

St. John's Journal

February 2018

Annual Meeting Recap

St. John's Contacts

BAC

Senior Warden Denise Skillman

Junior Warden Tom Glunt

Clerk: Bill Marino

Treasurer Kay Marino

Members at Large:

Laurea Arnoldt

Robin Hanna

Judy Jackson

The Rt. Rev. Michael J. Hanley,
Bishop & Rector

Church Administrator:
Virginia MacCallum

Office Hours: Tuesdays, 2-6 p.m.

Worship Schedule

Sundays at 9:30 a.m.

Ash Wednesday 5:30 p.m.

2/4 5th Sun. after Epiphany
Morning Prayer II

2/11 Last Sun. after Epiphany
Morning Prayer II

2/14 Ash Wednesday
Imposition of Ashes

2/18 1st Sun. in Lent
Morning Prayer II

2/25 2nd Sun. in Lent
Holy Eucharist

At the annual meeting held January 28, 2018, we honored a few individuals who have performed outstanding services to the church: **Cynthia Mohorko** and **Stephen Mohorko** for developing the Chapel Choir of St. John and enriching our liturgy with their musical talents; **Virginia Fitzgerald** for her ministry of thoughtful correspondence as she helps church members commemorate birthdays and anniversaries, and keeps in touch with those who are ill or no longer attend church regularly; and **Kathy Webb** for her long and arduous term as BAC Clerk and faithful service to the Altar Guild and Finance Department.

We reviewed encouraging reports from various groups within the congregation, adopted a budget for 2018 and held elections. Kathy Webb and Juanita Limon, were thanked for serving on the BAC. Judy Jackson was elected to replace Juanita and Bill Marino was elected to replace Kathy as BAC Clerk. **Lucinda Tatman** and **Laurea Arnoldt** were elected as our delegates to (continued)

convention. **Sally Glunt** and **Robin Hanna** were elected as alternates.

We will be working with a tighter operating budget in 2018. Last year's actual income was \$3,307 less than anticipated and (fortunately) expenses were \$4,513 less than budgeted, but our carryover into 2018 was roughly \$10,000 less than we had at the beginning of 2017. Our projected income based on 21 pledges and hoped-for open offerings and fundraiser proceeds is \$49,277 (compared to \$64,684 last year). Budgeted expenses are \$47,407 (compared to \$62,152 last year). Copies of the Annual Report are available in Theresa Hall.

Denise Skillman
Senior Warden

Shrove Tuesday Supper

It will be cocktails & small bites starting at 5:30 pm on February 13th.

Ash Wednesday

Ash Wednesday marks the beginning of Lent, a season of self-examination and preparation for Holy Week and Easter. St. John will hold an Ash Wednesday service with Imposition of Ashes at 5:30 p.m. on February 14th.

Reconciling Community

January 23, 2017/Heidi Pitts

From the Rev. Doug Scott, Interim rector, St. Luke's, Gresham

I recently celebrated my 43rd ordination anniversary. It's safe to say that the Church I was ordained into has undergone dramatic transformation during those years, and while I welcome many of those changes, the one that leaves me with a sense of profound sadness is the troubling reality that others find the Episcopal Church so easy to leave.

I find that in each of the parishes I have served there is a sad history of people leaving abruptly and without appropriate closure. Membership has always been fluid – people come and go frequently, often without explanation, leaving remaining members in a congregation with a feeling of loss and uncertainty. In a recent discussion with colleagues both lay and ordained of the reasons why it is so easy for people once deeply involved to depart without a word, some theories were put forth, but there seemed to be no definitive answers.

Simply put, we have all been affected by conflicts in the past. People get upset, people leave. It happens. The net result, of course, is that those who stay tend to be constantly on edge, fearing the next departure, never really confident about the church's long term survival.

The Episcopal Church has lost a third of its membership over the course of the last thirty years, partly because of internal theological and doctrinal disputes, partly because of the increasing secularization of our culture, partly because of dramatic demographic shifts in urban and suburban areas, partly because of the loss of credibility of ordained Christian ministry due to scandal. The rise of the consumer culture has contributed as well with "brand loyalty" a thing of the past. If someone is dissatisfied with their church, there are plenty of others from which to choose, some conveniently offering black and white answers to complex questions. Times change, and churches are changed as a result.

But if we have lost friends and family in the new world of shifting allegiances, we have lost something else just as vital – our commitment to the ministry of reconciliation.

Some years ago, Rodney King famously lamented, "Why can't we all just get along?" But living in community isn't about just "getting along" – it is about being reconciled to each other. It is about recognizing that intended or not, we often hurt one another, and that we are responsible for those hurts – responsible for creating them and responsible for repairing them through forgiveness of others, forgiveness of self, and earnest effort to make amends.

It is not easy work. It requires courage to admit when we were wrong, courage to embrace an attitude of humility, courage to embrace one who has wounded us, courage to move forward together in relationship realizing that relationships are always fragile and must be tended with consummate care.

Living in a reconciling community demands that we find Christ in the other, even when that other has behaved in non-Christ like ways. It requires that we be considerate of the differences that exist among us, recognizing that the one who is completely different than me is just as valuable as I am, just as precious in the sight of God. (continued on next page)

Reconciling Community (continued)

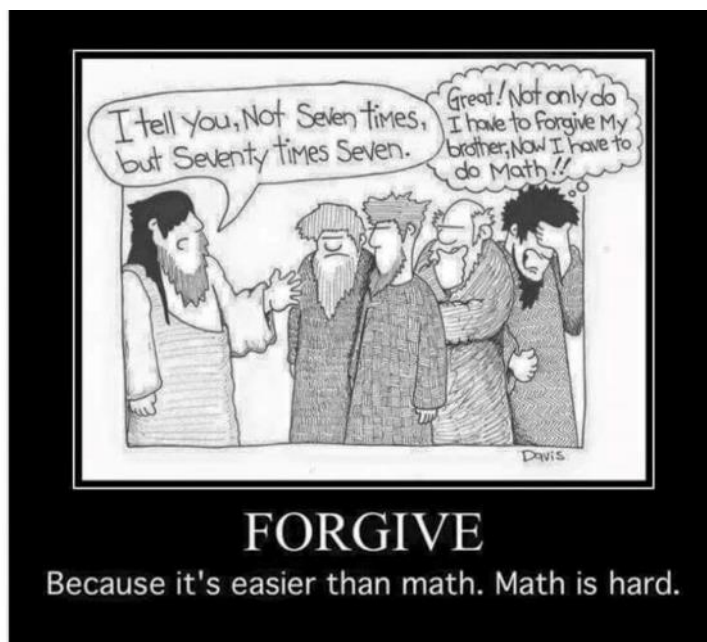
Living in a reconciling community means acknowledging that, as Isaiah says, “all we like sheep have gone astray. We have turned every one to his own way, and the Lord has laid on Him the iniquity of us all.” (Isaiah 53:6) It means that having been quick to accept God’s grace, we must be quick to offer it to others, even those who may not deserve it, knowing that we ourselves are not worthy of the Grace of God.

Living in a reconciling community means that we accept our own brokenness and allow for the brokenness of others, treating them as fellow wounded rather than as intentional combatants.

Living in a reconciling community means taking St. Paul seriously when he insists that “love does not insist on its own way; it is not irritable or resentful...it bears all things, believes all things, hopes all things.” (I Corinthians 13:4-7) Living in a reconciling community means that its members strive to grow into their full stature in Christ (Ephesians 4:13), rather than insisting on staying where they are emotionally, relationally, spiritually.

If I have a dream as we move into 2018 together, it is this – that we embrace not a new way, but rather a very old way of being together – one that is marked by a hunger to bind up wounds we have caused, to accept one another with a quick and ready spirit of humility and patience, striving to love one another as He loves us.

About Reconciling Community: *Our Senior Warden, Denise Skillman, left this document at our places as we began our annual meeting a couple of weeks ago. The congregation has not talked about it yet, but I hope we will as we move forward in our healing process. We are a strong, intelligent, compassionate worship family;. We have so many wonderful talents, and one of the greatest is our capacity to love. We sincerely care about each other, and this is our glue. In loving and caring about each other and by taking that love into the world around us, we are living our Lord’s commandment to us: “Love one another as I have loved you.” As mission administrator, I can tell you the reason I am here at St. John has everything to do with the love, the caring, the commitment to others. Yes, the humor and intellect help, too. I have long said that God laughs with us as we sometimes stumble around. So! Does anyone want to start talking about this wonderful document by Fr. Scott?*



February 2018

SUN	MON	TUE	WED	THU	FRI	SAT
				1 Adapt 5:30 p.m.	2 Chair Yoga w/ Debra 10:30- noon	3
4 5th Sun after Epiphany Morning Prayer	5 Birthday: Bill Marino	6 Gentle Yoga 10- 11:15 ACOA 6:30 p.m. AA 8 p.m.	7 Choir Practice 6:30	8 Adapt 5:30 p.m.	9 Chair Yoga w/ Debra 10:30- noon	10
11 Last Sun. of Epiphany Morning Prayer	12 BAC 10:30 a.m.	13 Anniv. Helen & Eddie Miller Gentle Yoga 10-11:15 Shrove Tues Supper 5:30 p.m. ACOA 6:30,/ AA 8	14 Ash Wednesday Impos. of Ashes 5:30 p.m.	15 Anniv. Lara & Dave Mickle Adapt 5:30 p.m.	16 Chair Yoga w/ Debra 10:30- noon	17
18 1st Sun. in Lent Morning Prayer	19 Birthday: Myra Lawson	20 Gentle Yoga 10- 11:15 ACOA 6:30 p.m. AA 8 p.m.	21 Choir Practice 6:30	22 Adapt 5:30 p.m.	23 Chair Yoga w/ Debra 10:30- noon	24
25 2nd Sun. in Lent Holy Eucharist ECW Meeting after church	26 Birthday: Denise Skillman	27 Gentle Yoga 10- 11:15 ACOA 6:30 p.m. AA 8 p.m.	28 Choir Practice 6:30			

Lay Ministry Schedule – February 2018

Service	LEM/Lay Minister	1st Lector	2nd Lector	Intercessor	Usher/Greeter	Coffee/Snacks
2/4 5th Sun of Epiphany	<u>Denise</u>	<u>Myra</u>	<u>Ginger</u>	<u>Ginger</u>	<u>Mary</u>	<u>Myra</u>
Morning Prayer						
2/11 Last Sun. of Epiphany	<u>Ginger</u>	<u>Lucinda</u>	<u>Marilyn</u>	<u>Laurea</u>	<u>Wailani</u>	
Morning Prayer						
2/14 Ash Wednesday	<u>Denise</u>	<u>Kay</u>	<u>Laurea</u>			
Imposition of Ashes						
2/18 1st Sun of Lent	<u>Marilyn</u>	<u>Ginger</u>	<u>Ginger</u>	<u>Laurea</u>	<u>Lucinda</u>	
Morning Prayer						
2/25 2nd Sun of Lent	<u>Bill</u>	<u>Marilyn</u>	<u>Myra</u>	<u>Kay</u>	<u>Judy</u>	<u>Laurea</u>
Holy Eucharist						

On Sunday, February 25, we welcome Father Phillip Ayers as our supply priest . Fr. Ayers will celebrate Holy Eucharist with us that day. Come! Celebrate with us.

**St. John's
Episcopal Church**

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WHO WE ARE

St. John Episcopal Church is a community where God leads us in healing, teaching, reaching out, and stewardship.

We are a community that sees Christ in all people and judges none. We believe in inclusion for all people regardless of race, gender, age, disability or sexual orientation. We aim to break down barriers that separate us from one another and to provide a home for anyone on their spiritual journey. Our work brings together people of faith who believe in the inherent dignity and worth of all people on their journey.

