

CHRISTMAS EVE FAMILY SERVICE - 2010

WHERE TO FIND IT:

Christmas Eve	1
Photo Review	2
Rector's Ruminations	3
Church Life Concepts	4
Discernment Questions	5
Holy Macaroni!	6
Birthdays	6
Anniversaries	6
Prayer List	6
Early Music Festival	8



The youngest of the 30+ participants in this year's Family Christmas Eve Service

On a bleak midwinter's night, angels, shepherds and a menagerie of animals made their way to a straw filled manger and the Christ Child within. Families and children in the surrounds of candlelight and musical offerings brought the Christmas story to life once again. Shared with over 100 worshipers watching and celebrating, the 5:00 pm Christmas Eve service reflected the miracle of God's coming in the young and vulnerable.

Thanksgivings for all the special moments of the evening: the gift of music---trumpet, violin, flute, piano and voice that filled and enhanced the joy; for the softly lit luminaries decorated by children and parents; for the babes in arms that were welcomed by Bishop Craig; for the readings carried out by all ages, and for the support of those who prepared the space and brought the young. Thanksgiving too, for the young faces in search of the just right costumes needed for the lofty and lowly characters they embodied; for those visiting young who carried stuffed animals to the crèche; and for every child and youth of the Emmanuel family who shared their unique gift in the holy night. Lastly, for all who came and were touched by God's presence on a dark, blowy night on Orcas Island, thank you. Jesus Christ is born, Emmanuel, God-with-us!



DECEMBER TO JANUARY WAS *VERY* BUSY AROUND EMMANUEL PARISH!

Here are some of the moments of gathering, activity, worship, and family in and around Emmanuel over the last month. Enjoy!

St. Nicholas



Advent Gatherings



December Dinner Kitchen



Christmas Eve Family Service Preparations...



Taizé' Service in early December



RUMINATIONS FOR JANUARY 2011 EPIPHANY

Epiphany, which we celebrate this month on the sixth of January and which continues as a season through March eighth and the beginning of Lent on Ash Wednesday, translates from the Greek as “manifestation.” Those things that are made manifest during this season are the Nativity, Our Lord’s Baptism and the Manifestation of Christ to the Gentiles. This major feast day, Epiphany, originated in the Eastern Church and was introduced into the Western Church in the 4th Century.

As a season it serves as a completion of the anticipated coming of Christ in Advent, and his incarnation as celebrated during Christmastide. Furthermore, it marks the Baptism of our Lord and the beginning of his ministry. It is a season in which Jesus announces the Kingdom of God through his teaching, prophecy and healing. In both word and action, Jesus, the manifest Son of God and man, becomes the embodied Epiphany of God’s love -- Emmanuel, with us (is) God, our namesake as a parish family.

Likewise, our baptism and adoption as sons and daughters of God calls us to be epiphanies of God’s love and to make such love manifest in the ministry we share. Such ministry requires discernment – what is God calling us to be and do? What spiritual gifts have been given to us to make manifest God’s love in a broken and sinful world?

As we begin this season, I am asking for your thoughts in discerning what God is calling us to make manifest in 2011. Such discernment invites us to consider and evaluate our ministry in light of our mission to “love the Lord our God and God’s creation with all our heart, soul, mind and strength and to love our neighbor as ourselves.”

We might begin such discernment with straightforward questions: how are we doing, what are we doing, what should we be doing to make such love manifest here on Orcas Island? Cheryl Danskin has developed a chart and grid to aid in the Discernment Process, entitled, “Church Life Contexts” and “Where is Emmanuel Headed?: Questions for Discernment.” (See pages 4 and 5 of this newsletter) The Staff and the Vestry will be using these two documents to evaluate our current ministries and plans for the upcoming year. But we also need your help in discerning what you think and feel we and you might do to be epiphanies of God’s love. To that end, I am asking each of us to consider the 5 questions Cheryl has put forth in “Where is Emmanuel Headed?” and the specifics that she has identified under:

- Worship/Liturgy
- Faith in Action inside and out
- Spiritual Formation and Education
- Emmanuel Community and sense of belonging

In short, what do we want to affirm, continue and strengthen? What do we want to improve, alter or possibly discard?

Another document that should be of help in our discernment and evaluation is the Annual Report that will be posted online and distributed on Sunday, January 16th following the 8 and 10 a.m. services as background information for the Annual Meeting on January 23rd. The various reports, financial data and other statistics should serve as valuable measurements in terms of how and what we are doing.

Finally, and perhaps most importantly, I ask for your prayerful personal reflection in asking God what you as an individual and we as God’s family are being called to manifest as we begin our ministry together in 2011.

As we anticipate Epiphany, my prayer for us is:

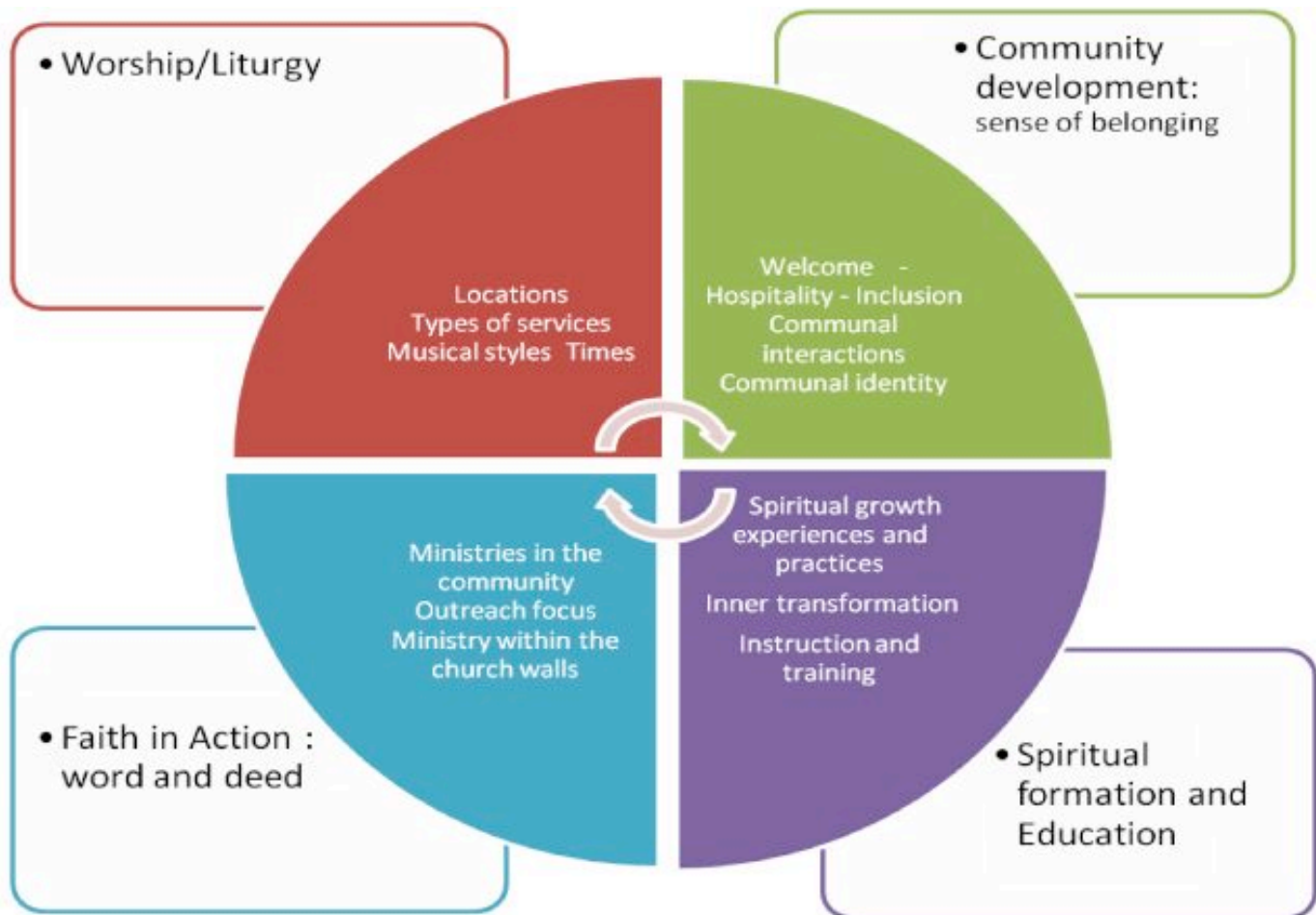
In your wisdom, O Lord our God, you have made all things and have allotted to each of us the days of our lives: grant that we may live in your presence, be guided by your Holy Spirit and offer all our works to your honor and glory as epiphanies of your love for us and all creation; through Jesus Christ our Lord. Amen.

In Christ,

+Craig

...Continued from page 3

Church Life Concepts



4 areas that make up church life. Identify what is specifically happening within each for this parish. What are the strengths, where are the gaps, what are the questions for future direction? How is it to be coordinated and what is the role of communication?

...Continued from page 4

Where is Emmanuel headed? Questions for discernment.

God has a dream for the world. God has a mission. What is Emmanuel's unique offering?

1. What is God's dream for the world? (to restore all people to unity with God and each other)
2. How is this accomplished? (Through the church in prayer and worship, proclaiming the Gospel, promoting justice, peace and love through the ministry of all its members.)
3. What is the shape of the mission as it is lived out by Emmanuel? Who is Emmanuel now? What changes in the world do we need to be aware of to participate meaningfully in God's mission? Who are we as a culture, demographics, tradition? What does that mean?
4. What are our resources in terms of finances, space, people's gifts, energy and time? What is the level of commitment? In what way are we unique in what we have, what we value, where we are?
5. Who is our neighbor locally? How far does local reach? And beyond?

Parish life in 4 contexts:

- a. Worship,
- b. Faith in Action,
- c. Spiritual Formation and Education,
- d. Emmanuel Community and sense of belonging

What is currently happening within these 4 main contexts of parish life?

Which ones are experiencing vitality? What do we value in each of these areas? Which ones are less than vital? What needs changing? Where are the gaps in any of the 4 contexts? How are they coordinated? Where do the identified ones from the May 2010 retreat fit in?

Worship/Liturgy: Sunday morning services. Special: Easter, Christmas, St. Francis, Festival of Lessons and Carols, Holy Feast Day celebrations and focus, Advent evening worship.

Faith in Action inside and out: Dinner Kitchen, Prayer Shawls, Outreach Funding, Altar Guild, Choir, Worship Leaders, St. Agnes Guild, Brown Bag Concerts, Labyrinth, Movie Showings, Pastoral care, Food Bank.

Spiritual Formation and Education: Rector's Forum, Education for Ministry, Children's Sunday Circle, Centering Prayer, Labyrinth Walks.

Emmanuel Community and sense of belonging: Pastoral Care, Thanksgiving dinner, coffee hour fellowship after worship, 3rd Sunday potlucks, newsletters, web reports on church happenings.

Others to consider identifying in terms of presence or absence: individual ministries in the community in terms of occupation and vocation, etc. Hospitality, communications, developmental milestones.

How are ideas and vision that Emmanuel is called to, discerned and cultivated?

What tools, resources, and time are needed to listen and discern where we're headed? What is the role of communication? To and with whom?

What models of coordinating life together are most workable? Committees and chairs, team model, liaisons to ministries.

January Birthdays

4 Margaret Payne
 8 Deborah Hansen
 9 Kim Wareham
 11 Challen Ellis
 13 John Prince
 13 Caroline Yarnall
 15 Tony Ayer
 19 Carl Buttke
 20 Elizabeth Nelson
 21 Barbie Benshoof
 22 Joyce Burghardt
 30 James Reid

January Anniversaries

12 Bob & Judith Cook
 30 Doug & Ida Rae McDonald

Prayer List

Gary Watson
 Lynn Sauter
 Erv Harlacher
 Doug
 Lois Baney
 Bob Schliebus
 Kitty Baxter
 Cheryl Parker Meyer
 Kim Adams
 Dr. Bruce Williams
 Alice Donaghue Keller
 Opal Ferguson
 Andrea Groberg
 John, John Michael, Melia & Chris
 Faye Muffett
 John Fox
 John & Jimi Russell
 Kyle Palmer
 Carol Tully
 Dean
 Louise Tucker
 Judy Wheeler
 Jennifer Wong
 Chet Linowski
 Sharon Heller
 Valerie
 Betty Thoemke
 Jean Blease
 Ida Rae McDonald
 Lizz Hanks
 Jenny Peters
 Judy Schliebus
 Dorothy Austin
 Peter Foley
 Victoria Parker
 Ron Johnson
 Rosa Deitlein
 Ruth Bergsman
 Franz Gabl

HOLY MACARONI!

A REFLECTION ON FOOD AND FELLOWSHIP, ON THE OCCASION OF THE DEC. 5 ADVENT DINNER

BY MARGARET PAYNE

“As evening approached, the disciples came to him and said, “This is a remote place, and it’s already getting late. Send the crowds away, so they can go to the villages and buy themselves some food.”

Jesus replied, “They do not need to go away. You give them something to eat.”

“We have here only five loaves of bread and two fish,” they answered.

“Bring them here to me,” he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the people. They all ate and were satisfied. (Matthew 14:15-20)

Jesus’ feeding of the five thousand on a remote shore of the Sea of Galilee is the only miracle, apart from the resurrection, that is described in all four Gospels, suggesting we should pay attention to its meanings. Typically, we are asked to consider Jesus’ compassionate response to human hunger, both physical and spiritual, setting the stage for his testimony that he is, indeed, the bread of life, as ultimately realized through the symbolic meal of the Eucharist and the miracle of his resurrection.

But I would like to consider the meaning of food and fellowship from a more personal perspective, by reflecting on my experience of the Advent Dinner of December 5, generously hosted by members of the Rector’s Forum.

The Sunday after Thanksgiving, as I was hanging out in the kitchen of the Parish Hall after worship, drinking tea and chatting with friends, Linda Watts asked me if I would make a macaroni and cheese casserole for the Advent Dinner the following Sunday evening.

“Sure,” I answered, obedient to the call.

Linda immediately handed me a very large foil pan containing a two-pound block of Tillamook cheddar cheese and two one-pound packages of macaroni. She said I would need to supply the ingredients for a white sauce and handed me a recipe, which I read with some amazement, as it called for 10 TB butter, 10 TB flour, and 10 cups of milk. Well, that will be a lot of macaroni and cheese! Linda also asked if I would help serve the dinner, as it was to be “sit-down” rather than buffet style.

“Sure,” I said, thinking that sit-down would offer better opportunity for fellowship than an every-man- woman- and-child-for-himself buffet.

Mid-week, I received a follow-up note from Linda, reminding me about the macaroni and outlining the schedule for Sunday. “A very good organizer,” I thought to myself.

[Continued on page 7](#)

Continued from page 6

Saturday morning, still in my pajamas, I began to make the macaroni. I used my largest pot to boil the noodles and grated nine piles of cheddar on the cutting board. I pulled my largest saucepan from the pot rack to make the white sauce, which took FOREVER to thicken.

Following Linda's instructions, I layered noodles and cheese and noodles and cheese and noodles and cheese to fill the pan and poured the white sauce over all, shaking the pan so the contents would settle. Much to my dismay, I could not get all the sauce in the pan without overflowing. Oh well, I was sure the macaroni would still be good. I tucked the remaining two cups of sauce into the refrigerator, to use in a soup later in the week.

I showed up at church an hour before dinner on December 5, ready to work. However, as often happens, there were more volunteers than work, so I chatted with the other kitchen workers as we waited for guests to arrive. Anne-Marie Pedersen and Patty Thompson had also made macaroni, so our conversation turned to WHITE SAUCE. Anne-Marie testified that she could only get six cups in her pan. Patty, like me, got about eight cups. We felt a lot better knowing we were not alone in our issues with white sauce. While Anne Marie and Patty and I pondered the mechanics of macaroni, the macaroni itself bubbled happily in the oven.

In the hall, the tables were beautifully decorated with greens and candles, laid over brand-new white cloths. The mantle and window sills were also decorated with candles, making the hall luminous with flickering light. Everyone wore their finest. Even I wore a skirt for the second time in my Emmanuel church history. Ingrid Karnikis arrived in a red wool, hand-woven skirt and vest that her great-grandmother had made, a long time ago, in Finland. I thought about how Ingrid's mother and her mother's mother and her mother's mother's mother had worn the costume before her, and how her daughter would wear it after Ingrid, and I marveled at the craftsmanship and beauty of the weaving and sewing.

After Cathy Clemens said grace, the kitchen crew began to ready the plates for the servers in the hall. Harlan Pedersen spooned on an ample serving of macaroni; Anne Marie ladled on carrots and peas; Dick Thompson tossed on a roll; and I ferried the plates from Anne-Marie to the servers. When everyone had been served, we filled plates of our own and found a table at the far end of the hall.

While we ate, Patty and Anne Marie and I recounted our adventures with macaroni for a slightly larger audience. The white sauce story got better with a second telling. But the crowning moment occurred when a server came to our table to announce that people were clamoring for SECONDS of macaroni and cheese! It was that good--crusty on top and VERY CREAMY inside, the perfect blend of texture and taste. We had plenty of macaroni left, so back to the kitchen went Harlan to scoop out seconds.

Our humble meal was followed by a simple service during which we sang, "Now the Day is Over, Night is drawing nigh..." At the end of the service we each lit a candle in anticipation of the coming birth, making the hall even brighter. As we sat in the candle-light, our tummies full, our souls fed too, I looked about me, at my friends and neighbors, and thought about what this meal had meant to me. I had had an interesting experience making macaroni; I got to laugh about it with friends who had had similar experiences; I had enjoyed eating the macaroni and was happy to learn that others had liked it too. My eyes were filled by the beautiful decorations, carefully arranged by still other friends, who sat nearby. Still others had made home-made cookies that I managed to find room for two of. And others had led the service. I loved the sweet simplicity of the Compline that followed the meal—a song, some scripture, a prayer for a peaceful night. My heart, like the casserole pan, was so filled to overflowing that I wondered how people could survive without such meals. I knew I couldn't.

On a remote shore of a Salish Sea, some 2000 years after Jesus blessed a humble meal on a similarly remote shore, I felt deeply grateful for food and fellowship and my small part in the making of this meal.

Holy macaroni, indeed.

2010-2011 VESTRY MEMBERS

KATE HANSEN
HARLAN PEDERSEN
JOHN PRINCE
JAN REID
JAN CLEVELAND
CHRIS KENADY
MARGUERITE OLSON
SCOTT HEISINGER
SCOTT JONES
DARLEEN KENT
JAN TITUS
BOB COOK

PARISH ADMINISTRATORS:

KAREN BLINN
NOEL JEFFREY

SEXTON:

LUANN PAMATIAN

COORDINATOR, FAMILY & INTERGENERATION AL MINISTRY:

CHERYL HUNNICUTT
DANSKIN

ORGANIST & CHOIR DIRECTOR:

MARIANNE LEWIS

RECTOR:

BISHOP CRAIG B.
ANDERSON

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NEWSLETTER ITEMS

It's a community effort! Please submit your newsletter contributions in a Word .doc or .docx file to Karen Blinn via email. (Since you would type it anyway, submitting electronically saves the office staff from needing to retype – Thanks!)

Your photos of Parish Events are appreciated! Photos are gratefully accepted and may be submitted electronically to Karen as well, preferably in .JPG file formats.

Please note that the deadline for submissions to Emmanuel's Newsletter is 12 Noon on the 25th of every month.

WE'RE ON THE WEB!

Visit Us at

www.orcasislandepiscopalchurch.org

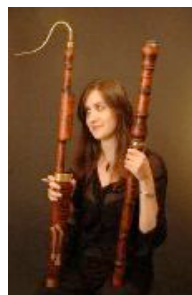
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THE MUSIC COMMITTEE PRESENTS: SALISH SEA EARLY MUSIC

The Salish Sea Early Music Festival will be presenting four monthly programs featuring some of the finest performers on period instruments from the Northwest, Iowa and Germany at Emmanuel Parish and other locations on Orcas Island.

The first will be on **Sunday, January 16, at 2:00 p.m. at Emmanuel Parish** and is entitled "Putting the King to Bed: Louis XIV's Musical Establishment."



Featured instrumentalists include John Lenti on baroque guitar and theorbo, baroque bassoonist Anna Marsh, baroque flutist Jeffrey Cohan and baroque violinist Courtney Kuroda. These musicians will explore three manuscripts from the Library of Congress and the Bibliotheque National which reveal the festive, heart-wrenching and exhilarating melodies which surrounded Louis XIV, even at bedtime, and permeated 18th-century France. Music by Lully, Marais, De la Lande, Rossi and others.

The musicians are asking for a free-will offering of \$15, however any donation will be accepted.