deaconesses, the canon provides that she may resign her office to the proper ecclesiastical authority.

The Canon of Deaconesses, states that she must first be a candidate for two years. During the period of candidateship she is under the supervision of her Bishop. If possible she should spend at least one half of the time of her preparation in residence with Deaconesses or at a Church Training School. The candidate must pass examination in subjects prescribed by the Canon. She must be certified as to "her mental and nervous as well as her physical condition" by a physician appointed by her Bishop.

The Deaconess vocation opens up work that is wholly privilege and opportunity. It does involve sacrifices, and often times discouragements and loneliness, but its yield of joy in her Lord's service is wonderful compensation." (There were 5 types of deaconesses in the Diocese of Olympia: isolated or rural workers, nurses, teachers, other institutional workers, and parish workers.)

When the Episcopal Church in the USA decided to ordain women to the diaconate, the Deaconesses all but disappeared.

Deaconess Katherine Phelps

Deaconess Katherine Phelps received her deaconess training at the New York Training School for Deaconesses (NYTSD), one of the oldest deaconess training programs in the U.S. She was set aside as deaconess on May, 1905. Deaconess Phelps was a missionary in China, 1905-1928 at the American Church Mission in Anking, and was the head of the Cathedral Women's School, Anking, China. In the Wellesley College News , April 15, 1926, it says "Deaconess Phelps Describes Educational Week in China--Phelps discusses improvements in the Chinese educational system. She also points out that the Chinese wish for American friendship and cooperation, not domination." She later came back to the US in California and served as a rural worker there.

In 1936 Deaconess Phelps moved to Washington in the Diocese of Olympia and from 1936 to 1940 she served as an isolated worker for the Episcopal churches in the Aberdeen, South Bend, Ocosta, Montesano, and Elma areas, and even briefly at St. Mark's Seattle (1937). She moved to Portland, Oregon in 1940, and then retired and moved to Newport, Oregon. She moved to Santa Rosa, CA, in 1945, then Pacific Grove, CA, and then Carmel, CA.

During her time working with St. Mark's, Montesano, Deaconess Katherine Phelps did several important things to help develop the women's ministries there: (from the minutes of the St. Mark's Women's Auxiliary, 1936-1947)

- 1) gave a talk to the Women's Auxiliary about its purpose and the needs of the church.
- 2) provided the members plans for how to be organized for the ministries of the church.
- 3) gave a talk to the Women's Auxiliary about her missionary work in China for them to see how to support missionaries.
- 4) encouraged them to have new members' drives, which they did once they had built a small parish hall (1943) and could have meetings in a large space instead of just the women's homes.
- 5) explained a lot about altar guilds and such things as super frontals for the altar.
- 6) gave a talk about Stewardship, and to put more of their hearts to work toward world peace and fellowship

In December 1939 Deaconess Phelps gave one of the two smaller brass vases for the flowers on the altar as a remembrance of her, and also a handmade white super frontal for the altar. After she moved to Portland, OR she came back for some visits and also letters and gifts were exchanged for several years.

Deaconess Helen Hill

Deaconess Helen Hill came to the Grays Harbor area for one year (Fall 1937 to Spring 1938, and started at St. Mark's a kindergarten of 25 members and a Sunday School of 15 members.

The St. Mark's Women's Auxiliary also sent support funds to **Deaconess Margaret Peppers**, working in St. Peter's, Seattle, a Japanese American congregation. She took the heroic step to go with that congregation, which was sent to internment camps in Minidoka, Idaho after WWII had started. There, she served for 4 years as part of an ecumenical ministry to families whose lives had been overturned in the wartime hysteria.

At the same time, Deaconess Peppers led Sunday school for interned Episcopalian children and prepared confirmation classes. As the only white Episcopalian ministering in any of the internment camps, Deaconess Peppers showed, by her actions even more than her words, that God had not abandoned those who were unjustly imprisoned in the name of freedom and democracy.

Other Articles on Faith and Other Things From the Episcopal Café and Other Sources (as noted)

Another Kind of Priest Rev. Sarah Monroe

A hedge priest. It was an old term in the Catholic Church of England, referring to priests who did not have a parish. Priests who generally served the poorest of the population (who often lived around hedges) and were usually poor themselves. By the time of the reformation, a hedge priest was synonymous with ignorant and backwards clerics. Some believe, however, that they had their origin in the Lollard movement, a 12th century movement of ordained and lay leaders in the church who would travel, reading the Bible in poor communities. They often were also leaders of peasant revolts—and several Lollard hedge priests were executed for inciting rebellion.

Seven Habits of Outwardly Focused Churches Thom S. Rainer May 28, 2014

It was not a dramatic moment in time. Instead it was subtle, almost too subtle to be noticed. It became evident first in mainline churches. But evangelical churches followed a few years later. The erosion was slow, but it became glaringly apparent after several years.

The change of which I speak is the movement away from outwardly focused ministries in churches. Over time, most of the resources of time, money, and ministries have shifted more toward the members. Churches are now gathering in holy huddles with little intention of breaking out into a world of lostness and loneliness.

How It Happened

How did this negative trend develop? Though many perspectives could be offered, allow me simply to share the practical perspective. There was a time when most churches had an outreach ministry. And more times than not, this ministry was a type of program with predictable patterns. But church leaders, vocational and lay alike, became program averse. So they slowly began eliminating outreach programs in their churches. I understand why this development took place. The programs seemed ineffective, not culturally relevant, and often cumbersome to lead and implement. The problem, however, is that nothing replaced the programs. And the mild culture of outreach in churches was replaced with no culture of outreach.

At the same time, more churches started sending members on international mission trips. This development was good. But it gave many in the church a sense of false comfort that the church was really outwardly focused. The problem was that many times the local community became a neglected mission field.

Possible Beginning Points for an Outwardly Focused Church

So I began asking leaders in outwardly focused churches about their practical steps. I made certain the leaders were in different size congregations lest I offer suggestions limited to one group of churches. The leaders were in churches with worship attendance ranging from 50 to 2,500. The answers I received were immensely practical, very helpful, and highly doable. Though this list is by no means exhaustive, here are seven of the more common habits.

- 1) The church takes time during each worship service to pray for the community. Prayer is powerful; and the church members become more focused about their communities.
- 2) A volunteer or staff person is accountable for the outreach ministry of the church. If no one has leadership responsibility, it does not get done.
- 3) A regular report is provided to church members about outreach and ministry efforts in the community. What gets reported gets done. Have you noticed most churches provide financial reports to the church members? That says the money is important. We need at least equal emphasis on the importance of outreach ministries.
- 4) Churches have regular “mystery” guests come to the worship services. One church leader told me that his church asks someone in the community to be a mystery guest every quarter. Those guests are

always first-time guests, and they share their experiences with leaders later that day or week. The church members thus get to see the worship services through the eyes of a community member.

- 5) The church gives obsessive attention to their websites. A church website is the new front door for churches. It's almost always the first place prospective guests go. These websites should be designed in a very guest friendly way.
- 6) The churches are intentional about scheduling ministries, events, and activities for reaching the community. One pastor told me that his church always focuses on one key community outreach ministry per month. The church's attendance is less than 80, but it was under 40 two years ago.
- 7) Churches are intentional about connecting with their communities through social media. It is mindboggling that we have the most pervasive form of communication in history, but very few churches use it strategically. I know a pastor in a rural community who worked with a Millennial and asked her to lead the social media outreach. It has been a great success because someone is responsible for it.

The Most Common Factor in Declining Churches **Thomas S. Rainer 5/31/2014**

Stated simply, the most common factor in declining churches is an inward focus. The ministries are only for the members. The budgetary funds are used almost exclusively to meet the needs of the members. The times of worship and worship styles are geared primarily for the members. Conflict takes place when members don't get things their way. You get the picture.

Warning Symptoms

After studying and consulting with thousands of churches, I began to see clearly this pattern. Even more, I began to recognize symptoms of an inward focus. See if you recognize a few of these.

- 1) There are very few attempts to minister to those in the community.
- 2) Church business meetings become arguments over preferences and desires.
- 3) Numbers of members in the congregation are openly critical of the pastor, other church staff, and lay leaders in the church.
- 4) Any change necessary to become a Great Commission church is met with anger and resistance.
- 5) The past becomes the hero.
- 6) Culture is seen as the enemy instead of an opportunity for believers to become salt and light.
- 7) Pastors and other leaders in the church become discouraged and withdraw from effective leadership.
- 8) If the churches are a part of a denomination or similar affiliation, meetings of those denominations mirror the churches in lost focus and divisiveness.

Persecution vs. Oppression Rev. Shelly Fayette

There is a difference between "feeling" persecuted (i.e. as a conservative in mostly liberal western Oregon) and *actually* experiencing oppression. Oppression is a complex net of social, legal, economic, political and psychological disenfranchisements; there are tangible consequences to a particular marginalized status. Feeling "uncomfortable" because you're not in the majority does NOT mean you are oppressed. These two things are not equivalent.

Oppression is not feelings. Feeling bad, or uncomfortable, is not oppression. Being physically threatened, losing employment, being verbally and sexually and physically harassed, being murdered, being denied basic civil, human and economic rights, experiencing drastically higher rates of physical and mental illness because there is no appropriate health care for you and the stress of living under oppression is literally making you ill - those things are actually oppression. They are concrete; they are measurable.

Clergy as Professional Revolutionaries **by George Clifford**

Recently, I read Edward Dreyer's history of wars in China during the first half of the twentieth century, *China at War: 1901-1949* (London: Longman, 1995). Unless you have a particular interest in, and background knowledge of, those wars I do not recommend that you make the effort to read this

specialist volume. What drew my attention to the book was that my father had served in the U.S. Navy in China during WWII, assigned as the personnel officer of a then highly secret unit—the Sino American Cooperative Organization. That unit received only one oblique reference, and then by another name that I recognized only because I was familiar with the unit's history.

One of Dreyer's paragraphs, unrelated to WWII, did catch my attention. In the late 1920s, Sun Yat-sen had independently evolved many of the features of Leninist party organization (a small corps of professional revolutionaries supported by a larger body of dues-paying members, all obeying the party leader through a cellular organization). Communism used the same structure to serve an entirely different theory of history—whose pretensions to scientific status were taken more seriously than they would be today—according to which a Chinese Communist Party might be considered premature.

Sun Yat-sen was the driving force behind a movement to supplant the last Chinese imperial dynasty with a democratic republic. His model was the United States; he drew particular inspiration from the US Constitution. The Chinese republic quickly floundered, leading to the Nationalist movement under Chiang Kai-shek's leadership that, following WWII, unsuccessfully competed for dominance with the Communists, led by Mao, in China.

What struck me about Dreyer's paragraph was that both sides in the future conflict initially relied upon the same organizational strategy to establish themselves: "a small corps of professional revolutionaries supported by a larger body of dues-paying members." That resembles, although expressed in secular terms, the organizational pattern of the Christian Church. We don't have dues paying members, but we do have members who contribute tithes and offerings. Although individuals determine how much to give (unlike organizational dues and unlike the thankfully repudiated pew rent system of previous centuries), a large number of donors supports a small cadre of professional revolutionaries (aka the clergy).

I like the image of the clergy as professional revolutionaries. Theoretically, Christianity is a revolutionary endeavor, intended to reorient a community and people radically toward the living God by following the Jesus path. The term professional revolutionary avoids baggage laden biblical terms such as evangelist and missionary while preserving the underlying concept. Of course, many people find the term revolutionary even more troubling, because that term suggests that Christianity initiates radical change. Tellingly, contemporary biblical scholars attribute Jesus' death to the Romans regarding him as a revolutionary, providing an appropriate role model for clergy ordained in his service.

The Constantinian settlement that led to the establishment of the Church as the official religion of the Roman Empire brought many advantages. Unfortunately, one significant disadvantage that resulted from establishment is that the clergy ceased to be professional revolutionaries and instead became professional guardians of the status quo. No longer did most clergy believe that they needed to change the world and people radically; after all, the Christian world was supposedly just that, Christian.

Yet there is a dramatic and substantive dissonance between the gospel and the world, e.g., the practice of radical love is exceptionally rare. Perhaps William Stringfellow and others correctly characterize today's Church as existing in a period of Babylonian captivity. Alternatively, but with a wry sense of humor, we Anglicans might appropriately refer to the Church's present situation as a Victorian captivity. Our clergy too often fill a role, and those who sit in the pews too often expect their clergy to fill a role, more akin to that of chaplain or pastor (i.e., caring for the people of God, especially by maintaining the status quo). This is a legacy of establishment, when people thought Christendom was synonymous with civil society. Consequently, many clergy no longer function in the more challenging role, especially in this era of postmodern skepticism, of missionary (i.e., a professionally revolutionary who brings the life-altering message of Jesus to broken, hurting people).

In a prior Daily Episcopalian post, [Do Churches exist to support the clergy?](#), I argued that a great many Episcopal congregations do not need full-time clergy because of the congregation's small numbers. In other Daily Episcopalian posts (e.g., [Is the Episcopal Church going the way of the Grange?](#)), I have argued that many of our small congregations are in the wrong locations, such as areas of declining population.

What might happen if we Episcopalians re-conceptualized the role of our parish clergy from pastor/chaplain to professional revolutionary? What might happen if our clergy began to think of themselves as professional revolutionaries and to act accordingly? What would happen if clergy spent 90% of their time with the unchurched and 10% of their time with the church people whose giving pays their stipend AND if the church expected (or even demanded) this pattern of ministry? In short, perhaps it's time that we took our commitment to emulate Jesus more seriously, recognizing that Christendom—if it ever existed—is long gone.

George Clifford is an ethicist and Priest Associate at the Church of the Nativity, Raleigh, NC. He retired from the Navy after serving as a chaplain for twenty-four years, has written [Charting a Theological Confluence: Theology and Interfaith Relations](#) and [Forging Swords into Plows: A Twenty-First Century Christian Perspective on War](#), and blogs at [Ethical Musings](#).

Thoughts About Spiritual Disciplines & Practices
Rev. Doyt Conn Epiphany Church, Seattle
Rev. George McDonnell St. Benedict's, Lacey
Rev. Sarah Monroe, Chaplains on the Harbor, Aberdeen

Rev. Conn: Spiritual Disciplines are exercises that help in the formation of character so people can, out of habit, live their lives as Jesus would if he were they. Character formation in Christ is a big part of what we do at Epiphany. Please don't mistake the Disciplines with works righteousness. They are simply exercises for the spirit given by God's grace, and applied by us through free will. The point of the Disciplines is to form people to become the kind of people who do, without second thought, good works like those described below. People who then do good works are also the kind of people who show kindness, without a second thought, or generosity, without a second thought (we could go on here with all of the fruits of the spirit). I do not see the secondary actions that arise from the Spiritual Disciplines as Spiritual Disciplines themselves. The church is the gym for the Spiritual Disciplines to be taught and practiced. It is where we work out, and this working out strengthens us for the benefit of the world. There are a bazillion things that Christians can do beyond the wall of the church, but that doesn't make them Spiritual Disciplines, nor does doing spiritual practice preclude people from doing things outside church walls. Christians are capable of doing more than one thing at a time.

Here is my list of Spiritual Disciplines: Daily Prayer, weekly Church Attendance, Weekly Sabbath, living into the Liturgical Cycle, planning for Pilgrimage to Jerusalem, Fasting once a month, and Tithing a big chunk of one's income.

Rev. McDonnell: I've been thinking a great deal about Doyt's list of Spiritual Disciplines. I was so taken with them that I preached on them and did some survey work on Pentecost around them. This is the interior scaffolding that makes for a Christian life. This is the evangelism that leads to conversion of the self and of a system.

I think it might be worth it for all of us to think about the external scaffolding of the Christian life--what are the practices we hold in the world outside our walls that we can invite people to practice and use in their life. Here's my list so far: Witnessing/Testifying, Community Action or Social Justice--focusing on those that Jesus focused on, Practicing Hospitality by talking to the stranger that comes to your door (both home and the church), Public Voice/Public Presence: Giving voice to the church and Jesus as Grace and Love.

Rev. Monroe: As I think about building movement in poor communities, I think we ought to think about the we/the us who are poor. I wonder, this Pentecost--what would it look like to draw from the Acts 2 community. Here is a list of what my practices might look like in a congregation; its goal is to build an empowered congregation:

- Prayer (we are grounded and soaked in personal and corporate prayer and sacraments)
- Bible Study (we are empowered to find our own corporate story in the Bible and to act on it)
- Struggle (we struggle against the internal and external forces that try to define us as other than what God intends)
- Hospitality (we offer care to our neighbors and share and pool our resources)
- Pilgrimage (we recognize we are on a journey toward freedom)
- Soul Freedom (we claim our freedom and dignity in Christ, regardless of the actions of those in power)

July 2014 Monthly Calendar of Events

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

Birthdays:

Jason Dierick—8th
Boardman—29th

Chris Stubb—8th

Anniversaries:

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

August 2014 Monthly Calendar of Events

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

Birthdays:

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

Anniversaries: