



# The Mustard Seed



Rehoboth Baptist Church Newsletter ~ June 2018

## Easter in August!



Perhaps you are familiar with “Christmas in July”? Does it connote sales, parties? A fair? Well, RBC is celebrating **Easter in August, Is Jesus Really Alive?** That’s the name for our Family Fun Fair 2018. No, we’ll not have an egg hunt, but we will be prepared to tell our guests about the facts of Jesus’ (and Lazarus’) resurrection and the implications for their lives.

### So, what can you do NOW?

Here’s a list of suggestions:

- Do a study John 11:25 -26. Prepare to explain this to a child or adult.
- Write out your answer to Is Jesus Really Alive? Why do you believe this? Why is it important?
- As you are reading Scripture, take note of passages that talk about the resurrection (clue: Acts is full of them)
- Pray for the preparations, the day, those who will attend, those who will plan and work.
- Sign up for an area of the fair. Talk to Cindy, Pastor Steve, Kevin, Dan or Bob Price about how you can help.
- Plan to go on neighborhood visitation or otherwise hand out invitations

### We need:

- Book table staff – both to prepare materials and staff table
- Floaters in food area
- Book table staff – both to prepare materials and staff the table
- Costume maker
- Game assistants
- Puppeteers
- Dressed up Bible character
- Greeters/Minglers
- Lots of helpers! **And Pray-ers!**

# JESUS IS ALIVE!

Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. But they found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” Luke 24:1-7 (nkjv)

### Our Group

by Max Lucado

*“Teacher, we saw someone using your name to force demons out of a person. We told him to stop, because he does not belong to our group.”*

- Mark 9:38

John has a dilemma. He and the other disciples ran into someone who was doing great work. This man was casting out demons (the very act the disciples had trouble doing in Mark 9:20). He was changing lives. And, what’s more, the man was giving the credit to God. He was doing it in the name of Christ.

Everything about him was so right. Right results. Right heart. But there was one problem. He was from the wrong group.

So the disciples did what any able-bodied religious person would do with someone from the wrong group. “We told him to stop, because he does not belong to our group” (v. 38).

John wants to know if they did the right thing. John’s not cocky; he’s confused. So are many people today. What do you do about good things done in another group? What do you do when you like the fruit but not the orchard?

I’ve asked that question. I am deeply appreciative of my heritage. It was through a small, West Texas Church of Christ that I came to know the Nazarene, the cross, and the Word. The congregation wasn’t large, maybe two hundred on a good Sunday. Most of the families were like mine, blue-collar oil-field workers. But it was a loving church. When our family was sick, the members visited us. When we were absent, they called. And when this prodigal returned, they embraced me.

I deeply appreciate my heritage. But through the years, my faith has been supplemented by people of other groups.

A Brazilian Pentecostal taught me about prayer. A British Anglican by the name of C.S. Lewis put muscle in my faith. A Southern Baptist helped me understand grace.

One Presbyterian, Steve Brown, taught me about



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God's sovereignty while another, Frederick Buechner, taught me about God's passion. A Catholic, Brennan Manning, convinced me that Jesus is relentlessly tender. I'm a better husband because I read James Dobson and a better preacher because I listened to Chuck Swindoll and Bill Hybels.

And only when I get home will I learn the name of a radio preacher whose message steered me back to Christ. I was a graduate student who'd lost his bearings. Needing some money over Christmas break, I took a job driving an oil-field delivery truck. The radio only picked up one station. A preacher was preaching. On a cold December day in 1978 I heard him describe the cross. I don't know his name. I don't know his heritage. He could have been a Quaker or an angel or both for all I know. But something about what he said caused me to pull the pickup onto the side of the road and rededicate my life to Christ.

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Visit us at: [www.RehobothBaptistChurch.org](http://www.RehobothBaptistChurch.org)  
Ideas & Comments: [dla85@dlittlehale.com](mailto:dla85@dlittlehale.com)

## MISSIONS NEWS !!

The featured missionaries for the month of May are Duane and Miriam Mansveld. They have ministered to the homeless and street community in Montreal, Canada for 25 years.

The following is an article from the Missions Door website- March 14, 2018

### The Street Community and The Kingdom

Picture this: You're driving to work. You pass the familiar intersection where the same man stands every morning with his cardboard sign for. You look around the car for something to give him, but come up empty handed. You shyly smile as you pass, finish your commute, and continue on with your day. Sound familiar?

Duane Mansveld is very familiar with this scenario. It was 27 years ago that Duane lived on the streets in Canada. It was there he came to Christ. Because of his own experience, Duane and his family now minister to the homeless and street community with a more holistic approach, offering physical, mental, emotional, and spiritual aid.

Those 27 years ago, Duane was homeless and dealing

drugs with his friend Jake, a runaway pastor's son. The two worked together and helped each other survive, that is until Jake became a Christian and left the streets. Soon after, Duane and some other friends from the street community were desperate to get out, but they had no idea how. So they thought about the only person they knew who had made it out--his friend Jake. They called Jake and asked him to come share with them about how he had made it off the streets.

The fact that Jake was a Christian didn't even cross their minds. Duane's only goal was to follow Jake in leaving the streets behind for a better life.

When Jake came to speak to them, he also brought a pastor friend, and together, they started talking about Jesus. Duane said it was the first time in his life that the mention of Jesus didn't also accompany a long list of rules he would have to follow and habits he would have to break. Instead, the two shared about how Jesus was real in their lives--how Jesus accepted each of them, right where they were.

Duane itched to have that sort of relationship with God, one where he didn't have to clean himself up before approaching Him. So, for the first time, he said, "Look God, if you can do that for me, I'll do anything for you."

While that prayer changed Duane's heart, it didn't change his circumstances. It didn't heal all of his family issues. It didn't bring him a house or a car or a job--it didn't get him off the streets. But it did create an opportunity for Duane to pray for his friends. And it was there in the streets that he saw the potential of his friends, of what they could be if they knew God, and what He could do for them. Duane pleaded with God, "Send somebody. You need to send somebody to tell them." And as God so often answers prayers like that, His response was, "Well, what about you?" Soon after that, Duane sought training on how to minister to his friends in the street community.

"Street community" might not be a term many are familiar with, but Duane explains that, we, as a society, don't necessarily see the street community as a valid community. We see them as as people who need to change, who, if they are going to be helped, need to clean themselves up first, then we'll address them and help them find Jesus.

Duane often references the example of the woman who entered the house of a Pharisee to wash Jesus' feet with her tears and her hair (Luke 7:36-50). One cannot know by reading this passage what the woman understood of Jesus. We don't know if she could dictate all of the theological truths about Jesus. We don't know what kind of "sinful life" she lived. But she saw something in Jesus and wanted to worship Him. Being an outcast in society, she didn't know the traditional or acceptable ways to worship God. So she did it in a way that came naturally to her--by weeping and wiping His feet. The Pharisees, the religious leaders of the time, saw this as vulgar, profane and immoral, but Jesus saw it as true worship.



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Often, it is the same thing within our churches when it comes to the street community. We may have people come in with different difficulties or different pasts, who had a taste of who Jesus is and want to worship Him. But as Duane says, "They have no idea that in our churches, "worship" means singing three songs before an hour-long service. So they start worshipping Jesus in their own way, just like the woman in Luke, and the church may reject them simply for trying to genuinely worship.

Duane wants to help the street community know that their way of expressing what Jesus has done in their lives and how He calls them to worship is valid--it's as valid as any other expression. "After all," Duane says, "Jesus was homeless too."

We need to recognize the work God is already doing in these communities and in the hearts of these people. God loves this community, and if His Son were here today, He would most likely be hanging around similar crowds.

Churches should make sure they are safe and welcoming spaces for people to grow. Through the years, Duane and Miriam have realized that each and every person who ends up on the streets were brought there by entirely unique and individual circumstances. However, one commonality emerges in every story. The reason they are on the street and not anywhere else in society is because they do not have a social network around them. Most of us have a social network around us. Whether that be our friends, our family, our church--when things go badly, they are there to support, encourage, and walk with us. Those on the streets, however, have either had their social networks taken away from them, or have burned the bridges to those relationships. Regardless, something has happened that they no longer have that social network surrounding and supporting them.

The church has an amazing opportunity to be a new and healthy social network around these people. Duane urges people to look at the "one-another" verses of the Bible. Each of these passages, he says, shows how to build a healthy social network, and calls us to do so by following the examples of our Lord, Jesus Christ.

With tears in his eyes, Duane shared the goal of his and Miriam's ministry. "I hope that people really start to think of the homeless and street community as a valid, valued community--to see them through God's eyes, and not through our Western, middle-class society's eyes. God accepts them, God loves them for who they are, and God wants to make them more of who they are--more of who He made them to be."

During our spring missions conference in April, we had the pleasure of "visiting" Duane, Miriam, and Jere'mie via skype! We asked several questions, and here are a couple of highlights from their answers.

Question- Has the homeless and street community changed?

-Because of economic changes, Duane and Miriam minister to an increasing number of people over the age of 50, who are on the street. Some are professionals who have lost their jobs, and cannot provide for their families. They try to take the time and effort to talk to the newer people in the street community.

What is the difference between the homeless and street community?

-The homeless do not have a place to live. The people in the street community may have a room or apartment, but choose to socialize with the street community.

Anything new in your ministry?

-Duane and Miriam are developing and teaching a course on Christian ethics in Quebec. We learned that Jere'mie likes science and exercise, and enjoys soccer. He would like to be a Zoologist, but not cleaning up after the animals!

- Miriam was asked about her art, and explained that because of a busy schedule, she has limited time for her art. There is an Art Institute near them. She would like to do art journaling, perhaps with some of the street community, allowing them to express their emotions through art.

Prayer Requests-

-That they would be able to find and help veterans on the street that don't use homeless services

-to connect servicemen with both physical and mental healthcare in their communities

-that the Lord would bless their time and efforts to reach the street community

-for growth in the church community

-for wisdom and guidance as they prepare to teach the Christian ethics course

- for health, encouragement, and protection for Duane, Miriam, and Jere'mie

Thank you for keeping this vital and challenging ministry in your prayers.

## From *Mere Christianity*

By C. S. Lewis

I find I must borrow yet another parable from George MacDonald. Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised.

But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense.



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What on earth is He up to?

The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards.

You thought you were going to be made into a decent little cottage: but He is building a palace. He intends to come and live in it Himself.

The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command.

He said (in the Bible) that we were 'gods' and He is going to make good His words. If we let Him—for we can prevent Him, if we choose—He will make the feeblest and filthiest of us into a god or goddess, a dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly (though, of course, on a smaller scale) His own boundless power and delight and goodness.

The process will be long and in parts very painful, but that is what we are in for. Nothing less. He meant what He said.

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## Puritan Corner



Much of the effort, expense, and human suffering that we memorialize is merely a record of our sinful nature at work. In the end all the books, the monuments, the speeches, will be rolled up and burned to be remembered no more. Yet the true glory which existed in eternity past and will go on for eternity future is the only glory to which all of our hearts, thoughts and efforts should be committed: God in Himself.

Pastor Watson explains: God's glory is such an essential part of his being, that he cannot be God without it. God's very life lies in his glory. This glory can receive no addition, because it is infinite; it is that which God is most tender of, and which he will not part with. Isa. 48:11, "My glory I will not give to another." God will give temporal blessings to his children, such as wisdom, riches, honour; he will

give them spiritual blessings, he will give them grace, he will give them his love, he will give them heaven; but his essential glory he will not give to another.

The second part of our subject is that man's chief purpose is to enjoy God for ever. Psalm 73:25, "Whom have I in heaven but thee?" That is, What is there in heaven I desire to enjoy but thee? There is a twofold fruition or enjoying of God; the one is in this life, the other in the life to come.

Glorifying God consists in four things: 1. Appreciation, 2. Adoration, 3. Affection, 4. Subjection.

Appreciation. To glorify God is to set God highest in our thoughts, and, to have a venerable esteem of him. Psalm 92:8. "Thou, Lord, art most high for evermore."

Adoration, or worship. Psalm 29:2. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

Affection. This is part of the glory we give to God, who counts himself glorified when he is loved. Deut. 6:5, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul."

Subjection. This is when we dedicate ourselves to God, and stand ready dressed for his service. Thus the angels in heaven glorify him; they wait on his throne, and are ready to take a commission from him; therefore they are represented by the cherubims with wings displayed, to show how swift they are in their obedience. We glorify God when we are devoted to his service; our head studies for him, our tongue pleads for him, and our hands relieve his members.

All that Thomas Watson had to say is available at [www.puritansermons.com](http://www.puritansermons.com)

Romans 3:22-24 for **all** have **sinned** and fall short of the glory of God.

**Father God, how far and how often have we drifted past the evidence of your glory, to pursue our own ends? And in the darkness have been shipwrecked on the shoals of our own hearts. Let us not lose faith in you as those who "rage" and "imagine a vain thing", rather that we might turn to you and be healed.**

Steve Carlone

## Steve's Devotional

### - How to Know that You Know Him

God doesn't say, "Trust me" and then for the rest of your life make you wonder if you really trusted him. The nature of the God of the universe is not to bring you to a saving knowledge of Jesus Christ...then to make you wonder for the rest of your life if you have that saving knowledge of Jesus Christ. It is God's business and desire for us to have assurance of our



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salvation. How do you know that you know him? Check out five indicators from Hebrews 6.

## Your Life

Check out your life. Most people think that God looks at where you are along the road of life. We do that, but God doesn't. God asks only two things—where you have come from and where you are going.

I may be a lot more terrible than you, but the point is we're moving in the same direction. You're just further down the road than I am. God's pleasure and our assurance come from moving in that right direction.

If you were to wake up tomorrow morning to discover that God didn't exist, what difference would it make in your life?

If you were to wake up tomorrow morning to discover that God didn't exist, what difference would it make in your life? Even in the face of your pain, struggle and suffering, would you rather not have known him?

## Your Love

"For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do..." (Hebrews 6:10).

The writer of Hebrews is not just talking about a tingle up your spine or a love song. He is talking about love in action, the kind of love you show to the saints, for God's sake. Love really isn't a noun. It's a verb. What do you do to show love for someone else? When you give a cup of cold water in the name of Christ, regardless of how you feel about that person, that giving is love. When you reach out to a brother or sister in need, no matter how you feel about them, that is love too. The writer of Hebrews is saying that you, as a Christian, have a love that you have shown (not that you have felt). That is a sign of your relationship with Christ.

"Greater love has no man than this: That a man lay down his life for his friends and you are my friend" "At the right time, Christ died for the ungodly." Love in action. That is on the road to assurance.

## Your Service

When you and I became Christians, at that point we gave up every right. We are servants. As a Christian, you have privileges, but you shouldn't presume on those privileges. If your Christian faith is used for the manipulation of other people, it's not the real thing. If your Christian faith is a vehicle for being a master, it's not the real thing.

Jesus said, "He who would be greatest among you must be your servant."

When you see yourself willing to be a servant, willing not to get the credit, willing to just stand behind somebody else and make them great, then you are on the road to assurance.

## Your Concern

If you're looking for assurance of your salvation, check out your concern. "And we desire each one of you to show the same earnestness in realizing the full

assurance of hope until the end..." (Hebrews 6:11).

When people asked Spurgeon how they could know if they were of the elect, he would answer, "If you are worried about it, then you are." Now if you have been struggling with assurance, plagued with the constant thought of "I may not really belong to God," the very fact that you thought about it is a good sign that you belong to him.

You may remember the demonstration of Solomon's wisdom in 1 Kings. Two women were brought to him, both claiming to be the mother of one baby. Each of the mothers had had a baby, but one baby had died. One mother said to Solomon, "Her baby died and at night she came, switched the babies, and took mine." The second mother made the same accusation. So they went to Solomon, asking him to determine to whom the live baby really belonged. Solomon had one of his servants take a sword and hold the baby up. Then Solomon said, "Split the baby in half. Give half to one mother and half to the other mother." While one of the mothers agreed that his idea sounded reasonable, the other mother said, "No! Don't do it. Give the baby to her." Solomon, at that point, exercised a principle built into the very nature of things...

Concern is manifested in direct proportion to how much you care.

If you are concerned about your relationship with Christ, if you are earnest about it or diligent, it is an indication that you are on the road to assurance.

## Your Longing

Check out your longing. The writer of Hebrews is saying, "I desire you to come to that point at which you know that you know that you know that you know."

There are those who say that you can never know. They say that the only way you can get assurance is to die and find out whether or not your feet are cold. If you have heard or believed that, you have believed a lie. It is God's desire that his people come into a relationship with the Father that is so close we know and feel secure with him.

I have a friend who adopted a teenager who had been moved around from foster home to foster home. When I first visited them, he was just jumping up to do everything. He made his bed. He dried the dishes. He vacuumed the house. (Whenever a teenager is that good, there is something wrong.) It finally dawned on me why. This boy had been kicked out of so many homes that he planned to hold on to this one by being good.

A year later, I went back to visit the family again. The teenage son was then one of the most secure young men I had ever seen. He was relaxed and normal. He had to be nudged to do the things he was supposed to do. What happened? He had achieved assurance... assurance that his new mom and dad weren't going to kick him out.



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## We're like that.

Maybe right now you're working very hard at being obedient. Maybe right now you're feeling scared inside that you really aren't a Christian. What should you do? Persevere and keep on trucking. One day, you will become so tired of obedience, tired of holding on so long that your knuckles turn white, that you then let go. At that moment, you will make the wonderful discovery that God was holding you all along. You will know that you know him. And that is called assurance.

## Time to Draw Away

Read John 10:28-29 & Romans 8:14-17

Do you struggle with assurance? How does "try-harder, do-more religion" help or hurt? God's grace has you covered. God's not mad at you. God holds you...not the other way around. Your salvation is safe and secure. So feel free to rest in that fact.

## Chiefly on Prayer

By C.S. Lewis

I've just found in an old note-book a poem, with no author's name attached, which is rather relevant to something we were talking about a few weeks ago—I mean, the haunting fear that there is no one listening, and that what we call prayer is soliloquy: someone talking to himself. This writer takes the bull by the horns and says in effect: 'Very well, suppose it is', and gets a surprising result. Here is the poem:

They tell me, Lord, that when I seem  
To be in speech with you,  
Since but one voice is heard, it's all a dream,  
One talker aping two.  
Sometimes it is, yet not as they  
Conceive it. Rather, I  
Seek in myself the things I hoped to say,  
But lo!, my wells are dry.  
Then, seeing me empty, you forsake  
The listener's role and through  
My dumb lips breathe and into utterance wake  
The thoughts I never knew  
And thus you neither need reply  
Nor can; thus, while we seem  
Two talkers, though are One forever, and I  
No dreamer, but thy dream.

Dream makes it too like Pantheism and was perhaps dragged in for the rhyme. But is he not right in thinking that prayer in its most perfect state is soliloquy?

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## Martin Luther's Prayer

Waken our hearts, O Lord, our God;  
make them ever watchful to serve You  
and Your purposes.  
Trouble us with the smallness of our vision and work.  
Trouble us with the greatness of Your command  
to make disciples of all nations.  
Trouble us with Your great love for sinners and our  
own slowness to make You our greatest love.  
Trouble us with the brevity of our lives and time,  
talent, and treasure not invested in eternity.  
Comfort us by drawing us to Yourself  
with the cords of Your unfailing mercy.  
Comfort us, O Lord,  
with the assurance of our salvation and  
unending glory with You  
when we suffer and are afflicted.  
Rekindle in us a renewed desire  
for the coming of Your glorious kingdom  
when all wrongs will be made right,  
when everything that is broken will be made whole,  
and when we will trade a cross for a crown.

In Jesus' name we pray, Amen.

—Adapted from the Prayers of Martin Luther

## Psalm 30 (nkjv)

*I will extol You, O Lord, for You have lifted me up,  
And have not let my foes rejoice over me.*

*O Lord my God, I cried out to You, And You healed me.*

*O Lord, You brought my soul up from the grave;  
You have kept me alive,  
that I should not go down to the pit.*

*Sing praise to the Lord, you saints of His,  
And give thanks at the remembrance of His holy name.*

*For His anger is but for a moment, His favor is for life;  
Weeping may endure for a night,  
But joy comes in the morning.*

*Now in my prosperity I said, "I shall never be moved."  
Lord, by Your favor  
You have made my mountain stand strong;  
You hid Your face, and I was troubled.*

*I cried out to You, O Lord;  
And to the Lord I made supplication:  
"What profit is there in my blood,  
When I go down to the pit?  
Will the dust praise You?  
Will it declare Your truth?"*

*Hear, O Lord, and have mercy on me; Lord, be my helper!"*

*You have turned for me my mourning into dancing;  
You have put off my sackcloth  
and clothed me with gladness,  
To the end that my glory may  
sing praise to You and not be silent.  
O Lord my God, I will give thanks to You forever.*

# RBC02

# June 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	/				<b>1</b>	<b>2</b> Brian & Emily Hess Esther-Grace Littlehale
<b>3</b> 9:00 am Sun.School 10:30 am Worship 12:30 pm Family Fun Fair meeting 6:00 pm Evening Service	<b>4</b>	<b>5</b> 7:00 pm Deaconess 7:00 pm Missions	<b>6</b> Emily Hess 7:00 pm Prayer Meeting	<b>7</b>	<b>8</b>	<b>9</b> Claudio Rodrigues 10:00 am Visitation
<b>10</b> 9:00 am Sun.School 10:30 am Worship 6:00 pm Evening Service	<b>11</b>	<b>12</b> 7:00 pm Elders & Deacons	<b>13</b> 7:00 pm Prayer Meeting	<b>14</b> Chelsea Phelps Church Anniversary	<b>15</b> Al & Wendy Soares Diane Gustafson & Robert Taylor	<b>16</b> Diane Littlehale
<b>17</b> Father's Day 9:00 am Sun.School 10:30 am Worship 6:00 pm Evening Service	<b>18</b> Linda Azevedo	<b>19</b> 7:00 pm Eld./Deac. Pray & Visit	<b>20</b> Stephen Carlone 7:00 pm Prayer Meeting	<b>21</b> Behiye Oldro	<b>22</b>	<b>23</b> Church Picnic Colt State Park
<b>24</b> Correna Elizabeth Littlehale 9:00 am Sun.School 10:30 am Worship 6:00 pm Members' Meeting	<b>25</b> Julie Rodrigues	<b>26</b>	<b>27</b> 7:00 pm Prayer Meeting	<b>28</b>	<b>29</b> Everett & Priscilla Horton Owen Herlihy	<b>30</b>

# RBC02

# July 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1</b> <b>Kevin Desforges</b> 9:00 am Sun.School 10:30 am Worship 6:00 pm Evening Service	<b>2</b> <b>Gwendolyn Goodrum</b>	<b>3</b> 7:00 pm Deaconess 7:00 pm Missions	<b>4</b> <b>Independence Day</b> 7:00 pm Prayer Meeting	<b>5</b>	<b>6</b>	<b>7</b>
<b>8</b> <b>Everett Horton</b> 9:00 am Sun.School 10:30 am Worship 6:00 pm Evening Service	<b>9</b> <b>Michael Littlehale</b>	<b>10</b> 7:00 pm Elders & Deacons	<b>11</b> 7:00 pm Prayer Meeting	<b>12</b>	<b>13</b>	<b>14</b> <b>Evan Sirois</b> 10:00 am Visitation
<b>15</b> <b>Sue Munroe</b> 9:00 am Sun.School 10:30 am Worship 6:00 pm Evening Service	<b>16</b> <b>Fulton Ray Hess</b> <b>Meryem Oldro</b>	<b>17</b> 7:00 pm Eld./Deac. Pray & Visit	<b>18</b> 7:00 pm Prayer Meeting	<b>19</b>	<b>20</b>	<b>21</b>
<b>22</b> 9:00 am Sun.School 10:30 am Worship 6:00 pm Evening Service	<b>23</b>	<b>24</b>	<b>25</b> 7:00 pm Prayer Meeting	<b>26</b>	<b>27</b>	<b>28</b>
<b>29</b> <b>Bruce Swallow</b> <b>Vern Northrop</b> 9:00 am Sun.School 10:30 am Worship 6:00 pm Evening Service	<b>30</b> <b>David Littlehale</b> <b>Mickie Bridge</b>	<b>31</b>				