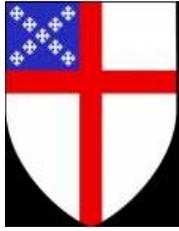


Phone: 360-249-3281

Website: [www.stmarksmonte.com](http://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**

**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**

## **July-August, 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*--3<sup>rd</sup> 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**

**Pentecost Season Weekly Worship at St. Mark's, 10am--**weekly Sunday worship continuing the celebration of our baptism and the work of the Holy Spirit among us.

**Annual Church "Picnic" at St. Mark's, August 27th at 11am, following the worship service--**A large potluck meal with the main dish provided as part of the food being prepared for the Chaplains Dinner at St. Andrew's, which we provide the last Sunday of each month. Bring other dishes to share and invite your family and friends.

#### **Back to School Supplies Drive at St. Mark's (Month of August/2017)**

We will collect lots of emergency/extra supplies for the local Montesano school kids again this year, after we find out what they really need. Thanks to all for your help and generosity!

**Altar Guild and Worship Leader Training at St. Mark's**--we are looking to get some new and former leaders trained in both Altar Guild and Worship Leader activities. Look for and listen for when scheduled events for a group, or some one-on-one training will take place soon. Our priests will lead us to get this completed.

#### **Other Ongoing Activities at St. Mark's (in Calder Hall)**

Sundays 7 pm Alcoholics Anonymous  
Mondays 10am, 5:30pm Gentle Yoga  
Tuesdays 7 pm Alcoholics Anonymous  
Thursdays 12 noon Alcoholics Anonymous  
6:30 pm Gamblers Anonymous  
Fridays 10am Gentle Yoga  
7 pm Alcoholics Anonymous

### **Recent News**

#### **Pentecost Sunday (6/4/2017) 10am at St. Mark's**

There was lots of Red--vestments, with some of the many flowers, on the old altar and ambo, and worn by most of the people. And red balloons this year! And then lots of treats!

## Latest Finances Summary

### Summary of St. Mark's Finances—6/26/2017 (Last-5/15/2017)

#### Net Operating Year to Date--\$-783.92 (\$-1,302.86)

Our expenses have been excessively high, with larger heating bills than normal this year. And, we paid a lot of outreach type items as part of closing out the St. John's accounts. We also gave \$2,150 between St. Mark's and St. John's for the Cathedral project.

#### Total Operating Expenses--\$16,273.05 (\$14,854.99)

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

Outreach to Date--\$9.196 Diocesan Assessment Required/Paid--\$373

#### Total Operating Revenues--\$15,489.13 (13,552,13)

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

#### Non-Operating Revenues--\$3,260.10 Non-Operating Expenses--\$420.00

#### Net Non-Operating Year to Date--\$2,840.10

#### Net All Operating and Non-Operating Year to Date--\$2,056.18 (\$1,182.04)

#### St. Mark's, Montesano Funds Summary—Total is \$72,261.37 (last--\$71,284.61)

- Operating Fund (General)--\$4,005.94 (last--\$3,487.00)
  - General/Designated Checking Account—\$3,486.92 (last--\$2,967.98)
  - General/Designated Savings Account--\$519.02 (last--\$519.02)
- Diocesan Investment Fund (St Mark Legacy)--\$28,875.75 (last--\$28,687.63)
  - Memorial Fund (part of DIF)--\$653.20 (last--\$1,294.90)
- Diocesan Investment Fund (St John Legacy)--\$38,543.10 (last--\$38,176.02)
- Clergy Discretionary Fund/Checking Account--\$733.96 (last--\$933.96)

## Other Articles on Faith and Other Things

### Episcopal Café

#### Sticking to Scripture is one way pastors avoid alienating congregations

By ELIZABETH EISENSTADT-EVANS Jun 17, 2017

Back in March, I interviewed local clergy about the impact our polarized political culture was having on the way they approached preaching to congregations that most likely reflected those divides. Three months later, the picture has, to all appearances, only grown bleaker.

But as I checked back with a few pastors and reached out to several new ones, I found they hadn't changed course. While the culture wars outside the sanctuary doors continue to rage, they strive to remain focused on the Scriptures that, they say, continue to be both challenging and relevant.

Reached the day before her installation as rector of St. Thomas Episcopal Church, the Rev. Jennifer Mattson said she is still charting the same course as in the early spring, "given that this is a new call for me, and I'm still getting to know my congregation. I'm still trying to faithfully interpret the Gospel."

The Rev. Craig Ross, pastor at St. Peter's Lutheran Church in Manheim Township, said he's not doing anything "dramatically different" than before. "We try to shape a culture away from politics," he said. "We can still be the people of God together." Riffing on a verse in the New Testament book of Revelation, Ross added: "I'm the lukewarm guy getting spit out of God's mouth. I'm always in the middle."

At Lancaster Moravian, the Rev. Dean Easton said that while he might highlight concerns about current events in prayers, he's "focused directly on what affects our congregation. We keep out of politics. We

have a broad range of political understanding in the congregation, (and) they are intelligent people who can decide for themselves.”

As pastor of Grace Lutheran Church in Lancaster and dean of the Lancaster Conference of the Lower Susquehanna Synod of the Evangelical Lutheran Church, the Rev. Stephen Verkouw hears the concerns of both the people in his congregation and the clergy when they gather for mutual support and conversation. Describing his congregation as a mix of moderate conservative Republicans, some Trump fans and liberals, Verkouw said he generally refrains from either saying things that could be gratuitously hurtful or ignorant. (For example, he said he isn’t going to address the Paris climate accord until and unless he knows more about the details and what exactly is at stake.) “My purpose isn’t to unify people politically. We are unified in Christ and in the (Holy) Spirit.” That doesn’t mean that Verkouw won’t tackle an issue he has studied. Last year, for instance, he and some of his colleagues in the deanery read Michelle Alexander’s “The New Jim Crow” and discussed how that might affect their preaching.

“It’s good to be challenged by the world,” said Verkouw, quoting the maxim attributed to Karl Barth: Preachers need to have the Bible in one hand and the newspaper in the other.

“I have had some of our clergy talk with me about how to approach the task of preaching in these times when we find some of our congregations divided across political lines. My advice has been to remind them that the most important thing for any preacher is to proclaim the Good News of the Gospel,” Audrey Scanlan, bishop of the Episcopal Diocese of Central Pennsylvania, wrote in an email message. “Jesus’ message to us of justice, peace and mercy is timeless, and our call as Christians is to follow Jesus, carrying his truth into the world in word and action. That has been the case for more than 2,000 years and has not changed, regardless of who is in political office.”

Her reflections are in the same vein as those of Roman Catholic priest Jim McDermott, who pondered the delicate balance of respecting the demands of the Gospel message, which draw clergy outward, and the pastoral needs of an already divided flock. Surveying a landscape that was already rent by partisan conflict this past February, he wrote this in a commentary for the Catholic media outlet America: “If parish priests and other Catholics in the United States cannot stand up in this important moment for the very people Jesus stood with — the marginalized and needy that Pope Francis keeps calling our attention to; the meek, the mourning, the poor in spirit and the hungry for righteousness described as ‘blessed’ by Jesus in the Gospel reading the Sunday after the Trump administration’s travel ban was announced — we might as well pack up our Mass kits, turn out the church lights and permanently relocate to the beach.”

On the other hand, wrote McDermott: “It is never going to be the right choice to mention President Donald J. Trump or any other politician in a homily, even if you admire them. For all but the deftest of us, it is probably almost never going to be the right choice to mention most hot-button policies either, or at least not in the two- and three-word hyperbolic slogans by which they are batted around. “Political references are like off-ramps; they invite listeners to drive away. And once they do, it can take a long time for them to come back.”

### **Support for religious-based discrimination is declining among Americans**

Margaret Wessel Walker June 26, 2017

According to a new report by the Public Religion Research Institute, fewer Americans support religious-based discrimination than before. The study was based on forty thousand interviews, and showed that about 60% of Americans were opposed to companies refusing service on religious grounds, for example, if the customer is gay and the company owner thinks that is a sin. While this is approximately the same percentage as they found in a similar report last year, the break down has changed between religious groups.

## Declining Support for Religiously Based Service Refusals Across Religious Groups

Do you favor or oppose allowing a small business owner in your state to refuse to provide products or services to gay or lesbian people, if doing so violates their religious beliefs?

	2015			2016		
	Favor	Oppose	N=	Favor	Oppose	N=
<b>All Americans</b>	<b>35</b>	<b>59</b>	<b>42,586</b>	<b>30</b>	<b>61</b>	<b>40,509</b>
White evangelical Protestant	56	38	7,972	50	42	7,161
White mainline Protestant	37	56	6,406	30	62	5,888
Black Protestant	27	67	3,591	25	66	3,127
Hispanic Protestant	34	58	1,232	34	52	1,211
Catholic	32	61	8,946	30	62	8,267
Jehovah's Witness	32	50	271	25	53	277
Mormon	58	38	740	42	52	723
Orthodox Christian	31	66	217	29	58	237
Jewish	24	72	765	22	72	810
Muslim	26	65	299	26	60	315
Buddhist	26	68	290	19	76	282
Hindu	30	64	218	20	63	217
Unaffiliated	25	71	8,591	20	74	8,853
Unitarian/Universalist	15	83	111	8	87	123

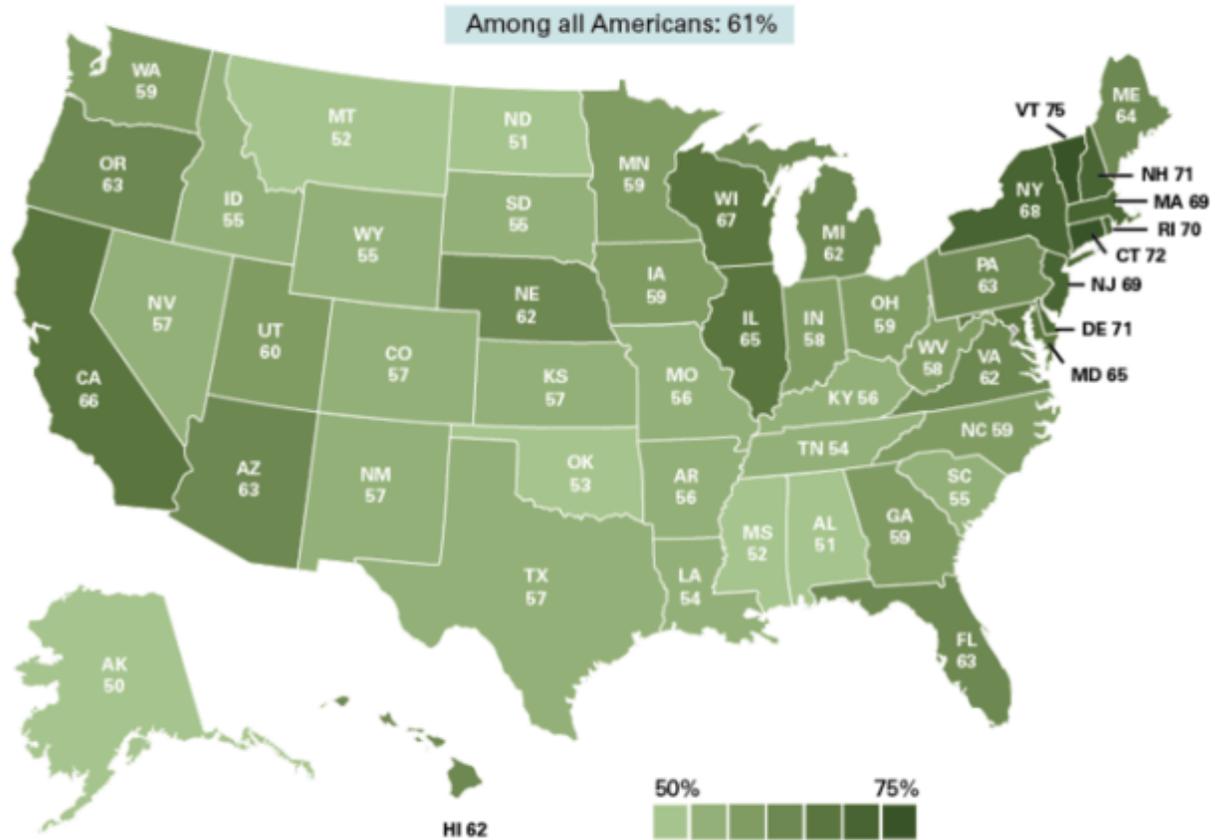
Source: PRRI 2016 American Values Atlas.

White Evangelical Protestants still overall support the idea, but by a smaller margin now. In 2015, 56% supported religious-based discrimination, but in 2016, only 50% did, with about 8% choosing not to respond. White Mainline Protestants, including Episcopalians, have seen opposition to the discrimination rise from 56% to 62%.

The poll focused on treatment of LGBTQI+ people, such as in the famous case when the baker refused to make a wedding cake for a gay couple. "For the first time in a PRRI poll of this size, no major religious group reports majority support for religiously based service refusals of gay and lesbian Americans," said PRRI CEO Robert P. Jones in a statement.

The PRRI also broke the results down by state, showing that in every state but Alaska, a majority opposed religious-based discrimination, with an average of 61% in opposition.

**Opposition to Religiously Based Service Refusals by State**  
 Percent who oppose allowing a small business owner in your state to refuse to provide products or services to gay or lesbian people if so doing violates their religious beliefs

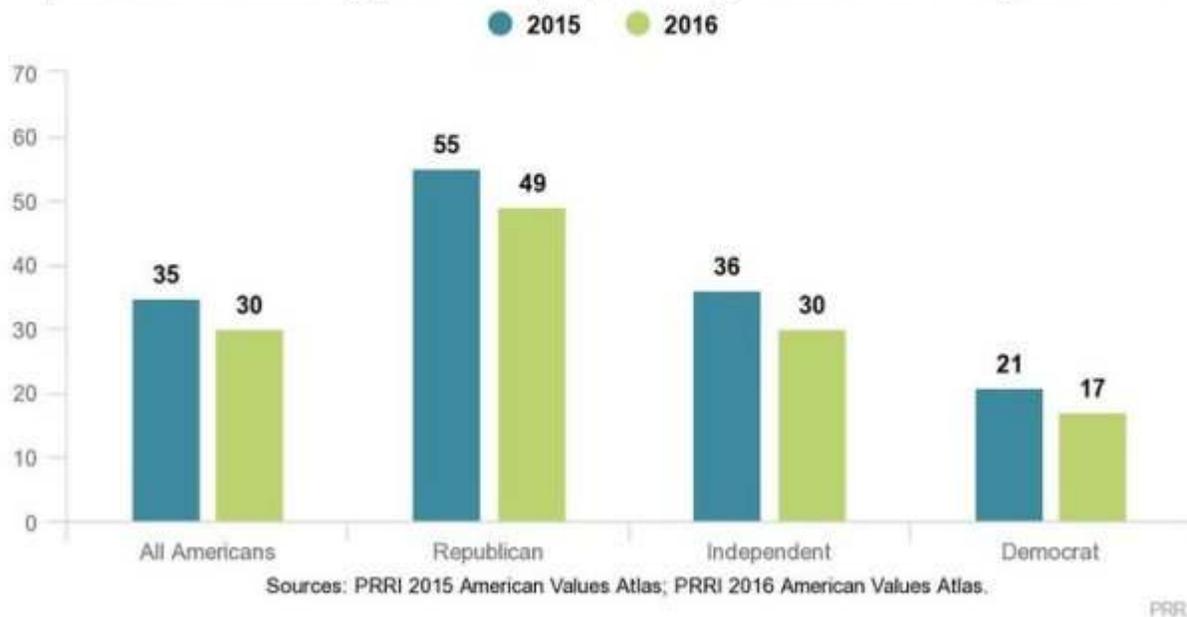


Source: PRRI 2016 American Values Atlas.

Support for such refusals is declining across the political spectrum as well, despite the continued introduction of bills such as the new law in Texas that allows faith-based adoption services to refuse adoption “under circumstances that conflict with the provider’s sincerely held religious beliefs.” And yet, even though such bills are mostly put forward and supported by Republicans, their party saw one of the greatest drops in the belief that religious-based discrimination should be legal.

## Declining Support for Religiously Based Refusals to Serve Gay and Lesbian People Across the Political Spectrum

Percent who favor allowing a small business owner in their state to refuse to provide products or services to gay or lesbian people, if doing so violates their religious beliefs



### Evangelizing the "old" By Anne Fontaine June 23, 2017

Church Times wonders if the church should be spending more time evangelizing the fastest growing demographic group – older people.

SOME would say that the Church of England is an institution for the elderly, and it is the young to whom the Church needs to reach out. To illustrate their point, they could point to the latest available mission statistics from the C of E Research and Statistics Unit: of the million worshipping members in the Anglican Church, 20 per cent are under 18, while almost 30 per cent are more than 70 years old. Nevertheless, Mike Collyer and Claire Dalpra, two of the authors of *Mission-shaped Church for Older People*, published by the Church Army in conjunction with the Leveson Centre, in 2008, say: "There is just as much need for new and creative ways of doing mission and being church for and with older people. The elderly are the fastest-growing section of the British population. Don't let anyone tell you fresh expressions are for young people only."

To assume that most older people have a Christian faith is to misread the situation entirely. If 300,000 of England's over-70s are members of an Anglican congregation, that leaves 6.7 million who are not active Anglicans. Some, of course, will be active in other denominations; nevertheless, the evangelisation of the elderly remains a huge challenge.

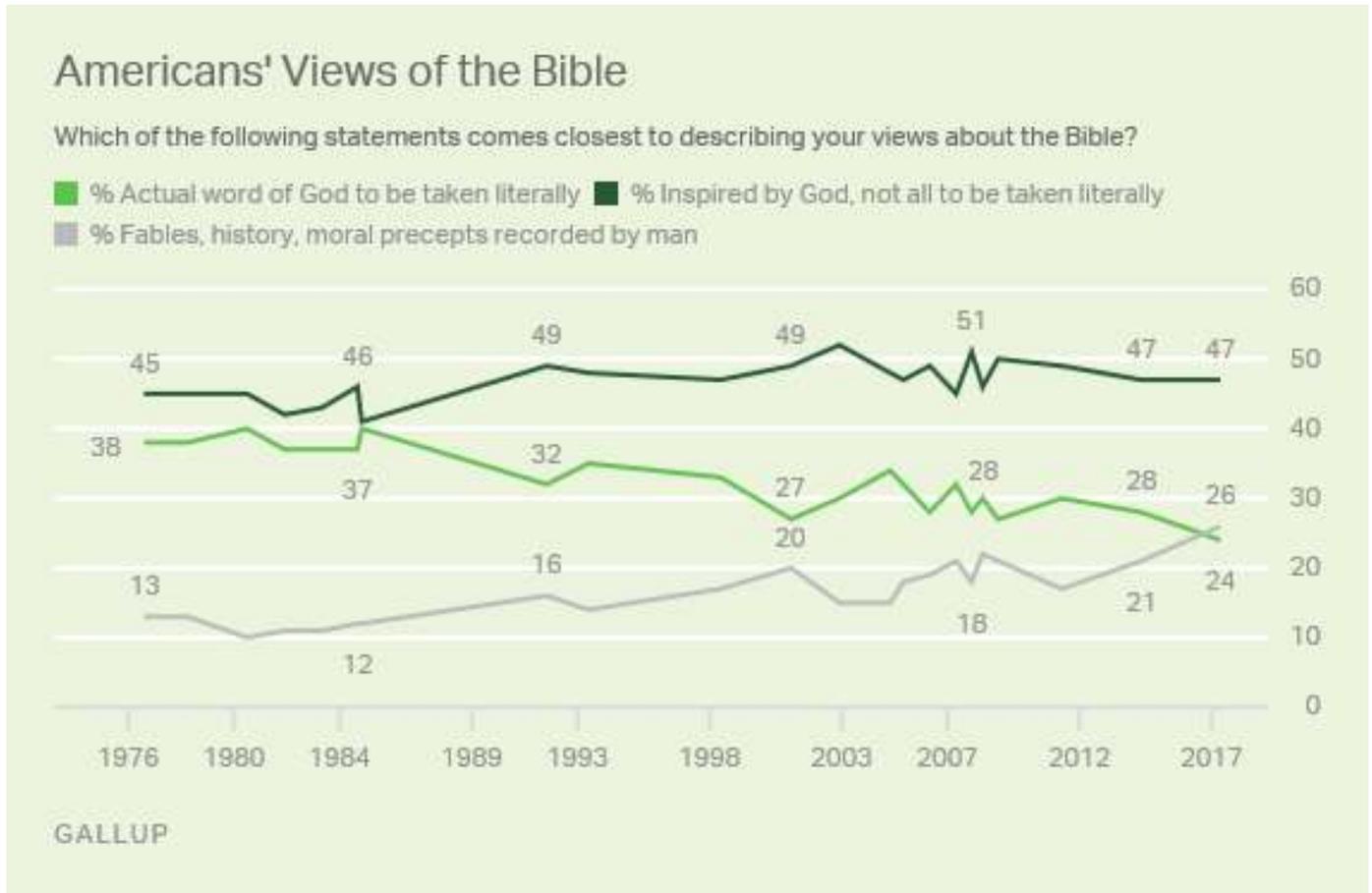
This is a reflection from England but applies to the U.S. as well. Often older people experience the church as ignoring or infantilizing – rather than a mission field or to support us in our continuing spiritual journeys. What say ye?

### Huffington Post

#### Few Americans Believe The Bible Is The Literal Word Of God. But roughly a quarter believe the Bible should be taken literally. By Antonia Blumberg 5/16/2017

Fewer than one in four Americans – just 24 percent – believe the Bible is "the actual word of God, and is to be taken literally, word for word," according to a new survey by Gallup.

Amid the stories of love and redemption in the Bible, there are a number of passages condoning rape, murder, and the procuring of slaves. There are intricate rules about dress and diet, prohibitions to certain professions and quite a few discussed practices that would make a modern person blush. But Gallup found that just about a quarter of the American populous believe God literally decreed that women shouldn't be allowed to ever teach or have any authority over men and that people who worship other gods should be put to death.



Twenty-six percent of Americans view the Bible as “a book of fables, legends, history and moral precepts recorded by man.” And Gallup found that roughly half of American adults say the Bible is “the inspired word of God” but that it shouldn't be taken literally.

Gallup polled a random sample of 1,011 adults, aged 18 and older and living in all 50 U.S. states and the District of Columbia, between May 3-7, 2017. The survey revealed that the number of Americans who view the Bible as the literal word of God has dropped from 38 percent in 1976 to 24 percent today. The percentage that defines the Bible as a book of fables and stories has doubled since then. Seventy-one percent of Americans consider the Bible to be a holy document. But just 24 percent take it literally.

This has coincided with a larger shift in the American religious landscape in recent decades. Belief in God has wavered, and the percentage of Americans who identify as Christian has dropped from over 90 percent to roughly 70 percent. More and more Americans are religiously unaffiliated, meaning they do not identify with any formal religious group.

Still, Gallup found that 71 percent of Americans view the Bible as a holy document, believing it to be at least God-inspired if not the literal word of God. For some conservative Christians — who point to the Bible to argue against abortion rights or to deny marriage licenses to same-sex couples — it's easier to pick and choose their literalism.

**I Don't Want To Be An American Christian, I Want To Follow Jesus. Jesus was about loving sacrificially, not "America First."** Sheri Faye Rosendahl, Contributor/Writer, truth seeker, and a lover of bold love, coffee, cookies, yoga, and the Middle East. 05/12/2017

The label "American Christian" is largely and globally associated with negative connotations. I mean how many American Evangelical Christians supported the Muslim ban? Who are we bombing today? What was that reason we can't love the most vulnerable? American Christianity far too often looks nothing like its savior.

I grew up in your typical American Christian home. I was exposed to Evangelical Christianity my entire life but somehow I never got into religion. I think I picked up on the hypocrisy at a very young age and in all honesty, it took me a quarter of a century to figure out who Jesus truly is.

Regardless, deep down I always believed the basics after essentially yelling at Jesus to get into my heart when I was four or five because I was terrified of hell. However, I have never in my life wanted to call myself a Christian. These days I try to follow the ways of the red letters with everything in my soul but the idea of putting myself under that label is still beyond uncomfortable.

The truth is, I don't relate to the general American Christian population because I can't relate Jesus to many of the actions and beliefs of the general American Christian population. I mean come on now, the American Christian elite have managed to bring to power a literal bigoted-misogynistic-racist sexual predator as the "leader" of this nation. Conservative Christianity stands firmly against health care for the vulnerable, but they are all about tax breaks for big business and spending millions on their president's lavish "needs." They tend to be crusaders for the right to birth while blatantly disregarding a right to life as they write off children slaughtered around the globe as "collateral damage." They strongly advocate for the deportation of immigrants who are simply trying to provide a life for their family and refuse refuge to the most vulnerable — giving them an essential death sentence, but drone strikes and increases in military funds are totally cool...

Here's the deal, maybe I'm wrong, so if someone could explain how these self-proclaimed American Christian views align with Jesus please enlighten me. But really, if you wondered why it took me 25 years to figure out Jesus as I was surrounded by Christianity, there is your explanation — American Christianity is not synonymous with the ways of Jesus. Straight up.

The thing is there are so many of us out there that follow Jesus but refuse to stand by the egocentric ways of American Christianity. Jesus was about loving sacrificially, not "America First."

One thing I often hear is that we need to redeem Christianity and I totally understand the motive behind this quest. But my question is - why are we trying to redeem a label? Why don't we instead try and redeem the ways of Jesus and ditch the label that has contradicted the red letters in his name? Jesus didn't call us to be Christians; he called us to follow his ways.

So here's where I'm at. This country and world is a mess and it's time for those of us who want to see something different to unite. It's time for a movement based on bold love. It's time to go back to the red letters and start a revolution, something different than we have seen before. It's time to truly and literally be the change our world desperately needs.

So who's with me? Who is ready to truly see love win?

## July 2017 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25 <u>10am Holy Communion</u> <u>7pm AA</u>	26 <u>10am Yoga</u> <u>5:30pm Yoga</u>	27 <u>2pm Birthday Party @ Monte Health &amp; Rehab</u> <u>7pm AA</u>	28 <u>10am Bible Study</u>	29 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	30 <u>10am Yoga</u> <u>7pm AA</u>	July 1
2 <u>10am Holy Communion</u> <u>7pm AA</u>	3 <u>10am Yoga</u> <u>5:30pm 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>6:30pm Gamblers Anon</u>	7 <u>10am Yoga</u> <u>7pm AA</u>	8
9 <u>10am Holy Communion</u> <u>7pm AA</u>	10 <u>10am Yoga</u> <u>5:30pm Yoga</u>	11 <u>7pm AA</u>	12 <u>10am Bible Study</u> <u>11:30am Worship Team</u>	13 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	14 <u>10am Yoga</u> <u>7pm AA</u>	15
16 <u>10am Healing Service</u> <u>7pm AA</u>	17 <u>10am Yoga</u> <u>5:30pm Yoga</u>	18 <u>7pm AA</u>	19 <u>10am Bible Study</u>	20 <u>12pm AA</u> <u>6:30pm 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>5:30pm Yoga</u>	25 <u>2pm Birthday Party @ Monte Health &amp; Rehab</u> <u>7pm AA</u>	26 <u>10am Bible Study</u>	27 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	28 <u>10am Yoga</u> <u>7pm AA</u>	29
30 <u>10am Holy Communion</u> <u>7pm AA</u>	31 <u>10am Yoga</u> <u>5:30pm Yoga</u>	August 1 <u>7pm AA</u>	2 <u>10am Bible Study</u> <u>12pm Monte Ministerial Association Meeting</u>	3 <u>12pm AA</u> <u>6:30pm Gamblers Anon</u>	4 <u>10am Yoga</u> <u>7pm AA</u>	5

## August 2017 Monthly Calendar of Events

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