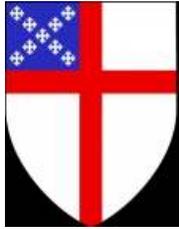


Phone: 360-249-3281

Website: [www.stmarksmonte.com](http://www.stmarksmonte.com)



**Rev. Lorraine Dierick, Priest**  
**Rev. Bonnie Campbell, Priest**  
**Rev. Joyce Avery, Deacon**  
**Corby Varness, Preacher**  
**Jim Campbell, Preacher**

**Worship**  
**Sundays at 10 a.m.**

## **St. Mark's Newsletter**

Click on Newsletters in the middle left of our Home Page.

## **St. Mark's Church Video**

Click on St. Mark's Video in the upper right of our Home Page.

## **St. Mark's Sermons**

All of the sermons from our Sunday worship services are placed on our website to be read and studied further within a couple of days of being preached on Sundays. Click on Recent Sermons in the middle right of our Home Page.

## **St. Mark's Bishop's Committee Minutes**

A list of all meeting minutes from 2009 on is found below the Upcoming Meeting Agenda. Click on Administration in the middle left of our Home Page, then click on BC Meeting Minutes in the right side of the page

**Adult Bible Study**  
**Wednesdays at 10 a.m.**

**ST. MARK EPISCOPAL CHURCH**  
**124 NORTH SYLVIA STREET**  
**PO BOX 533**  
**MONTESANO, WA 98563**

# **St. Mark's Episcopal Church Newsletter**

## **January-February, 2017**

### **Continuing Activities**

#### **Weekly Bible Study--Wednesdays, 10:00AM, at St. Mark's**

Our weekly Bible study on Wednesdays generally uses the weekly Lectionary readings used in the Sunday worship services. No preparation is needed. Please join us for this study each week—Wednesdays from 10:00-11:30AM. (We also sometimes look at some interesting videos for part of our time each week to enhance our Bible learning experiences.)

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

Our semi monthly book club generally meets on the second or third Monday every other month. We read a new book and also discuss other books people have read for an hour (or more as some might feel led to do, over your brown bag lunch). Invite your friends and neighbors to join us!

#### **Worship Information—Sundays at St. Mark's**

*Readings*—shared, people volunteer just before the start of the service for the Old and New Testament readings. *Flowers*—provided by the Worship Team most Sundays. However, if you want to supply them for a specific Sunday (maybe to remember a loved one or celebrate an important event), this can be arranged in advance—just make it known to the Altar Guild folks. *Prayers for Healing*—3<sup>rd</sup> Sundays, just before the Peace. Anyone can come to the altar rail and request laying on of hands and prayers for themselves--or for anyone else named. Prayers do work!! And the anointing oil used smells great!

### **Upcoming Events**

#### **Save the Date—Annual Shrove Tuesday Pancake Day Event—February 28, 2017 at St. Mark's**

We will need plenty of helpers to make this the great event it always is—and a nice fundraiser for local needs!

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

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

### **Recent News**

#### **Christmas Celebration (12/24/2016), 5pm, and Christmas Day (12/25/2016), 10am**

Decorating of the worship space was done in stages during Advent up until after the worship service on the Sunday before Christmas, December 18th. Christmas Eve service this year was on Saturday, December 24th at 5:00PM, an intimate festive communion service with several Christmas hymns (including the lighting of individual candles during "Silent Night") for the 22 who attended! And, there was plenty of wonderful refreshments and fellowship afterwards. We also had Sunday worship on Christmas Day, December 25th, 10am, with 11 people getting up for this event. Our 12 days of Christmas continues up until Epiphany and the Baptism of Jesus on Sunday, January 8th.

#### **All Saints Celebration (11/6/2016), 10:00AM at St. Mark's**

All Saints Day--we celebrated those who came before us. There was a combination of tables for displaying pictures of those loved ones who we remembered during the service, and candles to light as we prayed for them.

#### **Kids Halloween Treats (10/31/2016) at St. Mark's**

On a very rainy and cold evening many kids got lots of treats, and there were dog treats, and

restrooms were available for all in this evening of fun in the neighborhood. From about 5-7:30pm, many kids with their parents came by, and the costumes were awesome! We were our usual selves, with several yard decorating items for them to see, too!

### **Diocesan Convention (10/21-22/2016) at the Seatac Hilton Hotel Center**

Rev. Lorraine Dierick, Jim Campbell, and Rev. Bonnie Campbell attended for St. Mark's.

### **Blessing of the Pets Sunday (10/2/2016) at St. Mark's**

Our 14th annual special service for our pets was a great time of joy for all involved. In the past, mini horses, several dogs and cats and a bird and their owners received blessing for another year. The collection of almost \$300 taken this year was split between the Grays Harbor PAWS and the Freedom Tails programs, as always.

## **Summary of St. Mark's Finances—12/31/2016 (Last--12/14/2016)**

### **Net Operating Year to Date--\$ 89.32 (Last--\$1,635.54)**

Most expenses this year were much lower than expected, and revenues were more than enough to meet the budget, which allowed about \$3,000 more than budgeted to be used for more outreach. No matter how much we gave away, God would not be outdone, and left us still with a small surplus at year end. (This even included the \$1,800 moved in January to the DIF for future maintenance of the church that counted against this year's budget.)

### **Total Operating Expenses--\$24,550.58 (Last--\$22,052.36)**

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

Outreach to Date--\$10,193 Diocesan Assessment Required/Paid--\$1,980

### **Total Operating Revenues--\$24,639.90 (Last--\$23,687.90)**

Overall, total revenues for the year came in over budgeted levels.

### **Non-Operating Revenues--\$2,777.13 Non-Operating Expenses--\$515.74**

### **Net Non-Operating Year to Date--\$2,261.39 (Last--\$2,224.64)**

### **Net All Operating and Non-Operating Year to Date--\$2,350.71 (Last --\$3,860.18)**

### **Funds Summary—Total is \$32,376.21 (last--\$33,885.68)**

Operating Fund (General)--\$3,938.88 (last--\$5,485.10)

- General/Designated Checking Account—\$3,419.89 (last--\$4,966.11)
- General/Designated Savings Account--\$518.99 (last--\$518.99)

Diocesan Investment Fund--\$27,818.23 (last--\$27,818.23) [December report not available yet]

- Memorial Fund (part of DIF)--\$1,227.83 (last--\$1,227.83)

Clergy Discretionary Fund/Checking Account--\$619.10 (last--\$582.35)

### **Summary of Outreach Support for 2016**

Our community outreach outpouring for this year was \$10,193, almost 42% of our 2016 annual operating budget of \$24,551! Outreach funds distributed went to:

Coastal Harvest (\$300)	Chaplains on the Harbor (\$3,500)
Domestic Violence Center (\$500)	Chaplains Sunday Dinners (\$1,575)
Willapa Region Ministry (\$50)	Monte-Elma Food Bowl (\$750)
Nursing Home Birthday Cakes (\$248)	Camp Michael (\$350)
Children's Advocacy Center (\$700)	Montesano Food Bank (\$500)
Camp Victory (\$500)	Montesano Schools/school supplies (\$105)
St Hugh's Episcopal Church, Allyn (\$125)	GH PAWS/Freedom Tails programs (\$59)
Montesano Bible Camp (\$100)	Jail Ministry Christmas Gifts (\$100)
Friendship House (\$300)	Clergy Discretionary Fund (\$80)
St James Family Center (\$100)	American Friends/Episcopal Church, Jerusalem (\$100)
Hoquiam Baptist (Tent City support) (\$150)	

And, separately, some special offerings added \$241 to the GH PAWS/Freedom Tails money from our Blessing of the Pets Sunday, and for the Bishop's Discretionary Fund (\$165) from his visit in May this year.

## Other Articles on Faith and Other Things

### **The Case For Incorporating Spiritual Care In Medicine**

"We need to back away from the computer and really listen." 12/08/2016  
Antonia Blumberg Associate Religion Editor, The Huffington Post

George Washington University's Dr. Christina Puchalski is one of a handful of doctors around the country working to making health care more attentive to spirituality. Dr. Christina Puchalski is familiar with death. The palliative care doctor and founder of the George Washington Institute for Spirituality and Health (GWish) has seen countless patients facing the end of life — but there are still moments that shake her foundation.

Several years ago, Puchalski went into a checkup with a patient previously diagnosed with a terminal illness. Puchalski knew the appointment might take a while, and she was already running behind schedule. She was nervous. "I felt the anxiety as I walked in the room," Puchalski told The Huffington Post. "They started quibbling with each other. The husband was clearly anxious, and we were going nowhere. So I stepped out of the room for a minute because I felt myself getting sucked into the dynamic." In that minute, she continued, the veteran doctor took a deep breath and thought to herself: "I need to get out of that energy and be really present."

"When I went back in, I sat down and just offered my love. That's what I do. They had quieted down, and I asked them, 'What are your deepest concerns?' The husband started sobbing and said, 'I think she's going to die, and I don't know what to do without her.'" The wife, Puchalski said, expressed fear over how her death would come about and whether she would suffer at the end. "They just cried, and I sat with them. We'd gotten to the heart of the visit, and it wasn't about the medication or the pain. The real issue was the bereavement and the fear of losing each other."

Sometimes, Puchalski noted, the most crucial thing a doctor can offer a patient is their presence and a willingness to listen. With these tools doctors can attend not only to their patient's physical needs but to their spiritual concerns as well, she said.

The definition Puchalski uses for spirituality at [GWish](#), which marked its 15th anniversary this year, focuses less on religious affiliation and more on a person's "search for ultimate meaning." How patients make sense of their illnesses, and even their aches and pains, should be part of the "whole person model" doctors employ, she said. That model isn't always championed within the medical establishment. But Puchalski is among a host of doctors, medical students and chaplains working to change that. I will remember that there is art to medicine as well as science, and that warmth, sympathy, and understanding may outweigh the surgeon's knife or the chemist's drug."Hippocratic Oath, Modern Version."

Theologian and Harvard University psychiatry instructor Dr. Michael Balboni has dedicated his career to researching the spiritual dimensions of health care. His research has uncovered the profound impact religion has on patients' medical decisions — but he's found that health care professionals are often socialized starting in medical school to "ignore or avoid spirituality and religion," he told HuffPost. The medical community skews slightly less religious than the general American public. But many doctors, like University of Chicago's Dr. John Yoon, pursue medicine precisely because of their spiritual convictions. What awaits them, as a 2015 study found, is often disillusionment with the field. "Once I started medical school it was a culture shock," Yoon told HuffPost. "There really wasn't any space for exploring the spiritual and religious aspect of medicine." Yoon graduated from medical school in 2005, having studied medicine in the middle of a 20-year period during which the medical field made greater efforts to incorporate spirituality into health care.

The number of medical schools that incorporate some education on spirituality and health in their curriculum has increased from about 13 percent in 1994 to roughly 90 percent in 2014. In 1995, Puchalski teamed up with The John Templeton Foundation to establish an awards program for medical schools that develop programs in spirituality and medicine. She was ahead of the curve. In 1998, the Association of American Medical Colleges (AAMC) published a report called the Medical School Objectives Project, which included sections on spirituality. The learning objectives for students ranged from the ability to take a patient's "spiritual history" to an understanding of how to collaborate with clergy and spiritual leaders as part of the patient's care.

Several years later, The Joint Commission, which accredits most health care organizations, issued standards requiring that providers "receive training on the value of spiritual assessment." The AAMC's MSOP reports are offered only as guidelines for medical schools. For accreditation, schools must comply with standards put forth by The Liaison Committee on Medical Education, which don't refer to spirituality directly. Patients' spirituality directly influences how they make medical decisions."

Nonetheless, schools across the country including Duke University, Harvard University, Loyola University and the University of Chicago have developed programs on spirituality and health in the last two decades. But Balboni, who co-directs Harvard's Initiative on Health, Religion and Spirituality with his wife, Dr. Tracy Balboni, a physician, noted that such courses tend to be one-off lectures or electives. "Those who most need training in this area are the least likely to receive that training because it's all elective-based," Balboni said.

A new generation of medical trainees is hungry for more. Aamir Hussain, a third-year medical student at the University of Chicago, is passionate about faith but said he hasn't explicitly encountered topics of spirituality and health in his general medical training. "I think it would be good to get a basic outline of what faith groups think about health and what practices faith groups have that might impact health care," Hussain told HuffPost.

40 percent of nurses and physicians say they provide less spiritual care than they'd like to. It's "a missed opportunity," he added, when doctors fail to take spirituality into account in their care. One such missed opportunity, said Norma Poll-Hunter, senior director of the Human Capital Initiatives at AAMC, comes in the form of patient compliance. "For instance, if the doctor says, 'Take this medication with food,' the patient might not take it because they're fasting for a religious observance," she told HuffPost.

Fasting is just one of many religious practices that could impact medical outcomes. A medical student HuffPost interviewed said he once saw a surgery postponed at the last minute because the patient was a member of the Jehovah's Witnesses and thus wouldn't agree to a blood transfusion. The doctors reportedly arranged for an alternate procedure, called a "cell salvage," which would recycle the patient's blood back into their body with uninterrupted circulation. The miscommunication caused a delay in the surgery, the med student said, which the doctors might have avoided if they'd broach the subject of faith earlier.

Some doctors bristle at the thought of giving religion any airtime in health care — and they have reason to. Faith, for them, has no place in medicine if it interferes with a doctor's ability to provide optimal care. Consider the scenario of a medical student planning to become a family care physician but who is staunchly opposed to contraception for religious reasons. "Ask yourself, do you want your own health care provider to consider their own religious or personal beliefs first before offering you medical care?" wrote Dr. Jennifer Gunter who once encountered that very scenario while working as the director of undergraduate medical education at a Midwestern medical school.

On the flip side, some doctors worry that patients' religious beliefs will predispose them to ignore their medical team's recommendations on certain matters. One study conducted at London's Great Ormond Street Hospital found that when child patients had no chance of recovery, highly religious parents often continued treatment against medical advice and hoped for a miracle.

"We use all too many words in health care." But Balboni and fellow researchers have found the opposite to be true — at least in scenarios where doctors take time to attend to their patients' spiritual

needs. In their 2010 study, the researchers measured patients' self-rated experiences of receiving "spiritual care" from their medical team. The more they received such care, the less they opted for aggressive — and expensive — end of life measures. "When the medical team is spiritually interacting with the patients it has an effect on medical outcomes and directly affects costs of care," Balboni said. The problem isn't that doctors are resistant to incorporating spirituality into their care. In fact 40 percent of nurses and physicians say they provide less spiritual care than they'd like to, citing "lack of time" as the main impediment.

Doctors have too many patients to see and not enough hours in the day. Many medical students are similarly drowning under mountains of work. That's why doctors like Puchalski and Yoon — the same ones fighting for spiritual care training in medical school — are also seeking ways to get medical students and doctors reflecting on their own spiritual and moral frameworks to cope with the stress associated with the field. "Instead of throwing students in and giving them a moral stress test and having them recover 20 years later, why not inoculate them in medical school?" Yoon said.

Healing, for patients and doctors alike, goes much deeper than fixing a physical problem, Puchalski said. For patients, it can mean "finding a sense of coherence and hope despite facing end of life or chronic illness." To facilitate that kind of healing, Puchalski said, doctors need to "back away from the computer" and really listen. "We use all too many words in health care," she said. "Out of silence, patients can share what's going on deeply. They can cry and feel they're really deeply listened to without judgment. You can fix a fracture but it's very difficult to fix suffering without that kind of compassionate care."

## **When things are no longer under your control, just close your eyes and pray!**

### **Don't know how much of this is true, but its interesting reading.....and knowing?**

Contributed by April Collett, church member

**Glass** takes one million years to decompose, which means it never wears out and can be recycled an infinite amount of times!

**Gold** is the only metal that doesn't rust, even if it's buried in the ground for thousands of years.

Your **tongue** is the only muscle in your body that is attached at only one end.

**Zero** is the only number that cannot be represented by Roman numerals.

**Kites** were used in the American Civil War to deliver letters and newspapers.

The song **Auld Lang Syne** is sung at the stroke of midnight in almost every English-speaking country in the world to bring in the new year.

Drinking **water** after eating reduces the acid in your mouth by 61 percent. Drinking a glass of water before you eat may help digestion and curb appetite.

**Peanut oil** is used for cooking in submarines because it doesn't smoke unless it's heated above 450F.

The **roar** that we hear when we place a seashell next to our ear is not the ocean, but rather the sound of blood surging through the veins in the ear.

**Nine** out of every 10 living things live in the ocean.

The **banana** cannot reproduce itself. It can be propagated only by the hand of man.

**Airports** at higher altitudes require a longer airstrip due to lower air density.

The **University of Alaska** spans four time zones.

In ancient Greece, tossing an **apple** to a girl was a traditional proposal of marriage. Catching it meant she accepted.

Warner Communications paid 28 million for the copyright to the song **Happy Birthday**, which was written in 1935!

The **Swine Flu vaccine** in 1976 caused more death and illness than the disease it was intended to prevent.

**Caffeine** increases the power of aspirin and other painkillers, that is why it is found in some medicines.

The **military salute** is a motion that evolved from medieval times, when knights in armor raised their visors to reveal their identity.

If you get into the bottom of a well or a tall chimney and look up, you can see **stars**, even in the middle of the day.

When a person dies, **hearing** is the last sense to go. The first sense lost is **sight**.

In ancient times strangers **shook hands** to show that they were unarmed.

Strawberries and cashews are the only fruits whose **seeds** grow on the outside.

**Avocados** have the highest calories of any fruit at 167 calories per hundred grams.

Due to earth's **gravity** it is impossible for mountains to be higher than 15,000 meters.

Everything weighs one percent less at the **equator**.

For every extra **kilogram** carried on a space flight, 530 kg of excess fuel are needed at lift-off.

The **letter J** does not appear anywhere on the periodic table of the elements.

And last but not least:

**Good friends** are like stars. You don't always see them, but you know they are always there.

### **The Little-Known Story Of The Islamic Christmas Tree**

Not many people know that the Quran features a tree in the narrative of Jesus' birth. 12/12/2016  
Mariam Sheikh Hakim Media & communications consultant; writer on faith, gender and parenting issues

When I was growing up, I always wanted a Christmas tree in our family home but unfortunately for me, this was an idea my parents staunchly resisted. Once, I even offered to make a homemade one but my parents wouldn't entertain the idea because "we were Muslim." We weren't very strict Muslims, but we were practicing, and a Christmas tree was seen as a contradiction to our religious values back then. I wasn't alone either; most of my Muslim friends have a similar story to tell. Fast forward years later, and the same parents are now gifting Christmas presents to their grandchildren.

So what exactly was the problem back then with the Christmas tree? Upon reflection, this "no compromise" position is likely to have been wrapped up with the insecurities and identity politics of my parents being new migrants. In general these attitudes are starting to wane amongst Muslims, as it seems more are enjoying cultural elements of Christmas in the U.K. and in America too, particularly younger generations. Some see the cultural tradition of giving and sharing during Christmas as compatible with Islamic values. Given how huge Christmas is in the West (and practically unavoidable), many do not want to miss out on the fun either.

However, the Christmas tree in particular is still met with resistance by many Muslim families (and non-Muslims too, such as Jehovah's Witnesses, who don't celebrate any aspect of Christmas) as it is well known that the Christmas tree has European pagan origins. The pagan practice of bringing in

something evergreen into the home was thought to ward off evil spirits, and this didn't gain popularity as an adapted Christian custom until the 17th and 18th centuries.

Because of this pagan history, some Muslims have sought to avoid having a Christmas tree in their home for fear of deifying anything other than God. This, coupled with anxieties around maintaining their heritage in a non-Muslim society, means that it is still rare to find Muslims who will put up a Christmas tree.

But can religious literacy in Quranic narratives soften attitudes towards this? What many Muslims don't reflect on (or know about) is the concept of an Islamic Christmas tree. What I mean by this is the tree featured in the Quranic account of Jesus' birth in chapter Mary (Surah 19). In this narrative, Jesus is born under a tree, which is an integral part of the Islamic "nativity scene" and story. This is an Islamic Christmas tree of sorts; a tree that can be used to remind us of the story of Jesus' birth.

If we were to imagine replacing the traditional Christmas conifer with this tree, what would it look like? According to the Quran, the tree is a date palm, which has both Mary and baby Jesus resting beneath it. The tree is bearing fruit at the time of Jesus' birth. It also features spring water toward its base, which miraculously appears for Mary to drink from.

What strikes me is the Islamic Christmas tree and nativity scene indicate a very non-European cultural setting. This highlights how far current images of Christmas actually are from the real geographical location of the nativity story. Even in Middle Eastern countries, it's often a European Christmas tree and version of Christmas that is celebrated in hotels or malls during December.

Has Christmas as we know it in the West become disconnected with its Middle Eastern roots? Is this an example of why citizens in Western nations generally lack empathy or solidarity with issues taking place in the Middle East – because Christmas itself has become de-Middle Easternized? What if celebrations were to reconnect and "turn back" toward the birthplace of the nativity? Perhaps this could serve as a powerful reality check of the cognitive dissonance at work in Western societies during Christmas.

On the one hand, we have Western nations relentlessly bombing this part of the world, adding to the biggest refugee crisis we have seen in decades. These refugees in turn have largely been met with hostility and outright xenophobia. On the other hand, during Christmas, we all engage in celebrating the story of Jesus' birth, where we commemorate and show empathy with a migrating Middle Eastern family desperately seeking refuge.

If the Islamic Christmas tree and nativity scene can help people engage further with the Middle East – and even specifically in the holy land of Jesus' birth – this could be a force for good. Geographically, it won't be seen in Western countries as a detached distant place with problems that are "over there." The connection would be brought much closer to home, possibly reducing inconsistent outlooks. I am not arguing here that we should erase any European cultural Christmas practices. Nor is this an argument for Muslims to create their own ritual of getting a Christmas tree. Even the Bible seems to look down on such pagan practices, so people should choose wisely what they want for their families. What I am trying to convey is that although the "Christmas spirit" can be everywhere, the origins are not in a department store or in snowy Lapland, Finland. The origins are in the Middle East, a place with an ongoing horror story in dire need of the world's humanitarian assistance. Maybe if Christmas wasn't so devoid of this identity then my own Muslim parents wouldn't have seen it solely as a Western cultural celebration, as unrelated to their Muslim background.

Religious literacy of Quranic narratives can help reduce a blindness amongst Muslims around commonalities that we share with others. This can enhance an openness to positively share Islam in a way that is relevant and can bring a fresh perspective to interfaith dialogue and bridge building.

The Islamic narrative of Jesus' birth can anchor the well-known Christian one and reminds us that the Quran places Jesus and Mary beneath a "Christmas tree." They are described in the Quran as a "token" or a "sign" for all peoples, so perhaps their embodiment of love and peace for all are Christmas presents to the world.

## January 2017 Monthly Calendar of Events

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

## February 2017 Monthly Calendar of Events

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