

2012

HAPPY NEW YEAR!!

WHERE TO FIND IT:

New Year Changes	1
Some Thoughts...	2
Rector's 2011 Report	3
Kate & Wray	4
Birthdays	6
Anniversaries	6
Prayer List	6
Vestry & Staff	7
Memorial Service	8
Joyful Noise	8
Job Opening	8

With 2012 upon us, Emmanuel will be experiencing some noticeable changes.



Noel Jeffrey, a reliable presence at Emmanuel's front desk for 22 years, tidied the desk up and pushed his chair in (officially) for the last time on December 30th.

Jim Newland, the friendly familiar face atop the steps ready with a big smile and a stack of bulletins in hand....for over 20 years!!!... has also officially stepped down as greeter at the 8 o'clock service.

And Lynn Starrett counted her final offering following the Christmas Day service, completing her most recent run of 3 years of faithful, every-Sunday service (and beyond!) in the realm of finances. She's not retreating to Olga entirely though; we'll still see her creative handiwork with the altar guild.

Thanks Noel, Jim and Lynn for your years of faithful and faith-*inspiring* service!

SHARING SOME THOUGHTS

Before leaving for Santa Barbara for the winter months, I feel pulled to share some thoughts I've been formulating over these past few weeks as the year winds down and as we celebrate the Advent season together.

I suspect I'm not alone when I say that all of us at one time or another might have put our church going on Automatic. By that I mean, we come, we sit, we say the words, we listen and then we leave. Maybe not as clinical as I make that sound, but you get the picture. I have wrestled over time with my church life, feeling I was saying the words, not always understanding the meaning nor believing in what I was saying, then feeling somewhat uncomfortable with myself for doing that. It wasn't entirely about what was being offered as much as asking myself "Why do I go to Church?"

Both Harlan and I have been members of different Protestant churches over our entire lives together which amounts to almost 60 years. We have been baptized and confirmed and seen to it our children were as well. In all of these churches we've participated, given time, money and been in community with people with whom we have established long time friendships. What could be more rewarding? But you reach a point when self-evaluation comes into play, and you ask yourself, "what is it I am looking for?" This is undoubtedly a by-product of aging, but it's also a part of who I am. We've had long discussions between us on this very subject. Gradually, I began doing some reading that lead me to books written by various theologians and philosophers which inspired and helped me ask the questions.

What I am leading up to is that we have found in our emerging Emmanuel Church, a willingness to inspire us to learn what's behind the veil of uncertainty all religions deal with in explaining meaning to its parishioners. Because few of us aspire to becoming biblical scholars, I speak here for those distinct few with inquiring minds who are pulled to learn more about why we go to church. I have found that opportunity in "Forum" where our leadership, Bishop Craig, along with Sr. Warden Cathy Clemens, guide us either through the Lectionary or invite open discussion, which at times may have nothing to do with the lesson at hand as we might go off on an entirely different tangent.

Recently, we have all read "Speaking Christian" by Marcus Borg, a book that teaches us how Christian language can be distorted and thereby change the meaning of its original intent. It is a very readable book and explains and answers many of the questions universal to us all. It has inspired many of us to want to learn and read more by this theologian and others like him who have the courage to move beyond the literal and metaphor to another level of explanation befitting our time in history. Other books are available and shared having to do with recent thinking in our emerging churches throughout the country.

EFM (Education for Ministry) is the other avenue of study at Emmanuel, so ably lead by Tom Murdock who has faithfully carried through this ambitious study with many who have been willing to give the time and participation to this endeavor. I so admire the diligence of this group who have committed to this 4 year program and then end up serving in various ministries within the church and our island community. This outreach has been invaluable especially in this time of need by so many.

We live in an information age which has overtaken and overwhelmed the way we communicate. Words are powerful, so all the more important to understand their meaning which can help change attitudes, inspire more understanding, and respect for the diversity of all religions. Coming to Forum on Thursdays at noon in community with others has opened a door to understanding what an emerging church looks like. Personally, I am proud to say that I have turned off my Automatic Button and have clicked on the Awareness button instead.

Wishing you all a meaningful Advent Season, a time of taking stock and going deeper. See you in the spring when the lilacs are in bloom.

Anne Pedersen

RECTOR'S REPORT FOR THE ANNUAL REPORT 2011

A vision without a task is a dream;
a task without a vision is drudgery;
a vision and a task is the hope of the world. (Anonymous)

This past year has been spent in large part discerning and clarifying our vision for Emmanuel in relation to our mission, “to love God and God’s creation with all our heart and soul and mind and strength and to love our neighbor as ourselves.”

Over the past several months I have shared my vision for our parish through sermons and Rector’s Ruminations, in terms of what I have heard from you and what I have discerned in my own prayerful reflection on our life together as a parish family here on Orcas Island.

“To S.E.E. thee more clearly” as a way “to love thee more dearly” serves as a summation of a vision for Emmanuel in building on our mission statement. Specifically, to reiterate:

“S” stands for Stewardship- stewardship of our earth, stewardship of our common humanity, stewardship of our resources to include time and money. Such stewardship theologically is our response to God’s call to us to be co-creators as an incarnational Church.

The first ‘E’ follows directly and signifies the Environment, not just the earth, but the cosmos that God has created. Stewardship of the environment calls us as co-creators to love our mother, the earth, as a gift and heritage and to see God present and active in the cosmos upon which we are grounded as an incarnational church. Said differently, the ministry of reconciliation is more than the care and concern for humanity, it entails all of the created order.

The second ‘E’ represents the need for Evangelization in recognition that as co-creators and stewards of our environment, we are all daughters and sons of God. Our task, our ministry as an incarnational church, is to share the love of Christ with all persons and invite those without a church home to become members of our parish family. Such evangelism is premised on our respect for other families of God within the Christian fold and other religious faiths. In short, Evangelization is sharing the good news of God’s love for us made incarnate in the person of Jesus as the Way, Truth and Life that is love incarnate. If we love our Church and that which we affirm, it follows that we will want to share it and invite others to know and be a part of it.

As I reflect on our life together over this past year, I am increasingly convinced of the importance of SEEing this vision as god’s call to us at the beginning of this new year.

We have enjoyed another year of significant ministry and satisfying achievements that point to new opportunities for ministry in 2012. We welcomed twelve new members into our parish family through confirmations and receptions, expanded our worship services, celebrated the completion of our outdoor labyrinth, reestablished an acolyte program, expanded our Rector’s Forum offerings, experienced growth in our food ministries, reached out to the community by tithing our income to support various organizations here on the island that work for the common good, just completed a successful Every-Member Canvass owing to the generosity of our members in the midst of difficult economic times. These various ministries are outlined in the reports contained in this Annual Report. For these ministries, I am grateful to you for the dedication and hard work that this parish church incarnates.

Having so noted, I also invite your attention to our Senior Warden’s Report and the realities expressed in Cathy’s concern as we face the new year and beyond. Her concerns and mine also, reflect Bishop Rickel’s concerns and vision for the Diocese – the need for congregational development, evangelization of younger persons and stewardship of our resources in terms of time, talent and money. These concerns invite us to now translate the vision we SEE: Stewardship, Environment and Evangelization into a plan for 2012. I plan to focus my vision, pun intended, time and energy in planning and sharing the ministry of SEE with our ministry group, administrative group and each of you. This will require intentionality, focus, follow-up and evaluation of the plans we wish to SEE realized with the grace and blessing God.

“Where there is no vision, the people perish.” (Proverbs 29:18) To which I would add, without a plan the vision fades. As we begin the season of Christ made manifest born of the vision inspired by the incarnation, let us be epiphanies of God’s love in the action we call ministry.

+Craig

JOURNEYS THROUGH THE LAND OF UNLIKENESS: THE STORIES OF OUR PRIEST ASSOCIATES, KATE KINNEY AND WRAY MACKAY



Friends, neighbors, and soon-to-be permanent island residents, Kate Kinney and Wray MacKay have served as Emmanuel Episcopal's "supply" priests for the past two years. We have enjoyed their "tag team" leadership of Worship and been engaged by their thoughtful, often challenging homilies-- Wray's laced with allusions to literature; Kate's unwrapping even familiar scripture in new ways. Here follow their stories, marked by the very qualities that make their homilies so interesting, and revealing a deep love and commitment to God's world and its people.

KATE'S JOURNEY

Kate Kinney grew up in what she describes as an "Irish Catholic ghetto" in East Cleveland, Ohio, an only child in four generations of a large Catholic family that World War II pushed into the home of her "democratic socialist" grandfather and her "home and hearth" grandmother. Kate explains, "All the fathers were in the war. And when they came home, they moved in too! I loved it." Recalling her grandparents' home, she describes, "In the dining room, there were pictures of Kennedy, Jesus, and the Pope. For Grandma, religion was bound with baking and bread, feeding; God was family. Grandpa was about marching and organizing; for him, God was labor unions. I got both. I would go with Grandpa to the labor meetings, and when he died, it seemed like all of Cleveland's labor community was there." Kate has good memories of Catholic school: "Basically it was a good experience for me. The nuns were real people; I could talk to them about anything." After high school, as a natural next step, she entered the community of the Cleveland Sisters of St. Joseph, "founded by a Jesuit and run by Jesuit rule, so it had a huge sense of mission. It was a very natural thing for me to do. I loved the people who were teaching me. I stayed for 17 years, and it seemed right the whole time." empowering, liberating time, a really exciting time."

Continued on page 5

Continued from page 4

After Vatican II, Kate and two other Sisters moved into a flophouse in inner-city Cleveland. “The people took us in and gave us a political education. We were community activists, and I would say the community was actively teaching us.” Kate remembers that during the Vietnam War, some of the Sisters staged an anti-war protest during Sunday Eucharist at the cathedral. The head of their community, Sister Bridget, whose brother was Assistant to the Bishop, came to them, “very white,” and said, “I’m not going to say what you did was wrong, but you may not ever be able to live in Cleveland again.” Kate muses, “I loved that she didn’t condemn any of the women for protesting. She was, I think, the best woman I’ve ever met. That’s quite a statement, but she was most formative for me because she spoke truth every time she opened her mouth, and she was a woman way ahead of her time, and she didn’t take guff. And I loved her for all three things.”

In the late 70’s, Kate took a job in New York City as a Sister working for Pax Christi, an international peace organization, representing them to the United Nations. After Pax Christi, she earned her Master’s in Sociology and continued as a PhD candidate. During that time, she also met her future husband, Paul, and left the Sisters of St Joseph to get married. Tragically, Paul became sick on their honeymoon and died a few weeks later. “I went through the darkest, deepest part of my life. I took some time after Paul died, and friends were around me, but I knew I had to get a job. I think there is something about poverty that really helps you move on with your life. It focuses the mind, the heart, and the soul. So I got a job running a school for dropouts on Long Island; later I worked at Covenant House with street kids. And those kinds of things helped me put my life back together again because they were 24/7 jobs, the kind of job where you don’t have time to say, ‘Oh, poor me,’ because you have all these needy, homeless kids.”

Kate’s concept of church changed during this part of her life, illuminated by a Sister of St. Joseph who talked about the community of the Diaspora. “She said that what the community did was to form all of us to go and do, and that being a Sister of St Joseph does not necessarily mean that you are bound into it, but that you are formed by it. I totally agree with that. I moved to the Lower East Side and lived in a house with a lot of Catholic workers. We had all of our celebrations together, and our liturgies together, and that was powerful for me. And then, I would say, half of that community died of AIDS, and I was pretty down, and I decided I wanted to go back to a parish church.”

Kate found a church in Greenwich Village: “It was Mother’s Day, and my mom was dying, and here was this woman [priest], fully pregnant, with a big belly, celebrating Eucharist, and I thought, ‘This is it.’ I tried out maybe fifteen Episcopal churches, and I finally found one that was crazy enough that it felt like home, and that was St Peter’s. The first time I was there, the woman next to me had Tourette’s. She was swearing through the whole service, making comments about everybody around her, and I thought, ‘These people are not getting upset. If they can handle this, then they can take me.’ And they did. And I was there for about 10 years. And I went through the ordination process with them.” It was at St. Peter’s that Kate also met Wray.

Kate applied to New York Theological, a seminary where most of the students were Black or Asian. She recalls, “It was a powerful experience being one of the few white women in a space designed for people of color. I learned a lot from the environment.” But when she graduated, there were few jobs in New York. Without her knowledge, her name had been entered as candidate for Canon Pastor at St. Marks, Seattle. When they called to say, “We have an airline ticket for you to come out and interview,” Kate responded, “I don’t want to go to St. Mark’s. I’m really happy in New York.” And then I came out here and I liked it. I loved St. Mark’s. It was a huge loving community. My God, you couldn’t have had more fun people to work with. It was a family; it really was.”

Wray eventually moved to Seattle too, and Kate and he married in 1998. In 2001, Kate left St. Marks to teach at the Seattle Academy of Arts and Sciences. She was also Co-Pastor at All Saints Episcopal, which she left two years ago to return to teaching. Kate will retire in June of 2012.

Continued on page 6

Continued from page 5

January Birthdays

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 & Judy Cook
30	Doug & Ida Rae McDonald

Prayer list:

John, John Michael, Melia & Chris, John Fox, Kyle Palmer, Louise Tucker, Jennifer Wong, Sharon Heller, Jean Blease, Jenny Peters, Ron Johnson, Nora Deitlein, Ruth Bergsman, Anna Kathryn & Molly, Barbara Padget, Dawn Lease, Kate, William Henry Brown, Marilyn Storey, Peter Rutledge, Ross, Marsha Cowles. Dick Zornes, Joe Goodrich, John Russell, Judy Phillips, Kaye Mattson, Bo & Heather Smith, Michael Plautz, Dana Blake, Robb Lucas, Margaret, Loren Dickey, Rachel Adams, David Moffett, Peter Stark.

WRAY'S JOURNEY

Wray's journey is one of islands, from Coronado, to Nantucket, to Manhattan, to Orcas. His father, a career Navy man, died when Wray was five, so his single mother raised Wray and two siblings. "She did a great job!" he remarks. "Probably the most important thing I learned was that parental love was real and that we were the beneficiaries of it."

Like Kate, Wray benefitted from an openness to spiritual inquiry: "The parish priest on Nantucket Island was very important, teaching me that no question was stupid, taking the time to talk things through...[He had] an openness to thinking, being. [He was] welcoming of the whole self, of [humans as] thinking, spiritual, physical beings. I learned that theology was fun, exciting."

Wray had been expected to follow in the footsteps of his father and join the Navy, but his eyesight was not good enough. "I was relieved and delighted," he says. "I didn't know other options existed." So he studied physics and astrophysics at MIT, but transferred to Harvard when he discovered that he wanted a life more intimately connected to people, specifically, the ministry. He explains, laughing, "I went from astrophysics to theology, from the study of the heavens to the heavenly study."

Wray graduated from General Seminary in New York City and took an appointment just a half block away, as Vicar's Assistant at St. Peter's Episcopal Church, an urban parish with a significant Hispanic population. where Wray celebrated and preached in English and Spanish for a very active, growing congregation. During the Civil Rights movement, Wray became Vicar at St. Andrew's in the Bronx. When the church moved into a new building in the middle of the projects, the racial demographics changed in a month, and the congregation tripled in size. The Vestry panicked, but Wray insisted the doors remain open. Only one family left, and eventually St. Andrew's came to view its experience as an integrated congregation as one of its greatest strengths. St. Andrew's was also the first church in New York City to accept women as acolytes.

Eventually General Seminary asked Wray to join the pastoral theology faculty to teach the model of shared ministry he'd worked out at St Andrew's. After five years, however, the school began cutbacks, and Wray knew he would have to find another job. He describes his last year at General as "the best year of my life. I gave it everything I had. I really experienced grace in adversity. It was also one of the hardest years of my life."

Wray worked as Director of World Hunger before returning to St. Peter's as Vicar and Rector. But the church had changed dramatically during the 22 years he was away. The Hispanics had been driven to the ghetto suburbs, and nearly half the congregation was now gay. "It was a learning curve for me," he recalls, "The principle themes of the gospel are inclusion and love, so I had to learn what it meant to be a gay person. And AIDS was coming on the horizon."

The motto of St Peter's was "the parish that lives for itself will die by itself." When Wray arrived, it was a small parish, with twelve people at the first service, but the members organized a food pantry, a women's prison ministry, and became a way station for migrants. Wray recalls, "We also became a place where people who died of AIDS knew they were welcome, so they came to St. Peter's for their memorial. It was life-giving but it also took a terrible toll. I got really pissed at God at that point."

Continued on page 7

Continued from page 6

It was at St. Peter's where Wray's and Kate's journeys intertwined to pull them west. In Seattle, Wray became Associate Pastor at St. Paul's Episcopal. Retired now, Wray describes his present work as a "companion" for two-dozen people on spiritual journeys of their own.

THEIR JOURNEY TOGETHER

Both Kate and Wray describe the opening lines of Genesis as crucial to their spiritual philosophy. Wray remarks, "God created all things and called them good, very good. God is everything; he isn't 'other.' Incarnation is so important. The body isn't other than." Their delight in God's physical world brought them to Orcas 16 years ago, and they have never stopped coming. Two years ago they bought a house on the island, to which they will move permanently in June. Kate remarks, "There is something about this island that is sacred."

Love of God's creation also drives many of their interests, including hiking, kayaking, camping, and a common interest in photography and ecology. Kate ascribes her love of nature to her Celtic background: "I talk to trees!" In their years together, Kate and Wray have made pilgrimages to what Kate calls many of "the blessed places" in the world—the Holy Well of Ireland, Iona in Scotland, Jerusalem. They have also traveled and camped in Denali, Alaska; New Zealand and Australia; China, Mongolia, and Russia; Wales and the Highlands of Scotland; the Arctic; the Lewis and Clark Trail; and the "Blue Highways" of the USA. Their favorite hikes on Orcas lead up Mt. Pickett and Turtleback. Kate's other hobby is a memory of her grandmother, baking.

Before I leave their home off Enchanted Forest Road, Wray quotes some lines by the poet W.H. Auden. I recognize them as lines Wray included in a homily a few months back. He explains that they are from a long poem, "For the Time Being: A Christmas Oratorio," written during the terrible years of the Second World War. The next to the last section of the poem describes a quotidian scene after Christmas:

...Now we must dismantle the tree,
Putting the decorations back into their cardboard boxes—
Some have got broken—and carrying them up to the attic.
The holly and the mistletoe must be taken down and burnt,
And the children got ready for school. There are enough
Left-overs to do, warmed-up, for the rest of the week...

But a foreboding of Holy Week darkens the reflection:

...The happy morning is over,
The night of agony still to come; the time is noon...

The "Chorus," which Ray speaks from memory, is an apt description of Kate's and Wray's unlikely journeys, as well as their theology:

He is the Way.
Follow Him through the Land of Unlikeness;
You will see rare beasts, and have unique adventures.

He is the Truth.
Seek Him in the Kingdom of Anxiety;
You will come to a great city that has expected your return for years.

He is the Life.
Love Him in the World of the Flesh;
And at your marriage all its occasions shall dance for joy.

- Margaret Payne

2011-2012 VESTRY MEMBERS

CATHY CLEMENS
KATE HANSEN
SCOTT HEISINGER
SCOTT JONES
BETH JURGENSEN
DARLEEN KENT
HARLAN PEDERSEN
JOHN PRINCE
JAN REID
JAN TITUS
KELLY TOOMBS
LINDA WATTS

PARISH ADMINISTRATORS:

KAREN BLINN
NOEL JEFFREY

SEXTON:

LUANN PAMATIAN

COORDINATOR, FAMILY & INTERGENERATIONAL MINISTRY:

CHERYL HUNNICUTT
DANSKIN

ORGANIST & CHOIR DIRECTOR:

MARIANNE LEWIS

RECTOR:

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**JOYFUL NOISE
REFLECTION FROM THE SR.
WARDEN**

God has called us out of
darkness,
into his wonderful light.
May we experience his kindness
and blessings,
and be strong in faith, in hope,
and in love.

Because we are followers of
Christ,
who appeared on this day as a
light shining in darkness,
May he make us a light to all our
sisters and brothers.

The wise men followed the star,
and found Christ who is light from
light.
May we too find the Lord
when our pilgrimage is ended.
A solemn
blessing from the
Roman rite

MEMORIAL SERVICE FOR CAROL TULLY

Carol lost her long-fought battle with leukemia on December 6. Carol will be remembered for her faithful attendance in the choir, organizing knitters to knit hats for the Seamen's Institute, collecting surplus calendars for the seamen, coordinating the United Thank Offering campaign, and most of all, taking care of her husband Bob for so many years. Carol will be especially missed in the Island Sinfonia where she played first chair second violin.

A memorial service is planned for Friday, January 20 at 1 p.m. at Emmanuel Parish. The Island Sinfonia will play for the service. A reception will follow in the Parish Hall.

Cards of condolence may be sent to her sons, Roger and Jeff.
Roger Blaney
PO Box 974
Yucaipa, CA 92399

Jeff Blaney
1813 Berkeley Way
Berkeley, CA 94703.

POSITION OPEN FOR PARISH ADMINISTRATOR, EMMANUEL PARISH

Job share for 16 hours a week, average 2 weeks each month, 9:00-1:00 pm, Tuesday through Friday. Computer skills and office experience required. Hourly wage based on skills and experience. For application and job description, please go to the parish web site at www.orcasepiscopal.org and click on the "employment" menu tab on the right side of any page.