

## Services

### Sunday

8:00 am Eucharist with hymns  
9:00 am Fellowship  
10:00 am Sunday School  
10:15 am Sung Eucharist  
11:15 am Fellowship  
3:00 pm Senior Service (Chapel, last Sunday of the month only)

### Wednesday

10:00 am Eucharist (Chapel)

### Daily

7:30 am Morning Prayer (Chapel)  
6:30 am Friday Morning Prayer (Chapel) (no Saturday service)

## Music Rehearsals

### St. Thomas Choristers

Thursdays - 3:45 – 5:00 pm  
Grades 2-7

Sundays - 11:30 am – 12:30 pm  
Grades 7-12

### St. Thomas Singers

Thursdays - 7:30 – 9:30 pm

## Calendar

### Mardi Gras Pancake Supper

February 5, 6:30 pm

### Ash Wednesday

February 6  
7:30 am, 10:00 am, 7:00 pm

### Lenten Series

Thursday evenings (includes dinner)  
February 14 – March 20  
7:00 – 9:00 pm

### Walk the Labyrinth

Thursday afternoons  
4:00 pm until dinner hour  
February 7 – March 13

### Sunday Forums: Discovering Our Spiritual Gifts

(input for rector search process)  
February 10 – March 16  
9:15 – 10:00 am

### Welcome to the Table! Eucharist with Our Children Workshop

March 1, 9:00 am – noon, lunch following

# THE COLLECT

February 2008

St. Thomas Episcopal Church ❖ P.O. Box 124 ❖ Medina, WA 98039  
425.454.9541 ❖ www.stthomasmedina.org



## From the Priest-in-Charge

### WHY WE GATHER WEEKLY

A number of you were bemused at my comment when introduced as priest-in-charge that “no matter how many times you attended a service at St. Thomas on Epiphany, it only counted for that day.” There was no credit, and I hoped to see all of you back on the 13th.

The norm is that we gather weekly to celebrate the resurrection which overcomes the power of evil and opens the way for new life. That is the norm laid out in *The Book of Common Prayer*. To be realistic and truthful, it is not always possible for everyone to be present each week. We travel for pleasure or are away on business, some are away for the winter or summer, and family obligations may conflict with Sunday morning.

Sometimes there is a tendency to individualize the worship experience around a comment such as “I don’t feel the need to be there weekly” or “I don’t always get what I expect/need out of the service.” While we are in church for ourselves, it is only one-third (at best) of the story. We are there for the person(s) next to us and as a witness to the resurrection in the culture in which we live, work, and play. The old gospel hymn line, “sometimes I’m up, sometimes I’m down” gets activated. We can be at a slightly different place personally and spiritually each week. So when I am down, others are up; and when I am up, others around me are down; we transmit and receive energy and encouragement from each other as we gather weekly.

The other dimension is that we are a witness to the culture of the power of God to raise new life out of the old and that sacrificial love defeats the power of evil. In a parish in another diocese and city, a man came to church weekly. He was legally blind, he had a major hearing loss and rarely heard any details of the liturgy, and he had a physical deformity making walking difficult. He was asked by one of the ushers, “Jake, why are you here every week – it takes forever to get here, you can’t see much, and miss most of what is said.” Jake replied, “Well, it’s like this . . . I want to show whose side I am on!”

I would like to introduce you to an idea of making the commitment and effort to gather weekly, especially during this time between rectors. It is a witness to the vitality of the St. Thomas community: we walk together during this expectant time, we hear the same information and process it with each other, and we support wardens, Vestry, search team, and other leaders. Most importantly, though, we gather to hear the “living word,” share the holy meal, practice the ‘hospitality of God,’ and live open to the grace of God and the vision of who we are called to be in preparation for a new rector.

See you on Sunday.

Christians are called to “be still and wait upon the Lord,” but stillness and patience are quite foreign to us in today’s frenetic world. External noise and inner voices clamor for our attention, hindering our communion with God. The simple practice of praying with beads can deepen and transform our prayer lives into a richer spiritual experience.

Prayer is essential to the spiritual life. Our spirit cannot live without this connection to the source of our being. While electronic communication is swift, spiritual communion remains a slow process. I find it difficult to quiet my mind, yet slowing down is essential to prayer. So how do we become quiet and slow ourselves down?

The answer lies in the lowly domain of our physical senses. Actively involving the body can quiet and focus us. Orthodox Christians use icons to visually contemplate. The monastic practice of chanting psalms keeps the mind from wandering. Other traditions focus on the breath as it flows in and out. Prayer beads serve the same purpose by employing the sense of touch.

Like our ancestors of faith, fingering the beads can calm our spirit, help us focus and integrate our senses of touch and sight into our experience of prayer. With our fingers busy, our minds are free to ponder the deeper mysteries of God. In times of crisis when the mind cannot focus, simply holding the beads can be prayer.

Prayer beads have a long history, going back far beyond the Christian era. The practice is over 5,000 years old,

beginning in India where Hindus used pebbles to count their prayers. This later developed into a string of 108 beads. Buddhists also used 108 beads as a reminder of the 108 desires that must be overcome to reach Nirvana. Muslims use 99 beads that represent the names of God plus one for the secret name known to Allah alone.

Among Christians, the practice began with the Desert Fathers in the third century. Eastern Christians used the Jesus Prayer (“Lord Jesus Christ, Son of God, have mercy on me, a sinner”). In the Western church, the Irish community of St. Columba in the ninth century used beads. In fact, the word bead came from the Anglo-Saxon *bede*, meaning prayer.

By 1250 AD the Western string of beads began being called a rosary, from the Latin *rosarium* meaning a rose garden: a rose garden of prayer. This naming was attributed to the influence of Saint Dominic, founder of the Dominican Order.

The rosary of today dates back to the fifteenth century, when the mysteries of God for contemplation were coupled with the beads. During the Reformation in the sixteenth century, Martin Luther did not abandon the rosary, but other reformers, e.g., Calvin, condemned it as “popish.” In the Church of England, the rosary survived, although its practice faded.

In the 1980s, an Episcopal priest, the Reverend Lynn Bauman, and a group of parishioners developed a simplified version of the rosary with only 33 beads and a cross. The prayers

followed the church year and relied on scripture appointed for the Sunday readings.

The repetition of prayers bothers some people, but it is said that “repetition is the mother of learning.” It can ignite the embers of contemplation. The prayers are not to be just mumbled through, and it is important not to rush through them. They serve to settle the mind and focus the spirit. The prayers are like nets we let down into the deep waters of our soul to open our hearts and minds.

SEVEN SINS IN THE WORLD

Wealth without work,  
Pleasure without conscience,  
Knowledge without character,  
Commerce without morality,  
Science without humanity,  
Worship without sacrifice, and  
Politics without principle.

—Mahatma Gandhi  
(1869-1948)

# LENT

MARDI GRAS

February 5, 2008

6:30 pm in the Great Hall

\$4/person or \$10/family of 3 or more

Get yer "Allelu-ya-yas" out with pancakes, music, dancing, and mask-masking! Please RSVP to Cinda Madonna at 425-753-1146.



## ASH WEDNESDAY

February 6, 2008

Services at

7:30 am (Chapel)

10:00 am (Chapel)

7:00 pm (Church - primary liturgy)

Remember that you are dust ...

Lent begins with the imposition of ashes.

## WALK THE LABYRINTH

Thursday afternoons

4:00 pm until dinner hour

February 7 – March 13

## SPECIAL LENTEN SERIES

We are Christians. This is our story. Help us tell the story!

7 Sacraments in 6 Weeks

Thursday night classes: February 14, 21, 28; March 6, 13, 20

7:00-9:00 pm (Great Hall); dinner included

A sacrament is an outward, visible sign of an inward, spiritual grace. Come find out what this means in each of the seven primary sacraments of the Church.

**February 14:** Baptism (Josh Hosler). What does baptism do? Why do we do it? What are its implications?

**February 21:** Confirmation (Rebecca Crimmins). Is it a sacrament in search of a purpose, or a vital path to a relationship with God?

**February 28:** Reconciliation (Hollis Williams). Forgive and forget? Or forgive, let go of the power of hurt, and grow together?

**March 6:** Holy Orders and Marriage (Steve Best). Is this an odd pairing of sacraments, or is it surprisingly apt?

**March 13:** Unction of the Sick (Aileen Loranger). It's not just "Last Rites" anymore. Come learn about the healing of both body and spirit.

**March 20:** Our Maundy Thursday Supper will teach us about Holy Communion in an experiential way as we begin the Three Great Days.

Please RSVP to Josh Hosler at [josh@stthomasmedina.org](mailto:josh@stthomasmedina.org) or 425-454-9541 x3480. Childcare available by request; please RSVP to Kendra Long at 425-753-2638.



Parish Life  
PARISH POTLUCK AND  
ANNUAL MEETING

Sunday, February 24 in the Great Hall

Salad Luncheon Potluck following  
10:15 service

Last Names A-M: Salad and  
N-Z: Dessert  
(Parish will supply drinks and rolls and  
childcare will be provided)

Annual Meeting begins at 12:30 pm

- Review of 2007 Financials
- Elections for Vestry, Con-  
vention Delegates, and Project  
Outreach Steering Committee
- Update on Rector Search and  
Parish Center Building  
Initiative

GUEST PREACHERS FOR  
LENTEN SUNDAYS

First Sunday of Lent, February 10  
– The Rev. Andrea M. Stockburger

Andrea lives in Bellingham, has been  
priest assistant at St. Paul’s Church,  
Episcopal chaplain at Western Wash-  
ington University, and recently co-  
chaired the Bishop’s Search Commit-  
tee for the Diocese of Olympia.

Fourth Sunday of Lent, March 2  
– The Rev. Ralph Carskadden

Ralph has served as rector of St.  
Clement’s Church on Beacon Hill,  
canon at St. Mark’s Cathedral, and di-  
ocesan and national adviser in Liturgy  
and the Arts.

LENTEN READING:  
PICKS FROM THE PRIEST-IN-CHARGE

Priest-in-Charge Hollis Williams suggests two books for a parish-wide  
read beginning in Lent. The books, on consignment from the Episcopal  
Bookstore, will be available for purchase at the church office.; cost will  
be about \$15 plus tax.

*The Secret Message of Jesus: Uncovering the Truth that Could Change  
Everything* by Brian McLaren.

McLaren is an acclaimed author and leader in the “emergent church.”  
*Publishers Weekly* says, “McLaren starts with the assumption that the  
church may not have accurately understood Jesus’ ‘secret message’ (hid-  
den ‘as a treasure one must seek in order to find’). He revisits the gospel  
material from a fresh – and at times radical – perspective.”

*Three Cups of Tea: One Man’s Mission to Promote Peace . . . One School  
at a Time* by Greg Mortenson and David Oliver Relin.

This book tells the story of Mortenson’s 13-year effort to promote girls’  
education in the remote mountain villages of Pakistan and Afghanistan  
where the female literacy rate is less than 10 percent.



## WHAT IS PASTORAL CARE? WHAT IS AVAILABLE AT ST. THOMAS?

by Aileen Loranger, PhD, RN, Associate for Pastoral Care and Health Ministries

In my new part-time position at St. Thomas, I am frequently asked to define “pastoral care.” Pastoral care is really about *community building* and reaching out from the Body of Christ to those in need of spiritual support and connection. Primarily, it is about reaching out to those in our congregational family who are overwhelmed by crisis, transition, or stress. *Communication* is the cornerstone between the congregation and the parish clergy/staff so that we know what the pastoral needs are – both urgent and ongoing.

### **When might I make a request?**

Common crises related to health and/or aging include coping with chronic or life-threatening disease or disability, hospitalization, hospice or palliative care, long-term rehabilitation or nursing home care, mental illness or memory loss, organ transplant or surgery. Stresses can include times of grief and loss through death or divorce, domestic violence, job loss, social isolation and loss of independence. There are also transitions related to marriage, pregnancy and birth, a new home or a new job, returning home after recovery from illness. These circumstances are not limited by gender or age, culture or ethnicity, or social/economic class. These events can happen to any of us.

**Why is this important?** From the outline of our faith (Episcopal catechism), we learn that we have a duty to our neighbors, to love them as ourselves, and to do to other people as we wish them to do to us. We do this for the love of God, who has

called us into fellowship with him. ‘Pastoral care’ is a term that can be applied wherever Christians offer help and caring to others in their church or wider community. Pastoral care in this sense can include listening, supporting, encouraging, and praying in addition to referring to community resources.

**Who is involved?** The gifts and talents of our entire parish family are needed to respond in times of personal crisis. More broadly, pastoral care includes both in-reach to our congregational family and outreach to the wider community, such as those who are homeless or shut in. It is a dynamic process that involves partnership of clergy and laity to extend the hospitality of God to those in need, making appropriate referrals and using resources that promote each person’s self-care and independence as much as possible.

**What services are available?** The pastoral care team believes that the integration of mind/body/spirit and heart is the essence of health, healing and pastoral care. We offer counseling for couples preparing for marriage and holy union; short-term pastoral counseling for couples, teens and families; health ministries and parish nursing; and spiritual direction. Outreach to seniors is provided through a monthly chapel service, a nursing home service, and parish pets. Eucharistic visitation is available to anyone hospitalized or shut in. Lay ministers offer daily confidential prayers through a prayer group, a greeting card ministry, and meals through Loaves and

Fishes for those members who are overwhelmed by crises or transition. St. Thomas coordinates rides to church for those who don’t drive or are temporarily disabled. We reach out to those who are homebound through Friendly Connections to provide companionship and Christian fellowship. Stephen Ministers are trained and commissioned to offer confidential, ongoing support for those who are in crises or dealing with ongoing stress. Support is available to those experiencing domestic violence. Support and counseling for couples seeking children through fertility treatments or adoption are also available.

**How can we access this care?** What is essential within all the ways we care for each other at St. Thomas is *communication*. Parishioners and/or their families must let us know when they are experiencing a transition or a crisis so that we can respond appropriately. With new privacy laws, it is up to the parishioner to call the church and alert clergy at 425-454-9541. As associate for pastoral care and health ministries, I am available at 206-390-5988 (cell).

**How can we help?** Contact me at church or home and let me know of your interests. Currently we have needs for friendly visitors, Eucharistic visitors, transportation and the Touch Points card ministry. We take our baptismal covenant seriously when asked, “*Will you seek and serve Christ in all persons, loving your neighbor as yourself?*” and answer, “*We will, with God’s help.*”

St. Thomas Episcopal Church  
Vestry

Bob Simeone, *Senior Warden*  
Tammy Waddell, *Junior Warden*  
Andrea Sato-Borgmann, *Junior Warden*  
Fred Barkman, *Treasurer*  
John Kruger, *Chancellor*  
Nicholas Sooy, *Clerk*  
Roger Ahroon    Vesta Loyd  
Jeff Belfiglio    Shantha McDonald  
Jim Blundell    Sarah Nortz  
Jim Hughes    Alice Reid  
Jim Kesl

Staff

The Reverend Hollis Williams,  
*Priest-in-Charge*  
The Reverend Kathryn Ballinger, *Deacon*  
*Associate for Spiritual Direction*  
& *Parish Visitor*  
The Reverend Stephen W. Best,  
*Associate for Couples & Family Life*  
Dent Davidson, *Associate for Liturgical Arts*  
John Gallagher, *Ministry Intern*  
Josh Hosler, *Associate for Christian*  
*Formation*  
Aileen Loranger, *Associate for Pastoral Care*  
*and Health Ministries*  
Jeremy Anderson, *Associate Organist*  
Judy Crunkilton, *Parish Administrator*  
Gerry Gallaher, *Business Manager*

THE COLLECT

Shirley E. Deffenbaugh, *Editor*  
Elizabeth Ward, *Assistant Editor*  
Kay Kessel-Hanna, *Layout Editor*  
Judy Crunkilton, *Production*

Deadlines: Copy for the March 2008  
issue is due on February 8.

Please submit copy to Shirley  
Deffenbaugh, editor, via email at  
sedeffenbaugh@comcast.net or leave  
in the drawer marked "Collect" at the  
Church. All articles will be edited. If you  
have questions, please call Shirley at  
425-455-4817.

TAKE OFF YOUR MASK

by Josh Hosler, *Associate for Christian Formation*

The green is giving way to purple. The mood is becoming somber – not joyless, but serious. It's time to examine ourselves, so that when we take off our masks, we will have some idea of what God sees. It's time to be accountable to each other as well. Jesus is entering the desert, and we are going with him. We are entering the season of Lent.

On Mardi Gras, we will gather to share a party, and we'll make masks to cover our faces. We'll share our final "Alleluias" and then put them away for a while.

Then, on Ash Wednesday, the first day of Lent, we'll take off our masks. Lent begins with an episode of vulnerability: We have ashes imposed on our foreheads. To do this is to publicly admit that we will die someday. Five and a half weeks later, Lent will end with another episode of vulnerability: On Maundy Thursday, we will wash each other's feet. To remove our shoes is to be vulnerable, and to be vulnerable is to admit our humanity.

Between now and then, we will prepare for the Easter Vigil, the event that we also call the Crown of the Year. On that night, March 22, we will gather in the darkness – men, women, newcomers, old hands, teenagers, babies in pajamas staying up way past their bedtime – and together we will light the new Paschal flame. Illuminated by candlelight, as our forty days in the desert draw to a close, we will hear stories of our faith and share the joyful feast.

During Lent, we will mute our joy and listen for God's judging voice,

and in that judging, we will listen for a joy even deeper than we imagined before. We will undertake self-discipline and prayer. It's time to do our spring cleaning, to clear out the cobwebs in our minds, to scrub the dingy corners of our hearts ... and, above all, to remove our masks so God can see us just as we are. We are so serious about God's love that we will do everything we can to be worthy of it, knowing all along that we can't ever be worthy of it. Yet what response could be more sincere than to keep practicing?

Everything we do here is an open invitation. Come to the water. Come to the table. Come join our family. Come dance and play with God. Come be friends with God; God is already friends with you. Come let God love you more deeply than even your parents ever could ... to infinity and beyond.

These are not demands, and they are not requirements. We do it this way because this is how we perceive God at work in the world: inviting, not forcing. We always have the free will to accept the invitation or refuse it.

God hopes we will use our free will to help reconcile this fallen world. We hope that you will join us in the reconciliation work we attempt at St. Thomas. Maybe you're not ready, but we're inviting you anyway. Take off your mask. Take off your shoes. Be vulnerable. Not everybody will choose vulnerability ... but the invitation stands.

We are Christians. Lent and Easter are part of our story. Come tell the story with us.

## IMPROVED TELEPHONE ACCESS FOR PASTORAL CARE

If you need to schedule a visit with clergy or pastoral care staff, call during regular office hours, Monday – Friday, 8:00 am to 4:00 pm at 425-454-9541.

If you have a **pastoral emergency** that requires **clergy after hours**, we have an improved answering system. This emergency system is available in the evening on weekdays from 4:00 pm to 8:00 am and 24 hours/day on the weekends.

**To use this improved emergency system:** Call 425-454-9541 (the regular church number). You will be directed to push “1” if this is a pastoral emergency after hours. For all other calls, you will be directed to push an abbreviated menu. You can leave a brief voice message and the on-call clergy or staff will be paged and respond to your call promptly.

## THANK YOU, THANK YOU

Project Outreach wants to thank the entire St Thomas parish community for their generosity this Christmas. We received over \$15,000 in undesignated gifts, which we will use to make grants this month to local and worldwide organizations. We also passed on over \$7,000 in designated gifts to organizations such as Habitat for Humanity, Americares, La Iglesia Episcopal de la Resurreccion in Mt. Vernon, and United Way of King County. Your generosity enables Project Outreach to share our blessings with people who are less fortunate, and it means so much to so many others.

## Did You Know?

### HANS NELSEN CREATES CROSIER FOR FATHER JEFF

*[Editor's note: St. Thomas commissioned artist Hans Nelsen to create the crozier that is part of the parish farewell gift to Father Jeff. The artist graciously agreed to share his description of the crozier in The Collect. This is an excerpt from his message to Jeff.]*

Dear Jeff,

I now want to use native cherry from Vashon Island. I had it milled myself, and it is very beautiful. I think it also is symbolically right, since it could be thought of as a “pastoral wood” from the pastures of Vashon. I have now opted for a more natural tone, rather than the dark stain I had first thought. The tree was very large and came down in a storm. It must have been planted by earlier settlers to Vashon.

This tree was also the source of the wood for the altar piece I made for the chapel at Children’s Hospital. If you wish to see this piece, it is in the chapel on the first floor at Children’s. The staff in the chaplains’ office refer to this piece as “the tree.” Originally, we called it the “Tree of Life,” but they needed a symbol without sectarian references, so now they just call it “the tree.”

I recently collected some very special, extra heavy, blue mussel shell from the Strait of Juan de Fuca. This shell is the source of the nacre used by the Northwest Coast Native Americans, the Makah people, and others. It is exquisitely beautiful. It is a very unusual dark blue type of nacre. I would like to put some banding of this shell around the middle section at the top and bottom a few inches from the ends instead of gold leaf detailing of leaves. It would be very durable and not wear off over the decades like gold might.

The crook will be the most traditional type of crook form, exactly like an actual shepherd’s crook. It will be intense gold all the way around and a little down the staff, then fading in a mottled, perhaps somewhat speckled, irregular way into natural wood. The entire piece will be coated with a very durable clear oil finish to protect the gold and brass. The intense gold of the crook will be in a number of layers for durability. Wear will not be a problem in this area.

Thanks for your patience.  
Hans Nelsen



TRANSITION UPDATE  
(as of January 11, 2008)

by Andrea Sato-Borgmann, Co-Junior Warden

**Clergy and Diocesan Leadership**

Father Hollis Williams officially began serving as priest-in-charge of St. Thomas on January 6, 2008. Father Hollis will serve only until an interim rector is called by the Vestry. He will be working approximately 20 hours per week, typically on Mondays and Wednesdays and half days on Sundays. He will also be available to preside as necessary for special events such as funerals and weddings.

We were blessed to have Bishops Greg and Nedi present with us to celebrate Evensong on Sunday, January 6th. Evensong was the final farewell event for the Lee family. Bishop Greg reiterated his and Bishop Nedi's commitment to be with us during this time of transition.

Bishop Greg joined the Vestry for a hard hat tour of the new St. Thomas

School on Thursday, January 10th. We shivered a bit in the cold and wind but were impressed by the new school building that is taking shape next door. The new school will be a state-of-the-art learning environment for the formation of young hearts and minds. The school has taken great care in the planning and design of this building. Seeing it take shape was inspiring for the Vestry as we imagined a new parish center. The Vestry toured the conference and preschool rooms that will be available for the church's regular Sunday use once the school building is complete.

**Interim Rector and Search Process**

Father Hollis, the wardens, and Bishop Greg met to discuss the St. Thomas transition on January 10th following the new school tour. We will work on a parallel track to find a permanent interim and begin the search process.

The bishop's office will present the name of one or two potential interims for us to interview. We hope that the interim rector will be selected and begin work at St. Thomas in the next two months, but the process could take longer depending on that individual's availability. The bishop's office, along with a search consultant from the diocese, will be available as we begin the search process. The first steps in the search will be commencing the parish self-study, which will culminate in the parish profile, and selecting the search committee.



---

---

Practicing the Hospitality of God

in this issue:

From the Priest-in-Charge, p.1, The Quiet Corner, p. 2, Holy Week & Easter, p. 3  
Parish Life, p. 4, What is Pastoral Care?, p.5 Did You Know?, p. 7

St. Thomas Episcopal Church  
P.O. Box 124  
Medina, WA 98039

RETURN SERVICE REQUESTED



Non-Profit Org.  
U.S. Postage  
PAID  
Medina, WA 98039  
Permit No. 1