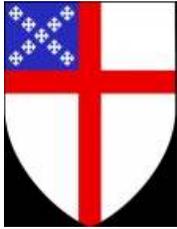


Phone: 360-249-3281

Website: www.stmarksmonte.com



Rev. Lorraine Dierick, Priest
Rev. Bonnie Campbell, Priest
Rev. Dorothy McMeekin, Deacon
Rev. Joyce Avery, Deacon
Corby Varness, Preacher
Jim Campbell, Preacher
Sarah Monroe, Transitional Deacon

Worship
Sundays at 10 a.m.

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 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

St. Mark's Episcopal Church Newsletter

July-August, 2013

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.

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

Our monthly book club meets on the second or third Monday each month. We read a new book each month and discuss each one 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>

Upcoming Events

Annual Church Picnic at St. Mark's (9/15/2013)

We have it here at church! The service and the "picnic" are inside, so who cares if the weather cooperates. There is sure to be plenty of food and lots of stories and fellowship! Invite your friends and those we know in the St. Mark's "family".

Blessing of the Pets Sunday at St. Mark's (10/6/2013)

As always, a fun service! Usually several dogs, a few cats and other animals are blessed, as well as all of us humans, with treats for everyone afterwards. We also receive \$\$ donations to give to Aberdeen PAWS and Freedom Tails (a training dogs ministry in the local prison).

Recent News

Invest Ed Program at Montesano High School (September, 2013)

A check for \$600 was sent to Montesano High to a program called Invest Ed (which matches our donation up to \$500), for students' needs--like books, lunches, clothes, special issues, etc. \$542 was originally given to St. Mark's from All Saints, Bellevue as their designee for their Christmas 2012 offering. It went into our DIF account when we couldn't do this last Spring, and it has grown a little so more is available for this donation. Thanks, again, All Saints!

Back to School Supplies Drive at St. Mark's (Month of August/2013)

We collected several hundred \$\$ of emergency/extra supplies for the local Montesano school kids again this year. Thanks to all for your help and generosity!

Montesano Community Bible Camp (7/8-7/12/2013)

Another fantastic ecumenical Bible Camp week! Over 190 kids participated, with St. Mark's having the pre-kindergarteners again. Pictures are at: <http://www.stmarksmonte.com/article/395/about-us/upcoming-events-recent-news/2013-events/2013-montesano-ecumenical-bible-camp>.

Update on Our Beautiful Maples Trees

We were really fortunate that our city of Montesano saw things like we did--that these trees should be saved if they were healthy. They asked the PUD to trim them thoroughly but leave them unless they were dying. Results--five very much trimmed trees! Pictures are at:

<http://www.stmarksmonte.com/site/1/docs/The%20Trees%20of%20St%20Marks%20After%20Trimming.pdf>

Summary of St. Mark's Finances--8/19/2013

Net Operating Year to Date-- \$4,878.19 (Last--\$2,674.08)

Total Operating Expenses-- \$12,040.17 (Last--\$10,566.25)

Highlights--All bills are paid current.

Outreach to Date--\$2,202 Diocesan Assessment Required/Paid--\$1,760

Total Operating Revenues-- \$16,918.36 (Last--\$13,724.35)

Continued well ahead! \$542 from All Saints is in the DIF until later in the year for use with Montesano High School. Another \$1,700 in DIF increase since the start of the year. Pledges and plate are basically on track.

Non-Operating Revenues--\$2,330.86 Non-Operating Expenses--\$683.75

Net Non-Operating Year to Date--\$1,647.11 (Last--\$1,868.56)

Net All Operating and Non-Operating Year to Date-- \$6,525.30 (Last --\$4,542.64)

Funds Summary—Total is \$29,298.77 (last--\$27,316.11)

General/Designated Checking Account—\$6,352.16 (last--\$4,148.08)

General/Designated Savings Account--\$518.51 (last--\$518.51

Operating Fund (General)--\$7,524.68 (last--\$5,320.57)

History Book Fund (Designated)--\$-653.98 (last--\$-653.98)

Seminary/Education Fund (Designated)--\$0.00 (last--\$0.00)

Memorial Fund/Savings Account--\$985.94 (last--\$985.94)

Diocesan Investment Fund--\$21,067.94 (last--21,289.40)

Clergy Discretionary Fund/Checking Account--\$374.18 (last--\$374.18)

St. Mark's History Books for Sale

To purchase a copy, please contact Jim Campbell at jbcmonte@comcast.net or by phone at 360-612-0205. Webpage is at: <http://www.stmarksmonte.com/article.php?id=167>

Other Articles on Faith and General Religious Information

Do Christians, Muslims and Jews worship the same God?

Opinion by Jeffrey Weiss, Special to CNN

(CNN) – Sunni and Shia Muslims are killing each other in several nations, most notably in Syria's escalating civil war. Coptic Christians churches are being torched in Egypt. In Israel, what passes for peace talks has restarted after years of murder and brutality.

Religion is a common thread in each conflict. But why? Don't these folks worship the same deity? After all, Jews, Christians and Muslims all trace their faiths back to a fellow named Abraham, whom they all claim was chosen for special treatment by the Almighty. Why can't they all get along?

Not academic

The "same God" question is one theologians have hammered at for as long as there have been enough religions for the query to make sense. The question is hardly academic, though. In fact, a number of politicians, religious leaders and scholars have expressed hope in recent years that a convincing answer on the God question might dampen the violence committed in His name.

Last year, for example, Yale Divinity School theologian Miroslav Volf edited a book titled "Do We Worship the Same God? Jews, Christians, and Muslims in Dialogue." In the introduction, Volf explained why the title question matters: "To ask: 'Do we have a common God?' is, among other things, to worry: 'Can we live together?' That's why whether or not a given community worships the same god as does another community has always been a crucial cultural and political question and not just a theological one."

On the other hand, there's CNN Belief Blog contributor and Boston University religion professor Stephen Prothero. His book on this subject is titled "God Is Not One: The Eight Rival Religions That Run The World." Prothero writes: "For more than a generation we have followed scholars and sages down the rabbit hole into a fantasy world where all gods are one ... In fact this naive theological groupthink – call it Godthink – has made the world more dangerous by blinding us to the clash of religions that threaten us worldwide."

In the world of politics, President George W. Bush asserted the unity side of the argument more than once in the years after the 9/11 attacks - often as a way to deflect accusations that America was at war

with Islam. Bush told Al Arabiya television, "I believe there is a universal God. I believe the God that the Muslim prays to is the same God that I pray to. After all, we all came from Abraham. I believe in that universality."

Pope John Paul II drew from the same rhetorical well several times. "We believe in the same God, the one God, the living God, the God who created the world and brings his creatures to their perfection," he first said in a speech to Muslims in Morocco in 1985.

Looking for a more recent example? Consider the plight earlier this year of the new Vatican envoy to Malaysia. Shortly after he arrived there, Archbishop Joseph Marino said that it was fine by him that Christian translations of the Bible into Malay use the word "Allah" for "God." "Allah" is, of course, the Arabic word for God and is found in the Quran. The Christian translators explained that since most Malaysians are Muslim, it's the word they're most comfortable with and therefore the best choice for the translation. But many Muslim authorities in Malaysia are furious. They say Christians are slipping in the familiar word as a way to convert Muslims. And conversion of Muslims is all but illegal in Malaysia. There's a lawsuit ongoing about the translations. Marino had to apologize for pushing into Malaysian politics.

Points of disagreement

So what do the "Abrahamic" religions disagree about? Among other things: the purpose of humanity, the relationship of God and humanity, sin, forgiveness, salvation, the afterlife, Jesus, Muhammad, the calendar, and the religious importance of Abraham himself. Plus the nature of God.

Any summary will leave out enormous nuance. Internal divisions within religions have fueled some of the worst examples of human violence. Consider the long and frequently bloody history of troubles between Catholics and Protestants or the growing death toll of Muslim-on-Muslim attacks. But there are common elements about God widely accepted in each tradition.

Judaism

Start with Judaism, since it came first and established roots that carried into the other two. Jewish tradition teaches that there is one and only one God, creator of everything, and He established physical and moral laws. As Judaism's preeminent prayer says: "The Lord our God, the Lord is one." This God walks and talks directly with His creations – for a while. Eventually, He chooses one particular nomad (Abraham) to father a mighty nation that God sets up as an example to other nations.

This God likes the smell of burning meat and demands other extremely specific physical offerings as evidence of obedience and repentance. And He gives His chosen people a particular set of laws – but doesn't mind discussion and even argument about those laws. A famous rabbinic saying implies that every word in Judaism's sacred texts can be understood in 70 correct (but related) ways. And human reasoning can even trump divine intention. (No kidding. It's in the Talmud)

This God judges His people every year. Tradition says he's willing to accept imperfection, as long as it comes with repentance. He's big on obedience, not so much on faith. He's not nearly as attentive to the behaviors of non-Jews. (There's a famous Jewish joke with the punch line "Would you mind choosing somebody else once in a while?") Tradition holds that there's a World To Come after death where moral accounts will somehow be settled. But this God is vague on details.

Christianity

The most obvious differences in the Christian God are the traditional teachings about the Trinity and Jesus. God is three separate persons who are also one. How? Christianity says the Trinity is a "mystery" of faith. According to Christian tradition, God begets a son who is somehow also Him but not Him to atone for Original Sin. He sacrifices that son through a brutal death and thus achieves humanity's salvation. But the son, who also is God, rises from the dead. And that sacrifice redeems eternally all who accept and believe in it. Faith, not behavior, is the essential measure of salvation.

This God is willing to vastly expand what it means to be among His "chosen people." He's also willing to cancel many of the laws that had applied to that chosen group for this expanded membership.

Orthodox Jews say that God prohibits them from eating a cheeseburger; Christians say God has no problem with them wolfing down Big Macs.

Unlike the Jewish God, whose instructions are almost all about this world, the Christian God is focused more on eternal salvation: heaven and hell.

Finally, for this God, much of the Jewish scriptures (which are all God's word) are actually about foreshadowing Jesus. Including Abraham.

Islam

The Muslim God is a bit more like the Jewish God. There is no Trinity in Muslim tradition. Jesus was a prophet, but no more divine than other prophets. God has never had anything like physical attributes and has no gender. (Some Muslim commentators say that the noun "Allah" is masculine, but only in the way that all nouns in some languages include gender.)

Muslim tradition holds that God wants one thing from humans: Submission. The word "Islam" is defined as "submission to the will of God." For Muslims, all true prophets in Jewish and Christian traditions were actually Muslim because they knew to submit correctly to God. Differences between Muslim, Jewish and Christian interpretations of God are due to errors that crept into the other two faiths, Islam teaches. The Muslim God, like the other two, initially demanded that Abraham sacrifice a son. But the Muslim God wanted Abraham's son Ishmael, not Isaac, who Jewish tradition holds was offered as the sacrifice. The Muslim God also designated, from before the world began, a perfect man to be his final prophet: Muhammad. God's perfect truths are found only in the Quran and in the sayings of Muhammad, the hadiths.

And the Muslim God, like the Christian God but unlike the Jewish God, will welcome believers to paradise and condemn many non-Muslims - exactly which ones is a matter of much discussion - to eternal torment.

Final answer

So do Christians Muslims, and Jews, really all worship the same God? In two major volumes on the subject recently published by scholars from various faiths and traditions, including Volf's, the most inclusive response from these scholars is basically: Yes, and it's our God.

This is not a new way of answering the question. In 1076, Pope Gregory VII wrote this to a Muslim leader: "We believe in and confess one God, admittedly, in a different way..." But like many other religious leaders on all sides of the argument, Gregory insisted that his version of the Almighty is the one whom the others are unknowingly and incompletely worshiping.

A less exclusivist set of religions might shrug off the differences. But all three claim to have the only "True Faith." So do all three faiths actually worship the same deity, whether they call him God or Allah or Adonai?

God only knows.

Jeffrey Weiss is an award-winning religion reporter in Dallas. The views expressed in this column belong to Weiss.

Mr. Rogers Can Still Teach Us (About Biblical Context)

Fred Rogers (1928-2003) is perhaps one of the most beloved characters from many of our childhoods. For those of you too young to remember, he was the guy with the soft, unassuming voice who brought us education and morality lessons disguised as puppet shows.

Currently, there is a gif circulating whereby we see another side of Mr. Rogers -- one who exhibits an adult gesture usually employed when a driver cuts you off rather rudely in traffic. That's right. Mr. Rogers gives the ole one finger salute, the real American bird. It is only a second or two gif used to make a statement on the Internet -- usually on reddit.

When I first saw this gif floating around, I immediately thought of former President George W. Bush who famously gave the same finger to a camera crew while governor, and presumably super evangelical, of Texas. Both men were Christians (Mr. Rogers was a Presbyterian) and both were held

to this high position of always presenting themselves with a certain amount of civility. I was disgusted. Crushed.

But, there is a larger reality to this terrible, childhood-ending gif. Rather than this gif representing an actual event of Mr. Rogers flipping people off, it represents something much more... innocuous. Simply, he was singing the childhood favorite Thumbkin. This song, for those of you with unfulfilled childhoods, is a short ditty recognizing each finger. It helps with finer motor skills among other things. The gif is pulled from the segment focused on the digitus impudicus. Ordinarily, this is Mr. Rogers doing what he does best, teaching children something; however, taken completely out of context, it provides hours of immature behavior whereby internet trolls and others can use it to pull an 'Old Hoss Radbourn.'

Context is key, isn't it? By focusing on the minute gif, we are led to believe "Mr. Rogers" is nothing more than a front for a depraved individual who has a double life. On camera, Fred is that lovable childhood friend asking for neighbors. Off camera, he is one of us -- rude, crude and unapologetically so. I mean, he is laughing while doing it!

While Fred Rogers has long since left us, he can still teach us something. When reading Scripture, we are told to read it in sections. This is how yearly reading plans and other devotionals are scripted -- to highlight sections and paragraphs or maybe individual psalms or chapters. Some sermons are based on topics where the preacher selects verses to support his chosen theme. The verse, paragraph, and chapters are removed from their context and placed before us much like gifs. They are rendered meaningless and often used to give a false impression of the actual meaning.

I've written before about Romans 1.26-32 before and how it is sorely removed and thus abused to render homosexuality the gravest of all sins. This is why AIDs is seen as the "due recompense" for the "gay lifestyle" among other ignorant claims. When a verse or a passage is removed from its natural surrounding, it is left anchorless to its historical context. The author truly dies when we do this because we then become the re-author.

The same is said of 1 Corinthians 6.9-11. There are two words there -- usually translated to relate to homosexuality. The problem is that Paul is not yet ready to discuss personal sexual immorality. Here, he is discussing what we do to one another. We steal, lust with greed, and abuse others in a variety of ways. In the next section, Paul turns to sexual immorality that focuses on the individual. Here, he states 'all things are lawful for me' but swears off the inability to control the lawfulness. His goal is about self-control.

Notice the dichotomy presented in 6.17. There is a sin against others -- and that is a sin outside the body. However, there is a sin -- sexual immorality -- against one's self. But, what sort of sexual immorality is mentioned? It is the use of sacred prostitution. Note the clear language here. The words are well defined. So is the context. Paul is arguing against joining ourselves to other gods.

Let's step up for a moment. Hosea uses some really dicey language to describe Israel. God tells him to marry prostitutes to showcase what Israel is. This is what we might call spiritual adultery. When you (Israel or the Church) worship other gods, you are committing a sin against your husband (God or Christ). We know there were temple prostitutes where you could render your service to the god of your choice through sex acts with prostitutes. Nothing here would lead us to have to choose between the two interpretations.

One would think that if what we have labeled homosexuality was such a huge deal for Paul, he would spend more time with it rather than speaking on allegorical themes such as spiritual adultery. But, this is the problem with taking "gifs" of the New Testament to make our point. We can take verses out of context if we want -- and then sit back and allow others to do the same -- but we are only cheating ourselves out of sincere theological discussions and cheating others out of a real relationship with Jesus Christ.

Fred Rogers is still teaching today. Context matters. Don't "gif" the New Testament.

September 2013 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
September 1 <u>10am</u> Holy Communion <u>7pm</u> AA	2	3 <u>7pm</u> AA	4 <u>10am</u> Bible Study <u>12pm</u> Monte Ministerial Association Meeting	5 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	6 <u>7pm</u> AA	7
8 <u>10am</u> Holy Communion <u>7pm</u> AA	9 AA	10 <u>7pm</u>	11 <u>10am</u> Bible Study	12 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	13 <u>7pm</u> AA	14
15 <u>10am</u> Healing Service <u>11:15a</u> m Annual Picnic <u>7pm</u> AA	16 <u>12pm</u> Book Club	17 <u>7pm</u> AA	18 <u>10am</u> Bible Study <u>6:30pm</u> Bishop Committee	19 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	20 <u>7pm</u> AA	21
22 <u>10am</u> Holy Communion <u>7pm</u> AA	23	24 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm</u> AA	25 <u>10am</u> Bible Study	26 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	27 <u>7pm</u> AA	28
29 <u>10am</u> Holy Communion <u>7pm</u> AA	30	October 1 <u>7pm</u> AA	2 <u>10am</u> Bible Study <u>12pm</u> Monte Ministerial Association Meeting	3 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	4 <u>7pm</u> AA	5

Birthdays:

September
Loni Crass—1st

Anniversaries:

Brad Fry—28th

October 2013 Monthly Calendar of Events

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

Birthdays:

October

John Fry—3rd

Debbie Fry—25th

Stan Fry—8th

Shirley Johnson—28th

Julie Dierick—16th

Gilbert Johnson—30th

Anniversaries: