



St. Patrick's Shamrock

A Newsletter of
St. Patrick's Episcopal Church
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A MESSAGE FROM JIM BEEBE

"A SAINT IS ONE UNTIL HE KNOWS IT"

—an old Sufi saying

Remember the story Jesus told about the last judgment? The king lauds the sheep for clothing him when he was naked and giving him food when he was hungry. And the sheep respond, "Huh? When did we see you that way?" Then the king turns to the goats and upbraids them for *not* doing these things. And their response? "Huh? When did we see you that way?" The point, of course, is that goodness and badness are not so much actions as orientations. And much of the time we're unselfconscious about either.

Many Christian mystics have talked about something called "*detachment*." The key to liberation from fear and anxiety is changing our understanding of what we "*need*." For every attachment we have — possessions, family, friends — comes a corresponding fear of losing them. So we cling to them. They *become* things or persons we *need* if we are to be happy. (For some reason none of us wants to be unconditionally happy; it's always contingent upon having something or someone.) If, for example, we feel we *need* our partner or spouse or friend, then we'll be willing to do anything to "*keep*" them, including manipulating and controlling. That's not love.

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When a paper manufacturer looks at a forest, he's probably seeing the trees as potential profit in board-feet. When a poet looks at a forest, he may be seeing the trees as objects for his emotional inspiration. Neither one of them is really *seeing* the trees at all. The trees are merely a means to their own end. And so it is with our families and friends and communities — we learn early on to label and categorize them (*short, tall, Republican, white, Hispanic*) rather than seeing what's really there, in all of its God-given uniqueness. That's the key to detachment — appreciating God's creation as it is and not as part of our own agenda...

...and that's also a good thought in Lent.



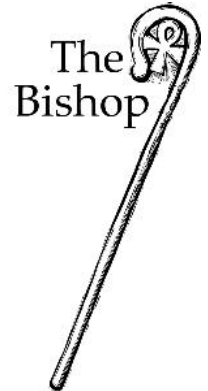
What is a "Bishop?"

(NOTE: This article helps us all to focus on the role of our next Diocesan leader, who we will be electing at our convention in October. We all have a part in this selection beginning with Focus Groups which have been scheduled around the Diocese this month. Plan to participate.

(The Search Committee.)

The word episcopacy has its origins in the Greek for "watcher" or overseer. In the Book of Common Prayer, Preface to Ordination Rites (page 510) the following introduction is offered:

"The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time, there have been different ministries within the Church. In particular, since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy catholic Church. First, there is the order of bishops who carry on the apostolic work of leading, supervising, and uniting the Church....It is also recognized and affirmed that the threefold ministry is...a gift from God for the nurture of his people and the proclamation of his Gospel everywhere."



Thus, the role of bishop (leader/overseer) begins in our very early Christian history.

The Church grew within the Roman Empire, but when the empire collapsed, the church remained. To preserve the church, bishops (appointed by Rome) became the financial and spiritual connection between Rome and the local churches. However, resistance to papal authority grew.

Within the time of turmoil of the Reformation, the church in England separated itself from the church in Rome for political, rather than theological reasons. The bishops of the church now found themselves serving by appointment of the crown, not the pope.

By the time colonization of the New World began, the English church was functioning under a common Prayer Book. As colonists continued to arrive in the New World disagreements about the level of oversight from the crown, the need for bishops, the use of the Prayer Book and a multitude of theological differences developed. Bishops were still mostly on English soil. They were still required to acknowledge allegiance to the crown and this was contrary to the wishes of many in the colonies.

A bishop is a leader and overseer, responsible for the well being of the Church. The Examination of a Bishop (BCP pages 517 - 520) provides some of the following charges:

- i...to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel...î
- i...guard the faith, unity, and discipline of the Church...î
- i...be in all things a faithful pastor and wholesome example for the entire flock of Christ.î
- i...share in the leadership of the Church throughout the world. Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope.



DIOCESAN YOUTH SUMMIT TAKES DECISIVE ACTION!



[Excerpts from meeting notes recorded by Deb Beebe.]

A dozen youth from nine parishes met with nearly as many adult leaders from at least six parishes and the DC members at Galilee the first weekend of December in a groundbreaking event for the ministry of you in the diocese. On Saturday the group described what a successful Youth Ministry would look like:

- * the youth getting together and having time to check in with each other
- * mission trips out of the country
- * working on the MDG's; sharing resources for programs that work in each setting
- * ecumenical events
- * a communication network to connect people and resources
- * TEC (Teens Encountering Christ) weekends throughout the year
- * youth and adult partnerships
- * organized transportation for events
- * youth empowerment and voice
- * conversation between youth and adults in decision-making
- * ...following through!

What resources make a youth program great? Leadership, support, people, money, activities, time.

What do you want your church youth program to be known for? Creative, can handle turnover, vision, leadership, momentum sustained all year, diversity, safe, supportive, love, service, fun, good food, people who are compassionate, intelligent, excited, kind, happy and energetic.

What prevents your church from having a successful youth ministry? Lack of youth, money, organization, commitment, spiritual emphasis, compromise, motivation, controlling adults, time constraints, lack of activities.

What is youth ministry for? Fun, friendship, activity, community service, love, compassion, faith, Jesus time.

At this point, the group drew a picture of Youth Ministry. After much discussion, the diagram was made with three joining circles: one represented adults, one for youth, and one for resources. Where the three circles joined the three "parts" became as one, dubbed, "*the Trystin square.*" The lines represented the barriers that keep the three from being as one. Barriers were identified as those things that prevent the vision from becoming reality.

To continue this vision for Youth Ministry in the Diocese of Nevada and to take it from vision to reality, the group decided that defining the Youth Council and its functions, composition, and policies would be the best place to begin. After some discussion, the group voted unanimously to dissolve the existing Youth Council and begin anew.

An Everflowing Stream

Amos 5:24

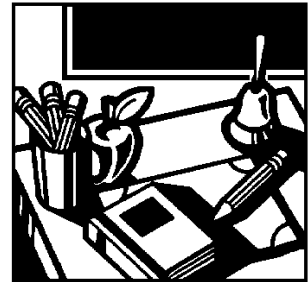
In our baptismal vows (BCP p.305) we respond affirmatively to the question, "Will you strive for justice and peace among all people..?" Let us prayerfully live out these vows. The Rev Jim Kelly, President, Standing Committee.

By the Rev. Dr. Dave Mussatti

.Reaffirming the Church's historic commitment to strengthen public education (G.C. 88' 94' and 00')

Looking at "Engage God's Mission – Policy for Action", I was pleased to see the Church's positions taken to "Strengthen Public Education. I have been an educator in Nevada for 45 years and am a strong supporter of the public education system. It seems to me that the great educational leader, Ernest Boyer, put it very well several years ago in a taped conference held by the Association for Supervision and Curriculum Development, February 1988:

"In many communities the school is the most stable institution to be found in America today. The family is far more troubled than the school and increasingly we expect the schools to do what the home, the community and the churches have not been able to accomplish. I am suggesting that the public school in this nation is a connected institution. We can not have an island of excellence in a sea of indifference and confusion. If we want quality in education we should not just focus on the schools but on the social pathology that surrounds the campus and invades the classroom every day."



Unfortunately we are at a time when it has become fashionable to participate in that age-old sport of school bashing. Politicians, business leaders and columnists alike seem to have nothing better to do than to bash the social institution that is probably the most stable in our society. I am glad to see that the Episcopal Church has taken a positive stand on education. We should all go out of our way to commend, encourage and support those who are in the field of education. Working positively with government and civic institutions to strengthen the public schools is vital for the health of our nation. Those who propose voucher plans should realize that this will weaken the public school and increasingly widen the societal gap in our nation. Recent studies show that public school students perform equally or better than private and charter school students. I also support keeping a Constitutional balance in treatment of the "moment of silence" statutes and maintaining the separation of church and state to insure freedom of religion.

I have three suggestions for supporting public school education:

1. The most vital step is to maintain and expand the reduction of class size. The overwhelming research shows what all of us in education already knew – That reducing class size does improve student achievement.
2. There is an ever-increasing inequality among public schools based on the socio-economic level of the community. If we really want to "leave no child behind" we must focus on insuring a truly equal educational opportunity which includes both physical facilities as well as instruction.
3. In order to attract highly qualified people into the profession we must do what business does pay teachers better and treat them as professional.



"A GENERATION OF SEEKERS"



[Lenten Program 2007 —Thursdays in March at 5:30 p.m. in the Library]

Wade Clark Roof has written a book called, *A Generation of Seekers*. In it he describes what people are searching for when it comes to a spiritual community. Here are some things they want in a congregation:

- *"A place where things are done right."* People with education and income expect quality. Visitors should come away knowing someone, but at the same time not having been unduly fawned over.
- *"A church that doesn't beat up on you."* This is the kind of church that respects people. It recognizes freedom of conscience and doesn't rely on fear. It's a church with tradition, but not closed to change. The priest in this parish encourages lay participation and shared decision-making.
- *"A church where there's a lot of freedom in the basement."* There's a lot happening in the basement: experiential classes, 12-step groups, women's groups, healing, peace and justice and support. The way to church growth is not one large door open on Sunday morning, but a lot of small doors open seven days a week.
- *"A church with a big heart."* Far from being preoccupied with otherworldly hopes, this church is committed to social action. People volunteer their time and services to work with teenagers, pregnant girls, high school dropouts, substance abuse problems, and caring for the elderly.

This Lenten program will start with a simple soup supper (serving from 5:30—6:15 p.m.) and continue with a brief presentation, *"A Generation of Seekers,"* and a sung Compline. We'll always finish right at 7 p.m.

KNITTERS' GUILD OF INCLINE VILLAGE NEWS

The members of the Knitters Guild are busier than ever making warm scarves, blankets, hats, sweaters and booties for families who need them. Generous donations of these items were made in December through the Parasol Holiday Giving Program. In addition to families in Incline Village that registered for the program, many senior citizens who needed warm blankets were recipients. The Kings Beach Family Resource Center also received many of these items just in time for Christmas!

Chemo caps for cancer patients who are undergoing treatment are available at no charge. 22 of these caps, made of very soft yarn, were given to the American Cancer Society in November. A new supply is now available, so if you know of anyone who might be able to use one or more of the caps, please contact us (775-831-1418).

In mid-January, some of the Guild members began a series of after-school knitting lessons for several Incline Elementary School students. The students are very enthusiastic about learning this new craft and are picking it up quickly!

Donations of yarn are welcome; even small amounts are used in making squares that are put together to make afghans. We can always use more supplies!

We welcome anyone who loves to knit or crochet, and we can help you if your skills need refreshing. The web site address for the group is www.geocities.com/incline_knitters/. Please call Peggy Harrison at 831-9402 for further information.



ST. PATRICK'S FINANCIAL RESULTS, JANUARY-DECEMBER 2006

<u>INCOME</u>	<u>ACTUAL</u>	<u>BUDGET</u>
Pledge	\$197,248	\$220,000
Plate	\$31,165	\$29,500
Other	\$55,500	\$53,000
Total	\$283,913 (-\$18,587)	\$302,500
 <u>EXPENSE</u>		
Staff	\$151,987	\$158,800
Facilities	\$85,325	\$88,758
Programs/Giving	\$38,208	\$57,390
Operations	\$12,520	\$11,490
Total	\$288,040 (-\$28,398)	\$316,438
 Expenditures in Excess of Income	 (\$9,811)	

ST. PATRICK'S 2007 BUDGET

<u>Income</u>	
Annual Pledges	\$220,000
Less: Replacement Reserve	(\$10,000)
Plate	\$20,000
Fundraising	\$25,000
Rentals, Investments, Sales	\$51,000
 Total Income	 \$316,000
 <u>Expenditures</u>	
Clergy	
* Salaries, including housing	\$79,600
* Insurance, retirement, expenses	\$18,200
Music Program	\$34,900
Administration and Accounting	\$27,250
Building	
* Mortgage and interest	\$45,708
* Utilities, insurance, maintenance	\$44,800
Programs	\$4,950
Diocesan Asking	\$35,750
Operations	\$11,604
Total Expenditures	\$302,762
 Net Projected Cash Flow	 \$13,238





ST. PATRICK'S SOUNDS IN GLAD ADORATION!

By David Brock

Praise to the Lord, the almighty, the King of creation;

O my soul, praise him, for he is thy health and salvation:

**Join the great throng, Psaltery, organ, and song,
Sounding in glad adoration.**

Words: Joachim Neander (1650-1680)

Music: *Lobe den Herren*, melody from Erneuernten Gesangbuch, 1665



This simple text, written 350 years ago, and set to a tremendously stirring melody, has been our offertory presentation setting throughout Pentecost (for the last 25 weeks). It is summation of our music ministry program at St. Patrick's. And so, as we complete another church year I thought it would be interesting to highlight some of the underlying elements of our musical liturgy, and how it has grown over the last 6 years.

Hymns – If you had been able to attend every Sunday 10AM service, and our special services at Christmas Eve, Ash Wednesday, and during Holy Week, you would have sung or heard sung by the choir 179 different hymns. (That compares with approximately 60-70 congregational settings in 2000). Of these, 6 are used on a rotating basis, one per church season, as a congregational offertory presentation acclamation. (Advent #59, Christmas #100, Epiphany #119, Lent #372, Easter #174, Pentecost #390). The number of seasonal specific hymns for the Incarnation Seasons and Paschal Seasons: Advent 13, Christmas 18, Epiphany 7, Lent and Holy Week 11, Easter to Ascension 13.

Service Music – We now use 17 settings, rotating seasonally, and matching our 4 Eucharistic Prayers though the church year. At least one setting each week is a plainsong setting, sung only in unison, with handbells. This allows our congregation to be linked to our ancient church's past, and for us to be secure that our own voices, alone, are sufficient to make praise and prayer to God. (In 2000 we had just two groupings of music, one for Lent rite 1, and the other for the rest of the church year)

In 2000 we had a single service with music (Sunday 10AM), in 2006 we now have two complete services with music each week (Saturday evening and Sunday 10AM). This tremendous increase could not have happened without the development of a group of contributing instrumentalists who give weekly to make the Saturday night service music happen. This has also allowed the choir program to expand the number of available opportunities to sing, to choral settings weekly. (offertory and communion)

New works – We have three individuals who have given their creative gifts in composing music for our worship. Marty Gollery has given us a Lord's Prayer setting for use on our Saturday evening worship. Aaron Paxson has contributed a very special setting of "The Reproaches" for use on our Good Friday service, and a hymn for baptism, and an anthem we have used for communion. Your Director of Music has written a 4-part lower voice close harmonization arrangement of the hymn tune Carlisle (Hymn 592), a 2-part and handbells arrangement of the ancient chant "Alleluia! Song of gladness" for the last Sunday of Epiphany, and the handbell parts for numerous chant settings. Our inclusion of appropriate and thoughtful new compositions likewise links us with our church's future, as a symbol of hope and renewal in a broken world, and as a contribution for those gen-

**"Religion in America" Series Begins****(January—June 2007)**

Many Americans still think of the United States as if it were comprised of a Protestant majority (hence, the angst over the removal of the Ten Commandments plaques in public offices). In a sense, they were right as late as 1880 or so. But the religious landscape of America has changed dramatically in the past 140 years. Now, there are more Muslims in the United States than Episcopalians. What started out as a tiny Roman Catholic minority in the colony of Maryland has exploded. Buddhists, Jews, Christians and Muslims rub shoulders with each other at the workplace, so world religions no longer are mere abstractions.

Taken by itself, American Christianity (especially the non-Roman Catholic segment) is a curiosity. For its first 250 years, what is now the United States was primarily white and of Puritan descent. The First Great Awakening, which began in the early 1700's, shaped the religious and political psyche of a nation. Jonathan Edwards and George Whitfield were household names long before George Washington and John Adams. The interesting thing here is that virtually *nobody* in the United States knows anything about the First Great Awakening. It is not taught in the public schools as a seminal time in our history. As a consequence, our peculiar brand of American evangelicalism does not even understand *itself* as a result of historical currents. In fact, it oftentimes represents itself as being the only truth faith.

We're going to rectify that here at St. Patrick's Church.

The adult forums on Saturday evenings (6:30 p.m. in the Chapel) and Sunday mornings (9:10 a.m. in the Library) are going to tackle the history of religion in America.

- We'll trace our roots and how we became evangelists for democracy.
- We'll find out just why we insist of the high moral ground (despite the evidence to the contrary).
- We'll take a look at the "New Age" movements of the early 19th and late 20th centuries.
- We'll explore the division between the liberals and fundamentalists which began in the middle of the 19th century (and still exists, to this very day).
- We'll discover the social reform movements of the late 19th century and how the government gradually displaced the church as the architects of such movements.
- We'll see how Roman Catholicism has changed from Vatican I to Vatican II.
- We'll also describe what American civil religion looks like.

[Note: you can find complete audio of each class on our website: www.tahoeepiscopal.com/]



A NEW IRA CHARITABLE OPPORTUNITY!

The Pension Protection Act of 2006 has created a new charitable planning opportunity. Under this Act, an IRA owner age 70 1/2 or older may make a direct transfer to charity. The transfer may be up to \$100,000 in one year. The Pension Protection Act provides for this option for 2006 and 2007.

Each year, IRA owners age 70 1/2 and older must take a required minimum distribution (RMD). The RMD in nearly all cases is calculated using the Uniform Table, where distributions generally begin at age 71 at approximately 3.8% and increase each year, based on the age of the IRA owner.

Here's what to do:

At age 70 1/2 or older, contact your IRA custodian and specify the amount of your charitable contribution (most folks specify an amount equal to the RMD based on their age). Your IRA custodian will mail you the right forms for this. Remember that the limit is \$100,000 per taxpayer, which means that a husband and wife could *each* give that amount if there are two separate IRA accounts. When income tax time rolls around, you won't have to report that charitable contribution.

If you're feeling particularly generous, you can give up to 50% of your adjusted gross income from your regular assets and then make "*over and above*" gifts from your IRA. Some generous donors may, in effect, give 100% or more of income per year through this method. Since the IRA is not included in taxable income, it won't have any impact on your regular income and other charitable gifts.

Here's a thought:

You could have an immediate and dramatic positive impact on the mission of St. Patrick's Church! If we were to pay off our mortgage (\$395,000), for example, our parish would be financially secure for the first time in our history. We could then go from doing good things in our Tahoe community, our nation and the world...to doing *great* things!



Parish Notes



Bring a friend to church! Churches grow in numbers when parishioners are so excited about their parish that they want to show it off to their friends. As a result, St. Patrick's is sponsoring a special "Bring a Friend to Church Sunday" on the fourth Sundays and Saturdays of January, February, March, April and May.

We'll honor our guests by giving them a free St. Patrick's coffee mug (and Starbucks coffee to fill them!). So bring a friend — who knows, they may stick around!

* * * * *

The Good Samaritans of St. Patrick's are alive and well. This group helps by providing meals, helping with homework, transporting people for doctor's appointments and groceries, and provides a listening ear when needed. If you know someone who could use a Good Samaritan, please call Joanelle Slocumb at 775-831-4984.

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We recycle!! Just bring us your used inkjet cartridges in a zip-lock bag (the collection box is in the white cabinet in the hall leading to the Library). We ship them to Empties4Cash and they send us a check!

* * * * *

More service opportunities...

...sign up to bring light refreshments for Sunday coffee hours (sign-up sheet is in the foyer under the U.S. map)....

...provide flowers for Sunday services ((\$50 donation — sign-up sheet is in the narthex....

...bring soup to the Lenten Series (Thursdays in March at 5:30 p.m.)....sign-up sheet is in the foyer under the U.S. map)....

Staff & Ministry Group Chairs

The Rev. Dr. James R. Beebe

Rector

The Rev. Dr. David J. Mussatti

Priest

The Rev. Jim Kelly

Priest

David H. Brock

Director of Music and Organist

*Emy Gurowitz***

Senior Warden

*Rem Paul ***

Junior Warden, Buildings and Grounds Chair

*Gary Thomsen***

Buildings and Grounds Co-Chair

*Jim McFarlin***

Treasurer

Jim Clark

Finance Committee Chair

Lainie McFarlin

Shamrock

Lora Kelly

Memorial Committee

*Caroline Cutler***

Clerk of the Vestry

Jackie Kilcoyne

Social Committee Chair

Karen Barney

Web Master

*Eric Strotz***

