



# St. John's Scroll

February 2025 Vol. XXXX

## Upcoming Services

Date	Liturgical Day	Time	Rite	Officiant
02/02/2025	The Presentation of our Lord, Jesus Christ	10:00 AM	Communion Rite 2	Ossie Knowlton
02/09/2025	5th Sunday after the Epiphany	10:00 AM	Deacon's Mass Rite 1	Alan Rockwood
02/16/2025	6 th Sunday after the Epiphany	10:00 AM	Morning Prayer Rite 2	Hunter Davis
02/23/2025	7 th Sunday after the Epiphany	10:00 AM	Communion Rite 2	Stephen Bradford

## February Birthdays

Priscilla Schulte 2/14  
Samantha Snodderly 2/23  
Peggy Pennington 2/24  
Jim Kempsell 2/ 27

# **Saint John's Episcopal Church Annual Meeting**

**January 26, 2025 11:00 a.m.**

## **M I N U T E S**

**Meeting called to order by** Sr. Warden, Lynn Clay

### **Congregation Members Present**

Ossie Knowlton, Lynn Clay, JoCarol MacMillan, Charlotte Ames, Kim Simpson, Olga Simpson, Priscilla Schulte, Hunter Davis, Tommy Parker, Hannah Smith, Samantha Funk, Ellen Funk, Rachel Funk (with Evelyn and Noah), Fred Arriola, Christa Bruce, Peggy Pennington, Alan Rockwood, Stephen Bradford, Lana Palmer (online), Bishop Mark Lattime (online)

### **Opening Prayer/Appointment of Recording Secretary/Certification of Quorum**

The Annual Meeting commenced at 11:00 AM. Opening prayer was offered by The Right Reverend Mark Lattime. Through unanimous consent, Parish Secretary Ossie Knowlton is appointed as the Recording Secretary. Twenty-one congregation members are present, constituting a quorum in accordance with our by-laws and making this meeting official.

### **Approval of Minutes/Treasurer's Report/Budget Review/Election and Delegates**

The congregation reviewed the minutes from last year's meeting. No changes are proposed. MSP.

Our Deacon Alan Rockwood then provided the Treasurer's Report. These reports include income and expense reports as well as our current account balances. 2024 started with roughly \$160,000 between the accounts and ended with roughly \$168,000. Alan said that overall, it was a good year financially. A good amount of money is ready for bell

tower repairs, and it is stated those should be completed within the current year. We're projecting a lower balance at the end of 2025, owing to repairs. A question was asked: when the budget is formulated, do Alan and Stephen Bradford reflect on what they saw the previous year? They answered that this was taken into account. No other large changes are anticipated. Kim Simpson said that water and utilities are set to increase within the year, and it was also affirmed that this has been accounted for.

Much of the new expense will be compensated for after sale of the church properties (Yates/Tobin). Stephen clarified that we also show bell tower income as \$15,000. That is the down payment from Historic Ketchikan at closing of the property sale, and it goes to the Diocese. After this, the Standing Committee will need to approve allowing us to use that for a building project. It will not be for operations. As a contingency, if we do not get the \$15,000 back from the Diocese, we still have enough for bell tower repair work upcoming.

There have been bids for the job ranging from \$25,000-\$35,000, and it depends on whether we do the roof or not. (The prices are expected to be even higher now that more time has passed.) The leak in the stairway will be taken care of, Jr. Warden Hunter Davis stated, once the bell tower is repaired. All the carpeting will need to be replaced after construction, but this is not an immediate need.

\*MOTION: Motion to approve budget made by Stephen Bradford. MSP. Only one nomination for the now open Vestry position was presented, that of Samantha Funk, our Music Director. She was elected by acclamation. She also agreed to be our delegate to the Deanery. Stephen Bradford was nominated and agreed to be our delegate to the Diocesan Convention in Fairbanks this year.

## **Bishop's Report**

Bishop Mark first thanked Stephen for sharing Bishop Budde's sermon from the Inaugural Prayer Service in Washington, D.C. He noted the National Cathedral's pulpit is called the Canterbury Pulpit because it is carved from a piece of stone from the tower there. It is significant that the front carving shows the Magna Carta from the year 1215. The Magna Carta's significance is that kings are not above the law and there is a check to the divine power of rulers. It is a roadmap to our nation's Constitution. The bishop said this understates what happened last week at the President's service.

He went on to note that simple acts can have an impact in life and we are motivated by love through our faith in Jesus. Bishop Mark also recognized and gave thanks to Lynn for her faithful and loving ministry over the years. A lot has been accomplished and many challenges were overcome during her tenure. Bishop Mark said, "If you don't love what you're doing, recall the love of Jesus and this will get you through those rough patches." Bishop Mark also thanked parishioners for the Lord's Table ministry, many of whom serve without being recognized.

One upcoming scheduling challenge, the bishop noted, will be the second of February. It is the Feast of the Presentation, and we won't get the follow-up story from today's readings. It has a precedent liturgy. He encouraged us to read the rest of the story. At this time, the Bishop formally appointed Stephen Bradford as our Senior Warden. Bishop Mark told us he is very grateful for us, and that his love is with us.

## **Yates Committee Report/Report of Bell Tower Repair**

Stephen reports that we are very close to a closing date on the sale of the Yates/Tobin property. It is not set quite yet, but the parcels have been separated. We needed surveys done, which Historic Ketchikan paid for, and they were filed last May so the subdivision might be

approved. This took some time because there is an odd little piece of land that never showed in the legal description. Christa Bruce Kotrc asked where the small, undesignated piece of land is, and Stephen confirmed it's a triangular section near the corner of Dock and Bawden.

Stephen gave a special 'thank you' to the bishop and Canon Suzanne Krull for their assistance during this process. The Planning & Zoning Commission is working on it now, and after February 1, 2025, we should have everything ready. Closing is anticipated by the end of April.

We can continue to utilize the Tobin Building until they are done with renovation on the Yates Building, and will continue to receive rental income from both the apartment and the parking lot on Dock Street. Alan noted that we can share parking with Historic Ketchikan because we are going to be in a cooperative relationship. Terry Wanzer and Stephen Reeve, of Historic Ketchikan, have been very patient throughout this process.

Fred Arriola asked if we can build any other structures on the property, which was answered affirmatively. Five years ago, we spent many hours working on the Yates and Tobin buildings, and it is good to have them become useful now to the downtown community.

Hunter said that the bell tower has always been a problem. For four years, we've been wanting it to be repaired, but now the damage is making prioritized repairs critical. The roof is missing shingles, and the valley between the bell tower and church building proper causes the leak in the stairway entrance. The exposure involved in this type of project has caused some problems with finding bidders.

Although no estimated date for the repair is set yet, there will be a lot of equipment rental and man-hours needed. Christa asked if there is a problem with getting a manlift onto the property, and Hunter said this should not be a problem. Historic Ketchikan will already need that equipment for the Yates Building, so these projects can work together.

The roof is thirty years old at this point. Don Loughman, who did our roofing before, is very near retirement. His 1995 work on the church put him on the road to being a substantial contractor. Right now, though, he's booked up. The bishop states that the bell tower and our property is held in trust by the Diocese, and it would be a disappointment if the Standing Committee did not agree to use the funds for the purpose of making the repairs.

The window frames also need to be cleaned, but our priority is the belfry roof line.

The handicap ramp repair is moving forward; we've gotten a couple of bids already and the exterior of the church building will also need to be cleaned in the indefinite future.

### **Senior Warden & Junior Warden Reports**

Senior Warden Lynn Clay provided her report, which is included in the information packet. Lynn expressed her gratitude for Stephen Bradford's continuous work during recent years on sale of the adjacent buildings to the church. She stated she is thankful to the congregation of St. John's for the pleasure it has been during her tenure.

Hunter reported that this last year has been one of perpetual delays. His report is provided within the packet. Plenty of projects are on the list to be completed, including repairs to the ramp to the columbarium. There are lots of small jobs, including paint, power washing, and leaks to the roof that will be addressed.

### **Parish Reports**

Fred is looking forward to having out of town visitors coming again this summer. He enjoys doing this docent work, but will need another volunteer. He said it is great to talk with people from around the world. Hannah Smith stated there are services happening during work time

and that makes it difficult for younger people to attend. She asked the congregation to please consider a new time of service to accommodate more visitors. Generally, because it is dark during the winter, few activities occur in the evening at this time.

All other Parish Reports, including those of Altar Guild, Deanery, Diocesan, Docents, A&P Credit, The Lord's Table, and Sexton reports are all included in the information packet.

### **Comments from the Parish**

There is a service in the Book of Occasional Services for Candlemas, or the Feast of the Presentation we could use to bless the candles on the altar.

The closing prayer was offered by Alan, and adjournment followed. Minutes are respectfully submitted by Clerk of the Vestry Ossie Knowlton.

[more]

## Photos from the Annual Meeting Dinner



Following the Annual Meeting, a delicious dinner was served.  
Clockwise from top left: Ossie Knowlton, Kim Simpson, Olga Simpson,  
Christa Bruce Kotrc, Fred Arriola, Charlotte Ames. JoCarol MacMillan



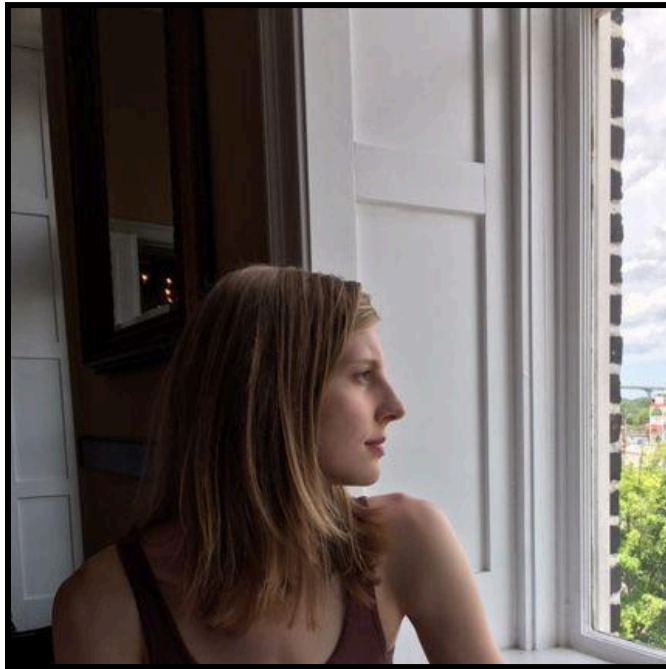


Deacon Alan Rockwood and outgoing Senior Warden Lynn Clay  
chew the fat.



Hunter joins the Funk family for the meal. From top right: Ellen Funk, Evelyn Funk-Weston, Rachel Funk, Samantha Snodderly, and Noah Funk-Weston

# Four Questions for... *Spencer Doss*



## **1. In what sense is St John's still "your church"?**

When I picture the earthly space where I feel most spiritually alive, it's always the St. John's sanctuary! The image of morning sun streaming through the stained glass windows, the smell of incense and creak of the choir pews during midnight mass, and Christa playing "I Want to Walk

As a Child of the Light" on the organ are specific sensory memories that come to mind. I was baptized, confirmed, and married at St. John's, and I know it's always there for me when I come back, as it has been since I can remember. This enduring connection will always make St. John's my church, no matter where in the world my life takes me!

## **2. You attended Sunday School for years at St John's, then spent several years teaching Sunday School there. Is there a memorable story from those days?**

One of my favorite Sunday School memories was the annual "Sundae Sunday," the final Sunday service of the school year after which everyone would have ice cream sundaes with all the fixings and special toys would be brought out for the Sunday school students to play with. What could be more exhilarating to a child than ice cream with

chocolate sauce, strange old toys like giant blocks, and the approach of summer? Another aspect of my years in Sunday School that I loved was the period when congregation members signed up to teach on individual Sundays, so it was someone different every week. I have fond memories of learning a song in American Sign Language with Freda, discussing Biblical passages about leprosy with Stephen, who was always willing to answer my many questions about this disease, and making hot chocolate with Vicky. To all the adults who gave of their time and energy to teach us kids, thank you--I am grateful for it, all these years later!

### **3. What would you tell someone who wants to become involved with Christian service within a church?**

Having recently been in this position myself, my advice would be to just jump in! Churches are often seeking volunteers both for one-off events and more extended commitments, and usually advertise these opportunities after the peace and on newsletters. If you're new, just going to one of these events is a great way to meet people and find your service niche in the congregation. If you've been settled at a church in awhile and are looking to get more involved, think about your talents and interests and how you might use those to enrich spiritual life in your congregation. Sometimes these might not be the talents you think you'll use -- I got in touch with the music director of our current church about my flute background, and his response was, "Great! Do you sing? Would you like to audition for choir?" Fast forward to now, and I'm an alto in a huge (and intimidatingly accomplished!) choir.

### **4. Where do you and Conall worship today, and what is one really appealing thing about your current church?**

My previous response flows well into this one--Conall and I attend The Chapel of the Cross, the oldest Episcopal church in Chapel Hill, North

Carolina, where I've just started a PhD program. Despite this congregation being massive (which is still disorienting to this small-town, small-church girl!), we've felt very welcomed by the clergy and the congregation. There's much that is appealing about CotC, but the biggest one for me is the music. The historic sanctuary just installed a magnificent new organ, and I had the privilege of singing during its inaugural service. The choir director is an incredibly accomplished organist, and regularly chooses really challenging music. The rehearsals are long, but the reward is great when it all comes together!

## Sermons from the Vault

### **The Centrality of Prayer**

by Rod Landis

delivered Feb. 7, 2021

“Satan does not care how many people read about prayer, if only he can keep them from praying,” said Christian author Paul Billheimer. How significant is prayer to you? Is it truer of you that you have a hard time getting through a day without talking to God, or that you squeeze in a prayer before meals or bed and call it good? Last week when I was just beginning to put my thoughts together, it made me happy to hear folks at the annual meeting talk about how much we should be depending upon prayer for the challenges facing this church. Lana said she would like to revive the prayer chain. Margie said we should all be praying regularly for our clergy, Vestry members, and laity. She’s right.

Prayer is a broad topic. If I were leading a church I might be tempted to spend a whole year probing every element I could through sermon topic and practice and outreach, and even if I did that, I'd have barely scratched the surface of all there is to say about prayer. Watchman Nee gives a good definition of prayer: "the union of a believer's thought with the will of God." That's it in a nutshell. Whatever more we may say about prayer, at least that much is the essence of what we're talking about.

I have an unusual son-in-law. His name is Conall Doss; I think most of you know him. He's unusual in different ways [all of them good] but the thing I've learned about him over the past year or so is that he doesn't mind praying with me. In fact, he sometimes even asks that we pray together. One morning last December Conall suggested we do this, so after we got coffee we parked on a residential neighborhood street next to a cemetery where there were trees and it was quiet and peaceful. After we'd begun praying we were interrupted by a man who came from a house across the street, knocked on the window and asked if he could help us. As I put my window down I smiled and thanked him but said no, we were fine. "Nothing wrong with your car?" he asked. I said no. "Because it's just weird that you're parked here. I've never seen you around here before," he said, and his tone changed a bit. As he turned to go he said, "I just wonder what it is you're doing."

"We're praying," I answered him.

"Oh, praying for a life?!" he spat back at us angrily. I was stunned that we, with our heads bowed, eyes closed, quietly talking to God, could have aroused such a temper in him. He obviously thought at the very least we should have had better things to do. As he stalked away, I turned to Conall and said, "You know, that's what we're doing. We're praying for a life, aren't we?"

And then I prayed for that man.

He didn't know how close he had come to the mark with that phrase, a variant of "get a life!" What I'm learning is that everyone who answers the summons to meet the Lord in prayer is in some way seeking and asking for that which is greater than what we have in ourselves – the life only He can give us, which culminates in eternal life, but even while we're here on Earth can be a transformed life, so different from the one lived before that it really does seem brand-new. We pray for what we do not know – for guidance, for wisdom. We pray for what we lack, what we need and can't get under our own steam. We pray for changes of heart and mind, differences in circumstances, even altered reality. "Please let the checkbook be in the car where I left it instead of being lost somewhere," I once prayed, or maybe more than once, as if given the condition that it was lost, God would magically pluck the checkbook from wherever I left it and set it down in the car to match my desire.

This is God imagined as genie, prayer as nothing more than an expressed wish. Those who pray only in such circumstances – when they need help -- are not serious about actually getting to know God, and more to the point, are not demonstrating that they love God. Jesus said, "If ye love me, keep my commandments," one of which, the greatest of which, according to Christ, "is to love the Lord Your God with **all** your heart, soul, and mind." This should be the result of "praying for a life": the life we are bringing to God and asking Him to bless is the one we expect Him to take management of.

A number of curious ideas about God and prayer have crept into the church. One is that He is anxiously waiting for us to come to Him, maybe even dangling attractive offers before us so the thought of spending time with Him is more appealing. Does God "wait" for us? I did a Bible search for the verb "wait" and its forms as they relate to God, including associated words that carry the meaning of waiting, like

“abide,” and only found one instance in which God is pictured as waiting around for humans to act. It’s in Isaiah, Chapter 30:

“This is what the Sovereign LORD, the Holy One of Israel, says: “In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it. You said, ‘No, we will flee on horses.’ Therefore you will flee! You said, ‘We will ride off on swift horses.’ Therefore your pursuers will be swift! A thousand will flee at the threat of one; at the threat of five you will all flee away, till you are left like a flagstaff on a mountaintop, like a banner on a hill.” Yet the LORD longs to be gracious to you; therefore he will rise up to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him!”

The context here is the prophet’s message that God’s people will face great consequences for not trusting Him. Israel was looking to Egypt in the form of political alliance to help resist the rising Assyrian Empire. God had promised Israel that if they had rested and kept quiet, counting on Him to defend them, God would have done so – but they had their own ideas. Verse 18 does say “Yahweh waits in order to be gracious to you,” but put another way, His mercy would have to “wait” until after His judgment had fallen upon the stubborn Israelites. And at the end of this passage, the verb is used again: “blessedly happy are all who **wait** expectantly on Him.” Yes, Romans 5 says God is the “God of patience” and He is spoken of elsewhere as being “longsuffering” and such, but He doesn’t ‘learn’ from being patient and waiting his turn the way we do. He isn’t inconvenienced the way we feel we are when we have to sit in an airport for 7 hours instead of 2 because of a delay. Chaucer’s Prologue to *The Canterbury Tales* contains the phrase “Time and tide wait for no man,” meaning there are inexorable forces that shape the natural world; on those rare occasions Scripture pictures God as “waiting,” I submit the Biblical writer is anthropomorphizing the



Deity, so that we might better understand His love, mercy, and grace. The only way we know for certain God experienced time like we do is in the person of Jesus Christ for the 33 years he spent among us.

“Blessed are all who wait on Him.” *This* is the correct attitude of the one who prays: we are the ones who should be patiently waiting – and not passively, either, like when you’re in the McDonald’s line at the drive-thru or for your PFD to deposit. That kind of disinterested, time-passing waiting isn’t respecting God; we’re supposed to be waiting *expectantly* -- that means we have a stake in what happens -- asking as though we believe in what we’re doing, asking as if we expect to receive. The most celebrated language of the Isaiah passage appointed for today’s lesson is “Those who **wait** for the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.”

Today’s Psalm ends the same way: “The Lord has pleasure in those who fear Him: in those who **await** His gracious favor.”

Few Biblical characters can match the prophet Daniel for sheer endurance in prayer. Daniel had received a vision of approaching war against the nation of Persia, and it hit him hard. It was a real burden, so Daniel fasted and prayed for a period of 3 weeks, waiting for God to reveal His further purpose to Daniel. What was he supposed to do with this information? Finally the silence was broken. Most Biblical scholars interpret the voice of Daniel 10: verses 11-14 as being that of an angelic messenger. Daniel is prostrate on the ground, trembling, when the angel touches him and says :

“Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you.” And when he said this to me, I stood up trembling. Then he continued, “Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your

God, your words were heard, and I have come in response to them. But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come.”

Daniel actually receives heavenly intelligence here. The angel explains to him that although God did hear the prophet’s appeal, the “prince of the Persian kingdom,” a demonic entity, fought with Jehovah’s angels during that three-week period. It wasn’t until the archangel Michael arrived to help in the struggle that the messenger was able to come to Daniel. This should make us tremble a little to think about. When we think our prayers go unanswered, we complain “I pray, but nothing happens.” Daniel may have been tempted to wonder, why is this taking so long? But he waited, and his reward was a glimpse of what might be happening in the spiritual realm, things we’re totally unaware of. Do we have the patience to pray and wait?

You may not have to for a sustained period of three weeks, but some of us are so accustomed to instant everything, we don’t like waiting three minutes if we think things are supposed to run on our reckoning of time. I’ll be the first to say I have a problem in this area. I like efficiency. God likes patient, humble servants bringing the petitions to Him, though.

If we’re not waiting for the Lord – and in practice this means prayer, bringing our adoration and thanksgiving and confessions and petitions before Him regularly and awaiting a response – then we’re not doing it right. I’m afraid many regard prayer as, in Watchman Nee’s words, “an expression of our wish for God to yield to our petition and fill up our selfish desire.”

As mistaken as is the idea that God waits for us, instead of the other way around, is the idea that we can persuade Him to do something. Again, the reverse is the case: He persuades us, His children, to do what He wants. When we pray that His will be done, as Jesus instructed us to do, does anyone seriously think that we have anything to do with swaying the decision of God to do this or that? Like He is awaiting our endorsement of the way He acts in the world?

When we say “Thy will be done,” as we do every week when we say the Lord’s Prayer, we are saying we agree with the outcome, whatever it may be. As creatures with finite minds and limited understanding, we cannot hope to know God’s ways. We show respect and obedience by awaiting the outcome of our prayers, by being patient and yielding ourselves to what He wants to happen. I mentioned in the devotional I wrote for this month’s newsletter that recently when I’ve been praying, I intentionally end with “Thy Will be Done,” just so I can be reminded who’s really in charge.

The impulse to “pray for a life” is a mysterious thing. Where does it come from, our desire to talk with God? What I have come to believe is that He encourages it. We don’t pray because we feel like it, or because we’re in trouble, or because we happen to be in church. There’s never been a time that a believing Christian prays that surprises God; it’s more like an appointment kept where only one of the parties knew for sure the other would show up. I will go one step further, because in John 6 Christ says we are drawn to God only through His initiating action, and say that God **causes** prayer to happen. Tim Keller in his book on prayer reminds us of Romans 3:11, “that there is none righteous, not even one; there is no one who understands, no one who seeks God, all have turned away.” Keller goes on to say that “since no human heart naturally seeks God, or can come to God without His drawing, no one even thinks about praying unless God is prompting or leading us to pray by His Holy Spirit.” Moses prayed that God would

sustain the Israelites after the events at Mt. Sinai, and God did. Elijah prayed first that rain would be withheld for three and a half years, then that it would pour down, and it happened just that way. King Hezekiah asked God to save His people when Jerusalem was under siege, and the angel of the Lord slaughtered the Assyrian army. As pastor and author Colin Smith notes, God had already determined that these events would come to pass, but He also determined they would not happen without prayer, and the faithfulness of Moses, Elijah, and Hezekiah in those instances ensured that “prayers were answered.” It’s a staggering thought, that we become a means to God’s end by “partnering” with Him in prayer.

The most important result for us when we obey the summons to pray, make regular time to pray, and find ourselves feeling starved or cheated when we’re not able to pray, is that we are getting to know God as much as we are able to this side of the veil that separates the worlds. St. John wrote to his fellow Christians in his first epistle that “the boldness which we have toward Him” is “that if we ask anything according to His will, He hears us.’ It’s both one of the easiest and hardest things to do. Easy because to get the ear of the Architect of the Universe all you have to do is ask something and follow it with “Thy Will be done.” The tough part is that you have to mean it. Glibly or thoughtlessly saying the phrase “Thy Will be done” and then going on to make something happen that you prayed for, not waiting on the Lord, is a recipe for disaster. He will brook no competition. Remember today’s psalm, “Laudete Dominum”: “He is not impressed by the might of a horse, he has no pleasure in the strength of a man. But the Lord has pleasure in those who fear Him, in those who await for His gracious favor.”

“Praying for a life” involves the willingness to wait on God’s timetable, a proper understanding of our role in the exchange, and the

happy awareness that the more time you spend with God here on Earth, the better you will come to know the One with whom you will spend eternity.



**Clergy:** Mtr. Barb Massenburg, retired; Deacon Alan Rockwood

Clerk: Ossie Knowlton

Sexton: Ellen Funk

Organist: Samantha Funk

Altar Guild Chair: Ellen Funk

**Members of the Vestry:** Stephen Bradford, Senior Warden; Hunter Davis, Junior Warden; Ellen Funk, Peggy Pennington, Dr. Priscilla Schulte, Samantha Snodderly

*Scroll* editor: Rod Landis

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