

Monthly Calendar for January 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 7:00PM AA	2 Noon Women's AA
3 10:00AM Holy Communion 7:00PM AA	4	5 10:00AM Worship Team 7:00PM AA	6 10:00AM Bible Study	7 Noon AA 7:00PM Gamblers Anon	8 7:00PM AA	9 Noon Women's AA
10 10:00AM Holy Communion 7:00PM AA	11	12 7:00PM AA	13 10:00AM Bible Study	14 Noon AA 7:00PM Gamblers Anon	15 7:00PM AA	16 Noon Women's AA
17 10:00AM Healing Service 7:00PM AA	18	19 7:00PM AA	20 10:00AM Bible Study 6:30PM Bishop Committee	21 Noon AA 7:00PM Gamblers Anon	22 7:00PM AA	23 Noon Women's AA
24 10:00AM Morning Prayer 7:00PM AA	25	26 2:00PM Birthday Party @ Monte Health & Rehab 7:00PM AA	27 10:00AM Bible Study 6:30PM Potluck Meal	28 Noon AA 7:00PM Gamblers Anon	29 7:00PM AA	30 Noon Women's AA
31 10:00AM Holy Communion 7:00PM AA						

Birthdays:

Zack Fry 1/1
 Joyce Davidson 1/7
 Keith Heikkinen 1/13
 Rev. Lorraine Dierick 1/15
 Martha Krug 1/20
 Bob Fry 1/29
 Charles Marr 1/31

Anniversaries:

Bill & Natalea Brumfield 1/4
 Steve & Loni Crass 1/25

Monthly Calendar for February 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2 10:00AM Worship Team 7:00PM AA	3 10:00AM Bible Study	4 Noon AA 7:00PM Gamblers Anon	5 7:00PM AA	6 Noon Women's AA
7 10:00AM Holy Communion 7:00PM AA	8	9 7:00PM AA	10 10:00AM Bible Study	11 Noon AA 7:00PM Gamblers Anon	12 7:00PM AA	13 Noon Women's AA
14 10:00AM Holy Communion 7:00PM AA	15	16 11:00AM- 6:30PM Shrove Tuesday Pancake Day 7:00PM AA	17 6:00PM Ash Wednesday Service/Soup Supper	18 Noon AA 7:00PM Gamblers Anon	19 7:00PM AA	20 Noon Women's AA
21 10:00AM Healing Service 11:15AM Annual Meeting 7:00PM AA	22	23 2:00PM Birthday Party @ Monte Health & Rehab 7:00PM AA	24 10:00AM Bible Study 6:30PM Potluck Meal	25 Noon AA 7:00PM Gamblers Anon	26 7:00PM AA	27 Noon Women's AA
28 10:00AM Morning Prayer 7:00PM AA						

Birthdays:

Steve Crass 2/7
 Rev. Bonnie Campbell 2/18
 Rev. Joyce Avery 2/21
 John Tennefoss 2/27

Anniversaries:

Stan & Debbie Fry 2/8

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

Our weekly Bible study is around the weekly Lectionary series used in the Sunday worship services. Please join us for this study each week from 10:00-11:30AM at the church.

Opportunity for Personal Bible Reading Online

On our website, in the right middle of our Home Page, there is a link called Bible Reading Plans. This link takes you to the Bible Gateway website, to a webpage that offers 4 different structured ways you can read your way through the Bible over about a year period. The plans range from reading the full Bible daily over a whole year, to 2-3 readings/week with a biographical theme, to about once/week readings either with the theme of highlights of the Bible or with a chronologically view of the Bible. Please look at this website and decide which of these plans can work for you and start reading—it is easy!

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

Our discernment class, which started in November, continues for eight who chose to participate. The class normally meets on Tuesdays at 6:30pm in the church.

St. Mark's 100th Shrove Tuesday Pancake Day Celebration—February 16th, 2010

It's time to make our plans for this event! We'll need a large group to work on this, plus some ideas for special activities or items this day.

St. Mark's 100th Anniversary Celebration—April 25th, 2010, at St. Mark's

April 25th, 2010 has been selected as the date to celebrate our 100th anniversary as a mission church of the Diocese of Olympia. We already have several ideas, including publishing of some type of history booklet; we would like input from everyone and form a committee of people who will do the detailed planning and carry out the work for this grand event. Contact anyone on the Bishop's Committee to express your interest and support for this event, so this can get started.

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

16 We do not give simple answers to complex questions. Instead, we offer tools that help people develop a sustaining faith. *B Lance Moody, Diocese of Oklahoma*

17 My mind is Protestant and my spirit is liturgical. Where other than to the Book of Common Prayer can my worship go and still have both be happy? *Phyllis Tickle, Diocese of West Tennessee*

18 Ours is not just a checkbook ministry. Episcopalians roll up their sleeves and help. *Agnes L. Haviland-Moore, Diocese of Connecticut*

19 We have full-bodied worship: bow, kneel, sit, stand, kneel, hug, walk, and sometimes even raise your hands, cry, laugh, sing, shout, whisper, smell, taste, feel, touch, hold, see, and behold and on and on. *The Very Rev Marilyn J. Engstrom, Diocese of Wyoming*

20 Where the road to Easter is never a short cut, but you always get there. *The Rev. Dr. Barbara T. Cheney, Diocese of Connecticut*

2010 Approved Budget and the 2009 Actual Expenses (12/29/2009)

	Budget for Total Year 2010	% of Budget 2010	Actuals for Total Year 2009	% of Actuals 2009
Expenses	App-12/16		Act-12/29	
Diocesan Assessment (12)	\$2,917.29	12.2%	\$3,628.00	16.3%
Outreach (13)	\$5,100.00	21.3%	\$4,697.04	21.1%
Operating Expenses-Total (14)	\$15,880.00	66.5%	\$13,982.46	62.7%
Gifts for Service	\$400.00	1.7%	\$350.00	1.6%
Conferences (training/seminars/convention/clergy gifts)	\$1,600.00	6.7%	\$2,019.44	9.1%
Continuing Education--Ministry/Leadership	\$500.00	2.1%	\$355.71	1.6%
Auto (IRS/mile)and/or Travel Allowance(s)	\$200.00	0.8%	\$122.28	0.5%
Worship/Service (vestments/altar supplies/music, etc.)	\$1,500.00	6.3%	\$2,349.87	10.5%
Education (training/materials/supplies, etc.)	\$700.00	2.9%	\$411.29	1.8%
Evangelism (Ads, etc.)	\$150.00	0.6%	\$246.05	1.1%
Website & Office Supplies (postage/bulletins/printing)	\$800.00	3.3%	\$1,078.55	4.8%
Kitchen (supplies, Pancake Day expenses, etc.)	\$1,200.00	5.0%	\$974.22	4.4%
Telephone (e-mail/modem/fax, etc.)	\$550.00	2.3%	\$537.27	2.4%
Utilities (fuel/lights/water/sewer, etc.)	\$3,000.00	12.6%	\$3,075.15	13.8%
Property Insurance & Taxes	\$1,280.00	5.4%	\$1,161.00	5.2%
Property Maintenance & Repairs, Minor Improvements	\$1,000.00	4.2%	\$1,301.63	5.8%
Capital Savings/Reserve	\$3,000.00	12.6%	\$0.00	0.0%
Operating Expenses-Total (E)	\$23,897.29	100.0%	\$22,307.50	100.0%
Major Improvements & Cap. Expenditures (15)	\$0.00		\$0.00	
Expense for congregation's outreach & mission (16)	\$0.00		\$0.00	
Transmittal of Funds to Other Organizations (17) (18)	\$600.00		\$882.11	
Non-Operating Expenses-Total (F)	\$600.00		\$882.11	
Total Expenses (G)	\$24,497.29		\$23,189.61	
Income (Revenues)				
Plate Offerings (3)	\$3,800.00	14.7%	\$4,520.05	18.7%
Pledge Payments from Congregation (2) (3)	\$16,800.00	65.1%	\$14,475.00	60.0%
Contributions from Congregation's Organizations (5)	\$2,250.00	8.7%	\$2,091.69	8.7%
Investment & Endowment Income (Net) (4)	\$250.00	1.0%	\$234.56	1.0%
Other Operating Income (Incl. Unrestricted Gifts, AA donations) (5)	\$2,700.00	10.5%	\$2,810.00	11.6%
Checking Account Interest (4)	\$0.00	0.0%	\$0.00	0.0%
Operating Revenues-Subtotal (A)	\$25,800.00	100.0%	\$24,131.30	100.0%
Assistance from Diocese for Operating Budget (7)	\$0.00		\$0.00	
Operating Revenues-Total (B)	\$25,800.00		\$24,131.30	
Cap. Funds/Add to Investments (8&9)	\$0.00		\$502.39	
Cont. for Outreach/Mission & Funds to other Orgs (10&11)	\$600.00		\$504.08	
Non-Operating Revenues-Total (C)	\$600.00		\$1,006.47	
Total Income (Revenues) (D)	\$26,400.00		\$25,137.77	
Oper. Revenues over/under Oper. Expenses	\$1,902.71	8.0%	\$1,823.80	8.2%
Total Income (Revenues) over/under Total Expenses	\$1,902.71		\$1,948.16	

The Season of Epiphany

In western Christian tradition, January 6 is celebrated as Epiphany. It goes by other names in various church traditions. In Hispanic and Latin culture, as well as some places in Europe, it is known as Three Kings' Day. Because of differences in church calendars, mainly between the Eastern Orthodox and the western Catholic and Protestant traditions, both Christmas and Epiphany have been observed at different times in the past. Today, most of the Eastern Orthodox traditions follow the western church calendar. The exceptions are some Greek Orthodox Churches and related traditions (for example, Russian and Serbian Orthodox) that still follow the older calendar and celebrate Epiphany as the Theophany on January 19th.

Epiphany is the climax of the Advent/Christmas Season and the Twelve Days of Christmas, which are usually counted from the evening of December 25th until the morning of January 6th, which is the Twelfth Day. This is an occasion for feasting in some cultures, including the baking of a special King's Cake as part of the festivities of Epiphany (a King's Cake is part of the observance of Mardi Gras in French Catholic culture of the Southern USA).

Epiphany, January 6, looks ahead to the mission of the church to the world in light of the Nativity. For many Protestant church traditions, the season of Epiphany extends from January 6th until Ash Wednesday, which begins the season of Lent leading to Easter. Depending on the timing of Easter, this longer period of Epiphany includes from four to nine Sundays. Other traditions, especially the Roman Catholic tradition, observe Epiphany as a single day, with the Sundays following Epiphany counted as Ordinary Time. In some western traditions, the last Sunday of Epiphany is celebrated as Transfiguration Sunday.

The term *epiphany* means "to show" or "to make known" or even "to reveal." In Western churches, it remembers the coming of the wise men bringing gifts to visit the Christ child, who by so doing "reveal" Jesus to the world as Lord and King. In some Central and South American countries influenced by Catholic tradition, Three Kings' Day, or the night before, is the time for opening Christmas presents. In some eastern churches, Epiphany or the Theophany commemorates Jesus' baptism, with the visit of the Magi linked to Christmas.

The colors of Epiphany are usually the colors of Christmas, white and gold, the colors of celebration, newness, and hope that mark the most sacred days of the church year. In traditions that only observe a single day for Epiphany, the colors are often changed after Epiphany to the colors of Ordinary Time, usually green or thematic sanctuary colors, until Transfiguration Sunday, the last Sunday before the beginning of Lent. The colors for Transfiguration Sunday are usually the colors of Holy Days, white and gold.

As with most aspects of the Christian liturgical calendar, Epiphany has theological significance as a teaching tool in the church. The Wise Men or Magi who brought gifts to the child Jesus were the first Gentiles to acknowledge Jesus as "King" and so were the first to "show" or "reveal" Jesus to a wider world as the incarnate Christ. This act of worship by the Magi, which corresponded to Simeon's blessing that this child Jesus would be "a light for revelation to the Gentiles" (Luke 2:32), was one of the first indications that Jesus came for all people, of all nations, of all races, and that the work of God in the world would not be limited to only a few.

The day is now observed as a time of focusing on the mission of the church in reaching others by "showing" Jesus as the Savior of all people. It is also a time of focusing on Christian brotherhood and fellowship, especially in healing the divisions of prejudice and bigotry that we all too often create between God's children.

The Season of Lent

Originating in the fourth century of the church, the season of Lent spans 40 weekdays beginning on Ash Wednesday and climaxing during Holy Week with Holy Thursday (Maundy Thursday), Good Friday, and concluding Saturday before Easter. Originally, Lent was the time of preparation for those who were to be baptized, a time of concentrated study and prayer before their baptism at the Easter Vigil, the celebration of the Resurrection of the Lord early on Easter Sunday. But since these new members were to be received into a living community of Faith, the entire community was called to preparation. Also, this was the time when those who had been separated from the Church would prepare to rejoin the community.

Today, Lent is marked by a time of prayer and preparation to celebrate Easter. Since Sundays celebrate the resurrection of Jesus, the six Sundays that occur during Lent are not counted as part of the 40 days of Lent, and are referred to as the Sundays in Lent. The number 40 is connected with many biblical events, but especially with the forty days Jesus spent in the wilderness preparing for His ministry by facing the temptations that could lead him to abandon his mission and calling. Christians today use this period of time for introspection, self examination, and repentance. This season of the year is equal only to the Season of Advent in importance in the Christian year, and is part of the second major grouping of Christian festivals and sacred time that includes Holy Week, Easter, and Pentecost.

Lent has traditionally been marked by penitential prayer, fasting, and almsgiving. Some churches today still observe a rigid schedule of fasting on certain days during Lent, especially the giving up of meat, alcohol, sweets, and other types of food. Other traditions do not place as great an emphasis on fasting, but focus on charitable deeds, especially helping those in physical need with food and clothing, or simply the giving of money to charities. Most Christian churches that observe Lent at all focus on it as a time of prayer, especially penance, repenting for failures and sin as a way to focus on the need for God's grace. It is really a preparation to celebrate God's marvelous redemption at Easter, and the resurrected life that we live, and hope for, as Christians.

Ash Wednesday, the seventh Wednesday before Easter Sunday, is the first day of the Season of Lent. Its name comes from the ancient practice of placing ashes on worshippers' heads or foreheads as a sign of humility before God, a symbol of mourning and sorrow at the death that sin brings into the world. It not only prefigures the mourning at the death of Jesus, but also places the worshipper in a position to realize the consequences of sin. Ash Wednesday is a somber day of reflection on what needs to change in our lives if we are to be fully Christian.

The color used in the sanctuary for most of Lent is purple, red violet, or dark violet. These colors symbolize both the pain and suffering leading up to the crucifixion of Jesus as well as the suffering of humanity and the world under sin. But purple is also the color of royalty, and so anticipates through the suffering and death of Jesus the coming resurrection and hope of newness that will be celebrated in the Resurrection on Easter Sunday.

Some churches avoid the use of any flowers in the sanctuary during Lent, using various dried arrangements. This can be especially effective if a flowering cross is used for Easter. Other churches use arrangements of rocks or symbols associated with the Gospel readings for the six Sundays in Lent.