



Pentecost 2019

The Excitement Continues

I was excited when I wrote the Lenten newsletter. I talked about being excited about us vetting 4 candidates for rector and I was excited about all the things that were going to happen at St. David's. I closed by saying that I thought it would be a great spring. It was a great spring and I am still excited.

The search is over; it is official! Rev. Mary Bargiel was called, she accepted, and everyone including the Bishop has signed the Letter of Agreement. As of Tuesday, June 4, Rev. Bargiel will be the priest at St. David's. Sunday, June 9, will be her first Sunday. I think it is fitting that it happens to be Pentecost Sunday. Follow this link if you have not seen the announcement, <https://drive.google.com/open?id=1rInsBxsyxjZ9xsDYZn9unBTTnee40sza>

Our work is not done. There will be a period of transition as we get to know Mother Mary and she gets to know us. This is certainly a time of transition for Mother Mary. Not only is she starting a new position at St. David's, she is planning to move from the north to the south side of Indianapolis to be closer to Brown County. That means selling, buying, and moving all while having 2 teenage daughters in the house. This time of transition for St. David's will also involve experimenting with what it really means to have a half time priest who also has another half time job. What are the important things that Rev. Bargiel needs to do and what are the items that we need to continue to do to keep her work load reasonable?



St. David's accomplished a great deal during the spring and that momentum will continue. Thanks to Donna Niednagel, the Board, and Sandy Higgins, the new Farmers' Market Manager, the market is off to the best start in years. Each of the first 3 Sundays in June have special events: saying thank you to the priests who led our worship during this interim period, Mother Mary's first Sunday as rector, and a combined Father's Day and welcome to the Waycross staff.

We have not started the planning yet, but there will be a series of events for us to get to know Mother Mary and for her to get to know us. The excitement continues.

Jim Huber
Senior Warden



St. David's Episcopal Church

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Farmer's Market News

Bean Blossom Farmers Market Opens for Seventh Season

May 24th, the Bean Blossom Farmers Market opening and Children's Day was a great beginning of our market season. From now until August 30th, we will pray for the same great weather (maybe just a little cooler) and the same enthusiastic response of our vendors, customers, diners, musicians, and St. David's and community volunteers.

Sandra 'Sandy' Higgins has accepted the position of Market Manager after volunteering and recruiting community volunteers the last three years. Sandy related that she "loves to be active in the community" as demonstrated by working as office assistant in James Roberts' law office, office administrator for Pediatric Dentist, Keith Roberts, and property manager for apartments in Bloomington. Sandy is the Jackson Township Trustee, and with Kelly Educational Staffing Services, substituting in all Brown County Schools. Sandy serves on various community Boards including: Brown County Weekend Backpack Program, South Central Community Action, Access Brown County Transportation, and Habitat for Humanity Brown County, and the Brown County Food Initiative. Sandy has also worked extensively with Boy Scouts and other youth organizations. Sandy will be an excellent asset as the Bean Blossom Farmers Market strives to broaden community participation in the market.

Vendors, new and former, are filling the spaces this year—and Friday there were canopies of bright pink, blues and whites with unique products including wooden crafts, jewelry, mushrooms, beef, and pork, baked goods of all kinds, picnic baskets and supplies, an angora bunny and spinning wheel making beautiful yarn and fabric décor, jams and jellies, wooden décor, pet food, and all kinds of vegetable, house, and herb plants, honey and syrup, asparagus, and apples.

Musicians last week were the Porch Rockers—a great group with Angie Aumage singing. They played, as many musicians will this year, in the Gathering Place. Since the market began, Don Ford has played every year. Lou Stant, (Tim's brother) will be playing three or four Fridays, as well as students from BETA, some with parents.

This season, the Outreach Committee will host a 4th Friday Children's Garden event each Month. The first Children's Garden event featured a bounce house, and creating, loving, and sustaining our environment. Helmsburg School 4th graders gave out native plants and talked to market attendees, Farmer Greg brought his mobile garden. We planted potatoes in containers, herbs and vegetable in planter boxes, and had a campfire with stories and s'mores at the little library. The Second 4th Friday will be June 28th. Activities and guests will focus on the creation theme of "all creatures have a purpose, providing natural habitats, and protection and care.

Special Events during the market begins on June 7th with the 5th Annual Strawberry Festival. Joan Amati is chair again this year. She will be looking for volunteers and short-cakes. On July 26th, the Indiana Blood Mobile will be at the market—this year donate blood and get flip flops! August 16th and 17th will be our annual Rummage Sale—Start collecting now to make this the biggest sale yet!

Invite your friends, come sit awhile—listen to music and dine—shop for fresh food—enjoy a lemon shake-up, bring the children and get your dog a treat or sweater for the winter.

—Donna Niednagel

Music History from Adrienne Shipley

Sacred Music in England during the Reformation

During the period between c. 1530 and c. 1560, England was in a state of political and religious upheaval. The political and religious events that occurred during this period are paralleled by similar changes in music, both naturally and as dictated by the government and religious reformers. Music written for the reformist churches during this time shows distinct compositional traits that set it apart from the music written for the pre-reformation church. Many of these distinctions arose as a result of the demands placed on the composers of the time under Edward VI's church. Thomas Tallis (c. 1505-1585) and Christopher Tye (c.1505 – before 1573) in particular were responsible for accommodating the compositional guidelines of the English church. The St. David's Choir regularly sings anthems by both Tallis and Tye, and therefore a historical background to these two composers seems apropos. The compositional techniques these composers developed carried over into the music that was composed during the Marian period, then the Elizabethan period, and ultimately served as the foundation for later English composers. A comparison of music written before and after the English reformation will demonstrate these changes in musical style and the ways in which music was shaped by the religious and political events of the English reformation.

Historical Overview of the English Reformation

First, to properly comprehend the sacred music of mid-sixteenth century England, a brief overview of the political and religious events of this period must precede any further discussion. The reformation began in 1517 in Germany, when Martin Luther (1483–1546), a German friar, priest, and professor of theology, published his ninety-five theses challenging the theology of the Catholic church of Rome and the practice of indulgences by church officials. This call for reformed practices in the church resulted in a peasant revolt in Germany and in most other countries on the continent. In England, however, the reformation was monarch led. King Henry VIII (who initially found Luther's ideas repugnant) instigated a political maneuver against the Catholic church of Rome, as a result of Pope Clement VII's refusal in the late 1520's to grant Henry VIII an annulment of his marriage to Catherine of Aragon. In 1529 Henry VIII began looking for an alternative way to achieve the annulment of his marriage. In 1534, Parliament passed the Act of Supremacy, which recognized Henry VIII as "the only supreme head in earth of the Church of England", formally cutting ties with the papacy and creating a new English church.

One of the first reforms was a promotion of an official translation of the Bible into English in 1539.

The only real alteration made to the church liturgy during Henry VIII's reign was the 1544 publication of the English Litany, stemming from both the belief that the laity should understand and take part in worship, which was an amalgam of several already existing Latin forms. This was the only form of service in the vernacular to be approved during Henry VIII's thirty-eight year reign.

It was not until Henry VIII's death in 1547, and the beginning of the reign of Henry VIII's only son, Edward VI (who, at the time of his accession to the throne, was only nine years old), that truly reformist doctrines became imposed upon the English church. A new administration that governed for Edward VI, because of his young age, and headed by Lord Protector Somerset, began implementing a radical policy of reform. In 1549 a complete Book of Common Prayer was issued in the vernacular. Also in 1549, the Act of Uniformity required English to be the main language of the church in all parishes. By the time of Edward VI's death in 1553, the Church of England had undergone a radical reformation that had a significant impact on sacred music in England.

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Pre-Reformation Sacred Music in England

The three main forms of early Tudor music (mainly fifteenth and early sixteenth centuries) are the Sarum festal mass, the votive Marian antiphon, and the Magnificat. The music found in the Eton Choirbook (compiled c. 1503/4) and written by composers such as Robert Fayrfax (1464–1521), John Browne (fl. c. 1490), Richard Davy (c. 1465–1507), Walter Lambe (c. 1450 – c. 1504), Robert Wilkinson (c. 1450 – after 1515), William Cornysh, the elder (died 1502), and John Taverner (c. 1490 –1545) exemplify this period. All three early Tudor forms (the Sarum festal mass, the votive Marian antiphon, and the Magnificat) tend to have the following characteristics: they are large-scale works with sectional divisions, multi-voiced textures, rich sonorities (featuring the use of thirds), complex rhythms, independent, melismatic voices, and many (but not all) use plainchants as cantus firmi. The polyphonic works of this style tend to use rich sonorities specific to English music of this time. These sonorities are created by multi-voiced textures (generally five or six voices, or more) which highlight a contrast between high and low voices. A highly favored texture (known as Gimell) involved splitting the two highest voices into four above a single bass voice, as the middle voices are silent. Another feature of these works is a sectional treatment of different subjects of the text by using small groups of reduced choir contrasted with full choir sections. Eton polyphony is also distinguished by a reliance on highly complex rhythms, using cross rhythms and an overlapping of duple and triple meters. Each voice in this music is highly independent, making great use of melismas and extremely florid ornamentation in all voices. All of these characteristics combined leave very little room for comprehensibility of the text, which would become a major issue of the reformation.

Reformation Sacred Music: 1544 – 1553

The changes in political and religious events during the reformation had clear effects on the types of music being composed, in terms of the genres and styles of composition, and the languages in which compositions were written. Both political and religious leaders made many demands upon composers concerning their style of compositions during the reformation. For example, a letter written to Henry VIII sometime after the summer of 1544 by Thomas Cranmer insisted that music be composed more simply and with a greater clarity of text, so that the service might be better understood by the congregation. It clearly demanded for music to be set syllabically, without the long melismas generally found in music of this time, and illustrates the beginning of the movement to set the traditional Latin mass into English, so that it might be understood by the congregation. It is also prohibitive of the elaborate and florid polyphonic style and complex rhythms associated with many of the early sixteenth century compositions.

Not only did politicians and religious officials make demands on the way music should be sung and written, but also they forbade the writing of any music to the saints or to Mary. This sort of demand put a halt to the composition of Marian antiphons, one of the three primary genres of early sixteenth century composition in the pre-reformation church in England (the other two being the mass and the Magnificat). It also makes clear the insistence of the church for music composed syllabically and in English, so that the congregation could properly understand the music and the texts. Reformed music was also intended to be as plain and unadorned as possible. Choral and instrumental music were considered to be excessive at this time and the move toward more solemn and simplistic expression of music was expressed in the 1550 Royal Injunctions for St. George's Chapel. Another set of Injunctions to the Dean and Chapter at York Minster in 1552 further demands both syllabic singing without text repetition, as well as orders that organs cease being used in the church.

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The sum total of all of these Injunctions, letters, and other writings make clear that reformist music was to change significantly from how it had been composed during the pre-reformation era in the following ways: 1. music was to be composed more simply and with a greater clarity of text, so that the service might be better understood by the congregation; 2. music was to be syllabic, without long melismas, and without repetition of the text; 3. the elaborate and florid polyphonic style of composition and its associated complex rhythms which obscure the text were prohibited; 4. there was to be a ceasing of the composition of Marian antiphons; 5. all of the texts for compositions must be based on scripture alone (“sola scriptura”); 6. music was to be composed in English; 7. music was to be plain and unadorned; and 8. the use of the organ was prohibited.

The chief composers at the Chapel Royal under Edward VI who were forced to adapt to these changes were Thomas Tallis and Christopher Tye. Because Edwardine music prohibits the use of the Marian antiphon and dictates that music must be simple, unadorned, syllabic, written in English, with clear declamation of text taken only from scripture, new vernacular genres of compositions necessarily emerged, such as metrical psalms, anthems, settings of the communion service, and settings of the morning and evening canticles. These compositions tend to be increasingly simplistic and shorter, in a purely homophonic and syllabic style. They also feature a more controlled treatment of dissonance which accentuates important syllables of the text. Also, these works tend not to use the large-scale cantus firmus structures associated with the mass, which was one of the predominant forms during the late fifteenth and early sixteenth centuries.

The new genre of metrical psalmody is exemplified in Christopher Tye’s *The Acts of the Apostles*. This work is an English verse translation of the Acts of the Apostles from the New Testament into four-voice metrical psalmody. These psalms are predominantly homophonic and syllabic with points of imitation which serve to highlight the text through changes in texture and text repetition. The text is very clear and discernable to the audience, one of the primary concerns of English church officials.

The genre of the anthem is exemplified in the works of Tallis and Tye. Tye was labeled “Father of the Anthem” and is further distinguished as being “among the first composers of the time in whose works differences between Roman Catholic and Anglican styles can be discerned...” The St. David’s Choir has sung numerous anthems by Christopher Tye this past year, such as our Advent Introit “O Come Ye Servants” and our Epiphany Introit, “Arise, the Kingdom is at Hand”. The anthem is predominantly a syllabic piece with an imitative structure. The anthem wavers between contrapuntal and homophonic sections, and features little text repetition and melismatic motion, except at cadences. These alternations between homophonic and contrapuntal texture aid in the proper expression of the texts. The anthems of Tye and Tallis have phrase lengths and placements of climaxes within each phrase that express the text. These climaxes are produced by use of controlled dissonance, points of imitation, the careful development of the tessitura (especially the bass and soprano voices) of a piece or phrase towards its climax, and the synchronizing of parts to coincide with important syllables or words.

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Thomas Tallis' anthem *Hear the Voice and Prayer* (which the St. David's Choir sang during Lent and will be singing again before the end of Easter-tide) exemplifies these traits. This anthem is syllabic, with very few melismas (none longer than four notes), and imitative. Tallis' use of imitation is both rhythmically and melodically exact and his use of text repetition accentuates important parts of the text. The homophonic sections of this work also serve to emphasize sections of the text, as they are more easily understood, and also to unify the anthem as a whole. Other anthems the St. David's Choir has sung this past year by Thomas Tallis that are exemplary of this writing style are "If Ye Love Me", "A New Commandment", "I Heard the Voice of Jesus Say", and "O Lord Give Thy Holy Spirit."

Pub Theology

The topics discussed in the past 6 months are as follows:

- Dec. 2018 – What Do We Have to Be Thankful For?
- Jan. 2019 – Comedy and Spirituality: Does God Have a Sense of Humor?
- March 2019 – LGBT in the Church
- April 2019 – Lent, Past and Present
- May 2019 – Change: How Do We Deal With It?

Some possible topics looming on the horizon:

- Love, and what we mean when we say that word
- Assistance in Dying; is it ethical?
- War: when, if ever, is it a moral act?
- Who is my neighbor?
- What is truth?
- The church and addiction
- Poetry and spirituality
- ???

I might ask Tim Stant to lead us in another session of *Debauchery*, since that was so popular! St. David's has always been appealing to those people who love and appreciate music. However, in a bizarre twist, our pub theology meetings now seem to be attracting musicians playing live music during our discussions! We have had to move from several locations because of the restaurant starting to schedule live music on the evenings of our gatherings.

Starting in June, we will plan on meeting at the Big Woods at Hard Truth Hills, their new restaurant east of Nashville. Time will remain the same for now, first Thursday of each month at 6 PM. We will see how the acoustics are there.

I hope to meet with Rev. Bargiel soon and get her ideas for Christian Formation and Pub Theology.

Peace,

Mike

Province V hosts Big Provincial Gathering

Province V is a network of 14 dioceses of the Episcopal Church. Each diocese gives an appropriation to the Province to support ministries and networking opportunities. One such opportunity is coming up on July 12-13, 2019 in Kalamazoo, MI when Province V is hosting the Big Provincial Gathering.

WHO CAN ATTEND?

EVERYONE may come! Gather, learn, share, be inspired, go home energized for your ministry! This gathering will be especially useful for those who want to meet new people, hear new ideas, and connect with others facing similar challenges and opportunities.

**A children's program and nursery is available for all of the program times (\$50/child)

WHAT IS THIS?

A gathering of Episcopalians in Province V (and friends)

With over 50 workshops and an expected 500 people attending - this will be exciting! It has a "Ministry Fair" format - people are volunteering to share their ministries and passions with each other. Attendees choose workshops to learn more about a topic or get support with ministries that they are trying.

The 61 workshops cover a vast amount of topics such as community development, communications, leadership, music, prayer and yes knitting! Our own Joan Amati will be presenting a workshop on a long-standing St. David's ministry—prayer shawls where participants actually knit their own prayer shawl.

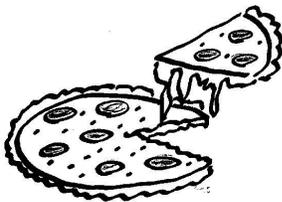
See the flyer included with this newsletter and find more information and registration forms at <https://www.provincev.org>.

Parish Life News

Join us on June 9 for a St. David's Pentecostal pitch-in after the worship service. Since this will be Mary Bargiel's first Sunday with us, please bring your favorite side dish or dessert. Hubers are providing ham.

On June 16, the Waycross Staff will join us for our Father's Day Taco Bar.

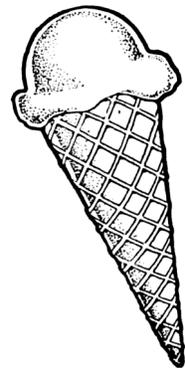
July 21st will be the date for the summer Ice Cream Sunday during the coffee hour. Ice cream will be provided. Special toppings are welcome.



In August, we will try a Pizza Sunday after the worship service.

If you have an idea for a special coffee hour, please share it with me!

A huge thank you to the men for the Mother's Day feast!

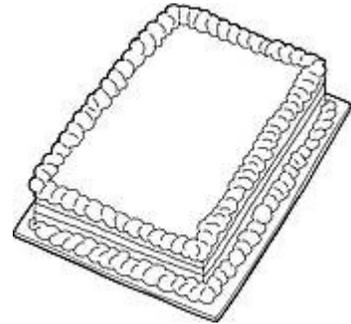


—Carol Ruffin

Three Special Sundays Coming up in June!

June 2

During this interim period St. David's has been fortunate to have had a group of excellent priests lead out Sunday services. Sunday June 2, we have invited all 13 priests who led services during this time. Many cannot make it, but we will thank those who can.



June 9

This is Pentecost Sunday and we are going to follow our tradition of wearing red and having a pitch-in meal. This is also Rev. Bargiel's first Sunday as Rector so this will be many people's first chance to get to know her.

June 16

This is Father's Day! The staff from Waycross will be joining us, some will be involved in the service.

Happy
Fathers Day



A Plea from Fran Dugan

Dear St. David's Family,

Many of you know that I have been in renal failure for some time. I have appreciated your loving support so much! At present I am pursuing the possibility of a kidney transplant. Given my age and circumstances the best option is to find a living donor who is willing to donate a kidney. I am working with Indiana University Health in Indianapolis. My doctor tells me the best thing to do is to call 317-944-4370 and ask for the Living Donor Coordinator. That person will ask questions that may disqualify the caller or accept the caller as a possible donor. All donor expenses are paid for by Indiana University Health.

I am writing to you but also anyone in your sphere of influence who may be willing to donate a kidney.

I am beyond grateful for anything you can do to assist me with this endeavor! Know that I love each of you and thank you for your continued support.

Francie

Pentecost Fun Facts

The Christian holy day of Pentecost, which is celebrated on the seventh Sunday after Easter, commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the Feast of Weeks, as described in the Acts of the Apostles (Acts 2:1–31). In Christian tradition, this event represents the birth of the early Church.

The holy day is also called "White Sunday" or "Whitsunday", especially in the United Kingdom, where traditionally the next day, Whit Monday, was also a public holiday (now fixed by statute on the last Monday in May). In Germany Pentecost is called "Pfingsten" and often coincides with scholastic holidays and the beginning of many outdoor and springtime activities, such as festivals and organized outdoor activities by youth organizations. The Monday after Pentecost is a legal holiday in many European nations.

In Italy it was customary to scatter rose petals from the ceiling of the churches to recall the miracle of the fiery tongues; hence in Sicily and elsewhere in Italy Whitsunday is called Pasqua rosatum. The Italian name Pasqua rossa comes from the red colours of the vestments used on Whitsunday.

In France it was customary to blow trumpets during Divine service, to recall the sound of the mighty wind which accompanied the Descent of the Holy Spirit.

In the north west of England, church and chapel parades called Whit Walks take place at Whitsun (sometimes on Whit Friday, the Friday after Whitsun). Typically, the parades contain brass bands and choirs; girls attending are dressed in white. Traditionally, Whit Fairs (sometimes called Whitsun Ales) took place. Other customs such as Morris dancing and cheese rolling are also associated with Whitsun. "Whitsunday" has been the name of the day in the Church of England

In Finland there is a saying known virtually by everyone which translates as "if one has no sweetheart until Pentecost, he/she will not have it during the whole summer."

In Port Vila, the capital of Vanuatu, people originating from Pentecost Island usually celebrate their island's name-day with a special church service followed by cultural events such as dancing.

In Ukraine the springtime feast day of Zeleni Sviata became associated with the Pentecost. (The exact origin of the relationship is not known). The customs for the festival were performed in the following order: first, home and hearth would be cleaned; second, foods were prepared for the festival; finally, homes and churches were decorated with wildflowers and various types of green herbs and plants. A seven course meal may have been served as the Pentecost feast which may have included traditional dishes such as cereal with honey (kolyvo), rice or millet grains with milk, sauerkraut soup (kapusniak), chicken broth with handmade noodles (iushka z zaterkoiu), cheese turnovers (pyrizhky syrom), roast pork, buckwheat cakes served with eggs and cheese (blyntsi), and baked kasha.

The earliest possible date is May 10 (as in 1818 and 2285). The latest possible date is June 13 (as in 1943 and 2038). The day of Pentecost is seven weeks after Easter Sunday: that is to say, the fiftieth day after Easter inclusive of Easter Sunday. Pentecost may also refer to the 50 days from Easter to Pentecost Sunday inclusive of both. Because Easter itself has no fixed date, this makes Pentecost a moveable feast.

from Wikipedia

Birthdays and Anniversaries

MAY

10 Jan Halladay
 20 Ray Laffin
 26 Dona Glentzer
 27 Jim & Judy Huber - Anniversary
 27 Gene & Donna Niednagel - Anniversary
 28 Marge Wright
 29 Charles & Margie Hill - Anniversary
 30 Joe Ridenour

JUNE

2 Marge Grimm
 4 Anne Hawk
 6 Ben Smith
 7 David Savage
 21 Jim Huber
 22 Judy Laffin

JULY

7 Verne Sindlinger
 8 Steve Biggerstaff

9 Fran Dugan
 20 Yvonne & Bob Oliger - Anniversary
 21 Carol Bell
 27 Judy Huber
 29 Ruth Reichmann
 29 Lou Wentzler
 29 David & Jane Savage - Anniversary
 31 Joan Amati & Joe Miller - Anniversary
 31 Eli Rodriquez

AUGUST

1 Maggie Linscott
 1 Sharon Kitchens
 22 Sandy Ridenour
 23 Verne & Phyllis Sindlinger - Anniversary
 26 Richard & Jan Halliday - Anniversary
 30 Richard Halladay

Don't see your birthday or anniversary - drop me a line at jane@rjherr.com

From our friends in the west:

Judy is still receiving radiation treatments for the next four weeks. I am healing after a fall that injured my neck and back muscles.

Give our sincere regards to all our friends at St. David's.

Ray and Judy Laffin

Newsletter Submissions?

Please send your news items, stories of spiritual growth, book reviews, jokes, cartoons, recipes, etc. to Jane Herr (812)320-2340 or 4923 Stevens Rd., Nashville, 47448 or (the preferred method!): jane@rjherr.com

Next deadline for submissions:

Fall: August 18, 2019
 Advent: November 17, 2019

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 PO Box 1798
 Nashville, IN 47448

SERVICES

Sunday 9:30 AM Holy Communion

Wednesday 6:00 PM Evening Prayer

Schedule of Special Services and Parish Events

Friday	May 31	Farmers' Market at St. David's <i>(will continue on Fridays through Aug. 30)</i>	4—7 pm	St. D parking lot
Sunday	June 2	Celebrate Supply Priests	9:30 am	St. David's
Monday	June 4	Rev. Bargiel's first day		
Thursday	June 6	Pub Theology	6 pm	Big Woods at Hard Truth Hills
Friday	June 7	Strawberry Fest at the Farmers' Market	4-7 pm	St. D parking lot
Friday	June 7	Euchre		
Sunday	June 9	Pentecost service (Rev. Bargiel's 1st Sunday) <i>(followed by Pentecost pitch-in)</i>	9:30 am	St. David's
Sunday	June 16	Father's Day w/Waycross staff	9:30 am	St. David's
Friday	June 28	Children's Day at the Farmers' Market <i>(Indiana Blood Center Bloodmobile at the Market)</i>	4-7 pm	St. D parking lot
Thursday	July 11	Pub Theology	6 pm	TBA
Saturday	July 13	Euchre	7 pm	
Friday	July 26	Children's Day at the Farmers' Market	4-7 pm	St. D parking lot
Thursday	Aug 1	Pub Theology	6 pm	Out of the Ordinary
Saturday	Aug 3	Euchre		
Fri-Sat	Aug 16 & 17	St. David's Annual Rummage Sale		St. David's
Sunday	Aug 18	Fall newsletter info deadline		
Sunday	Aug 25	St. David's leads worship at BCH&L	2 pm	BCH&L