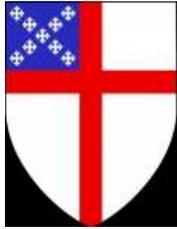


Phone: 360-249-3281

Website: www.stmarksmonte.com



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

Worship
Sundays at 10 a.m.

St. Mark's Newsletter

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

St. Mark's Church Video

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

St. Mark's Sermons

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

St. Mark's Bishop's Committee Minutes

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

Adult Bible Study
Wednesdays at 10 a.m.

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

St. Mark's Episcopal Church Newsletter

May-June, 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

Pentecost Sunday at St. Mark's: (5/24/2015)

There will be lots of Red--draped in the church, hanging on all crosses, vestments, with some of the many flowers, on the old altar and ambo, and worn by most of the people. And then lots of strawberries, cream and brown sugar for treats!

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

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.

A really nice service of the palms, with a short Passion reading at the end.

Maundy Thursday Communion Service: April 2nd—included foot washing like Jesus did for his disciples, and a generous potluck meal after the service. The 7 of us had an enjoyable meal and service, followed by stripping the church.

Good Friday Service: April 3rd, noon at St. Mark's. For the few faithful, our own short service.

Good Friday Ecumenical Service: April 3rd, 7:00PM at St. Mark's. About 85 people from Montesano were treated to great music, including from the Methodist Church and others choir, and a beautiful reflective service with the Seven Last Words readings.

Easter Sunday Communion Service: April 5th—celebration of the Risen Christ, renewal of Baptismal vows, and Easter Egg hunt for the kids, too! 28 attended a fun and uplifting worship service and lots of eggs for the 8 kids.

Summary of St. Mark's Finances—4/29/2015 (Last--3/22/2015)

Net Operating Year to Date-- \$156.06 (Last--\$113.48)

We are slightly ahead for the year at this time, even after paying all expenses for our clergy to attend Clergy Conference.

Total Operating Expenses-- \$9,063.17 (Last--\$6,951.73)

Highlights—All bills received are paid current.

Outreach to Date--\$1,545 Diocesan Assessment Required/Paid--\$1,047

Total Operating Revenues-- \$9,219.23 (Last--\$7,065.21)

Overall, total revenues for the year are as expected.

Non-Operating Revenues--\$635.82 Non-Operating Expenses--\$171.44

Net Non-Operating Year to Date--\$464.38 (Last--\$709.49)

Net All Operating and Non-Operating Year to Date-- \$620.44 (Last --\$822.97)

Funds Summary—Total is \$27,753.51 (last--\$27,956.04)

- Operating Fund (General)--\$2,597.20 (last--\$2,554.62)
 - General/Designated Checking Account—\$2,078.40 (last--\$2,035.84)
 - General/Designated Savings Account--\$518.80 (last--\$518.78)
- Diocesan Investment Fund--\$24,365.66 (last--24,539.33)
 - Memorial Fund (part of DIF)--\$1,075.45 (last--1,083.11)
- Clergy Discretionary Fund/Checking Account--\$790.65 (last--\$862.09)

Other Articles on Faith and Other Things

Give Us Some Credit

One of the biggest factors entrenching racism in the United States has been the refusal to lend money at reasonable terms (or at all) to minority would-be homeowners and business owners. Whether as a result of formal bank policies, or of less formal prejudices, this lack of access to credit has shut many people out of the most common routes to security and prosperity.

Modern economies have evolved quite a bit since Jesus's day, but today's gospel speaks directly to lending practices. Jesus asks wryly, "If you lend to those from whom you hope to receive, what credit is that to you?" In other words, if we don't extend credit to others, why do we think we'll get any credit ourselves?

As Jesus says, "Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return."

Many of our national sins are rooted in this failure to invest in one another. We don't invest equally in the health, education, and creativity of children of all races. We haven't invested in the dreams, families, and ambitions of all people. To no one's credit. To everyone's cost.

Lora Walsh blogs about taking risks and seeking grace at [A Daily Scandal](#). She serves as 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.

Towards Wholeness-Healing the Science/Religion Divide

Recently, I heard the Rev. Canon Sally Bingham speak at a meeting of the North Carolina Interfaith Power and Light (IPL) chapter. She described her journey from being a mother and homemaker to Episcopal priest and environmental activist. The catalyst for her journey was an invitation to join the Environmental Defense Fund (EDF) Board. EDF Board meetings began with expert presentations on environmental issues that included overfishing, pesticides, deforestation, and climate change. Her expanding knowledge of those problems prompted personal questions about why the other group to which she was strongly committed – the Episcopal Church – thanked God for the gift of creation but was silent about environmental harms. Through conversations with friends and neighbors from various

religious traditions, she discovered that their faith groups were also silent about environmental concerns. Seeking answers to explain this apparent disconnect, she went to seminary, eventually sought ordination, and founded IPL.

Canon Bingham never answered the question at the nexus of her personal transformation: why have religious groups been slow to join the environmental movement? However, her question intrigued me. Reflecting on my education, reading, and spiritual journey, I found three answers, each troubling.

First, post-Enlightenment societies and most of their religious communities treasure rationalism; they widely regard emotion as untrustworthy. Illustratively, mid-twentieth century Christian movements with a non-rational focus, ranging from centering prayer to charismatic renewal, consistently failed to gain sufficient momentum to move from the margin to the mainstream. Philosophy and the theory of evolution had already combined to end most theological interest in natural revelation. Concomitantly, persons who sought to experience God's presence in the awe (an emotion!) evoked by nature's majestic beauty were dismissed as romantic transcendentalists. Scriptural and liturgical references to creation became relics, perhaps cherished relics, but nonetheless relics, vestiges of a prior era's faith.

Second, during the Enlightenment a chasm developed between theology and science that largely persists into the present. One explanation of the chasm is benign: few people are intellectually able or have the time and resources to acquire expertise in both religion and science. Theologians and scientists often focus exclusively on their discipline, remaining silent on other topics. Stephen Jay Gould's proposition that science and religion constitute non-overlapping magisteria sanctions this specialization. Another explanation, in which religious people have been complicit by default, is far less benign: the Enlightenment brought with it scientific reductionism, the belief that science is the only valid source of knowledge. By definition, God, if conceptualized as the transcendent Other, is excluded from scientific study with its requirements for observation and measurement. Similarly, religious believers by privileging their scriptures as a source of revelation create a closed interpretive worldview not subject to scientific investigation. Having compartmentalized religion and science, a majority of Americans incongruously (if not schizophrenically) believe in a supernatural God, value science, but also rejects the theory of evolution.

Third, a majority of the non-religious and religious appear to worship at the altar of Mammon. Scriptures and theological doctrines that might enjoin humans to value and care for creation as responsible stewards receive a narrower, skewed interpretation. For example, the Christian tradition, particularly Protestantism, too often interprets God's injunction for human's to exercise dominion over creation as God's authorization to use, even to exploit, the natural world exclusively for human benefit and the production of wealth. In fact, that text correctly understood within the larger biblical context calls Christians to act as God's stewards, caring for the well-being and health of all creation.

If we are serious about caring for creation, becoming responsible stewards who end ecological abuse and remediate past harms when possible, then each of those answers implicitly represents a call to action. Integrating science and theology is essential for wholeness, ethics, and earth's future. Thankfully, there are positive moves to bridge the chasm between religion and science, such as the work of the Templeton Foundation and process theologians. Easter, with its emphasis on resurrection, is an appropriate time to adopt spiritual disciplines shaped by these concerns to support those efforts.

Emotion balances and completes reason; indeed, the two are inseparable. Leonard Nimoy's Star Trek character, the Vulcan Spock, caricatures the idea of the emotionless human; Spock's extreme rationality emphasizes that he is only half-human. A religion that aims to be completely rational is a religion devoid of love, transcendence, beauty, mystery, and meaning. A restorative Easter discipline can be (re)connecting with nature by spending time in or with the natural world, intentionally leaving electronic and electric devices behind. Enter into the mystery and emotion of creation by meditating daily on flowers or trees, regularly observing the sky, or weekly walking in a park or rural place.

Achieving integrity and wholeness requires bridging the gap between religion and science. Science, for example, can reveal the causes and possible solutions to ecological harms; religion shapes and motivates our response. Scientist and bishop, the Most Rev. Katharine Jefferts Schori decries the climate change that science shows humans have caused; she proclaims that responding is a Christian

moral imperative because climate change harms God's earth, the poor, and the most vulnerable. This Easter, try setting specific, measurable goals to reduce energy and water consumption, to reuse items instead of purchasing new, and to recycle rather than trash the unwanted/unusable.

Jesus famously declared, "You cannot serve God and Mammon." Pope Francis emulating his namesake, St. Francis of Assisi, has taken high profile, sometimes startling steps as a moral exemplar and leader, to call people to return to material simplicity. He lives in a guesthouse suite, travels in an inexpensive automobile, spends time with the poor, and encourages Roman Catholic Church leaders to live modestly. Instead of following Lenten fasts with Easter excesses, culturally symbolized by bunnies and baskets, adopt a discipline more conducive to life abundant: grow organic food, buy locally produced goods, walk instead of driving, etc.

Integrating science and religion is good for creation, Christianity, and us.

*George Clifford is an ethicist and Priest Associate at the Church of the Nativity, Raleigh, NC. He retired from the Navy after serving as a chaplain for twenty-four years, recently authored *Just Counterterrorism*, and blogs at [Ethical Musings](#).*

Religious Views On Same-Sex Marriage Have Radically Changed

When Massachusetts became the first state to legalize same-sex marriage in 2003, America's major religious denominations didn't offer much support. Now, more than a decade later, religious attitudes toward LGBT rights have shifted dramatically. Not only are people of faith more vocal about their support for marriage equality, but they are, at times, willing to contradict official church doctrine to express those views.

On Tuesday, the Supreme Court is scheduled to hear oral arguments from a group of cases that challenge same-sex marriage bans in Kentucky, Michigan, Ohio and Tennessee. The [Public Religion Research Institute](#) recently used data from its American Values Atlas to determine where America's major religious groups now stand on the issue.

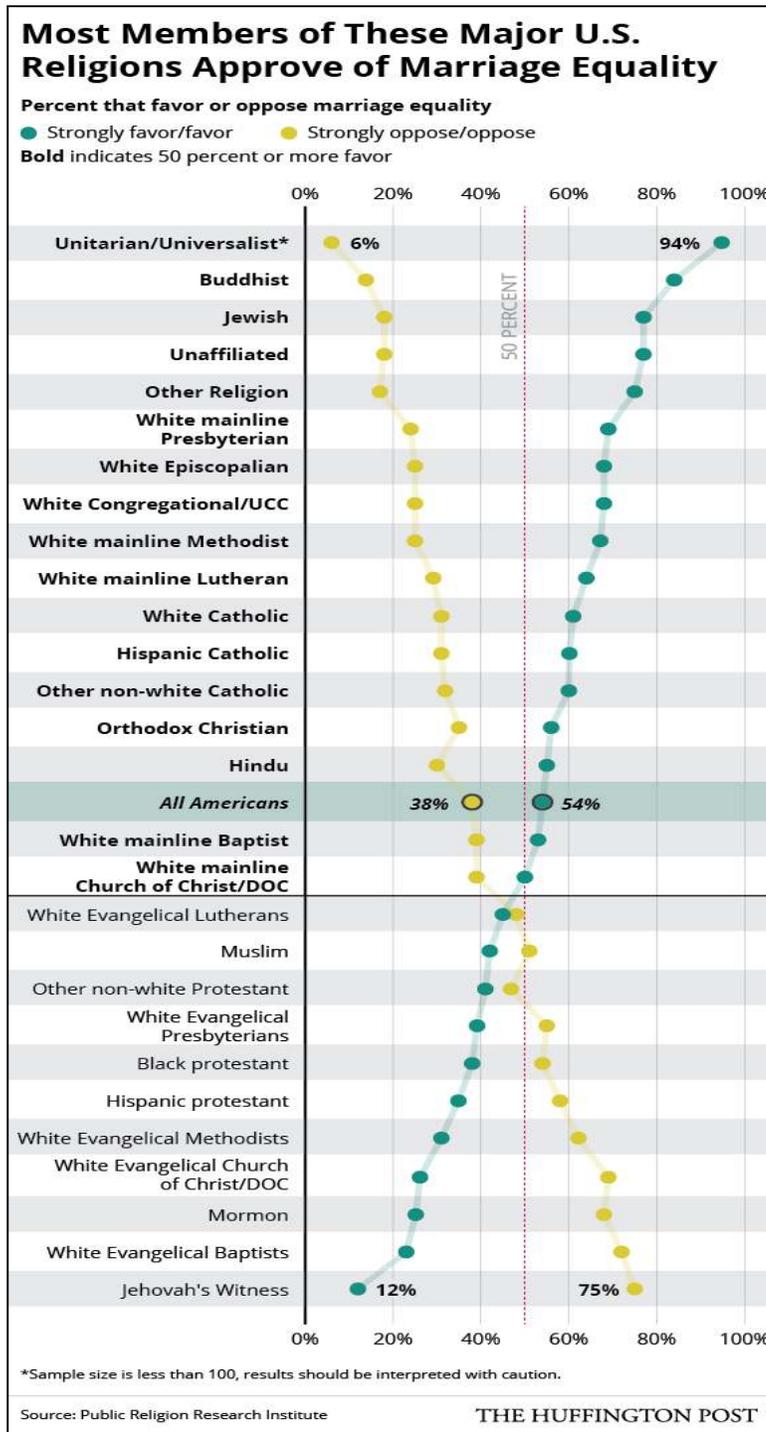
The major religious groups that showed the strongest support were Buddhists (84 percent) and Jews (77 percent). Religiously unaffiliated Americans were 77 percent in favor, while Americans who identified as being from an "other religion" were 75 percent in favor. Sixty-two percent of white mainline Protestants were also supportive of allowing same-sex partners to tie the knot.

Jay Michaelson, a gay Buddhist writer and activist, believes American Buddhists came out at the top of the list because of the community's demographics. He said that over half of American Buddhists are converts who tend to be liberal, highly educated and white. But he thinks it's another demographic characteristic that is key to how LGBT couples will be treated in the future. "I think demographics will be more powerful than doctrine," Michaelson told HuffPost in an email. "Yes, a national right to marry confirms that gay people are people; 'gay marriage' is not some separate thing from marriage -- it's marriage. But if you look at the data, it tilts on a generational axis. Younger people do not understand what the big deal is here. That's true for white evangelicals, Catholics, and even those in the Black Protestant world."

Despite the Catholic Church's [prohibitive stance](#), the Public Religion Research Institute did find that the majority of both white and Hispanic Catholics were in favor of legalizing same-sex marriage. Francis DeBernardo, executive director of the Catholic LGBT advocacy group [New Ways Ministry](#), said that American Catholics see marriage equality as a social justice issue. Since Catholics have come to know more LGBT people in their workplaces, neighborhoods and churches, it's becoming increasingly difficult for them to justify why LGBT couples should be treated differently. "[American Catholics] want to protect the rights, dignity, and equality of lesbian and gay couples, and they want to protect their families," DeBernardo told HuffPost in an email. "American Catholics support same-sex marriage because they are Catholic, not in spite of being Catholic."

Gay marriage still hasn't found much support among more conservative religious traditions -- Jehovah's Witnesses (75 percent), Mormons (68 percent) and white evangelical Protestants (66 percent) were all against the idea.

Meanwhile, faith-based advocacy groups have helped churches embrace same-sex couples. Within the Presbyterian Church (U.S.A.) for example, groups like [More Light Presbyterians](#) and the [Covenant Network of Presbyterians](#) worked for years to push for change within their congregations. Earlier this year, the PC (USA) announced a change to its constitution that describes marriage as being "between two people." James Rowe, the director of [Believe Out Loud](#), an online network that maps churches that welcome LGBT Christians and their allies, said he's certain that the Catholic Church will be one of the last Christian denominations to affirm LGBT couples. A Catholic himself, Rowe added that he refuses to give up hope. "A ruling by the Supreme Court in favor of same-sex marriage will continually challenge our more conservative denominations to define what it means to be followers of Christ," Rowe told HuffPost in an email.



May 2015 Monthly Calendar of Events

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

Birthdays:

Kyron Dierick—17th Mary Linth—27th

Anniversaries:

Charles & Sandy Marr--9th

June 2015 Monthly Calendar of Events

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

Birthdays:

Natalea Brumfield—6th Bryan Dierick—22nd
Mary Stubb—29th

Anniversaries: