



# The Mustard Seed



Rehoboth Baptist Church Newsletter ~ October 2017



## From the Desk of Pastor Steve:

### Is that Christian Behavior?

I often come across people claiming someone's behavior, "isn't very Christian." I think I know what they mean. We should not be living as a hypocrites, saying we follow our savior and yet having no regard for what he has said for us to do.

However, this kind of comment may also show a lack of understanding of what a Christian is. After all, the Apostle Paul confessed that his best efforts were rubbish.

#### Philippians 3:7-9

*But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—*

From this vantage point we see that sinlessness is not what distinguishes a believer from an unbeliever. In fact, there are sometimes unbelievers who seem to behave themselves better than a brother or sister in Christ.

How then, are we to understand the difference between a true believer and an unbeliever? I would like to suggest three marks that separate Christian from a non-Christian.

First, a Christian trusts in the gospel promises. That is to say, he or she is resting in the promised forgiveness, and eternal life bought and paid for by Jesus. While it is true that any time we sin we are betraying Christ, none-the-less we know we belong to Jesus and his work for us is perfect and complete. We are saved not by our perfect life but by his!

Second, a Christian has switched sides. The biblical word is repentance. Repentance means that we fundamentally no longer live for ourselves but for him who died for us. A Christian understands that his life is not his at all. It belongs to Jesus. I still struggle with my

selfishness but I recognize that it is my desires that war against my soul and I am battling with Jesus against my sin. The unbeliever is still down at the core trying to rescue themselves. The rebel thinks the life they have chosen is better than the life God is trying to impose on them. The pious, self-righteous person is working to be good enough and any criticism is seen as a personal attack. Both these kinds of people have this in common: They trust themselves not Jesus. They haven't switched sides.

Third, a Christian is one who is changing. Living things grow. While much of our current behavior is in one sense a denial of the gospel. If you take a look at today's snapshot and compare it with one from a few years back you can observe the mighty hand of God beginning to conform us into the perfect image of his Son. On the other hand, if you never see any change, any growth it is appropriate to be very concerned. I'll say it again, living things grow!

***"There is so much good in the worst of us  
And so much bad in the best of us  
That it ill behooves any of us  
To rail at the faults of the rest of us."***

***You know what the sweetest time of the day is?  
When you pray, wanna know why?  
You are talking to the one who loves you most.***

#### CHECK OUT THE MISSION DISPLAY CASE!

From time to time when missionaries have visited they have left us momentos from their mission field.

The case is up and secure and the mission committee will be displaying and updating these items. Also if you have a missionary artifact you would like to donate (or loan) please talk to the missions committee.

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Ideas & Comments: [dla85@dlittlehale.com](mailto:dla85@dlittlehale.com)

***Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.***

I Corinthians 13:4-7(NKJV)



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## Mission News



Our missionaries for October are John & Sue Slaiger who have worked in the inner city of south Providence since 1977 through Missions Door Ministries. Their ministry focus has been reaching the people living in chronic poverty who often feel isolated & disenfranchised. RBC has supported the Slaigers almost from the beginning so they are truly part of the RBC family.

John was pastor at Faith & Hope Baptist Church until retiring from that position several years ago but still serves as an affiliate minister. His focus now, in semi-retirement, has been on leadership development and leading men's Bible studies.

Sue continues reaching out to the lost through her music ministry. She is also a licensed Mental Health Counselor and, although she also is semi-retired, does still do some counseling using a Biblical approach as she always did. She also speaks at women's conferences & retreats.

Sue was raised in a Christian home and became a believer early in childhood. John came to know the Lord in 1965, through Sue's witness, after serving four years in the U.S. Air Force. They were married in 1966 and have two adult children, Michael and Melissa.

In our last communication from them, they said that John had completed all of his treatment sessions for prostate cancer and was working to regain his energy & stamina. So please pray for his full recovery and that the Lord will protect him from any further bouts of cancer. Pray also that the Lord would keep Sue healthy. Please pray for the people they are teaching, studying with, counseling, & reaching out to through their ministry. Pray for the brothers & sisters at Faith & Hope and for their growth & outreach. Finally, please pray for the people in south Providence; that the Lord would be working in their hearts & minds and would draw many of them out of their spiritual poverty and into the richness of fellowship with Jesus!!

*It is shoe box time!!* Reach out to a child in the Name of Jesus with a simple shoe box full of gifts and the Gospel message. Show them the love of the Savior with your act of love!

On the table in the foyer are instructions on how to pack a box including suggestions on what to pack. If you need a box or have any questions please see Jeanie Juckett or Linda Azevedo.

Please put your filled box on the table in the fellowship room downstairs.

All completed boxes must be here by Nov. 15<sup>th</sup> so they can be taken to a collection center for pick up by Samaritan's Purse.



Thank you!

## It's Strange

- It's strange how 2 hours seem so long when you're at church, and how short they seem when you're watching a good movie.
- It's strange how twenty dollars seems like such a large amount when you donate it to church, but such a small amount when you go shopping.
- It's strange how 2 hours seem so long when you're at church, and how short they seem when you're watching a good movie.
- It's strange that you can't find words to say when you're praying, but you have no trouble thinking what to talk about with a friend.
- It's strange how difficult it is to read one chapter of the Bible, but how easy it is to read a popular novel.
- It's strange how everyone wants front-row-tickets to concerts, but they want to sit in the last row at Church.
- It's strange how we need to know about an event for Church two to three weeks before the day so we can include it in our agenda, but we can adjust it for other events in the last minute?
- It's strange how difficult it is to learn a fact about God and share it with others, but it's easy to repeat gossip.
- It's strange how we believe everything that magazines and newspapers say, but we question the words in the Bible?
- It's strange how we send jokes in e-mails and they are forwarded right away, but when we are going to send messages about God, we think about it twice before we share it with others?
- It's strange how everyone wants a place in [heaven](#), but they don't want to believe, do, or say anything to get there?



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## *Why the Reformation Matters*

By Brian Hess

It has probably not escaped your notice that 2017 marks the 500<sup>th</sup> anniversary of Martin Luther nailing his 95 Theses to the door of Wittenberg Church, thus kick-starting the Protestant Reformation. What may have escaped notice, however, is just how important the Reformation was. This was not a mere matter of doctrinal disagreement. Rather, the Reformation was a rediscovery of the essence of Christianity: that we are justified by grace alone through faith alone in the finished work of Christ alone.

### **Grace alone**

At the time of the Reformation, the Roman church had corrupted the doctrine of God's grace and made grace into a substance that the church could dispense at will. The idea was that Christ (and the saints) had stored up a treasury of merit that the ordinary, sinful Christian needed to access in order to reach heaven. But this treasury was controlled by the Roman church and ultimately by the Pope. Based on an egregious misreading of Matt. 16:19, the Pope claimed to be able to open and shut the doors of heaven to whomever he wished. Grace was basically available for sale, with indulgences promising release from the pains of Purgatory for oneself or one's loved ones. Priests could prescribe various "good works" such as prayers, fasting, or pilgrimages to obtain "grace" to cover one's sins.

The most blatant error, of course, was the sale of indulgences. The Roman church was basically selling grace like a fifth grader sells subs. It was this practice that compelled Luther to pen his 95 Theses, because he saw clearly that if grace was for sale then it was no longer grace.

The Reformers rediscovered the biblical truth that grace is the unmerited favor of God, not a substance that can be bought and sold. No works we can do could ever reconcile us to a perfectly holy God. Rather, grace is the free gift of God (Eph. 2:8), reconciling us to God while we were still sinners (Rom. 5:8). We are saved because Christ died for us.

### **Faith alone**

The Reformation restored the Bible's teaching that salvation is not something we attain by our good works, but something we receive by faith. The Apostle Paul's teaching was central here: "I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose" (Gal. 2:21). In other words, grace is God's unmerited favor, obtained for us through the death of Christ. To attempt to merit this grace ourselves through works of the law,

however good those works may be in themselves, removes the need for Christ to have died. This is what the Protestants were protesting against! We boast in Christ alone (1 Cor. 1:30-31).

This is the essence of saving faith. We trust God's word that no one is righteous in His sight, and we believe that Christ is our righteousness and that He has done all that was necessary to save us. Faith is not a work, but trust in what God has done for us.

### **Christ alone**

Rome and the Protestants agree that we must be perfectly righteous in order to enter heaven. Where we disagree is in how we are made righteous. In the Roman scheme, righteousness is infused in us through the sacramental system of the church, and any sin that remains when we die is somehow atoned for in Purgatory. The biblical way of salvation is that Christ's perfect righteousness is imputed to us. On the cross our sin was laid to Christ's account, and by faith Christ's righteousness is laid to our account. "For our sake [God] made Him to be sin who knew no sin, so that in Him we might become the righteousness of God" (2 Cor. 5:21). We long to be found Christ, "not having a righteousness of [our] own that comes from the law, but that which comes through faith in Christ, the righteousness of God that depends on faith" (Phil. 3:9).

In all eternity the righteous will never once be able to boast in themselves. Even our good works will be found to have come from Christ and to resound to His glory alone (Gal 2:20, Eph. 2:10). The central insight of the Reformation was that we receive the grace of God directly through faith in what Christ has done. The result is not some grand edifice that we have to navigate in order to obtain the grace of a distant God, but rather "Christ in you, the hope of glory" (Col. 1:27). We can know with the certainty of faith that we belong to Christ, and therefore we can rejoice and worship Him freely and confidently. And we shall do so eternally.

*"The love of God does not find, but creates, that which is pleasing to it."*

— [Martin Luther, The Book of Concord: The Confessions of the Evangelical Lutheran Church](#)



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## How to Pray for the Soul

John Piper

For thoughtful people, how they pray for the soul is governed by how they believe God acts. So, for example, if they believe God changes people's souls so that they make new and right choices, then they will ask God to make those soul-changes through evangelism and nurture. But not everybody is thoughtful about the way they pray. They don't think about what view of God is behind their praying.

So what I suggest is that we learn first to pray for the soul from the way the Bible prays for the soul. If we do that, then our prayers will probably be good prayers, and in the process we will also learn about how God acts. Here is the way I pray for my soul. I use these prayers over and over again—for myself and my children and wife and for the staff and the elders and for all the church. This is the meat and potatoes of my prayer life.

The first thing my soul needs is an inclination to God and his word. Without that, nothing else will happen of any value in my life. I must want to know God and read his word and draw near to him. Where does that "want to" come from? It comes from God. So Psalm 119:36 teaches us to pray, "Incline my heart to Your testimonies and not to gain."

Next I need to have the eyes of my heart opened, so that when my inclination leads me to the word I see what is really there and not just my own ideas. Who opens the eyes of the heart? God does. So Psalm 119:18 teaches us to pray, "Open my eyes, that I may behold wonderful things from Your law."

Then I need for my heart to be enlightened with these "wonders." I need to perceive glory in them and not just interesting facts. Who enlightens the heart? God does. So [Ephesians 1:18](#) teaches us to pray "That the eyes of your heart may be enlightened."

Then I am concerned that my heart is fragmented and that parts of it might remain in the dark while other parts are enlightened. So I long for my heart to be united for God. Where does that wholeness and unity come from? From God. So Psalm 86:11 teaches us to pray, "O Lord, I will walk in Your truth; unite my heart to fear Your name."

What I really want from all this engagement with the Word of God and the work of his Spirit in answer to my prayers is that my heart will be satisfied with God and not with the world. Where does that satisfaction come from? It comes from God. So Psalm 90:14 teaches us to pray, "O satisfy

us in the morning with Your lovingkindness, that we may sing for joy and be glad all our days."

But I don't just want to be happy in my own little private world with God. I want my happiness to be as full as possible for spreading and expanding for others. I want to be strong in joy. This will make me durable in the face of threats or adversity. Where does that strength and durability come from? It comes from God. So [Ephesians 3:16](#) teaches us to pray, "That God would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man."

Finally, I want my strength in Christ to produce good deeds for others so that the glory of God will be seen in my life. Who produces these good deeds? God does. So [Colossians 1:10](#) teaches us to pray, "That [we] will walk in a manner worthy of the Lord... bearing fruit in every good work and increasing in the knowledge of God."

All this I pray "in Jesus' name," because God gives these things to my soul only because Jesus died for me and removed the wrath of God so that the Father might "freely give me all things" ([Romans 8:32](#)).

To remember some of these prayers, I use an acronym - IOUS - almost every day in praying for those I love, asking God to give us an inclination to his Word and not to money or fame or power (Psalm 119:36), and to open our eyes to see wonderful things when we read his Word (Psalm 119:18), and to have hearts united in the fear of God rather than fragmented over a dozen concerns (Psalm 86:11), and to be satisfied in his steadfast love (Psalm 90:14).

Learning to pray and learning how God acts,

Pastor John

*By John Piper. (c) Desiring God.*

**Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.**

*Romans 8:26-27 (NKJV)*



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## We Are Not Germs: The Case for Human Dignity

by [R.C. Sproul](#)

Several years ago, the mother of a college student came to me wringing her hands, saying: "I don't know what to do with my son. I've been praying for him for years; he's in total rebellion. He's smoking dope; he's doing all these wild and crazy things, and he won't listen to me about the Christian faith. Will you talk to him?"

I cautioned her that forcing him to come talk to me would make him a reluctant audience, but I nevertheless agreed to her request. She persuaded the young man to come and see me. When he came in, he was sullen, curt, and obviously hostile. So I asked him, "Who are you mad at?" He replied, "My mother." And I said, "Why are you angry at your mother?" He said he was mad at her because "every time I turn around she keeps trying to shove religion down my throat."

I said, "I see, you don't buy into Christianity?" He said "No, sir." "Okay," I replied, "so what do you believe?" He said, "I believe that everybody should have the right to do their own thing." "Alright," I answered, "but why are you mad at your mother?" He said, "What do you mean?" "Well," I replied, "maybe it's your mother's thing to shove religion down people's throats. What I hear you saying is that you want everybody to do their own thing as long as their own thing doesn't impose upon your own thing. And you want to be able to do your own thing even if it does impose on other people's own thing."

I said, "Don't you see that if you complained to me on the basis of Christian ethical standards that things would be different? If your mother is provoking you to wrath and is being thoroughly insensitive to you as a person, then I would have a foundation upon which to stand with you. I could defend your cause against your mother." At that point, he started getting interested in the Christian faith.

Of course, the point of the illustration is that the young man knew what he didn't like, but he hadn't thought it through. He wanted to come to the conclusion that there is no basis ultimately for ethics, but he couldn't live in that domain. And that is the point that even a non-Christian philosopher such as Immanuel Kant made, namely, that life ultimately is impossible without God, without justice, without life after the grave.

The bottom line is this: if there is no God, if there is no life after death, then ultimately all of our ethical decisions are absolutely meaningless. That's a true and inescapable conclusion. If we think about it, it's the only conclusion we can

reach if we have absented God from our thinking. The only alternative to an absolute ethic is a relative ethic. We cannot have an absolute ethic without a personal Creator.

To confess that God is Creator is to confess that we are not cosmic accidents, devoid of ultimate value. We came from somewhere significant and we are headed toward a destination of importance.

Mechanistic determinists and hyperevolutionists say that the human animal is the highest advance up a scale of life that emerged out of primordial slime. Humanity, the grownup germ, is the result of accidental cosmic forces, and the destiny of the human race is at the mercy of these indifferent, impersonal forces. This view does not leave us in total darkness about the goal of human existence, nor does it point us in the direction of significance. What began in the slime is destined for organic disorganization or disintegration.

The mechanistic view offers no understanding of the meaning of life. Attempts have been made to develop a sense of mechanistic ethics. All have failed. Why should germs be moral? If I am a cosmic accident, why should I "give a tinker's dam" about you? Why prefer life over death? What is so special about life? Why should a human being be valued over a stone?

Modern versions of secular humanism embrace this mechanistic or evolutionary description of our origins, and yet it does not follow through with the inevitable conclusion. Yes, all forms of humanism share a concern for humanity and its well-being, but apart from God there can be no lasting, permanent foundation for such a concern.

Both Christianity and humanism seek the healing of estranged relationships, and both honor the dignity of the human being. However, their bases for dignity are radically different. The Christian sees the horizontal, interpersonal relation as inseparable from the vertical relationship with God. To remain at the human, horizontal level is to neglect the path toward eternal human significance. To establish human dignity without acknowledging the God of creation, the humanist must act in an arbitrary and irrational fashion. If humans rose by chance from chaos, why should dignity be ascribed to them? Since the advent of the Christian faith, humanism has constantly incorporated Christian values and ethics while ripping the heart out of Christianity's theological context. Yet that context is the only reason the values and ethics make sense. As a representative human, I resent the moral demands if someone tells me I "ought" to do this or that, without giving me any reason. Humanists have for no reason made dignity and value the "givens" of human



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experience. To be sure, our experience agrees with their assessment. It screams that life is valuable and that each person is a creature of immense worth and dignity. That scream is hollow, however, if it comes from a germ with no destiny but death.

Christianity teaches that human dignity is rooted in the holiness of God; it reflects God's dignity. That is because human beings are made in the image of God (Gen. 1:27). The Creator, who possesses infinite value and worth, has stamped us with a value and dignity that is derivative of His own value and dignity. Lose that idea, and you have lost any transcendent, foundational reason to treat human beings any differently than you treat a dog, a dolphin, or even a weed. It is no accident that the two greatest commandments are love of God and love of neighbor (Matt. 22:34-40). You cannot have the latter without the former and those who truly have the former will also have the latter, for if we love the God of infinite dignity, we will also love people because they reflect, however imperfectly, His dignity.

Christianity teaches that human dignity is rooted in the holiness of God; it reflects God's dignity.

Our notions of dignity are ultimately based on God's dignity and our being made in God's image. Thus, we apply titles of dignity to people, but not to animals or other elements of creation. John Smith appears to sound more important when he is called "Dr. Smith," "the honorable Congressman Smith," or "President Smith." But "Germ Smith" just doesn't have the same ring. People do not build monuments to germs. Few people grieve when a fly dies.

This is not just a semantic or historical matter. The value difference between humanist and creation visions of human worth has profound significance. Martin Luther King Jr. did not give his life to advance the cause of equal civil rights for black germs. Many thousands now work tirelessly in the right to life movement, but not to save the lives of preborn viruses. Although at the gut level we automatically assume the dignity of human beings, it is pure nonsense apart from creation.

I know that secular humanism waxes eloquently about how important it is for us to be virtuous, and how important it is for us to work for human dignity and for freedom and industry and love. But intellectually, I've never seen anything more pitiful than the type of philosophical humanism that tells us on the one hand that our origin as human beings is a cosmic accident, that we are grownup germs who have emerged fortuitously from the slime, and that we are destined

ultimately to annihilation to non-being, to the abyss of *das Nichts*, the nothingness, but that even so, we enjoy enormous significance in between our origin and our destiny. Talk about fantasy and wish projection. Talk about blind faith and leaping into absurdity. What could be more absurd than to celebrate the significance of grownup germs? I say candidly to the secular humanist: "Don't come to me and tell me about human dignity, because I don't care whether white germs or black germs sit in the back of the bus. And I don't care about whose slime is blown away by a nuclear holocaust. If I'm going to care about human beings and about human dignity, I want a reason."

If you call me to sacrificial, altruistic action in behalf of human beings, you better have a reason. And it should be greater than simply, we should be for people because we're people. Because unless we can establish that it means something to be people, it's pure emotion. And rights granted on the basis of pure emotion ultimately unravel. What emotion gives, it can also take away. But if our human dignity is given by God and that is recognized by our culture, then we have fundamental human rights that inform how we treat other people under the law and even one-on-one at the personal level.

Portions of this post are taken or adapted from *What We Believe* by R.C. Sproul.

Dr. R.C. Sproul is founder and chairman of Ligonier Ministries, copastor of Saint Andrew's Chapel in Sanford, Fla., and chancellor of Reformation Bible College. He is the author of more than one hundred books, including *Defending Your Faith*.

Covering topics including [Creation](#), [Ethics](#), & [Man](#).

**O Lord, how manifold are Your works!**

**In wisdom You have made them all.**

**The earth is full of Your possessions—**

**This great and wide sea,**

**In which are**

**innumerable teeming things,**

**Living things both small and great.**

**There the ships sail about;**

**There is that Leviathan**

**Which You have made to play there.**

*Psalms 104:24-26 (NKJV)*

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<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>																																																																																				
<b>1</b> 9:00 AM Sunday School  10:30 AM Worship  6:00 PM Evening Service	<b>2</b> Diane Gustafson	<b>3</b> 7:00 PM Deaconess  7:00 PM Missions	<b>4</b> 7:00 PM Prayer Meeting  8:00 PM Choir	<b>5</b>	<b>6</b>	<b>7</b>																																																																																				
<b>8</b> 9:00 AM Sunday School  10:30 AM Worship  6:00 PM Evening Service	<b>9</b> Columbus Day (Observed)	<b>10</b> 7:00 PM Elders & Deacons	<b>11</b> 7:00 PM Prayer Meeting  8:00 PM Choir  Debbie Walls  John & Bev Winsor 65th Anniversary	<b>12</b>	<b>13</b>	<b>14</b> 10:00 AM Neighborhood Visitation																																																																																				
<b>15</b> 9:00 AM Sunday School  10:30 AM Worship  6:00 PM Evening Service	<b>16</b>	<b>17</b> 7:00 PM Elders/Deacons Pray & Visit	<b>18</b> <div style="border: 1px solid black; padding: 2px; display: inline-block;">7:00 PM Semi-Annual Business Mtg</div> 8:00 PM Choir	<b>19</b>	<b>20</b>	<b>21</b>																																																																																				
<b>22</b> 9:00 AM Sunday School  10:30 AM Worship  6:00 PM Evening Service	<b>23</b> Edie Payne  Rebekah Gendron	<b>24</b> Tony Belcher	<b>25</b> 7:00 PM Prayer Meeting  8:00 PM Choir	<b>26</b> Loraine Belcher	<b>27</b> <div style="border: 1px solid black; padding: 2px; display: inline-block;">Bolton Conference</div>	<b>28</b> <div style="border: 1px solid black; padding: 2px; display: inline-block;">Bolton Conference</div>																																																																																				
<b>29</b> 9:00 AM Sunday School  10:30 AM Worship  6:00 PM Evening Service	<b>30</b>	<b>31</b> Elizabeth DaRosa Halloween	<div style="display: flex; justify-content: space-around; align-items: flex-start;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <p style="margin: 0;">Sep 2017</p> <table style="margin: 0 auto; border-collapse: collapse;"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td>1</td><td>2</td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td></tr> </table> </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <p style="margin: 0;">Nov 2017</p> <table style="margin: 0 auto; border-collapse: collapse;"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td><td>4</td></tr> <tr><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td></tr> <tr><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td></tr> <tr><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td></tr> <tr><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td></td><td></td></tr> </table> </div> </div>				S	M	T	W	T	F	S						1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	S	M	T	W	T	F	S				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
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# November 2017

## Rehoboth Baptist Church Mustard Seed

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																											
<div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Oct 2017</p> <table border="1" style="width: 100%; text-align: center;"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr> <tr><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td></tr> <tr><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td></tr> <tr><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td></tr> <tr><td>29</td><td>30</td><td>31</td><td></td><td></td><td></td><td></td></tr> </table> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Dec 2017</p> <table border="1" style="width: 100%; text-align: center;"> <tr><td>S</td><td>M</td><td>T</td><td>W</td><td>T</td><td>F</td><td>S</td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td>1</td><td>2</td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td></tr> <tr><td>31</td><td></td><td></td><td></td><td></td><td></td><td></td></tr> </table> </div> </div>			S	M	T	W	T	F	S	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31					S	M	T	W	T	F	S						1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							<p style="color: red; font-size: 24px; margin: 0;">1</p> <p><b>7:00 PM Prayer Meeting</b></p> <p><b>8:00 PM Choir</b></p> <p>Liz Schneider</p>	<p style="color: red; font-size: 24px; margin: 0;">2</p>	<p style="color: red; font-size: 24px; margin: 0;">3</p>	<p style="color: red; font-size: 24px; margin: 0;">4</p> <p>David Costanzo</p>
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<p style="color: red; font-size: 24px; margin: 0;">5</p> <p><b>9:00 AM Sunday School</b></p> <p><b>10:30 AM Worship</b></p> <p><b>6:00 PM Evening Service</b></p> <p>Daylight Savings Time Ends</p>	<p style="color: red; font-size: 24px; margin: 0;">6</p>	<p style="color: red; font-size: 24px; margin: 0;">7</p> <p><b>7:00 PM Deaconess</b></p> <p><b>7:00 PM Missions</b></p> <p>Election Day</p> <p>Stephen Kitchen</p>	<p style="color: red; font-size: 24px; margin: 0;">8</p> <p><b>7:00 PM Prayer Meeting</b></p> <p><b>8:00 PM Choir</b></p>	<p style="color: red; font-size: 24px; margin: 0;">9</p>	<p style="color: red; font-size: 24px; margin: 0;">10</p> <p>John Frye</p>	<p style="color: red; font-size: 24px; margin: 0;">11</p> <p><b>10:00 AM Neighborhood Visitation</b></p> <p>Veterans Day</p>																																																																																											
<p style="color: red; font-size: 24px; margin: 0;">12</p> <p><b>9:00 AM Sunday School</b></p> <p><b>10:30 AM Worship</b></p> <p><b>6:00 PM Evening Service</b></p>	<p style="color: red; font-size: 24px; margin: 0;">13</p> <p>Benjamin Guest</p>	<p style="color: red; font-size: 24px; margin: 0;">14</p> <p><b>7:00 PM Elders &amp; Deacons</b></p>	<p style="color: red; font-size: 24px; margin: 0;">15</p> <p><b>7:00 PM Prayer Meeting</b></p> <p><b>8:00 PM Choir</b></p>	<p style="color: red; font-size: 24px; margin: 0;">16</p>	<p style="color: red; font-size: 24px; margin: 0;">17</p>	<p style="color: red; font-size: 24px; margin: 0;">18</p>																																																																																											
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