

Monthly Calendar for March 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27 <u>10am</u> Holy Communion <u>11am</u> Potluck Meal <u>7pm</u> AA	28	March 1 <u>9:30am</u> Worship Team <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 <u>9am</u> Wardens Conference
6 <u>10am</u> Holy Communion <u>7pm</u> AA	7	8 <u>11am</u> Shrove Tuesday Pancake Day <u>7pm</u> AA	9 <u>6:30pm</u> Ash Wednesday Service/Soup Supper	10 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	11 <u>7pm</u> AA	12
13 <u>10am</u> Holy Communion <u>7pm</u> AA	14 <u>12pm</u> Book Club	15 <u>7pm</u> AA	16 <u>10am</u> Bible Study <u>6:30pm</u> Bishop Committee	17 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	18 <u>7pm</u> AA	19
20 <u>10am</u> Healing Service <u>7pm</u> AA	21	22 <u>7pm</u> AA	23 <u>10am</u> Bible Study	24 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	25 <u>7pm</u> AA	26
27 <u>10am</u> Holy Communion <u>11am</u> Potluck Meal <u>1:30pm</u> Jail Ministry <u>2pm</u> Willapa Region Meeting <u>7pm</u> AA	28	29 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm</u> AA	30 <u>10am</u> Bible Study	31 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	April 1 <u>7pm</u> AA	2

Birthdays:

John McMeekin 3/8
Caleb Williams 3/18
Tessa Fry 3/31
Kevin Varness 4/11
Callee Madrid 4/18

Sarah Monroe 3/14
Anne Williams 3/23
Jamie Dierick 4/3
Kristy Fry 4/12
Denny Dierick 4/28

Jim Campbell 3/16
Robert Dierick 3/25
Bill Brumfield 4/10
Kim Dierick 4/16

Anniversaries:

Kevin & Corby Varness 3/25
Frank & Mary Venske 4/7
Jim & Bonnie Campbell 4/15

Monthly Calendar for April 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27 <u>10am</u> Holy Communion <u>11am</u> Potluck Meal <u>1:30pm</u> Jail Ministry <u>2pm</u> <u>2:00PM</u> Willapa Region Meeting <u>7pm</u> AA	28	29 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm</u> AA	30 <u>10am</u> Bible Study	31 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	April 1 <u>7pm</u> AA	2
3 <u>10am</u> Holy Communion <u>7pm</u> AA	4	5 <u>7pm</u> AA	6 <u>10am</u> Bible Study <u>12pm</u> Monte Ministerial Association Meeting	7 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	8 <u>7pm</u> AA	9
10 <u>10am</u> Holy Communion <u>7pm</u> AA	11 <u>12pm</u> Book Club	12 <u>9:30am</u> Worship Team <u>7pm</u> AA	13 <u>10am</u> Bible Study	14 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	15 <u>7pm</u> AA	16
17 <u>10am</u> Palm Sunday <u>10am</u> Healing Service <u>7pm</u> AA	18	19 <u>7pm</u> AA	20 <u>10am</u> Bible Study <u>6:30pm</u> Bishop Committee	21 <u>12pm</u> AA <u>6:30pm</u> Maundy Thursday/Meal <u>7pm</u> Gamblers Anon	22 <u>12pm</u> Good Friday Service <u>7pm</u> AA <u>7pm</u> Good Friday Ecum Service @ Assembly of God	23
24 <u>10am</u> Easter Sunday <u>10am</u> Holy Communion <u>7pm</u> AA	25	26 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm</u> AA	27 <u>10am</u> Bible Study	28 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	29 <u>7pm</u> AA	30

Continuing Activities

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

Our weekly Bible study generally uses the weekly Lectionary readings used in the Sunday worship services—no preparation is needed! Please join us for this study each week from 10:00-11:30AM at the church.

Feed Your Spirit Book Club--Now Monthly on Second Mondays, 12 Noon at St. Luke's, Elma

Our monthly book club has met for six months, and meets on the second Monday each month at St. Luke's, Elma. 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 next meetings and books are:

March 14, 2011--"Anam Cara, A Book of Celtic Wisdom", by John O'Donohue.

April 11, 2011—"Tao, The Watercourse Way", by Alan Watts

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.

Repairs to Our Church Bell, Steeple and Cross

Church Insurance has reviewed the estimate from Lupo Construction to effect repairs/rebuild the bell tower, blown off the roof in the windstorm on December 13, 2010, and has agreed to pay for the costs, less our insurance deductible. Over the next few weeks, it is hoped that this project can be completed.

Upcoming Events/Recent News

Shrove Tuesday Pancake Day (3/8/2011, 11AM to 6:30PM)

We start our second 100 years of annual Pancake Day events this year. Come and join us for the best pancakes, ham, and beverages--all for a generous cash donation of your choice to help with our outreach ministries. We can also use volunteers to help with the festivities.

Ash Wednesday Service (3/9/2011, 6:30PM)

Holy Communion with the imposition of ashes, followed by a soup and bread meal. St. Luke's, Elma and the Montesano Church of God and Methodist Church folks are invited to attend.

Program for Lent (Fridays, 12 Noon)

It is being planned to have some type of regular Fridays Lenten prayer/study series, shared among St. Mark's, the Montesano Church of God and the Montesano Methodist Church.

Easter Season Events at St. Mark's:

- Palm Sunday Communion Service: April 17th, 10:00AM—reading of the passion story and blessing of the palms
- Maundy Thursday Communion Service: April 21st, 6:30PM—includes foot washing like Jesus did for his disciples, and a meal after the service
- Good Friday Service: April 22nd, 12:00 noon at St. Mark's
- Good Friday Ecumenical Service: April 22nd, 7:00PM at the Assembly of God Church in Montesano
- Easter Sunday Communion Service: April 24th, 10:00AM—celebration of the Risen Christ (plus baptisms of anyone who would like this). Contact Rev. Lorraine Dierick or Rev. Bonnie Campbell if you would like more information.

Church Annual Meeting (1/16/2011)

The meeting was held following the Sunday morning Holy Communion/Healing Prayers service, in the Parish Hall. Attending were: Rev. Lorraine Dierick, Rev. Bonnie Campbell, John Teneffoss-Senior Warden, Jim Campbell-Junior Warden/Treasurer, Chris Boardman, Mary Venske, Wanda Wahl, and Rev. Joyce & Lee Avery.

John Teneffoss led the meeting, which included a written reports package on the many activities of the church in 2009, the 2011 budget plan along with the 2010 budget actuals, and the 2010 year end

funds summary. A review of the 2005-2010 budgets with information showing the expenses especially for outreach, utilities and maintenance/capital improvements and how the surpluses each year have been used for some of these areas and reduce our future assessments. Also provided was a summary of potential costs for a congregation like ours if we had to pay for either a full/part time priest or supply priest or other staff positions, showing how much positive impact being a TCM style congregation has on our ability to do ministry which requires funding (like outreach).

The 2010 Bishop Committee has agreed to continue in 2011, with no new people asking to join. The reps for the Convention could be the same as in 2010--John Tennefoss and Martha Krug, but checking with everyone to see if there is someone who would like to attend and serve.

The rest of the meeting was spent discussing the present worship service style, and ways to change that might draw new people to attend and join. Such things as the merits (and challenges) with paying for a clergy person (that might possibly lead/draw new membership), dramatically change our worship/music to be much less "Anglican/Catholic", and having sermons that focus clearly/totally on spiritual/Jesus aspects. Also, ideas about having events to invite people to that might lead them to come to church were mentioned. It was agreed that at the present amount of members and our overall age that it is a struggle to have the energy to make dramatic contacts and draw people to our church. It was further agreed to provide a survey to all members and mailing list folks to see what they like and what they would want to change about our worship and programs.

An Update from Our Seminarian at EDS

Dear St Mark's,

I am excited to be a postulant and just got out my first ember letter. Classes have started again, and they all look really good. I'm especially looking forward to liturgical practicum, where I get to learn to celebrate and plan services. Love that stuff!!! Oh, and if all goes as planned, estimates are I will be applying for candidacy next year in the fall. The diocese wants to start ordaining to the priesthood right out of seminary more or less.

I'm also looking forward to CPE this summer-- it seems Lacey cancelled their program, so I will be in Maine. I do hope to make it back to WA during break, though, to see everyone. I miss you all!!!

My trip here to the Arizona/Mexico borderlands has been a powerful experience. So many stories. I was in Tucson around the time of the shooting as well-- just so tragic and there is a lot of mourning here. Hope you all are well and safe.

Many Blessings and Much Love,
Sarah Monroe

Sarah's Blog at EDS: tangledcircumstances.blogspot.com/ (posts are made by Sarah about her reflections in seminary on a semi-regular basis)

Reasons to Be Episcopalian (from the book of 101 Reasons, compiled by Louie Crew)

51 Where the priesthood of all believers has a goodly chance of including everyone, including people of all shapes, sizes, ages, colors, and abilities. *The Rev. Dr. Barbara T. Cheney, Diocese of Connecticut*

52 This is the only church that is as lovingly loony as your family. *Mary L. Lyons, Diocese of Olympia*

53 Prayer that is time tested. *Cynthia McLeod, Diocese of East Tennessee*

54 Tired of hell, fire and brimstone? Try incense. *Louie Crew, Diocese of Newark*

55 Another reason to be Episcopalian is that the altar is not fenced. In my days as a Presbyterian "seeker" I frequently attended both Roman Catholic and Episcopal liturgies: at the former I was explicitly refused communion; at the latter I was welcome to receive. As Woody Allen didn't quite say, I wouldn't want to belong to a club that wouldn't take me as a non-member. *Deborah Smith Douglas, Diocese of the Rio Grande*

Summary of St. Mark's Finances—2/22/2011

Net Operating Year to Date—\$1,309.13 (last month--+\$500.37)

Normal expected deficit created by payments for early year expenses: full year property insurance payment (\$1161), clergy conference registrations (\$750), along with unexpected deductible for bell tower repairs (\$500). Deficit is expected to be made up by early summer, when normal expenses are reduced.

Total Operating Expenses--\$5,028.13 (last month--\$997.63)

- Highlights—Current on all bills.
- Outreach--\$153 Diocesan Assessment Required/Paid--\$565

Total Operating Revenues--\$3,719.00 (last month--\$1498.00)

- Tracking well in all areas of revenues; off to a good start!

Non-Operating Revenues--\$8,531.50 Non-Operating Expenses--\$4,270.00

Net Non-Operating Year to Date— \$4,261.50

Received all of the insurance funds for bell tower repairs, and paid out ~1/2 of expenses for repairs to be completed.

Net All Operating and Non-Operating Year to Date-- +\$2,952.37

Funds Summary—Total is \$20,055.77 (last month--\$17,432.87)

- Checking Account—\$5,861.22 (last month--\$3,409.64)
- Savings Account--\$617.97 (last month--\$617.97)
- Memorial Fund--\$982.53 (last month--\$982.11)
- Diocesan Investment Fund--\$12,200.71 (last month--12,029.81)
- Clergy Discretionary Fund--\$393.34 (last month--\$393.34)

What is the Future of Traditional Church Music? One Clergy's View

Recently, I've participated in, or overheard, several conversations about church music. These experiences evoked memories of conversations in my former parish between parishioners who wanted a variety of contemporary music (Taizé, jazz, guitars, praise choruses, etc.) and those who wanted only traditional music (i.e., classical, chant, or from the 1982 Hymnal).

Before Edison, music always entailed a live performance. When people wanted music, they generally had to make it themselves. Except for wealthy people who could afford to employ their own musicians, an opportunity to hear professional performers was a rare treat. Beginning with the development of first recorded music in the late nineteenth century and then the transistor radio in the 1950s, music became increasingly accessible and portable. Today, amateur musicians in almost every possible venue have to compete with the availability of music performed by professionals accessed via the internet, an iPod, or numerous other electronic devices. Western society (perhaps the whole world) has transitioned from people who had to make their own music to people who can enjoy the best music of others on demand.

So what might this transition imply for The Episcopal Church (TEC) and its worship?

--First, our expectation that worship attendees sing, is, apart from worship, an unusual, often unique, expectation in twenty-first century America. In other settings, people typically consume rather than perform music. Many of the tunes used in our worship are at least a century old and the lyrics are often older. In short, people are unlikely to be familiar with the music unless they regularly attend worship for decades. Consequently, the singing in most worshipping congregations – based on the anecdotal evidence of personal observation and conversation with others – is desultory; more than a few attendees either sing perfunctorily or not at all. Familiar service music, used almost every week,

probably constitutes the most common exception to that generalization. Even in a congregation where people actually lift their voices in praise and worship, careful observation usually reveals a sizable minority who, if they participate, do so less than enthusiastically.

--Second, teaching our hymnody and music is becoming progressively more difficult because relatively few Americans read music. Their ranks are swelling as public schools reduce or eliminate music education programs in the face of severe financial constraints. If doubtful about the veracity of this assessment, observe a congregation struggle with an unfamiliar hymn that requires an ability to read music in order to follow the text correctly.

--Third, our music, unlike our spoken liturgy, less and less resembles today's music. This shift departs from our Anglican heritage in which worship music married classic and contemporary lyrics with both popular secular tunes and contemporary sacred compositions. Compounding this problem, scriptural allusions in the lyrics, once familiar to most people, are increasingly unintelligible to a people for whom the Bible is a strange and unfamiliar text.

--Fourth, some Episcopalians and others, individuals like me, are dinosaurs who appreciate the traditional music found in most Episcopal congregations. The demand for this type of music has not completely disappeared, although the growing scarcity of organists is an ill omen for its future. Done well, traditional church music fills an important niche. However, too often we dinosaurs decide which music to use, unintentionally (at least I hope it's unintentional) leaving people unfamiliar with our music, or who prefer a different style of music, feeling marginalized or even unwanted.

--Fifth, perhaps most importantly for a denomination concerned about its dwindling numbers, non-traditional church music speaks to many twenty-first century Americans with an emotional attraction and power they do not experience with traditional church music. Contrary to the impression I have sometimes received in Episcopal settings, we do not worship our music; our music is in fact intended to assist us in our worship of God. Again relying on anecdotal evidence, a substantial majority of rapidly growing megachurches utilize non-traditional music in their worship services. As much as the idea makes me uncomfortable, perhaps many Episcopal congregations should emulate the musical practices in some of these rapidly growing congregations.

Let me hasten to add three suggestions. First, much contemporary "Christian" music (e.g., most praise choruses) are insipid and vapid. We Episcopalians are an intelligent, godly people. Let's borrow tunes (legally!) and then write our own words. We Episcopalians also have some great musicians. Let's compose new, catchy tunes with good words. Second, let's recover the time-honored practice of adapting contemporary secular music for use in worship, marrying style and tune to sound theology. There's nothing inherently profane about rap, hip hop, country and western, or any other style of music!. Third, the hymnal era is rapidly ending, probably has already ended. Almost twenty years ago, I chaired the Logistics Advisory Group of the Department of Defense Armed Forces Chaplains Board. The Armed Forces Book of Worship (BOW), the hymnal and worship book published for use in the U.S. armed forces, was out of stock. We recommended against republishing it and the Board agreed. The first reason for our recommendation, not germane to the Episcopal Church, the growing variety of religious groups represented among military personnel (200+ Christian groups, Jews, Muslims, Buddhists, Baha'i, Hindus, Wiccans, etc.) made preparing an inclusive resource impossible. The other two reasons for our recommendation are pertinent to Episcopalians. No way exists to incorporate new music into a printed resource; the constantly growing stream of new music would make a new BOW out of date almost before publication. Equally significant, increasing numbers of youthful worshipers preferred songs projected on a screen to holding a hymnal.

We can persist in mandating the music that I love, congratulate ourselves on holding to tradition and consistency, and watch our numbers continue to decline. Alternatively, we can embrace present reality, accepting (even if begrudgingly!) that new styles of music speak to many twenty-first century people in a way that traditional music does not and that projection is replacing printed resources. I believe that the second alternative, done well (and of course we Episcopalians do everything well), is the only viable choice that encourages growth both in numbers and spiritual depth.

George Clifford, a priest in the Diocese of North Carolina, served as a Navy chaplain for twenty-four years, is now a visiting professor of ethics and public policy at the Naval Postgraduate School, and blogs at Ethical Musings (<http://blog.ethicalmusings.com/>).

Who We Are As Episcopalians

I'm often asked what is the Episcopal Church (including as recently as yesterday, by a wonderful visitor). There was a time when people joined an Episcopal Church because they were Episcopalians.

My grandparents were like this. My grandmother's family had been Episcopalian, and after they were married they found the Episcopal Church in the towns where they lived. Even when they lived in one rural community where there wasn't an Episcopal Church, once they moved to a town where one did exist they returned. They identified as Episcopalians... it was part of their culture. And though many of their closest friends were Methodist, Lutheran, Presbyterian or Congregationalist, they remained Episcopalian.

Those of us who have such denominational identity today are much fewer in number, and now represent a much, much smaller portion of our population. People who are drawn to the Episcopal Church in this day and age are likely to come from either another tradition, or no church tradition at all. They come for a variety of reasons - some come because it is the closest church, others because they are drawn to our tradition, others because of our theology, and others because of our passion for social justice. Others come for no reason they can name.

We are an Episcopal congregation. We can say that. But what does it mean? What makes us unique? What is our identity?

Understanding and naming that identity isn't easy, or concise. But for me, Anglican Christianity is a unique expression of our faith in Christ. We are rooted in ancient practice and tradition, yet engaged in the contemporary world. We see truth in Holy Scripture, yet we understand that human reason and experience can help us understand both our world and God. We understand being present in community, and breaking bread together, central; while being comfortable with our differences of history, theology, and opinion. We are a tradition that questions, and one which understands that so often there aren't answers.

What do you say when people ask you what the Episcopal Church is? What is important of our identity to you? There is no right answer, no simple answer. But I hope you will think about it. If we are going to invite others to join our community of faith, we have to be able to describe who we are. If we are going to help people find something they may not know they are seeking, we need to know what we offer.

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Year-Round Stewardship

Significant Questions for Everyone (adults, youth & children) to Be Able to Answer:

- What does it mean to be a steward?
- Of what are we stewards?
- What is the role of money in my life, as a member of the body of Christ?

Key Concepts for Everyone to Know:

- God loves us and wants us to have all that we need to live a joyful and productive life.
- All that we are and all that we have are gifts from God.
- Regularly giving of our time, abilities, energy, and money is a spiritual practice.
- Tithing is an important spiritual practice. It helps establish a healthy regard for money. It helps us to live the life God hopes we will have.

Key Truths

- Persons in the United States possess considerably more wealth than the majority of the people in the world.
- We make decisions to use this wealth generously for good or selfishly for our own indulgence.
- Jesus has a lot to say about our use of money.