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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

Fall, 2016

Continuing Activities

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

Our weekly Bible study on Wednesdays generally follows 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*—3rd 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

Christmas Celebration (12/24/2016), 5pm, at St. Mark's

Decorating of the worship space and parish hall is usually done in stages during Advent up until after the worship service on the Sunday before Christmas, December 18th. Our Christmas Eve service this year is 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 all who attend! And, there is plenty of wonderful refreshments and fellowship afterwards. (We will have Sunday worship on Christmas Day, December 25th, 10am. even if only 2 of us are there!)

Pledge Sunday (11/27/2016 and on), at St. Mark's

We receive and bless our 2017 pledge commitments as they come in this year. Our pledges fund our ministries here at St. Mark's—we have no endowed funds for operating the church. This helped us to finalize the 2017 budget for the ministry of St. Mark's.

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

All Saints Day--we celebrate those who came before us. There is a combination of tables for displaying pictures of those loved ones who we remember during the service, and candles to light as we pray for them.

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

Generally on a very rainy or cold evening many kids get treats, and there are dog treats, and coffee and restrooms are available for all in this evening of fun in the neighborhood. From about 5-7pm, many kids with their parents come by, and the costumes are awesome! We have a few decorating surprises for them, too!

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

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

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

Our 14th annual special service for our pets is a 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 taken this year will be split between the Grays Harbor PAWS and the Freedom Tails programs, again.

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

Annual Church Picnic (Sunday, 8/28/2016) at St. Mark's

We had it here at church! Inside!! A small but well fed group knows not to test mother nature, so we just had a lot of great food and discussion!

Back to School Supplies Drive at St. Mark's (Month of August/2016)

We collected lots of emergency/extra supplies for the local Montesano school kids again this year, after we found out what they really needed. Thanks to all for your help and generosity!

Summary of St. Mark's Finances—9/20/2016 (Last--7/31/2016)

Net Operating Year to Date--\$1,390.94 (Last--\$-56.98)

Expenses are somewhat lower than expected, providing a ~\$1,400 surplus so far this year (on top of the \$1,800 moved to the DIF in January that counted against this year's budget).

Total Operating Expenses--\$16,813.95 (Last--\$14,420.23)

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

Outreach to Date--\$5,999 Diocesan Assessment Required/Paid--\$1,461

Total Operating Revenues--\$18,204.89 (Last--\$14,363.25)

Overall, total revenues for the year are coming in at near budgeted levels.

Non-Operating Revenues--\$2,386.51 Non-Operating Expenses--\$213.88

Net Non-Operating Year to Date--\$2,173.63 (Last--\$1,349.58)

Net All Operating and Non-Operating Year to Date--\$3,618.38 (Last --\$1,292.60)

Funds Summary—Total is \$33,739.07 (last--\$31,465.11)

Operating Fund (General)--\$5,390.50 (last--\$3,942.59)

- General/Designated Checking Account—\$4,871.52 (last--\$3,423.61)
- General/Designated Savings Account--\$518.98 (last--\$518.98)

Diocesan Investment Fund--\$27,707.36 (last--27,107.87)

- Memorial Fund (part of DIF)--\$1,226.27 (last--1,196,48)

Clergy Discretionary Fund/Checking Account--\$643.21 (last--\$414.65)

Other Articles on Faith and Other Things

Recent Articles from Episcopal Cafe

From Forward Movement: Prayer through the final pre-election month *September 29, 2016*

Forward Movement is offering a structure for 30 Days of Prayer, beginning October 9 and ending on November 9, the day after the U.S. presidential elections. From its letter of introduction: In the United States, we are in the midst of a contentious election season. Potential voters are discerning how to vote, but observers inside and outside the country are also watching the candidates closely. Opinions are sharply divided. What kind of leaders do we need? What is the best way forward for our nation? Indeed, what are the challenges we must solve together?

I've heard people say, again and again, "I'm not sure what to do." For Christians, there is always one thing we can do, every one of us. We can pray. We can pray for wisdom, for grace, for patience, for courage, for hope. We can and must pray for those with whom we disagree. Whatever else we do, we must pray. We might use our own words, or we might like some language to give voice to our concerns and hopes. We Anglicans are blessed with riches of common prayer.

Each day will include an intention, a collect and a litany, with resources available in English and in Spanish, and Forward Movement has created bulletin inserts and encourages prayer on social media.

Speaking to the Soul: Fearful Welcome *September 26, 2016 by Kristin Fontaine*

I will sing of your steadfast love, O Lord, forever;
with my mouth I will proclaim your faithfulness to all generations.

~Psalm 89:1

In the last week I finished making a memory quilt out of t-shirts my mom had collected and saved over the years. Her shirt collection is a mix of Episcopal, camp, social justice, and baseball slogans. It took me about 50 hours to make the quilt and during a significant portion of that I ended up reading and rereading the slogans on her shirts.

Two of them in particular resonated with me, both because of the saying on them and because I lived through the times they were printed in.

The first is a black shirt that quotes The Rt Rev Edmond Browning, presiding bishop of the Episcopal Church (1985-1997). The full quote is: I want to be very clear: This church of ours is open to all — there will be no outcasts — the convictions and hopes of all will be honored. The shirt's vivid pink lettering boils the quote down to This church of ours is open to all — there will be no outcasts with "no outcasts" in bold type.

The second shirt is red with white lettering and says Here I am — Send Me — I am a witness to God's inclusive love. These two shirts are from the General Conventions spanning the era of 1985 to 2009 when my mom was a regular delegate from Wyoming to General Convention.

They still speak to me today because they show how much work being intentionally welcoming can be. These shirts were intended to be worn in public at gatherings of fellow Episcopalians to show support for a vision of our Church that included everyone but particularly those people who society was happy to push to the margins.

Wearing these shirts at that time was a radical act of hospitality. Today they serve to remind us how far we have come and a warning that it is easy for the church to mimic the world and support the creation of outcasts. People of faith have an opportunity to examine the prejudices and assumptions of secular culture in the light of faith and to make a conscious choice whether to accept or reject those attitudes.

There is both freedom and risk in being able to choose to include those that society excludes. The risk, of course is that society will add us to the Outcast pile. The freedom is in getting to choose, as Jesus did, our own company and to invite as many as possible into the ever-expanding tent of faith.

There is a joy that comes from being welcoming and open but it can also feel like taking a risk. When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. ~Luke 5:6-7 Simon trusts Jesus and lets down his nets. The nets fill with fish to the point that both his boat and that of his partners begin to sink under the weight of the fish. To me, that is the combined joy and fear of Welcome in a nutshell. Welcoming one and all means letting go of control and accepting the wild abundance of God.

Kristin Fontaine is an itinerant Episcopalian, crafter, hobbyist, and unstoppable organizer of everything. Advent is her favorite season, but she thinks about the meaning of life and her relationship to God year-round. It all spills out in the essays she writes. She and her husband own Dailey Data Group, a statistical consulting company.

Speaking to the Soul: Mustard Seed Grace *September 27, 2016 by Leslie Scoopmire*

Luke 17:5-10

There are many times in scriptures when I can picture Jesus with his hand on his face, looking abashed or stunned. Usually I think of Jesus doing this when I continue to do something stupid, or fail to have faith in some unbelievably generous promise, like grace for either myself or for others, when I am all too willing to hold a grudge to my heart and nurture it like a bosom companion. This coming Sunday's gospel recounts one of those times when I imagine Jesus felt that way with his apostles when they just don't seem to get it. But Jesus keeps trying, both with his apostles and with us. And thanks be to God for that.

Just like us, the apostles keep being presented with teachings that are hard to accept. And worse, they are apostles—the people closest to Jesus. If they can't understand Jesus's radical message of community and mercy, how can anyone else? So our reading this Sunday starts with a request that most of us have probably made in our prayers: "Please, God, increase our faith!"

The apostles are leaders and examples for those who are newer to the faith. Those disciples with authority, such as the apostles, have extra responsibility to first of all model the utmost charity and gentleness to those they lead, and cruelty or haughtiness that causes the "little ones" to stumble when they make mistakes draws harsh condemnation from Jesus.

As we have been reminded repeatedly and directly over the last several weeks, maintaining the Christian community requires that members treat each other with ethics, love, forbearance and integrity. Apostles can't be good leaders if they seek any opportunity to break the hearts or the faith of those who are subordinate; instead, they must exercise what the late, great preacher Fred Craddock calls "responsible love" that does not "cause one of these little ones to stumble," as 17:2 states. "The shape of this love is to rebuke in order to correct, and to forgive, even if it is repeated seven times in one day.... The verses immediately before our gospel in Luke 17:1-4 assume the following: the relationships among the disciples of Jesus are based on ethical standards, the violation of which is sin; what brothers and sisters do is not their business alone but affects the community..."

Thus the apostles here are asking for the faith to forgive even if the offender continues to offend. There are no limits to this requirement it seems—even if the offense is repeated seven times a day, so long as the offender states that he or she wishes to repent. They can never give up on the one who offends, for that is exactly how God treats us, and the entire point of being a disciple is to emulate as much as humanly possible the example set by one's master.

If ever the gospel spoke to our current context, I would think that this would be one of those times. We are awash in a debate in this country of what justifies force being used against persons, particularly those of color, by the police. Our policing policy seems to be based upon the idea that those convicted or even suspected of crime deserve harsh treatment, including the inflicting of pain, injury, and sometimes, even death. Yet the story that gives us hope in the gospels is repeatedly that of what the songwriter famously referred to as "amazing grace... that saved a wretch like me; I once was lost, but now am found—was blind but now I see." Are we really comfortable with giving up on the hope of redemption for our brothers and sisters, when, if truth be told, we are all ever so grateful forgiveness and redemption are available for us in our own lives?

I repeat: Jesus makes it clear that we can never give up on the person who offends, who hurts us, who even betrays us, because that is exactly how much God forgives us. It's stunning to contemplate.

I think we can all understand that the apostles felt the same disbelief that we feel contemplating this. "No way!" the apostles instinctively react, and they ask for more faith in response. How much do we struggle with this, if we have anyone in our lives for long enough that their habits, quirks, and flaws begin to irritate us or provoke us to forget any good qualities they may have. Of course, once we concentrate on the flaws of others in the community, on times perhaps when they have let down their guard, and their weakness or broken humanity is put on display, the response real apostles (and real leaders) make next is crucial in modeling God's kingdom— which is true, steadfast love.

Can we love imperfect people? Of course we can—if we don't forget our own imperfections, and the forbearance we ourselves have received seven times a day. If the apostles themselves forget that they too have times when they have been just as weak and just as prone to error and brokenness, they can cause the "little ones" to stumble from the path that leads to redemption.

But MORE faith isn't required. Instead, Jesus then makes an important point in verses 5-6: you don't need to have a huge amount of faith to do this. You just need a tiny bit, Jesus assures us. Faith the size of a mustard seed can produce wonders and miracles. With God's help, anything is possible—including transforming our sometimes tiny, grinchy, mustard-seed-sized hearts, made haughty through believing that we have the right not just to judge others but cut them off into darkness and perpetual condemnation. We ALL—no matter who we are or what we have done—deserve to be loved in spite of ourselves, and we can have faith that that is exactly what God does.

In fact, that's where our collect for this Sunday seems particularly appropriate to the gospel. It reads: Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

God's grace is limitless, even as our faith is limited and faltering. It is truly amazing. And, as disciples of Jesus, God's love and grace made incarnate in the world in human shape, we are called to go and do likewise. As the Body of Christ, we too are called to embody faith, grace, forgiveness and mercy. If only we have the faith of a mustard seed in Jesus's promise of grace.

Leslie Scoopmire is a retired teacher and postulant for the priesthood in the Diocese of Missouri. She attends Eden Theological Seminary in Webster Groves, MO. She is seminarian-intern at Church of the Good Shepherd, Town and Country, Missouri, in the Diocese of Missouri, and tweets daily prayers and news of note @Scoopexplainsit. Her blog is Abiding in Hope.

Recent Articles from Huffington Post--Religion

The U.S. Has Started Tracking Religious Discrimination In Schools

09/12/2016 Antonia Blumberg Associate Religion Editor

The United States government is taking a big step to curb religious discrimination in schools. The U.S. Department of Education announced a series of initiatives this summer to address religious discrimination in public schools, including a new website with legal information regarding students' religious rights.

For the first time ever, the agency's Office for Civil Rights will require schools to report the number of incidents involving religious-based bullying and harassment using an online data collection platform. The office also updated its online complaint form to clarify to schools the kinds of incidents that will fall into this category.

The department's move comes at a crucial time, as the country grapples with disconcerting levels of anti-Muslim sentiment. There have been roughly 100 hate crimes committed against Muslims in the U.S. since the Paris terror attacks in November 2015, according to the group Muslim Advocates. Georgetown University's Bridge Initiative found that there were more acts of anti-Muslim violence and vandalism in 2015 than in any year since Sept. 11. The Huffington Post has also recorded more than 260 acts of anti-Muslim violence, discrimination and political speech in the United States this year.

In the wake of terror attacks carried out by self-declared Muslims in Paris and San Bernardino, California last year, U.S.-based nonprofit group Crisis Text Line saw a major uptick in Muslims reaching out for help. The number of users — many of them teenagers — who referenced being Muslim and experiencing bullying and harassment increased by 6.6 times shortly after the Paris attacks in November 2015, the group's director of communications told CNN.

Muslim students and those of other targeted faiths and ethnicities aren't protected from such harassment at school. In a 2014 survey, the California chapter of the Council on American-Islamic Relationships found that 55 percent of Muslim students surveyed reported experiencing bullying based on their religious identity while at school.

One in five students said they had experienced discrimination by a school staff member. Many advocates and educators blame political rhetoric in part for what they see as a rise in hostility toward Muslim students and those perceived to be Muslim. In an informal survey of 2,000 K-12 teachers published in April, the Southern Poverty Law Center found that more than one-third of the teachers had observed an increase in anti-Muslim or anti-immigrant sentiment in their schools during this election cycle.

One teacher reported to SPLC that they overheard a fifth-grader tell a Muslim student "that he was supporting Donald Trump because he was going to kill all of the Muslims if he became president!" Bullying in schools also affects students who are or are perceived to be Jewish, Hindu, Sikh and a number of other targeted faiths and ethnicities. As a result, the Department of Education will provide technical assistance on demand to schools and community organizations beginning in October to further combat religious discrimination and harassment.

"Students of all religions should feel safe, welcome and valued in our nation's schools," Catherine E. Lhamon, the department's assistant secretary for civil rights, said in a release. "We will continue to work with schools and communities to stop discrimination and harassment so that all students have an equal opportunity to participate in school no matter who they are, where they come from or which faith, if any, they subscribe to."

The Pastors, Preachers And Prophets We Need Now

Out for a walk, I am trying to clear my head, the news about killing of Black citizens by the police tearing at my heart. I pass signs in neighbors' lawns raising a silent, and it seems to me, mute protest: "Falcon Heights: The Nation Is Watching. #justice4philandro #wecandobetter." Rage fills my mind as I think: the nation is watching it happen again. [Terence Crutcher in Tulsa](#). [Keith Scott in Charlotte](#). [Tyre King in Columbus](#). We are not doing better.

Back at home, I flip on some music. [Telefone](#), a brilliant hip hop album by the 25-year-old Chicago artist [Noname](#), starts to play. Sinking into a chair, I listen as she raps on Casket Pretty, "All of my niggas is casket pretty/Ain't no one safe in this happy city/I hope you make it home/I hope to God that my tele' don't ring."

It was just a couple months ago that I was in the Cathedral of St. Paul, offering my heartfelt sympathy to the family of [Philando Castile](#) as he lay in his suit in the open casket. Many said quiet, simple words to the family. Some shouted "Black Lives Matter!" One woman, tears flowing, leaned into the casket and said: "Philando, your life mattered." My tears fell as well. Later, as the Rev. Dr. Steve Daniels, Jr., Philando's pastor, took the pulpit, he spoke words that echoed off the soaring granite walls, hitting the thousands gathered, with no response. "Why are we still here? Fifty years later, why are we still here?" Turning to Fr. John Ubel, Rector of the Cathedral, he continued, "Excuse me, Father, but I came here to preach."

Our nation needs pastors, preachers, and prophets now. Pastors to console those in despair. Preachers to confront the vicious cycle of state-perpetuated violence against Black brothers and sisters. Prophets to call forth another, more just world, where "weeping is no more," as the Scriptures promise. Even in the midst of these troubled days, marked by outrage and grief, I also see hope because everyday I see where these pastors, preachers, and prophets are being trained. The future of justice work in our society will be different because of prophetic teachers at work in institutions training faith leaders of the future. Here are a few examples, offered in gratitude for their courage in the face of injustice, and their vision for another world, healed and restored.

Pastor Danny Givens straddles time between his dynamic Above Every Name ministries and his activist leadership of #BlackLivesMatter Minneapolis. In recognition for his leadership and ability to inspire others, he recently became a Racial Justice Fellow at the Kaleo Center for Faith, Justice, and Social

Transformation at United Seminary in the Twin Cities. In addition to receiving material and spiritual support for his own prophetic leadership, he lends on-the-ground mentoring as faith leaders gain not just knowledge of the issues, but competency in justice work by being on the streets.

President Mark Labberton's prophetic voice and support for faculty and student engagement has led Fuller Seminary, the largest seminary in the world, to focus squarely on issues of racial justice. His public confession regarding racial injustice was in itself a powerful act of leadership. He encouraged the Seminary's major conference in 2015 on racial justice, which in turn led to a theme issue of their magazine on Reconciling Race. Fuller faculty like Dr. Love Sechrest, Associate Professor of New Testament, regularly teach courses on critical race theory, equipping students in part through very frank discussion of her own experiences of institutionalized racism at Fuller.

Dr. Valerie Bridgeman, Associate Professor of Homiletics and Hebrew Bible, is one in a long history of faculty and administrators committed to intersectional justice at Methodist Theological School in Ohio. The school's culture of commitment to justice welcomed and partnered with Bridgeman as she engaged in the #BlackLivesMatter movement. Just this week, her powerful public lecture "A Long Way from Home: Displacement, Lament, and Singing Sorrow in Psalm 137" began with saying the names of those killed in the past days, under a screen which simply said #BlackLivesMatter. With her colleagues, past and present, Bridgeman has helped Methodist interweave its commitments to ecology and racial justice leading to the appointment of Brazilian scholar Dr. Elaine Nogueira-Godsey in a new faculty position in theology, ecology, and race.

The remarkable thing is these few examples are only the tip of the iceberg. At Auburn, I've been working on a study of how faith leaders are prepared to help communities take on the most difficult challenges of our time, including racial justice. This gutsy, crucial work is highlighted in a report called "Bright Spots in Theological Education." We highlight many institutions—and there are many more—equipping leaders who can take on challenges like racial justice.

It is hard not to experience this moment in America with a deep, heart-broken sigh. And at the same time, exactly because of seminary teachers like Bridgeman, Sechrest, Labberton, Givens, and many more, students are being formed and prepared as movement leaders, as moral guides for these troubled times. With their leadership as a north star, I do think - as the sign in my neighborhood puts it, #WeCanDoBetter in this nation. With God as our witness, we must.

The Old Dented Bucket *provided by church member April Collett*

Our house was directly across the street from the clinic entrance of Johns Hopkins Hospital in Baltimore. We lived downstairs and rented the upstairs rooms to out-patients at the clinic. One summer evening as I was fixing supper, there was a knock at the door. I opened it to see a truly awful looking man. "Why, he's hardly taller than my 8-year-old," I thought as I stared at the stooped, shriveled body. But the appalling thing was his face, lopsided from swelling, red and raw.

Yet his voice was pleasant as he said, "good evening. I've come to see if you've a room for just one night. I came for a treatment this morning from the eastern shore, and there's no bus 'till morning." He told me he'd been hunting for a room since noon but with no success, no one seemed to have a room. "I guess it's my face I know it looks terrible, but my doctor says with a few more treatments..." For a moment I hesitated, but his next words convinced me: "I could sleep in this rocking chair on the porch. My bus leaves early in the morning."

I told him we would find him a bed, but to rest on the porch. I went inside and finished getting supper. When we were ready, I asked the old man if he would join us. "No, thank you. I have plenty." and he held up a brown paper bag. When I had finished the dishes, I went out on the porch to talk with him a few minutes. It didn't take a long time to see that this old man had an oversized heart crowded into that tiny body. He told me he fished for a living to support his daughter, her 5 children, and her husband, who was hopelessly crippled from a back injury.

He didn't tell it by way of complaint; in fact, every other sentence was preface with a thanks to God for a blessing. He was grateful that no pain accompanied his disease, which was apparently a form of skin

cancer. He thanked God for giving him the strength to keep going...

At bedtime, we put a camp cot in the children's room for him. When I got up in the morning, the bed linens were neatly folded and the little man was out on the porch. He refused breakfast, but just before he left for his bus, haltingly, as if asking a great favor, he said, "Could I please come back and stay the next time I have a treatment? I won't put you out a bit. I can sleep fine in a chair." he paused a moment and then added, "your children made me feel at home. Grownups are bothered by my face, but children don't seem to mind." I told him he was welcome to come again.

And, on his next trip, he arrived a little after 7 in the morning. As a gift, he brought a large fresh fish and a quart of the largest oysters I had ever seen! He said he had shucked them that morning before he left so that they'd be nice and fresh. I knew his bus left at 4:00 a.m. And I wondered what time he had to get up in order to do this for us.

In the years he came to stay overnight with us, there was never a time that he did not bring us fish or oysters or vegetables from his garden. Other times we received packages in the mail, always by special delivery; fish and oysters packed in a box of fresh young spinach or kale, every leaf carefully washed. Knowing that he must walk 3 miles to mail these, and knowing how little money he had made the gifts doubly precious.

When I received these little remembrances, I often thought of a comment our next-door neighbor made after he left that first morning. "Did you keep that awful looking man last night? I turned him away! You can lose roomers by putting up such people!" Maybe we did lose roomers once or twice. But, oh!, if only they could have known him, perhaps their illnesses would have been easier to bear. I know our family always will be grateful to have known him; from him we learned what it was to accept the bad without complaint and the good with gratitude to God.

Recently while visiting a friend, who has a greenhouse, as she showed me her flowers, we came to the most beautiful one of all, a golden chrysanthemum, bursting with blooms. But to my great surprise, it was growing in an old dented, rusty bucket. I thought to myself, "if this were my plant, I'd put it in the loveliest container I had!"

My friend changed my mind. "I ran short of flower pots," she explained, "and knowing how beautiful this one would be, I thought it wouldn't mind starting out in this old pail. It's just for a little while, till I can put it out in the garden." She must have wondered why I laughed so delightedly, but I was imagining just such a scene in heaven. "Here's an especially beautiful one," God might have said when he came to the soul of the sweet old fisherman. "He won't mind starting in this small body."

All this happened long ago - and now, in God's garden, how tall this lovely soul must stand. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart." (1 Samuel 16:7b)

Friends are very special. They make you smile and encourage you to succeed. They lend an ear and they share a word of praise. Show your friends how much you care.

Pass this on, and brighten someone's day. Nothing will happen if you do not decide to pass it along. The only thing that will happen if you do pass it on is that someone might smile (because of you). From an old rusty bucket - have a wonderful day!!!!

October 1, 2016

To Everyone In Our St. Mark's Church Community,

In 2016, our lives continue with another year of worship and ministry opportunities at St. Mark's. As always, your energy and commitment to our mission moves it ahead, with God's grace, into new ways to be church and ministers of God's love.

Our facility continues to be used not only for our weekly worship services, Bible studies, and other special functions, but also by several Alcohol and Gamblers Anonymous groups, a new Yoga group, and is available for weddings, funerals and receptions.

We celebrated our 106th and most successful Pancake Day celebration this year (with continued excellent support from the good people at the Montesano Church of God and the Methodist Church), and several church calendar events.

Our church website continues, with added content/information for those who read it, both in and outside of our church. Most of our Sunday sermons are posted there for your reading. You can and should use this site for all of your church informational needs. Look at our site at: www.stmarksmonte.com

To say thanks is not enough for the work of our priests, Rev. Lorraine Dierick and Rev. Bonnie Campbell, for everything they do for the worship and pastoral care aspects of the church, including weekly visits with the people in Montesano Health & Rehab, with women in the Grays Harbor County Jail, and with feeding people on Wednesdays under the river bridge in Aberdeen.

The Rev. Sarah Monroe, ordained Episcopal Priest sponsored originally by St. Mark's, serves locally leading Chaplains on the Harbor, based in Aberdeen and Westport. This ministry involves providing food, other supplies, and listening, prayer and leadership training and support for the street folks and a homeless camp called River City on Wednesdays midday each week, and meal on Sunday evenings (up to 120 people) at St. Andrews in Aberdeen. St. Mark's provides the meal every 6 weeks for the Sunday evening gatherings, and also has Sarah preside/preach every 6 weeks here while providing a monthly \$\$ donation for the COH ministry. In Westport, the new community formed in the old St. Christopher's church building continues to grow, where food is served every Thursday for breakfast and lunch, and other special events including worship are happening. Food, clothing and \$\$ donations are always gratefully appreciated for this ministry.

Our worship experience on Sunday morning continues to be refined, with a variety of services each month, and we thank the worship team for their consistent efforts to make the services meaningful each week.

We thank everyone at St. Mark's for your generosity and commitment to do all of the everyday ministries that make our community vital and healthy.

Our community outreach outpouring for this year is already over \$6,000 out of our 2016 annual operating budget of about \$23,000, and is expected to top \$8,500. Ministries funds distributed to so far or planned for in 2016:

Coastal Harvest (GH Food Dist Center)

Domestic Violence Center

Nursing Home Birthday Cakes

Children's Advocacy Center

Camp Victory

St Hugh's Episcopal Church, Allyn

Monte-Elma Food Bowl

Hoquiam Baptist Church (Tent City support)

Chaplains on the Harbor

Willapa Region Ministry

Camp Michael

Montesano Food Bank

Montesano Schools/school supplies

GH PAWS and Freedom Tails programs

Montesano Bible Camp

American Friends of the Episcopal Church, Jerusalem

Other special offerings collected for outreach: (about \$300, plus several purchased items)

We continue to ask you to please think and pray about how God has blessed you this year, and what St. Mark's church and its community of people mean to you, and decide to commit (either for the first time, or to continue and maybe increase your commitment) to St. Mark's and its work for Christ in this community for 2016. Our Bishop Greg Rickel has stated that it is very important that each person who professes they are a member of a church to sign a card expressing that commitment, regardless of the \$\$ amount they might decide to pledge. At St. Mark's, we hope you will consider this carefully and officially commit to support our ministry here. Any \$\$ commitment can be changed if needed during the year, simply by contacting the treasurer.

The commitment card (available [online](#) or at church) makes it very easy to show your commitment; we will be gathering these cards and giving thanks for all commitments at our worship service on November 27th, the Sunday after Thanksgiving Day. (Print out the card, fill out and bring in—or ask for one when at the church.)

We believe the congregation of St. Mark's is blessed by God, and we pray and hope to continue to serve our community well with our money, time, and talents in 2017.

Your St. Mark's Bishop's Committee

John Tennefoss, Sr. Warden
Jim Campbell, Jr. Warden & Treasurer
Martha Krug, Clerk of the Bishop Committee
Rev. Joyce Avery, Bishop Committee
Kevin Varness, Bishop Committee
Connie Robertson, Bishop Committee
Rev. Lorraine Dierick, Priest
Rev. Bonnie Campbell, Priest

October 2016 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25 <u>10am Holy Communion</u> <u>7pm AA</u>	26 <u>10am Yoga</u> <u>5pm Yoga</u>	27 <u>7pm AA</u>	28 <u>10am Bible Study</u>	29 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	30 <u>10am Yoga</u> <u>7pm AA</u>	October 1
2 <u>10am Bless Pets Service</u> <u>7pm AA</u>	3 <u>10am Yoga</u> <u>5pm Yoga</u>	4 <u>7pm AA</u>	5 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	6 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	7 <u>10am Yoga</u> <u>7pm AA</u>	8
9 <u>10am Holy Communion</u> <u>7pm AA</u>	10 <u>10am Yoga</u> <u>5pm Yoga</u>	11 <u>7pm AA</u>	12 <u>10am Bible Study</u>	13 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	14 <u>10am Yoga</u> <u>7pm AA</u>	15
16 <u>10am Healing Service</u> <u>7pm AA</u>	17 <u>10am Yoga</u> <u>5pm Yoga</u>	18 <u>7pm AA</u>	19 <u>10am Bible Study</u>	20 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	21 <u>4pm Diocesan Convention</u> <u>10am Yoga</u> <u>7pm AA</u>	22
23 <u>10am Holy Communion</u> <u>7pm AA</u>	24 <u>10am Yoga</u> <u>5pm Yoga</u>	25 <u>7pm AA</u>	26 <u>10am Bible Study</u> <u>6:30pm Bishop Committee</u>	27 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	28 <u>10am Yoga</u> <u>7pm AA</u>	29
30 <u>10am Holy Communion</u> <u>7pm AA</u>	31 <u>10am Yoga</u> <u>5pm Yoga</u> <u>5pm Halloween Treats for Kids</u>	November 1 <u>7pm AA</u>	2 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	3 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	4 <u>10am Yoga</u> <u>7pm AA</u>	5

November 2016 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 <u>10am Holy Communion</u> <u>7pm AA</u>	31 <u>10am Yoga</u> <u>5pm Yoga</u> <u>5pm Halloween Treats for Kids</u>	November 1 <u>7pm AA</u>	2 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	3 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	4 <u>10am Yoga</u> <u>7pm AA</u>	5
6 <u>10am Holy Communion</u> <u>7pm AA</u>	7 <u>10am Yoga</u> <u>5pm Yoga</u>	8 <u>7pm AA</u>	9 <u>10am Bible Study</u>	10 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	11 <u>10am Yoga</u> <u>7pm AA</u>	12
13 <u>10am Holy Communion</u> <u>7pm AA</u>	14 <u>10am Yoga</u> <u>5pm Yoga</u>	15 <u>7pm AA</u>	16 <u>10am Bible Study</u>	17 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	18 <u>10am Yoga</u> <u>7pm AA</u>	19
20 <u>10am Healing Service</u> <u>7pm AA</u>	21 <u>10am Yoga</u> <u>5pm Yoga</u>	22 <u>7pm AA</u>	23 <u>10am Bible Study</u>	24 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	25 <u>10am Yoga</u> <u>7pm AA</u>	26
27 <u>10am Holy Communion</u> <u>7pm AA</u>	28 <u>10am Yoga</u> <u>5pm Yoga</u>	29 <u>7pm AA</u>	30 <u>10am Bible Study</u>	December 1 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	2 <u>10am Yoga</u> <u>7pm AA</u>	3

December 2016 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27 <u>10am Holy Communion</u> <u>7pm AA</u>	28 <u>10am Yoga</u> <u>5pm Yoga</u>	29 <u>7pm AA</u>	30 <u>10am Bible Study</u>	December 1 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	2 <u>10am Yoga</u> <u>7pm AA</u>	3
4 <u>10am Holy Communion</u> <u>7pm AA</u>	5 <u>10am Yoga</u> <u>5pm Yoga</u>	6 <u>7pm AA</u>	7 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u> <u>6:30pm Bishop Committee</u>	8 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	9 <u>10am Yoga</u> <u>7pm AA</u>	10
11 <u>10am Holy Communion</u> <u>7pm AA</u>	12 <u>10am Yoga</u> <u>5pm Yoga</u>	13 <u>7pm AA</u>	14 <u>10am Bible Study</u>	15 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	16 <u>10am Yoga</u> <u>7pm AA</u>	17
18 <u>10am Healing Service</u> <u>11am Decorate Church</u> <u>7pm AA</u>	19 <u>10am Yoga</u> <u>5pm Yoga</u>	20 <u>7pm AA</u>	21 <u>10am Bible Study</u>	22 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	23 <u>10am Yoga</u> <u>7pm AA</u>	24 <u>5pm Christmas Eve Service</u>
25 <u>10am Holy Communion</u> <u>7pm AA</u>	26 <u>10am Yoga</u> <u>5pm Yoga</u>	27 <u>7pm AA</u>	28	29 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	30 <u>10am Yoga</u> <u>7pm AA</u>	