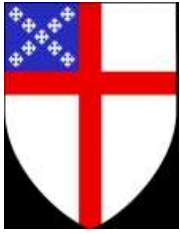


Phone: 360-249-3281

Website: www.stmarksmonte.com



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

June-August, 2018

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--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

Annual Picnic at St. Mark's: usually late August--not determined yet.

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

Fridays 7 pm Alcoholics Anonymous

Recent News

Cathedral Day at St. Mark's, Seattle: (Saturday, 4/28/2018)

There was a Eucharist with 80+ confirmations, receptions, and reaffirmations, followed by lunch from three food trucks of your choice and other activities. Bonnie, Jim, Connie, Lorna, and Gretchen had a great time with the event, and visiting on the trip up and back.

Easter Season Events at St. Mark's: (3/25-4/1/2018)

Palm Sunday Communion Service: March 25, 10am--Included the blessing of the palms (actually fern fronds) and a reading of the Gospel of Mark Passion story. See below for details!

Maundy Thursday Communion Service: March 29, 6pm--8 of us attended the moving worship service, including foot washing like Jesus did for his disciples, and a bountiful meal after the service.

Good Friday Service: March 30, noon at St. Mark's--4 were there for the short communion service, with the Gospel reading of the Passion.

Good Friday Ecumenical Service: March 30, 7pm at Montesano Church of God

Easter Sunday Communion Service: April 1, 10:00am--31 attended this lovely celebration of the Risen Christ, renewal of Baptismal vows, and an Easter Egg hunt for kids, too!

Palm/Passion Sunday and Celebration of Ministries (3/25/2018, 10am) at St. Mark's

What a fun day! About 70 people came for our Palm/Passion Sunday event, with lots of NW "palms" called ferns, the Passion reading, and concelebration of the Holy Communion. Revs. Lorraine Dierick and Gretchen Gunderson had their 25th anniversary of their ordinations as priests this week and shared leading the service. And, Rev. Joyce Avery, our Deacon, is in her 20th year and she also helped with the service. After the service we had a reception for them, with lots of great food and desserts, gifts of

silver engraved picture frames with their Bishop Rickel congratulation letters, brochures with their stories and lots of pictures, and a slideshow of lots of pictures over the years. And some of the Montesano Church of God people from next door came by to celebrate with us. [Brochure](#)

Latest Finances Summary

Summary of St. Mark's Finances—5/31/2018 (last 3/20/2018)

Net Operating Year to Date--\$301.84 (last \$-1,557.61)

We have gotten a wonderful donation from our friends, the Catons, to funds our Chaplains monthly outreach dinner meals, and that has given us new life on the rest of our outreach plans for the year. Our regular expenses will drop, as we hit the Summer and Fall months.

Total Operating Expenses--\$16,120.36 (last \$10,846.11)

Highlights—All bills received and paid current.

Outreach to Date—\$9,867.36 Diocesan Assessment Required/Paid—\$622

Total Operating Revenues--\$16,422.20 (last \$9,288.50)

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

Non-Operating Revenues--\$-99.84 Non-Operating Expenses--\$132.89

Net Non-Operating Year to Date--\$-232.73

Net All Operating and Non-Operating Year to Date--\$69.11 (last \$1,197.85)

St. Mark's, Montesano Funds Summary—Total is \$72,401.30

Operating Fund (General)--\$7,230.64 (last \$5,371.19)

General/Designated Checking Account—\$6,726.57 (last \$4,867.12)

General/Designated Savings Account--\$504.07 (last \$504.07)

Diocesan Investment Fund (St Mark Legacy)--\$27,590.62 (last \$27,805.55)

Memorial Fund (part of DIF)--\$721.79 (last \$727.41)

Diocesan Investment Fund (St John Legacy)--\$36,898.01 (last \$37,185.31)

Clergy Discretionary Fund/Checking Account--\$682.03 (last \$772.29)

Designated Funds (part of Checking Account):

Sagan Outreach Fund (initial-\$10,000)--\$2,800.00

Caton Chaplains Dinner Fund (initial-\$3,600)--\$3,254.80

Other Articles on Faith and Other Things

Article Below are From the Episcopal Café

Walking the Line Between Politics and Religion June 1, 2018 by Amy Spagna

After his acclaimed sermon at the Royal Wedding and whirlwind media tour, Presiding Bishop Michael Curry was in Washington, D.C. last week to participate in the Reclaiming Jesus service and procession. Jack Jenkins of Religion News Service followed up on some of the reactions to the procession by asking whether Curry will be able to use his status as a rising star to attract an audience beyond the progressive-leaning parts of the Christian tradition and/or to bolster the progressive agenda.

"Bishop Curry has now become the love bishop," said the Rev. Angela Brown, an attendee at the event and pastor at Glide Memorial United Methodist Church in San Francisco. "(His wedding sermon) was very good for me. ... I just needed to know that love still matters to people ... that love is what is going to get us through all of this madness."

"Curry's recent conversations with the press do tend to center on Jesus and love. The bishop often pairs inflections of social justice-centered theology with appeals to a broader religious audience, such as when he lifts up his two models for public theology: famed civil rights activist Martin Luther King Jr. and evangelist Billy Graham.

“It may be that Billy Graham helped us to understand how to draw closer to and love God through his evangelism, and Dr. King helped us understand how do we draw closer to loving our neighbor through social justice and service,’ Curry said in a recent interview with RNS. ‘It’s the same gospel, just different methodologies and approaches.’”

Time will tell what the long-term effects of movements like the Poor People’s Campaign and Reclaiming Jesus will have on the religious and political landscapes in the U.S. In the present moment, they’ve become part of the ongoing conversation swirling around how we treat one another. To paraphrase the lyrics of “I Walk The Line” by Johnny Cash, it seems that Bishop Curry and other leaders keep a close watch and walk the line, because they feel strongly that those landscapes belong to everyone.

The Jesus Movement in 8 points June 1, 2018 by Bill Carroll

What is this Jesus Movement the Presiding Bishop keeps talking about? I believe it is merely basic, New Testament Christianity, the effort to follow Jesus by the power and guidance of the Holy Spirit, so that all people may be reconciled to God and each other in Christ and so that God may reign on earth as in heaven.

The following was originally presented as part of a larger workshop at the Annual Conference of the Episcopal Cursillo Movement, held at St. Paul’s Cathedral in Oklahoma City, October 27-28, 2017. The original version went on to feature material on the Holy Spirit and a call to discipleship. In order to simplify the presentation, I’ve omitted the biblical citations and footnotes, leaving (with one exception) only direct quotations from our Presiding Bishop. What I’d like to do with this piece is to try to summarize some of what he has been saying and invite a discussion about what I may be leaving out.

Since movements are bigger than any one person, we might also ask what we think the Jesus Movement means or ought to mean. Where do we see the Jesus Movement breaking out in our world, especially the local contexts where we live and work and serve and pray?

1) The Jesus Movement is nothing new.

“The Jesus Movement is not new—it’s the deep roots of who we ARE. #episcopal” “[W]hat we’re talking about is a community of people who are committed by their baptism, as baptized disciples of Jesus Christ, to live the way of Jesus.”

2) The Jesus Movement is all about following Jesus (=discipleship).

“God came among us in the person of Jesus of Nazareth to show us the Way. He came to show us the Way to life, the Way to love. He came to show us the Way beyond what can be the nightmares of our own devising and into the dream of God’s intending. That’s why, when Jesus called his first followers he did it with the simple words ‘Follow me.’”

3) The Jesus Movement is all about love.

“On these two—love of God and love of your neighbor—hang, hinge, depend ALL the law and the prophets. Everything Moses taught. Everything the prophets thundered forth about justice. Everything in the Bible. True religion. It’s about love of God and the neighbor. If it’s not about love, it’s not about God. This way of love is the way of Jesus. This is the heart of the Jesus movement.”

4) The Jesus Movement leads to reconciliation and right relationship (God, each other, the earth).

“Now is our time to go. To go into the world to share the good news of God and Jesus Christ. To go into the world and help to be agents and instruments of God’s reconciliation. To go into the world, let the world know that there is a God who loves us, a God who will not let us go, and that that love can set us all free.”

“Racial reconciliation is just the beginning for the hard and holy work of reconciliation that realizes justice but really across all the borders and boundaries that divide the human family of God.”

“What is the Jesus Movement? We’re following Jesus into loving, liberating, and life-giving relationship with God, with each other, and with the earth.” (The Episcopal Church website)

5) The Jesus Movement involves a Universal (Catholic) vision—ALL MEANS ALL!

"Jesus once declared, in the language of the Hebrew prophets, that God's 'house shall be a house of prayer for ALL nations' (Mk 11:17). He invited and welcomed ALL who would follow, saying, 'come to me ALL who are weary and are carrying heavy burdens' (Mt. 11:28). We therefore assert and we believe that "the Episcopal Church welcomes you" – ALL of you, not as merely a church slogan, but as a reflection of what we believe Jesus teaches us and at the core of the movement he began in the first century. The Episcopal Church welcomes ALL. ALL of us!"

6) The Jesus Movement involves mission and evangelism.

"I'm talking about a way of evangelism that is genuine and authentic to us as Episcopalians, not a way that imitates or judges anyone else. A way of evangelism that is really about sharing good news. A way of evangelism that is deeply grounded in the love of God that we've learned from Jesus. A way of evangelism that is as much about listening and learning from the story of who God is in another person's life as it is about sharing our own story. A way of evangelism that is really about helping others find their way to a relationship with God without our trying to control the outcome. A way of evangelism that's authentic to us. We can do that."

7)The Jesus Movement is itself dynamic and evolving.

"I really do believe we need to see ourselves as a movement—a Jesus movement—rather than as an institution. That's what Jesus was about. He inaugurated a movement to make God's dream happen. To see ourselves this way changes everything. It means our institutional configurations must be designed to serve the movement and not the other way around. The movement serves life. There is no life in serving the institution."

"This is a way for our particular time. Each new age and each new generation must discern how it will faithfully live out the Gospel of Jesus. But this represents a way for this particular period of time, and nothing is final, nothing is settled except for the kingdom of God. We are a movement after all."

8) The Jesus Movement is meant to change the world.

"If you want to change the world, follow Jesus!"

"God came among us in the person of Jesus of Nazareth to change the world, to change it from the nightmare it often can be into the dream that God intends. He came to change the world, and we have been baptized into the Triune God and summoned to be disciples and followers of this Jesus and to participate in God's work, God's mission of changing and transforming this world. We are the Jesus Movement now."

Which Comes First: Love or Law? June 3, 2018 by Linda McMillan

The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath. — Mark 2:27. Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. — Exodus 20:8-11.

Christians do not keep the Sabbath, not generally anyway. It is one of the commandments we have decided we can do without, like not making graven images. We have just completely thrown out these two. You see graven images all over our churches, in Christian's homes, even on our mobile phones. Oh, mine too! And the Sabbath is just the start of the weekend for us. It doesn't require any special preparation, there are no prayers for it, no candles, we pretty well do what we like on Saturday. It's not a thing for us.

It is this gift — or commandment, if you prefer — that the Pharisees in today's reading are trying to preserve. Don't be too hard on them. They know what they are doing.

The Pharisees were in place to help keep the system on track, to point people to the things that would help them know God and love God, to help them be the people of God. But, always looking for the better way can sometimes become an exercise in finding fault and being overly-regulated. Maybe they weren't even too happy with themselves about it. But, it's part of the job.

Thus, we enter the synagogue with Jesus and his friends. They had already been forging a path through some grain fields which was against the rules for a Sabbath, and they had been eating grain which was not really against the rules but drew criticism anyway. But, Jesus parried those complaints with a story about King David. That would have been well enough, he could have left it at that. But, not our Jesus. As we've seen him do so many times before, he took it a step further and said: "The Sabbath was made for humankind, and not humankind for the Sabbath."

Jesus was talking to Pharisees. These were not people out on the street or down at the coffee house, these were the teachers, the insiders. They were the faithful ones, the ones who showed up and did the work. They knew all the regulations. They also knew that Jesus had not come to preserve the status quo, and so they watched him. It was their job.

Keeping the law, the bits and bobs of regulatory detritus that populate any regulated system, was supposed to help people love God. The other side of that coin, though, is that the more you do love God the more closely you follow the law, even the smaller bits and bobs of it. The tension of this story is which comes first: Love of God, or keeping the law?

Jesus made his choice because love was already well-established in his heart, and he already kept the law perfectly. The Pharisees made a different choice because they were trying to lay the groundwork for love to take hold. Who was right? Well, we want to say that Jesus was right. And he was. But, it's possible that the Pharisees were right too. Think about it.

There are 613 commandments in the Mishna Torah. Each one cultivates the love of God and love of neighbor. They are all good and wise commands. If one were to follow all 613 — well, that would be a pretty remarkable thing — But, if one did, surely love would grow. Correspondingly, if we can allow love to grow in our hearts then following the commandments will be a natural desire. These are two sides of the same coin. Jesus and the Pharisees are on the same page, but they are approaching the situation of the man with a withered hand from different directions.

Jesus knew that the Sabbath was made for joy, made for healing, and that there was no real commandment against doing good on the Sabbath. The Pharisees knew it too, but they were practical men, and it is to the writer's advantage to make them appear to be against Jesus' way... Remember that Jesus and his friends had been out in the grain fields making a way, forging a path. That is what Jesus and his friends do, we make a way!

By reminding them that the Sabbath really was a gift to them for them to enter into and enjoy Jesus made a way for healing to take place. The Pharisees were still not convinced, and they took the healing pretty hard. Though one can imagine that the man healed was more wrapped up in thanksgiving and love of God than in any broken laws. By breaking the law — what had become (falsely) a law — Jesus did the very thing that the Pharisees had tried to do. He cultivated the love of God.

I couldn't figure out what this all had to do with any of us today, though, until I met a man who explained the differences in Islam as practiced in Saudi Arabia and as practiced in Jordan. "In Saudi," he said, "Only the law matter. In Jordan, only the God matter." In Saudi, you love God like a Pharisee: Cover the face, count your fast days, stop everything and pray... It's the law. In Jordan, love one another and keep the law as you are able. You will surely recognize these as two familiar Christian paths. We have those who are rule-based above all else. They know the "Biblical" position on all kinds of things from abortion and homosexuality to whatever else they can think to regulate. They may be making a way for new legislation, but they are not making a way for love. And there are others who love as best they can and allow themselves to be led into the joy of the law as it reveals itself. It takes longer that way. It is not as cut and dry. There is uncertainty, and sometimes we get it wrong. But, there it is.

Jesus chose the second way. He never broke a law, but it was love, not mere compliance, that led his practice and it should lead ours too.

It's a dicey area because, let's face it, we are not Jesus. And so we have to think very carefully about this dance of love and law. Can you think of some ways that just following the rules is easier, even if not the most loving path? How do tradition, doctrine, and habit keep us from allowing the law to show us its gift? Is it possible that following love could lead to lawlessness? New laws? Is that all bad? Just some questions to consider as we think about this great gift of Sabbath that we seem to have thrown away.

Linda McMillan is currently in Ammon, Jordan teaching a class on best classroom practices, taking a class in Arabic, and tending to some other things related to saving the world, mainly the Rohingya who are almost beyond help now. She is not a member of any Episcopal parish and is not an Episcopalian in good standing, but does attend Anglican services when she can, and other services when she can't, and no services when there aren't any, and very often there aren't. Like the rest of you, she is doing the best she can. These essays are totally free and you are free to say anything you want to about them.

Daily Sip: holy snacks June 3, 2018 by Charles LaFond

This originally appeared as part of the Daily Sip, a website from Charles LaFond, an Episcopal Priest who raises money for the homeless and lives on a horse farm in New Mexico with his dog Kai. offering daily meditations and reflections

Being busy unlearning things takes time... and snacks. One of the things I am learning about in my dotage is the tremendous importance of the occasional snack. Some tea in one of my tea bowls, some chocolate covered almonds, some macadamia nuts and a few slices of candied orange. Thinking food. Perhaps not kale, but some energy for the brain.

I recently read that the human brain generates enough electricity to light a flashlight. Amazing! But I expect that we still need to fuel our (brainy) furnaces from time to time.

For me, a blank sheet of paper, silence, and a few snacks with tea will do wonders for my thinking. That, and a nap. And spooning Kai-the-dog. It all makes me rather willing to let go while I am working on crafting my best self.

"Our only task is to seek willingness. This radical willingness will, if we are faithful to it, shatter every idea we have about ourselves, about our inner growth and transformation, about living a Christian life, about contemplation and our relationship to the world; about God."

--Maggie Ross, *The Fountain and the Furnace*

When I was younger I thought I needed to do more. Write more, make more, host more, work more, achieve more. I bought the lies that we must strive, strive, strive to be better people and Christians. But as I age, I am becoming slowly aware that becoming a better human IS becoming a better Christian. Jesus did not want us to be Christians. Jesus wanted us to be kind humans – our best selves – life abundant.

A willingness to contemplate is a dangerous and deeply courageous act. It demands the precision of swordsmanship of an Arthurian knight and the courageous magic of a Hogwartsian struggle. To contemplate is to nurture compassion – and that is the great tool of life. It cuts at the theologian's forests of thorny brambles so often designed to show you the various hoops through which you must jump to get into heaven, to secure sacraments or to deserve grace. But Jesus waits beyond the thorny rules and rocky answers- away in the grassy, sunlit fields of our shattered ideas about God; each blade of grass a new question.

What if we do not need to crawl and scrape through catechisms, adult forums, Lent and confession after all? What if a sip of warm tea, a bite of candied orange, a nap and some reflection on what we do and do not do – what we say and do not say ... what if encountering heaven is not an achievement, but rather, simply an awareness of how little we know; and yet, how much we love and are loved by a Flow of Beauty of whom we really know very little?

June 2018 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27 <u>10am Holy Communion</u> <u>7pm AA</u>	28	29 <u>7pm AA</u>	30 <u>10am Bible Study</u>	31 <u>12pm AA</u>	June 1 <u>7pm AA</u>	2
3 <u>10am Holy Communion</u> <u>7pm AA</u>	4	5 <u>7pm AA</u>	6 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	7 <u>12pm AA</u>	8 <u>7pm AA</u>	9
10 <u>10am Holy Communion</u> <u>7pm AA</u>	11	12 <u>7pm AA</u>	13 <u>10am Bible Study</u>	14 <u>12pm AA</u>	15 <u>7pm AA</u>	16
17 <u>10am Healing Service</u> <u>7pm AA</u>	18	19 <u>7pm AA</u>	20 <u>10am Bible Study</u>	21 <u>12pm AA</u>	22 <u>7pm AA</u>	23
24 <u>10am Holy Communion</u> <u>7pm AA</u>	25	26 <u>7pm AA</u>	27 <u>10am Bible Study</u>	28 <u>12pm AA</u>	29 <u>7pm AA</u>	30

July 2018 Monthly Calendar of Events

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

August 2018 Monthly Calendar of Events

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