

Phone: 360-249-3281

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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

March-April, 2015

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're also looking at some interesting videos for part of our time each week to enhance our Bible learning experiences.)

Feed Your Spirit Book Club--Monthly on Second or Third Mondays, 12 Noon

Our monthly book club generally meets on the second or third Monday each month. We read a new book every other month 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! The webpage is at: <http://www.stmarksmonte.com/article.php?id=193>

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 good!

Upcoming Events

Easter Season Events at St. Mark's: (3/29-4/5/2015)

Palm Sunday Communion Service: March 29th--reading of the passion story and blessing of the palms.

Maundy Thursday Communion Service: April 2nd--included foot washing like Jesus did for his disciples, and a generous potluck meal after the service.

Good Friday Service: April 3rd, noon at St. Mark's.

Good Friday Ecumenical Service: April 3rd, 7:00PM at St. Mark's. A beautiful reflective service.

Easter Sunday Communion Service: April 5th--celebration of the Risen Christ, renewal of Baptismal vows, and Easter Egg hunt for the kids, too!

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

Sundays 7 pm Alcoholics Anonymous

Tuesdays 7 pm Alcoholics Anonymous

Thursdays 12 noon Alcoholics Anonymous

7 pm Gamblers Anonymous

Fridays 7 pm Alcoholics Anonymous

Recent News

Ashes to Go on Ash Wednesday (2/18/2015) at the Montesano Post Office

Revs. Bonnie Campbell and Lorraine Dierick imposed ashes at the Montesano Post Office (including the drive through) to all comers from 12:30 to 2pm. (We also had our annual Ash Wednesday service at 6pm at St. Mark's.)

105th Shrove Tuesday Pancake Day Event (2/17/2015) at St. Mark's

Our 105th Annual Shrove Tuesday Pancake Day event at St. Mark's (noon-7pm) was a huge success, in spite of the great weather to distract those who might have found other things to do. Special thanks to all the people who helped us make this happen. We raised a gross total of almost \$1360 this year, and are giving the net proceeds (\$1050) equally to charitable groups--the Monte Food Bank, Children's Advocacy Center, and Coastal Harvest. A lot of pancakes, lots of fellowship, and plenty of tired feet--but a lot of fun, too for this Montesano community that comes together each year for this.

Summary of St. Mark's Finances—2/24/2015 (Last--12/31/2014)

Net Operating Year to Date-- \$1,541.46 (Last--\$1,249.96)

We are slightly better than even for the year at the end of February, once the Pancake Day expenses and proceeds are paid out.

Total Operating Expenses-- \$3,521.74 (Last--\$23,625.56)

Highlights—All bills received are paid current.

Outreach to Date--\$53 Diocesan Assessment Required/Paid--\$466

Total Operating Revenues-- \$5,063.20 (Last--\$24,875.52)

Total revenues for the year are about as expected.

Non-Operating Revenues--\$-61.32 Non-Operating Expenses--\$100.00

Net Non-Operating Year to Date--\$-161.32 (Last--\$-8,927.61)

Net All Operating and Non-Operating Year to Date-- \$1380.14 (Last --\$-7,677.65)

Funds Summary—Total is \$28,513.21 (last--\$27,133.07)

General/Designated Checking Account—\$3,463.83 (last--\$1,922.38)

General/Designated Savings Account--\$518.77 (last--\$518.76)

Operating Fund (General)--\$3,982.60 (last--\$2,441.14)

Diocesan Investment Fund--\$23,668.52 (last--23,979.84)

Memorial Fund (part of DIF)--\$1,058.42 (last--1,058.42)

Clergy Discretionary Fund/Checking Account--\$862.09 (last--\$712.09)

Other Articles on Faith and Other Things

Thinking About Lenten Disciplines (March Newsletter, St. Timothy's, Chehalis)

One of the wonders of our religious tradition is our liturgical calendar. It offers us a structure through which we can embrace the day to day realities of our lives. That structure is based on the life and teachings of the Christ, and gives us a way to enter into that sacred life in such a way that we may "become mature, attaining to the whole measure of the fullness of Christ." (Ephesians 4:13)

This year, I entered Lent through my own sort of Ash Wednesday some days before the "official" day. Flying to Texas February 3, I arrived just in time to spend a few hours with my father before he died quietly just after midnight. Sitting there alone with him in my old bedroom where hospice had set him up, I became extremely aware of my own mortality as his breathing slowed until it simply stopped. In those raw moments after his last breaths, the fragility of all physical life became starkly apparent. And yet, as my mother, my sister, and I grieved his passing, it became clear that his life had been transformed, not ended.

That notion that in death our lives are transformed, not ended is more than just a comforting bit of sympathy card theology. While it is beyond my full understanding, there are two experiences which stick with me. First is a repeat of something I have experienced on one other occasion at the bedside of one who had just died. As a chaplain intern at M. D. Anderson Cancer Institute in Houston in 1988, I was at the bedside of a young woman who had just died. Standing right over her body, I felt a sensation like a gentle breeze rising from her and lightly brushing my face. I had that same sensation standing over my father. It seems to me that as his life energy, his spirit, left his body, I felt it brush my face like a kiss goodbye. That spirit, which had just moments before been the animating force occupying his body for almost 93 years, did not just cease, but moved on elsewhere. It was transformed, not ended.

The second experience stretched out over the following days as we prepared for and attended his funeral services. The simple man who was my father was transformed within my heart and mind. The memories I have of him were colored by our father-son relationship. He was just "Dad". After I graduated from high school, I hardly ever lived with my parents again, and in the 35 years I have lived

on the West Coast, I would have an annual visit, and phone calls. What I learned about him in the days after his death transformed him in my memories. Scores of people told me how important he was in their lives. Not so much for what he did, but how he was. He touched their lives with warmth and kindness and presence. I always knew he was a good, kind man, but I had no idea the depth and breadth of the loving kindness he shared with those around him. So, again, his life was transformed, not ended. My experience of him is not stuck in my old ways of understanding him, it was transformed. So this turns out to be my Lenten discipline this year: to grieve the passing of my father. I hope this little indulgence of my practice in this writing can offer you some small insights as you engage in your own journey through Lent. Blessings on the Way.

From the Rev. Richard Greene, Rector of St. Timothy's, Chehalis, and New TCM Missioner

How are you marking #Lent?

Starting with #VirtualShrove and #ashtag, Lent's online incarnation (if you'll pardon the pun) has been substantial this year. Here's a roundup of some of where Lent is happening online:

- The Society of St. John the Evangelist has created a Lenten series, with a daily two-minute meditation based on a different word each day, ending with a question to ponder throughout the day.
- The United Methodist Church has launched a Lenten Photo a Day project.
- Of course, there is Lent Madness, created in 2010 by the Reverend Tim Schenck, rector of St. John the Evangelist in Hingham, Massachusetts.
- The Episcopal News Service reports on another Massachusetts project, Intent: Young adults from several worshipping communities in the Episcopal Diocese of Massachusetts are inviting one another into Lent this year with a daily dose of their own art, poetry, stories, photography, music and maybe even a cartoon or two. And because these devotions are digital, anyone can sign up to receive them via a daily e-mail.
- The Anglican Church of Canada has created an online Lenten resources page, including prayers, Bible study and video.
- Christ Church Cathedral in St. Louis, Missouri, is publishing 40 Essential Bible Passages on its YouTube channel.
- The Episcopal Church's Domestic and Foreign Missionary Society is offering a number of resource, including daily scripture passages from United Thank Offering on Twitter (#unitedthankoffering) and Facebook and a seven-part series of blogs on poverty from Justice and Advocacy.

And The Independent reports on a particularly compelling movement by Muslims who are following Lent in order to stand in solidarity with Christians, tweeting what they are giving up for the Christian season with the hashtag #Muslims4Lent:

Muslim American entrepreneur Bassel Riche, 28, told The Independent that he was inspired to start the started the campaign after non-Muslim students joined in with the Muslim Students Association's Ramadan Fast-a-Thon at his former college, The University of Houston. "We would all gather in a big hall and break our fast together at a hosted dinner and partake in interfaith dialogue," he said, explaining that he had observed lent around for four years, and wanted to encourage fellow Muslims to join him this year. "The goal is to thank the many Christians that have always shown love and respect towards Islam by showing them we in turn have the utmost respect for their beliefs," Riche said.

Are you using social media or other online resources for your Lenten disciplines?

Episcopal Café March 4, 2015 Posted by Cara Ellen Modisett

Speaking to the Soul: The Vanishing Jesus

John 5:1-18

Today's gospel reminds us how unobtrusively Jesus sometimes works in our lives. A sick man is healed after Jesus asks him to pick up his mat and walk, but the sick man is so busy being made well that he doesn't catch Jesus's name. When people ask the man who healed him, he doesn't have an answer, because Jesus had vanished as soon as his work was done. As the passage tells us, "the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there." Later, Jesus catches up with this man, who in turn tells the religious leaders who healed him. They, for their part, "started persecuting Jesus, because he was doing such things on the sabbath." No good deed goes unpunished, I suppose!

No wonder Jesus might prefer to stay in the background of our lives. He heals and encourages us without introducing himself. He melts into the crowds before we can trace his influence. His grace is at

work without seeking credit or attracting critics. But as we come across or pass through crowds of people today, let's ask to be mindful of Jesus in our midst.

Lora Walsh, curate of Grace Episcopal Church in Siloam Springs and as director of the Ark Fellows, an Episcopal Service Corps program sponsored by St. Paul's in Fayetteville, Arkansas.

Speaking to the Soul: Lent and Wilderness

On this day in 1872, President Ulysses Grant signed the law establishing Yellowstone National Park in what is now Wyoming, Montana, and Idaho. With this action, for the first time, the United States government set apart a large wild space, and declared it sacred. We declared that this beautiful place would not be seen as merely something to be used—that we wouldn't look at the forests and geysers, and start calculating how much value we could extract for them on the open market, but would instead declare the value of these things merely in their beauty and existence. In setting aside Yellowstone, we listened to "a voice crying out from the wilderness"—and acted, placing it upon an altar of preservation, and we later followed that with other great wonders, such as Yosemite, the Painted Desert, Biscayne, and Acadia. We responded to the truth that some places had enough value solely in feeding the spirit. This was a somewhat surprisingly foresighted act by a nation which was at the same time setting out on its rapid and sometimes heedless race toward industrialization, a race that threatened other natural wonders such as this. Yellowstone and her sisters are sanctuaries made by God—and on March 1, 1872, we declared that we recognized that they needed to be preserved and set apart by humanity as a deliberate act of will and honor.

In the course of my time as a teacher of American history, one of the words that the students and I would discuss was the word "sacrifice." Usually one of the first meanings that came to mind was "a ritual in which something dies in order to appease a deity." That's the meaning we often think of when we see this word used in the earliest contexts in the Bible. Sacrifices were often performed to seal covenants or to remind those involved later of the covenant promises that they had previously made — a topic that will come up frequently in our readings during this year's Lenten lectionary selections. Another meaning of that word that commonly comes to mind, often almost at the same time, is "something that one gives up." Coincidentally, this meaning is the one that we connect to the season of Lent, seemingly as a default response. "What are you going to give up?" we ask each other. Yet there is another meaning, the one that was alluded to in the first paragraph, that I like to hold on to when thinking about "sacrifice."

In the etymology of the word, "sacr" means "holy, set apart," and "ify" means "to do or make." Thus, at its basic, building-block level, a sacrifice is something that makes us holy. It is also something that is set apart from the common world, and held up as different in a special way. That is the meaning of the word when we talk of the Eucharist as "a sacrifice of praise and thanksgiving." What if we looked at the season of Lent less as a time to give up things (of which we are usually only mildly fond anyway), and more as a time in which we are called to set ourselves and our view of time apart? What if we looked upon Lent not as a time of denial or appeasement, but instead as a joyful time to try to make ourselves holy and to seek to please God?

In looking at Lent in this way, we also have to acknowledge that we are not always perfect in our attempt to set ourselves apart—far from it! We were not always perfect in our attempts to preserve beautiful places. Many other beautiful places disappeared before the approaching wave of industry and modernization. The Arkansas River, which is wild and exultant in its power near the place of its birth in Colorado, has been dammed and channeled so many times by the time it reaches my hometown of Tulsa that it is, in most spots, a sand-choked, muddy trickle in all but the wettest season. Even within Yosemite in California, we at times faltered in our resolve to preserve its wild, sacred beauty: the legendarily lovely Hetch Hetchy Valley was flooded to create a reservoir to slake the thirst of rapidly expanding cities far to its west. Yet, with Yellowstone, we began, for the first time in world history, a counter-cultural drive to stop our heedless rush to remake creation in our image, and instead, we sought to both preserve and provide access to a wild and beautiful place. In so doing, we were, in a way, perhaps hoping that this preservation and protection of Yellowstone's rivers, geysers, and varied terrain would make US holy. That's what a true sacrifice is: something that makes us holy. Something that sets us apart, and deliberately places us upon a different path.

One of the objectives of observing Lent is to look again at how we promise to set ourselves apart in the baptismal covenant that we rededicate ourselves to periodically, and to examine how we can improve our adherence to those promises. As we begin Lent, some of us may have recited The Great Litany. Others of us may have prayed the Litany of Repentance in the Ash Wednesday liturgy itself. Both of these beautiful prayers serve to remind us both of the pitfalls and sins we need to avoid, but also of the ways in which we are dependent upon God. They also remind us that, as Christians, we have promised to set ourselves aside, to set our very selves apart, in order to be a holy people, a priestly people, sacrificed and sanctified and made holy by God and by our commitment to God.

Lent can perform the same function in a different way—it is not a place, it is a period of time. It is a period of time—40 short days, some of the shortest of the year, usually—in which we remember the 40 days Jesus spent in the wilderness, himself being tempted, as we read in last Saturday’s gospel reading from Mark 1:9-15. It is a time when we ourselves may recognize that we need a time in the wilderness—a time to strip away all the layers of daily concerns that often serve to separate us or distract us from the call we receive as Christians to reorient our lives in a Godward direction. On this day in 1872, we recognized that we all need time in the wilderness, to set ourselves apart. May Lent be such a time, a time not just of giving up some things, but more importantly a time to hallow and consecrate ourselves anew to God.

Image: photo of Yosemite Park by author

Leslie Scoopmire, retired teacher and postulant for the priesthood in the Diocese of Missouri.

Church and Empire

The question: Can a church run by privileged people who have little to no firsthand knowledge of systemic oppression effectively minister to oppressed folks? The answer: Probably not.

In a blog post provocatively entitled, “Urban Church ~~Planting~~ Plantations,” Christena Cleveland discusses the phenomenon of suburban, wealthy, and mostly white churches venturing into urban areas to practice ministry without due care and attention to the churches and ministries already there, often to the detriment of those churches.

One older African-American pastor said he’s heard chilling reports of meetings, in which representatives from many of the suburban churches have gathered around a map of the city and marked each church’s “territory,” as if Buffalo was theirs to divvy up. The indigenous leaders were not invited to these meetings, nor have they been contacted by these churches. It’s as if they don’t exist, their churches don’t exist, and their expertise doesn’t exist. The suburban churches are simply marching in. Cleveland equates this “empire” approach to church planting to the perpetuation of inequitable power dynamics that favor those already privileged.

Privilege says I’m called and equipped to minister to all people (but minorities are only called and equipped to minister to people who are just like them). Privilege says that the largest ministry with the most resources is the most effective ministry. This privileged perspective on urban church planting undermines the unity of the body of Christ. If each part of the body has a unique perspective, gift and role to play, then we need to recognize that we’re not equipped to do every type of ministry and humbly collaborate with the parts that are better equipped. For far too long, suburban pastors have ignored the perspectives and gifts of urban pastors.

Cleveland has a few suggestions for suburban churches who want to make their outreach and its results look more like “the family of God.” But unless they are prepared to give up their privilege, she says, nothing will change. The better, more honoring path requires equity – which is costly. Just ask the rich, young ruler. Jesus asked him to reject his empire approach to life, stop being so possessive about his possessions, and join the interdependent family of God. “Looking at him, Jesus felt a love for him and said to him, “One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.” The rich young ruler wasn’t able to do it. It was too costly, and he was too invested in building his own empire. “Suburban churches,” says Cleveland, “Jesus is talking to you.”

Episcopal Café March 3, 2015 Posted by Rosalind Hughes

March 2015 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
March 1 <u>10am Holy Communion</u> <u>7pm AA</u>	2	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>7pm AA</u>	7
8 <u>10am Holy Communion</u> <u>7pm AA</u>	9	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>7pm AA</u>	14
15 <u>10am Healing Service</u> <u>7pm AA</u>	16	17 <u>7pm AA</u>	18 <u>10am Bible Study</u>	19 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	20 <u>7pm AA</u>	21
22 <u>10am Holy Communion</u> <u>7pm AA</u>	23	24 <u>2pm Birthday Party @ Monte Health & Rehab</u> <u>7pm AA</u>	25 <u>10am Bible Study</u> <u>6:30pm Bishop Committee</u>	26 <u>12pm AA</u> <u>7pm Gamblers Anon</u>	27 <u>7pm AA</u>	28
29 <u>10am Palm Sunday</u> <u>10am Holy Communion</u> <u>7pm AA</u>	30	31 <u>7pm AA</u>	April 1 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	2 <u>12pm AA</u> <u>6pm Maundy Thursday/Meal</u> <u>7pm Gamblers Anon</u>	3 <u>12pm Good Friday Service</u> <u>7pm AA</u> <u>7pm Good Friday Service</u>	4

Birthdays:

Sarah Monroe—14th
Anne Williams—23rd

Steve Crass—16th
Robert Dierick—25th

Caleb Williams—18th
Tessa Fry—31st

Anniversaries:

Kevin & Corby Varness--25th

April 2015 Monthly Calendar of Events

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

Birthdays:

Jamie Dierick—3rd Bill Brumfield—10th
 Aaron Williams—12th Kim Dierick—16th
 Denny Dierick—28th

Anniversaries:

Kevin Varness—11th Jim & Bonnie Campbell--15th
 Callee Madrid—18th