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Rev. Lorraine Dierick, Priest
Rev. Bonnie Campbell, Priest
Rev. Gretchen Gunderson, Priest
Rev. Joyce Avery, Deacon
Jim Campbell, Preacher
Corby Varness, 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, 2017

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 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 own 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

Easter Season Events at St. Mark's: (4/9-4/16/2017)

Palm Sunday Communion Service: April 9th, 10am—Includes the blessing of the palms and a reading of the Passion story.

Maundy Thursday Communion Service: April 13th, 6pm—Usually a small group gathers for the service, including foot washing like Jesus did for his disciples, and a generous potluck meal after the service.

Good Friday Service: April 14th, noon at St. Mark's.

Good Friday Ecumenical Service: April 14th, 7:00PM to be held at Montesano United Methodist Church

Easter Sunday Communion Service: April 16th, 10:00am—celebration of the Risen Christ, renewal of Baptismal vows, and an Easter Egg hunt for kids, too!

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

Ashes to Go on Ash Wednesday (3/1/2017) at the Montesano Post Office

Rev. Bonnie Campbell imposed ashes at the Montesano Post Office (including the drive through) to all comers from 2:30 to 4:30pm. Five of us from St. Mark's also shared the Ash Wednesday service and meal with the Rev. Marc Rice and folks from the Church of God at their place.

107th Shrove Tuesday Pancake Day Event (2/28/2017) at St. Mark's

Our 107th Annual Shrove Tuesday Pancake Day event at St. Mark's was a major success again this year. Special thanks to all the volunteers (known and unknown) who help us make this happen. We raises over \$1800 in gross proceeds, and thanks to most of the food expenses being covered, we will have over \$1650 left to give to local groups—the Montesano Food Bank, the Children's Advocacy

Center, and the Montesano Schools Kids Emergency Fund. 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.

St. John's, South Bend Has Decided to Close (1/29/2017)

Due to a change in plans by the First Lutheran School in South Bend, St. John's no longer has a place to worship there and has decided to close after over 100 years in operation in South Bend. Their priest, The Rev. Gretchen Gunderson has decided to join us at St. Mark's and agreed to become part of our worship team and a Bishop's Committee member at our recent Annual Meeting in February. We also are bringing a few items related to worship to St. Mark's to use, and we thankfully receive their Diocesan Investment Fund for future outreach use (to be determined).

Latest Finances Summary

Summary of St. Mark's Finances--2/28/2017 (Last-2/9/2017)

Net Operating Year to Date--\$-21.94 (\$-311.68)

To start the year, our expenses are usually excessively high, with large heating bills and insurance payment due. We are already near even with all bills paid to date. (The Pancake Day event is not reflected in these numbers.)

Total Operating Expenses--\$4,220.23 (\$3,727.83)

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

Outreach to Date--\$1,551 Diocesan Assessment Required/Paid--\$248

Total Operating Revenues--\$4,198.29 (3,416.15)

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

Non-Operating Revenues--\$402.57 Non-Operating Expenses--\$20.00

Net Non-Operating Year to Date--\$382.57

Net All Operating and Non-Operating Year to Date--\$-360.63 (\$-331.66)

St. Mark's, Montesano Funds Summary--Total is \$32,829.70 (last--\$32,565.15)

Operating Fund (General)--\$3,649.59 (last--\$3,559.99)

- General/Designated Checking Account--\$3,130.59 (last--\$3,040.99)
- General/Designated Savings Account--\$519.00 (last--\$519.00)

Diocesan Investment Fund--\$28,561.01 (last--\$28,386.06)

- Memorial Fund (part of DIF)--\$1,260.62 (last--\$1,252.90)

Clergy Discretionary Fund/Checking Account--\$619.10 (last--\$619.10)

St. John's, South Bend Funds Summary--Total is \$40,100.76 (last--\$39,625.78)

Operating Fund (General)--\$2,456.00 (last--\$2,188.64)

- General/Designated Checking Account--\$1,118.47 (last--\$851.32)
- General/Designated Savings Account--\$1,337.53 (last--\$1,337.32)

Diocesan Investment Fund--\$37,165.20 (last--\$36,937.62)

Clergy Discretionary Fund/Checking Account--\$479.56 (last--\$499.52)

(St. John's, now a Mission Station, is administratively tracked by St. Mark's and is reported through their finances.)

Other Articles on Faith and Other Things

Episcopal Café

Snuggies are not vestments February 17, 2017

A federal trade court ruled that Snuggies are blankets but not apparel, and certainly not vestments.

Bloomberg: Snuggies, the sleeved fleece coverings, should be classified as blankets for tariff purposes, not like robes or priestly vestments, a federal trade court ruled Feb. 10 (Allstar Mktg. Grp., LLC v. United States , Ct. Int'l Trade, 13-00395, 2/10/17)....

Judge Mark Barnett of the Court of International Trade held that Customs and Border Protection was wrong to classify Snuggies as garments. The judge noted in his opinion that the product is marketed as a blanket, rather than as clothing. For example, the packaging describes the Snuggie as "The Blanket With Sleeves!," he said, and depicts consumers "in the types of situations one might use a blanket; for example, while seated or reclining on a couch or bed, or outside cheering a sports team."

The addition of sleeves was not enough to turn the Snuggie into clothing, Barnett said. They simply allow the Snuggie "to remain in place and keep the user warm while allowing the user to engage in certain activities requiring the use of their hands," he said. The judge rejected the Justice Department's attempt to compare the Snuggie to priestly vestments or scholastic robes, which also have wide-armed sleeves and flow loosely around the body. Barnett said that unlike robes, the Snuggie opens in the back, and unlike ecclesiastical garments, it don't have closures.

Bloomberg says that "(the) ruling means that instead of paying 14.9 percent duties when bringing Snuggies into the U.S., importers will only have to pay 8.5 percent duties."

1+1+1=1 February 25, 2017

Many main stream denomination congregations are losing members as the result of many contributing factors. Congregations close weekly and there is no further witness from that congregation felt in the community. But some congregations have sought ways to extend the life of a congregation and its effects on and contributions to its community. Sometimes nearby congregations from the same denomination choose to merge and sometimes congregations of different denominations merge.

In the Diocese of Eastern Michigan, three parishes in the Blue Water area of Michigan have chosen to merge. All Saints Episcopal in Marysville, St Paul's Episcopal in St Clair and St Mark's Episcopal in Marine City are merging into one combined parish, temporarily named Blue Water Episcopal Church. The Reverend Dave Vickers has been called to serve and guide the new parish. The new parish is scheduled to begin its existence on March 5th, the First Sunday during Lent. Two services will be held at 8 am and 10 am at the St Mark's property. Two services are scheduled to be held at each of the other properties on subsequent Sundays during Lent. Then two services will be held on Easter Sunday back at St Mark's.

Currently the Reverend Vickers is leading the combined congregation as it explores its options with regard to a permanent home for the parish. That decision could be to choose one of the current properties and remodel it for the needs of the new parish or to buy property and build a new building. One of the assets of what should prove to be a successful merger is that these three parishes have a history of shared ministry. They are not strangers to one another, and a combined parish, which was studied for over two years, became the logical way to continue the life and presence of the Episcopal Church in the Blue Water area.

"I think it's an opportunity to redefine and reconsider who we are as Christians and Episcopalians. It's a time of change in our world politically and economically ... and we are hoping to contribute to a fuller way of living. How do you live your faith in the new world we're in? How do you do that?"- The Reverend Dave Vickers

Local churches take the lead in resisting immigration raids February 24, 2017

Churches and religious leaders are organizing to resist Trump administration immigration and deportation policies.

Religion News Service:

Statements condemning the action came from Christian leaders and groups considered both conservative and progressive, evangelical and mainline, Catholic and Protestant – Christians who otherwise might disagree on any number of political or theological issues. More than 500 evangelical pastors and ministry leaders from all 50 states signed a letter critical of the order, which temporarily halted the U.S. refugee resettlement program and barred entry to travelers coming from seven predominantly Muslim countries.

Eight hundred mostly mainline and progressive clergy signed a petition that read in part: "We pray that you remember immigrants and refugees have sacred worth in God's eyes." The New Sanctuary Movement is organizing people and training people, mainly in churches, to resist the stepped up deportation and immigration enforcement of the new administration.

National Public Radio:

The group hopes to leverage a long-standing policy that federal agents won't make arrests in houses of worship — to create a kind of mobile sanctuary wherever a raid is happening, through prayers and hymns. President Trump's immigration enforcement plans are still evolving, but the ominous feeling that they've created in communities of unauthorized immigrants has spurred trainings such as this one across the country.

Here's how New Sanctuary Movement's response network will work: when Immigration and Customs Enforcement (ICE) officers approach a home, people inside are instructed to call a hotline. That call initiates a text alert to all of the trained volunteers. In Philadelphia, the group has signed up 1,300 people and trained 500 to resist deportations by ICE. In attempting to hamper enforcement, the New Sanctuary Movement has three goals: One, to be in solidarity and show up for families. Two, to shine a light. And three, for some people who are going to risk arrest, to peacefully and prayerfully disrupt," says co-founder and director Peter Pedemonti.

That disruption means volunteers circling an immigration vehicle or a home to try to stop removals. If arrested, disrupters could face criminal charges for impeding officers.

Churches publicly challenge the White House's refugee policy March 3, 2017

The fight against President Trump's executive orders to turn away refugees, deport undocumented immigrants and build a wall along the Mexican border is about to escalate in many American churches. A campaign is being organized by the Orthodox and mainline Protestant churches affiliated with the [National Council of Churches](#) and [Church World Service](#).

The New York Times:

A broad network of 37 Protestant and Orthodox Christian denominations will announce on Friday a campaign to mobilize its congregants — some 30 million Americans in all — to lobby the president and members of Congress to rescind the executive orders. In a declaration hammered out over the last month, church leaders call the orders "unjust and immoral" and say they run counter to "the values we as people of faith hold dear: to welcome the stranger and assist those most in need." "It is imperative that we speak out against the notion that refugees are a threat to our safety," the declaration adds. "They are not."

The president's Jan. 27 executive order, which he called necessary for national security, barred people from seven majority-Muslim countries from entering the country for 90 days, stopped refugee admissions for 120 days and banned refugees from Syria indefinitely. The White House is expected to issue a revised order very soon.

Huffington Post

A Muslim's Advice To American Christians 01/10/2017

The opening week of 2017 saw the publication of a remarkable book, Letters to a Young Muslim, written by Omar Saif Ghobash, the United Arab Emirates ambassador to Russia. Letters is a series of reflections about Islam explicitly addressed to the author's teenage son but also, implicitly, to the entire Muslim Ummah, or worldwide community.

The book doubtlessly will stick in the craws of Americans who persist in believing, contrary to both evidence and common sense, that Islam is a monolithic cult of hatred and violence. It will also infuriate ISIS thugs besotted by their violence-soaked vision of a resurrected caliphate. But those who deplore the hijacking of religion by willfully ignorant and dangerously self-righteous fanatics will find Ghobash's book a drink of cool water. In it, he struggles to rescue the essence of Islam from the distortions of it promulgated by Islamists by cogently identifying and firmly calling out the less-than-holy motives and confusions that prompt their jihads.

About halfway through my reading of *Letters*, it struck me that some of Ghobash's explanations of how zealots have distorted Islam uncomfortably parallel the motives and means by which American Christianity has been hijacked by our own jihadists. I'm quite certain that Ghobash's intention isn't to lecture American Christians on our faith, although God knows we could use a good talking to. Nonetheless, those of us concerned about American Christianity's malformation by zealots who mistake obduracy for purity, judgmentalism for righteousness, and political partisanship for faith can learn from *Letters*.

Perhaps the most obvious parallel that emerges from Ghobash's book is the binary moral thinking common to both Islamists and Christian zealots, the insistence that the moral universe is "divided clearly into that which [is] permitted and not permitted." This puritanical absence of moral imagination either will not or cannot acknowledge what most sensible people learn early in life: that lockstep adherence to rigid moral principles isn't the same thing as a morally principled life.

There's no finesse, no gradation of virtues or vices, no gray moral zone, no room for compassion or letting-live, in either the Islamist or Christian zealot world. In the Islamist's eyes, for example, all non-Muslims are unrighteous kafirs good only for enslavement and killing, and westernization is *carte blanche* satanic. When it comes to the two moral flashpoints for the Christian zealot, abortion and same-sex marriage, the same rigidity applies. All abortion, regardless of the trimester, is equally wicked. All marriage unions except heterosexual ones, identically displeasing to God.

The Islamist, argues Ghobash, draws two corollaries from his mercilessly absolutist ethical code. The first is that true moral rectitude requires a scorched earth renunciation of our corrupt age and a no-exceptions return to the religiously "pure" past of Muslim hegemony in the 7th and 8th centuries. The second is that merciless warriors of faith, strong and determined enough to push back against the current culture of wickedness, are essential if purity is to be regained. They are to the Islamist what the vanguard of the proletariat was to Lenin.

From a practical perspective, these corollaries mean doing whatever's necessary, with true warrior ruthlessness, to reinstate the caliphate. Never mind that the purity of the Muslim empire—or any empire, for that matter—is mythical, or that lobbing off heads, raping girls and women, and enslaving people fall short of any reasonable person's notion of rectitude. In the Islamist black-and-white moral universe, such reservations are inessential. Even the slightest deviation from the binary code opens the floodgate of license. As Ghobash puts it, Islamist moral logic goes like this: "Freedom is license, and license means anything goes."

An accurate understanding of history is no more important to the Christian zealot than to his Islamist counterpart. The biblical fundamentalism central to the zealot's position isn't, as he claims, a return to a pure "ol' time religion" that will save contemporary Christianity. His brand of fundamentalism is a 20th-century invention that would've baffled both ancient rabbis and early Christians. Moreover, the zealot's total condemnation of abortion flies in the face of centuries of Christian moral teaching that termination of pregnancy is morally acceptable up to the point of "quickening," or movement of the fetus. Finally, the Christian zealot, like his Islamist cousins, believes that the flood waters of moral chaos will sweep away everything if deviation from absolutist moral standards is allowed. This paranoia automatically excludes serious consideration of any serious scholarship about, for example, the nature of human sexuality, that might point to the need for moral reexamination.

Because Islamist distortions of Islam and Christian zealot distortions of Christianity see moral corruption and imminent disaster everywhere, the faith warrior's primary obligation is to ferret out, renounce, and punish all those who stray from the straight and narrow. As Ghobash points out, Islamists are great at handing down fatwahas. Their moral radar bleeps crazily at perceived vice, but rarely at virtue. This almost voyeuristic penchant for relentlessly ferreting out and loudly condemning perceived sin is also characteristic of American Christian zealots, who seem never to miss opportunities, even if they have to create them, to pound pulpits and shout jeremiads.

Ghobash urges his fellow Muslims to pay less heed to firebrand clerics who claim "unerring authority" when it comes to morality and more attention to the dictates of common decency they discover when

they examine their conscience. These are words we American Christians should take to heart as well. Evangelical celebrities whose reputations and fortunes are made by spewing hatred and preaching jihad are as baleful to Christianity as their Islamist imam counterparts are to Islam.

At the end of the day, Ghobash tells his son in this remarkable book, it is the duty of Muslims—and, I would add, Christians—to honor God by cultivating a genuinely holy dignity, individuality, and independence of mind, and by encouraging the same in others. Binary moral thinking, especially when it’s wrapped in the sheep’s clothing of religious fanaticism, closes the door to that. Let us hope that Ghobash’s Letters to a Young Muslim will nudge Muslims and Christians alike a bit closer to this truth.

March 2017 Monthly Calendar of Events

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

April 2017 Monthly Calendar of Events

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