

Monthly Calendar for May 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25 <u>10am</u> Holy Communion <u>12pm</u> 100th Anniversary Celebration <u>7pm AA</u>	26	27 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm AA</u>	28 <u>10am</u> Bible Study	29 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	30 <u>7pm AA</u>	May 1 <u>12pm</u> Women's AA
2 <u>10am</u> Holy Communion <u>7pm AA</u>	3	4 <u>10am</u> Worship Team <u>7pm AA</u>	5 <u>10am</u> Bible Study	6 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	7 <u>7pm AA</u>	8 <u>12pm</u> Women's AA
9 <u>10am</u> Holy Communion <u>7pm AA</u>	10	11 <u>7pm AA</u>	12 <u>10am</u> Bible Study	13 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	14 <u>7pm AA</u>	15 <u>12pm</u> Women's AA
16 <u>10am</u> Healing Service <u>7pm AA</u>	17	18 <u>7pm AA</u>	19 <u>10am</u> Bible Study <u>6:30pm</u> Bishop Committee	20 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	21 <u>7pm AA</u>	22 <u>12pm</u> Women's AA
23 <u>10am</u> Holy Communion <u>10am</u> Pentecost Sunday <u>7pm AA</u>	24	25 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm AA</u>	26 <u>10am</u> Bible Study <u>6:30pm</u> Potluck Meal	27 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	28 <u>7pm AA</u>	29 <u>12pm</u> Women's AA
30 <u>10am</u> Morning Prayer <u>10am</u> Holy Communion <u>7pm AA</u>	31	June 1 <u>10am</u> Worship Team <u>7pm AA</u>	2 <u>10am</u> Bible Study	3 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	4 <u>7pm AA</u>	5 <u>12pm</u> Women's AA

Birthdays:

Jim Stewart 5/8
Colby Madrid 5/16
Kyron Dierick 5/17
Mary Linth 5/27

Anniversaries:

Lee & Rev. Joyce Avery 5/3
Charles & Sandy Marr 5/9
John & Rev. Dorothy McMeekin 5/28

Monthly Calendar for June 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 <u>10am</u> Morning Prayer <u>10am</u> Holy Communion <u>7pm AA</u>	31	June 1 <u>10am</u> Worship Team <u>7pm AA</u>	2 <u>10am</u> Bible Study	3 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	4 <u>7pm AA</u>	5 <u>12pm</u> Women's AA
6 <u>10am</u> Holy Communion <u>7pm AA</u>	7	8 <u>7pm AA</u>	9 <u>10am</u> Bible Study	10 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	11 <u>7pm AA</u>	12 <u>12pm</u> Women's AA
13 <u>10am</u> Holy Communion <u>7pm AA</u>	14	15 <u>7pm AA</u>	16 <u>10am</u> Bible Study <u>6:30pm</u> Bishop Committee	17 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	18 <u>7pm AA</u>	19 <u>12pm</u> Women's AA
20 <u>10am</u> Healing Service <u>7pm AA</u>	21	22 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm AA</u>	23 <u>10am</u> Bible Study <u>6:30pm</u> Potluck Meal	24 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	25 <u>7pm AA</u>	26 <u>12pm</u> Women's AA
27 <u>10am</u> Morning Prayer <u>7pm AA</u>	28	29 <u>7pm AA</u>	30 <u>10am</u> Bible Study	July 1 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	2 <u>7pm AA</u>	3 <u>12pm</u> Women's AA

Birthdays:

Bob Sagen 6/1
 Natalea Brumfield 6/6
 Candy Miller 6/12
 Bryan Dierick 6/22
 Jim Miller 6/24
 Mary Venske 6/28

Anniversaries:

Jim & Candy Miller 6/20

Continuing Activities

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

Our weekly Bible study generally uses the weekly Lectionary readings used in the Sunday worship services—no preparation is needed! Please join us for this study each week from 10:00-11:30AM at the church.

St. Mark's History Books for Sale

St. Mark's has published a 90 page full color history of their ministry in Montesano, at their 100th anniversary of becoming a mission church of the Diocese of Olympia. The books are 8 1/2" x 11" full size paperback style, and are only \$15 each. To purchase a copy, please contact Jim Campbell at jbcmonte@comcast.net or by phone at 360-612-0205.

Discernment for Next St. Mark's Ministry Circle and Personal Futures

Our discernment class, which started in November, continues for those who chose to participate. The class now meets on the 2nd and 4th Tuesdays at 6:30pm in the church. We are working with Sarah Monroe's discernment toward traditional ordination through seminary, and also discerning our future leader roles in our church using the TCM model.

The Rev. Kim Forman, TCM Missioner, was present with us recently to discuss our progress and next steps. We reviewed with Kim what we have been doing with our discernment since its start, and Kim brought up the latest information about Diocesan views on discernment and the ordination process with regard to TCM congregations. It was agreed to next look at the goals and passions of each of us and what we each want to do to be happy and satisfied and challenged in our lives and at St. Mark's. To do this, we will use some exercises from the book, "Discerning Your Spiritual Gifts", by Lloyd Edwards. Kim encouraged us to continue this process and determine where we will best fit into the needs of the church and community.

Recent Events

100th Anniversary Celebration (4/25/2010), at St. Mark's

We celebrated our 100th anniversary as a mission church of the Diocese of Olympia, with several old friends and members attending. Rev. Bonnie Campbell presided over the Holy Communion worship service and Rev. Lorraine Dierick gave a wonderful history and patronal saint Mark sermon. We had a nice lunch event to visit with old friends, while looking at several displays of pictures, news articles and other memorabilia from the past, and a 90 page full color history book available for purchase (\$15 each). See pictures at: www.stmarksmonte.com and select this featured link in the middle of the Home Page.

Easter Sunday (4/4/2010), at St. Mark's

This very festive celebration was attended by 48 people this year. Several family and friends and our own church community attended. We rang out many bells during the singing of the Gloria, and several of the visitors joined us in Communion and in the birthdays and anniversaries at the Peace. Sarah Monroe gave a very inspiring sermon, and our clergy designed a wonderful service. We even had Mary Venske's young grandson Jeffrey sing to us, "Jesus Loves Me, This I Know!" before the offering, and we all joined in for the chorus. After the service 8 children participated in an Easter Egg hunt outside between the rain storms. What a great day celebrating the resurrection of Jesus Christ! See pictures at: www.stmarksmonte.com and select Recent News, then 2010 Events on the right side of the Home Page.

Good Friday Ecumenical Service (4/2/2010), at St. Mark's

Almost 75 people braved the strange cold weather to come to this very inspiring Good Friday service. The special music by the kids from Monte Baptist Church, and from Connie Napiontek and Ken Albert was lovely. The drama was very meaningful, including carrying a large cross down the aisle of the nave as the drama was read. It is nice to have our Montesano people meet together

for a common worship service and give generously to the Ministerial Association to help with local needs, too.

Maundy Thursday Service (4/1/2010), at St. Luke's, Elma

It was a small group gathered for a beautiful dinner served by the folks from St. Luke's, and a very spirit-filled communion service with foot washing and healing prayers.

Reasons to Be Episcopalian (from the book of 101 Reasons, compiled by Louie Crew)

26 Like Catholic and Orthodox Christians, Episcopalians are in touch with the ancient voices and aesthetic and spiritual practices of the Christian tradition. We are united by a common liturgy and by the Book of Common Prayer. And so long as we do the liturgy right, we are orthodox, and thus permitted a broad range of theological opinions. With its riches of liturgy, prayer, and music, it is for me a sacrament of the sacred, and it feels like home. *Marcus J. Borg, Diocese of Oregon*

27 No matter where in the world I attend an Episcopal/Anglican church, I am always home. *Joan Carr, Diocese of British Columbia*

28 We have the liturgical beauty of the Catholics combined with the local authority of the Southern Baptists. *Cynthia McLeod, Diocese of East Tennessee*

29 The signs that say, "The Episcopal Church Welcomes You" mean it. *Nick Humez, Diocese of Newark*

30 The Episcopal Church is a place where bishops are people too, and some of them know it. Many even have spouses to remind them. *Linda M. Maloney, Diocese of Minnesota*

Summary of St. Mark's Finances—4/15/2010

Total Operating Expenses--\$8,384.94 (Previous month--\$5,493.36)

- Highlights—Overall expenses are basically tracking per the budget plan. We have already paid our largest heating bills for the year, paid the full year property/liability insurance bill, and paid for the clergy conference registrations fees for our clergy--all which skew the overall expenses higher at this time of year. All current bills are paid to date.
- Outreach Given to Date--\$1,116 Diocesan Assessment Required/Paid--\$972

Total Operating Revenues--\$8,667.20 (Previous month--\$6,815.20)

- Highlights—All revenues are tracking roughly per the budget plan. We are slightly behind on pledges received.

Net Operating Year to Date—\$282.26 (Previous month—\$1,321.84)

We have a slightly positive balance, even after paying out for Pancake Day (\$925), the first funds for the display cabinet (\$400), and funding of sound system upgrades (about \$500). We will receive a refund for Joyce's Clergy Conference registration fee (\$270), as she has decided she needs to stay home and deal with health issues.. After this month our normal operating expenses should be fairly small for several months.

Non-Operating Revenues--\$26.61 Non-Operating Expenses--\$175.00

Funds Summary—Total is \$12,646.55 (Previous month--\$13,376.98)

- Checking Account—\$3,447.22 (Previous month--\$4,486.80)
- Savings Account--\$867.71 (Previous month--\$867.60)
- Memorial Fund--\$978.41 (Previous month--\$977.61) (\$200 is for the Windows fund)
- Diocesan Investment Fund--\$6,585.31 (Previous month--\$6,384.45)
- Clergy Discretionary Fund--\$767.90 (Previous month--\$767.51)

Pentecost and Its Season

Pentecost was originally an Old Testament festival, since the time of Josephus calculated as beginning on the fiftieth day after the beginning of Passover. In the Christian calendar, it falls on the seventh Sunday after Easter. It was called the Feast of Weeks (*Shavuot*), and in the Old Testament was originally an agricultural festival celebrating and giving thanks for the "first fruits" of the early spring harvest (Lev 23, Exod 23, 34).

By the early New Testament period, it had gradually lost its association with agriculture and became associated with the celebration of God's creation of His people and their religious history. By the destruction of Jerusalem in AD 70, the festival focused exclusively on God's gracious gift of *Torah* (the "Law") on Mount Sinai. It continues to be celebrated in this way in modern Judaism.

While there are other references to **Pentecost** in the New Testament (e.g. 1 Cor 16:8), it is most significant in Acts 2 and the familiar scene of the outpouring of the Holy Spirit on those in the "upper room." The New Testament writers associate the events of Acts 2 with Pentecost, and relate it to the prophecies of Joel 2 and promises of Jesus (Acts 1:8). In both, the emphasis is on an empowerment through the Holy Spirit to enable the people of God to witness to Jesus the Christ.

The word "pentecost" means "fiftieth day." In most Christian traditions, Pentecost Sunday occurs 50 days following Easter Sunday (counting Easter Sunday since it is the first day of the week). Those 50 days span seven Sundays after Easter, so Pentecost is the seventh Sunday after Easter (7 weeks times 7 days = 49 days, plus Pentecost Sunday). Since Easter is a "movable feast," meaning that it occurs on different days in different years (it is tied to the lunar cycle while the calendar is solar based), Pentecost is also moveable--as early as May 10 and as late as June 13.

The sanctuary color for Pentecost Sunday is red, the color of the church. Technically, red is used only for the Sunday of Pentecost, although some churches use red for the Sundays between Easter and Pentecost Sunday. The red symbolizes both the fire of Pentecost as well as the apostles and early followers of Jesus who were gathered in the Upper Room for the empowerment from God to proclaim the Gospel throughout the world.

For Christians, Pentecost Sunday is a day to celebrate hope, a hope evoked by the knowledge that God through His Holy Spirit is at work among His people. It is a celebration of newness, of recreation, of renewal of purpose, mission, and calling as God's people. It is a celebration of God's ongoing work in the world. Yet, it is also a recognition that His work is done through His people as He pours out His presence upon them.

The Old Testament Lectionary reading for Pentecost Sunday from Ezekiel's vision of the valley of dry bones (Ezek 37:1-14) dramatically illustrates this sense of newness and renewal of mission. The reading from Isaiah 44:1-8 connects renewal with the "breathing" of God in beautiful imagery of "streams in the desert" and the recreation of His exiled people. The Psalm reading (104:24-34) is in creation language that speaks of newness and renewal. The New Testament readings include Acts 2, as well as John 14:8-17, 16:5-15, 20:19-23, carry this theme of God enabled mission in the world. The Epistle reading from 1 Corinthians 12:3-13 emphasizes the gifts of the Spirit that enable God's work in the world.

This focus on the church's mission to the world, and the enabling presence of God through the work of the Holy Spirit in the church to empower that mission should provide a powerful impetus for churches, to recover this season of the church year. There is tremendous opportunity to use this sacred time to call people to renewal through the work of the Holy Spirit in their lives.

The Episcopal Church, its History and its long Heritage

The Episcopal Church boasts a long history. The Episcopal Church, a hierarchical church, traces its heritage to the beginnings of Christianity.

The Episcopal Church is an independent church which is a constituent member of the worldwide Anglican Communion. Its origin is in the planting of the Church of England in the colonies in the seventeenth and eighteenth centuries.

The earliest known celebrations of the Eucharist on North America were near San Francisco, CA in 1579 by Sir Francis Drake's chaplain and in 1607 at Jamestown, VA, an English settlement. Since those long ago days, our liturgy retains ancient structure and traditions, and is celebrated in many languages. We uphold the Bible and worship with the Book of Common Prayer.

Since the end of the American Revolution (when American Episcopalians became independent from the Church of England), The Episcopal Church has been organized on three levels: with a General Convention on the national level, individual dioceses, and parishes.

General Convention, made up of the House of Bishops and the House of Deputies, has ultimate legislative authority. It authored (and continues to amend) the Church's Constitution, establishes the Book of Common Prayer, sets out rules for the ratification of bishops, and through its canonical actions sets forth governance of the Church.

New dioceses are "formed with the consent of General Convention." Each diocese offers "unqualified accession" to the Constitution and Canons of the Church. Dioceses, in turn, require that individual congregations must accede to the Constitution and canons in order to be members of the diocesan convention.

Dioceses govern themselves through conventions (sometimes called councils), and in turn also pass canons, but these are subservient to the national canons.

All clergy swear loyalty to "Doctrine, Discipline, and Worship" of The Episcopal Church.

Today the Episcopal Church has members in the United States, as well as in Colombia, the Dominican Republic, Ecuador, Austria, Belgium, France, Germany, Italy, Switzerland, Haiti, Honduras, Micronesia, Taiwan, Venezuela, and the Virgin Islands (both US and British).

William White said that the Church of which he was a prime architect was to contain "the constituent principles of the Church of England, and yet independent of foreign jurisdiction or influence."

When is a bishop a bishop? At his/her election?

If you answered 'yes' to that question, then it's time to brush up on the canons of The Episcopal Church. And, considering this is 'election season' with eight bishop elections slated for Fall 2009, it's a good time to look at the process.

While bishops in The Episcopal Church are elected on the local level, they are not approved to serve as bishops until after the completion of a consent process by the leaders of rest of the Church, followed by ordination.

The process

Generally, the process for electing bishops in the dioceses of The Episcopal Church is the same, whether the election calls for a diocesan, a co-adjutor or a suffragan bishop.

After a process of discernment within the diocese, in which usually a selection of candidates is presented to the diocese, an election is conducted on an appointed date. Upon election, the successful candidate is a Bishop-Elect.

Following some procedural matters including examinations, formal notices are then sent to bishops with jurisdiction (diocesan bishops only) with separate notices to the standing committees of each of the dioceses in The Episcopal Church. These notices require their own actions and signatures.

It's at this point that time starts ticking.

Approvals

In order for a Bishop-Elect to become a bishop, Canon III.11.4 (a) of The Episcopal Church mandates that a majority of diocesan bishops AND a majority of diocesan standing committees must consent to the Bishop-Elect's ordination as bishop. These actions - done separately - must be completed within 120 days from the day after notice of the election was sent to the proper parties.

If the Bishop-Elect receives a majority (at least 50% plus 1) of consents from the diocesan bishops as well as a majority from the standing committees, the Bishop-Elect is one step closer. Following a successful consent process, ordination and celebration are in order.

It is at this point, often more than four months after local election, that a Bishop-Elect is a Bishop.

However, if the majority of the diocesan bishops do not consent, and/or the majority of the standing committees do not consent, the Presiding Bishop, in accordance with Canon III.11.5, is required to declare the election null and void. In those cases, a person elected by the diocese will not be ordained. Hence, the bishop is not a bishop, and the process must start anew.

(Note: The consent process differs when the election is within 90 days of a General Convention, and the next General Convention is July 2012.)