

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

JYC at Holy Cross, Redmond (grades 6-9)

May 2-4

Blood Drive

Great Hall, noon to 6:00 pm
May 9

Pentecost/ Mother's Day

May 11

Newcomers Reception

Great Hall, after 10:15 service
May 18

El Salvador Fundraising Dinner

June 7

Six-Day at Camp Huston (grades 9-12)

June 20-26

Stephanie Spellers Workshop Radical Welcome

June 21, 9:00 am – 3:00 pm

THE COLLECT

May 2008

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



From the Interim

AFFIRMING THE FAITH OF THE CHURCH: THE HISTORIC CREEDS

by *The Reverend Doctor Jane Maynard*

“We believe in one God . . .”

In reciting these words, drawn from the historic Nicene Creed, the gathered Christian community affirms its faith that underlying the great diversity of nature, culture, and traditions resides a deep unity at the core of reality: a God who is transcendent, yet in relationship with the world, a God who is gracious and generous and who offers wholeness and hope through the saving actions of a loving redeemer, Jesus, the incarnate Word.

The story of how the Christian community came to express its identity and core beliefs in creedal form is a long and contested story, full of paradox. In her study of these historical developments, theologian Frances Young describes some of the particular paradoxes that have accompanied the creeds' shaping. They include the tension between affirming the tender love of God while at the same time affirming the authority of the institution; the desire to express the love of God for the whole world while at the same time articulating statements of faith that seemingly exclude dissidents; and a desire to affirm the mystery of God while appearing to reduce that mystery through the very formulation of the propositional statements contained within the creeds.

Reviewing these paradoxes underscores the danger of attempting to speak of God in

human language, for any attempt to do so is bound to fall short. Studying the history of the creeds and their shaping is an exercise in humility, and rehearsing the history of their shaping at this time in our life as a communion is a helpful exercise as we struggle in our own day with issues of inclusion and exclusion, seeking to speak of God's love and care in a way that embraces all of humanity.

It is one thing to speak of the shaping of the Creeds, however, and quite another to consider their role in the liturgy. What is it that we are doing when we recite these historic statements of faith within the context of our worship? First, the historic tie between the Creeds and baptismal liturgies provides an important resonance in our prayer, and recitation of the Creed reminds us of our ongoing participation in Christ's death and resurrection. Second, reciting the Creed together expresses our unity with the Christian community throughout time, for the historic creeds have been used in the Eucharist in Eastern and Western Christendom since the fifth century. Our confession thus unites us to the whole communion of saints in a visible and tangible way. Finally, in confessing our faith in response to Scripture having become the Word of

continued on page 3 . . .

PROFESSION(S) OF FAITH

by Jeff Belfiglio, Vestry member

In the 1950s (slightly before my time), Edward R. Murrow founded a radio program called “This I Believe,” which presented 5-minute statements of “personal philosophies of thoughtful men and women in all walks of life.” Every week, sincere people from Albert Einstein to Helen Keller to generals, teachers, businessmen, and artists spoke about the guiding principles by which they lived and worked. Murrow’s inaugural broadcast declared the series an effort to challenge an “enveloping cloud of fear” and doubt that he saw in that era of Cold War and McCarthyism. (NPR recently resurrected the series; both original and new broadcasts can be reviewed on www.npr.org.)

As Christians, we broadcast our own short segment of “This I Believe” at each service – literally, the Credo (“I believe”) or Creed. The Nicene Creed, the Apostles’ Creed used in the vows we renew at each Baptism, and the catechism, are Professions of Faith: formal statements of our core beliefs as a church. (Islam’s “there is no God but Allah, and Mohammed is his messenger” is its simplest Profession of Faith.) The bishops who met at the Council of Nicaea in 325 AD were probably as culturally diverse as the guests on the radio show but found common ground in their declaration of what the whole church believed.

Often the Creed seems less declaration than poetry. Many Sundays, at least at 10:15, we sing a version beautifully set to music. Even reciting the traditional Nicene Creed, we can be simply carried along by the rhythm of the words – “God from God, Light from Light, true God from true God” – words that at one time were carefully selected to decide theological points and defend the core beliefs

of the church from heresies like Arianism. I find it amazing to think that on any given Sunday while I am reciting the Creed, so are millions upon millions of Christians around the world, for the Nicene Creed is still common to the Catholic and Eastern Orthodox liturgies and many other denominations as well.

I was reminded twice just today (March 30) though, that Professions of Faith take many forms. Father Hayman’s sermon this morning reminded us of the time when Jesus asked his disciples first who others thought Jesus was, and then asked, “*But who do you say that I am?*” Simon Peter blurted out what even among themselves, none had said before – “*You are the Christ, the Son of the living God*” – and from the moment of that heart-felt Profession of Faith, became “the rock” on which the church was built. (Matthew 16:13-18)

In contrast, Bishop Nedi Rivera’s column in the current *Episcopal Voice* includes the story of a woman who steadfastly refused to recite the Creed “as if I were asking her to believe six unbelievable things before breakfast.” Yet, the Bishop points out, in this woman’s role as a teacher and leader of youth ministries, she “practiced and lived resurrection” as proclaimed in the Creed.

There are many ways to say “This I Believe” as a Christian, the Creed being the one most broadly shared among us. I think the harder task is to remember to listen when others are saying what they believe in words and witness but may be unable or unwilling to put their beliefs in words as clear as Peter’s or as formal as “I believe....”

HOW RADICAL IS YOUR WELCOME?

Becoming the Radically Welcoming People of God

A workshop with The Rev. Stephanie Spellers

June 21, 2008, from 9:00 am to 3:00 pm at St. Thomas

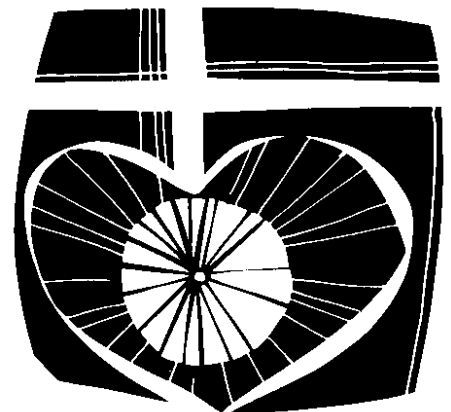
Participants will learn strategies and concrete skills for moving beyond mere diversity in order to welcome the Other, plan for real transformation, and reckon with fear and resistance to change.

Stephanie Spellers is a priest and the author of *Radical Welcome: Embracing God, the Other and the Spirit of Transformation*.

Co-sponsored by St. Thomas and the Diocesan Commission on Evangelism

Cost of \$25 includes lunch

Please RSVP to Sharon at spethers@ecww.org or 206-325-4200.



DISCOVERING WHAT WE BELIEVE

by Josh Hosler, Associate for Christian Formation

Have you read the Bible? Most or all of it? I bet not. For one thing, most of us don't have the attention span to read the whole thing. I've never met a Bible reader who said, "I just can't put it down!" Also, the Bible isn't just a book: it's an entire library of books written over a period of about a thousand years.

There's an entire industry cranking out versions of the Bible that are supposed to make it more readable; I've even seen a Bible that looks like Teen magazine. The assumption is that today's Christians find the Bible to be a tough read. So I'm not one to guilt anyone about never having read the Bible.

But I have read it – or, at least, I have heard most of it. You see, over the centuries, we've developed a way of reading tiny chunks of the Bible each week in church. If you attend church every week for three years, you'll have heard most of the Bible read – certainly all the most important parts. And this is the best way to do it, because everything in the Bible was intended to be read out loud in a community, not alone in the privacy of one's bedroom.

You may occasionally hear someone refer to himself as a "Bible-believing Christian." Does this mean believing that every word of the Bible is historical fact, or that all the assumptions it makes are true? A lot of people think so; but I don't think many of those people have actually read the Bible. And if they have, I'm not sure they were paying close attention.

While we do consider the Bible to be the ultimate source of wisdom for Christians, there are lots of things in it that we don't believe in anymore. We have abolished slavery. Men don't have multiple wives, and we're

working hard to give women the same rights and respect as men. We don't think it's OK to massacre entire populations so we can take their land. No, God does not change, but human ideas about God do and should.

As Christians, we assert that the Bible contains everything we need in order to be in a healthy relationship with God. But that's not to say it can't be misused. When we act as if God wrote the Bible, in English, word for word, we're missing the point.

The Bible is a history of different people's ideas about God. It's not edited into a neat theological treatise. Our job as Christians is to listen closely and discern, as a community, what we think God is like. Sometimes we learn more from one wrong idea than we could from ten right ideas. Or, as my wise friend Katrina once said, "Not all Scripture is created equal."

To whatever degree the Bible can help us deepen our relationship with God, it's doing what was intended. Together, we spend our lives learning what we believe. Our beliefs are always changing, but that doesn't make us wishy-washy Christians. It simply means that – thank God! – there's always more to learn.



From the Interim continued from page 1 . . .

God for us through the action of the Holy Spirit, we affirm our praise of God, both for who God is and for what God has done for us.

In refreshing my own understanding of the Creed and its role in the liturgy this week, I came across this statement: "The creed is only ours insofar as we live it." To live the Creed is to live a life of praise and thanksgiving for our loving God who has given us life and hope through the love of Jesus Christ and who has entrusted to us a share in his saving work. May we be blessed to live the Creed in our lives and ministries, as we share in the abundant and generous love of God and in working and praying together extend that love to the world God so loves. I look forward to sharing in this work with you.

Faithfully,



Parish Life

A SECRET TREASURE ON SUNDAY AFTERNOONS

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

Be still and know that I am God.
(Psalm 46:10)

There is a little known treasure that few take advantage of at St. Thomas. On the last Sunday of every month, at 3:00 pm, we offer a quiet Holy Eucharist and Healing Prayer service in the chapel. It is a small, intimate gathering for those who can't get to church during regular services or who need extra time and assistance (such as seniors). This service is reminiscent of the early church – simple liturgy with hymns, prayers, scripture, a homily and the Eucharist. It is also a time for healing prayers. Fellowship follows in the chapel so that everyone can share our hospitality. There's rumor of "sherry and shortbread" as we get to know each other.

The presence of Christ is palpable at this service, and we want to share the good news. Won't you consider joining us? Why not invite someone who can't get to church regularly or who longs for quiet intimacy and healing? Come, discover the treasure.

GIVE THE GIFT OF MOBILITY

Senior Services' Transportation Program is seeking dedicated and caring volunteers to drive seniors in King County to their medical appointments. Use your own vehicle and choose the days, times, and areas where you wish to drive. You will receive reimbursement for mileage and parking plus supplemental liability insurance. For more information, call 206-448-5740 or visit www.seniorservices.org

WELCOME NEWCOMERS

Please join us on May 18 as we welcome our newest families into membership at St. Thomas. A reception sponsored by the Newcomers Committee will be held in their honor following the 10:15 am service. Cookies or other sweet treats will be greatly appreciated.

For more information, contact Phyllis Ross, chair, at 425-392-8564.

KAIROS: GOD'S SPECIAL TIME

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

On March 6-9, our congregation demonstrated the radical hospitality of God with incarcerated women at the Washington Corrections Center for Women near Purdy. St. Thomas adults and young people contributed over 100 dozen home-baked cookies and Rice Krispie squares to tangibly demonstrate God's forgiveness through Christian love. Diocesan youth at HYC also hand decorated paper bags that held a dozen cookies for every woman in the prison *each day* during the three-day retreat. Forty inmates learned to grow in their faith and servanthood in Christian community. This powerful, interdenominational ministry takes enormous community effort, and WE were a part of it.

One cell block sent handwritten notes from the women to convey their deepest gratitude: "Your cookies put such a bright spot in our day and a touch of love in our hearts during such a scary time in our lives, thank-you from the bottom of our hearts," and "We don't get very many surprises here. We are so grateful!!!" To that I would add, "Well done, good and faithful servants! Christ is risen indeed!" For more information: <http://www.kairosprisonministry.org>

NEEDLEPOINT PROJECT

Every Tuesday morning, a small group of women gathers at St. Thomas Church to stitch on the needlepoint kneelers for the St. Thomas Chapel. A few of us come other days as well. Newcomers are welcome to join this group.

Two of the kneelers are completed. We are almost finished with the third, we have received the design for the fourth, and the fifth is currently being prepared.

Recently, the sister of the late Merle Foreman made a generous donation in her memory to cover the cost of upholstering all five kneelers.

It will be a while before all are finished, but we are well under way. On behalf of St. Thomas Church, we are always mindful of all contributions to this project.

For more information, please call Rose Magee at 425-454-2553.



ST. THOMAS HELPS MEET BASIC NEEDS

by Bill McSherry, Project Outreach member

Because of the generosity of St. Thomas parishioners this Christmas, hungry families will eat; seniors who are unable to leave their homes will receive companionship, fresh groceries, and help with housework; children will have new clothes for school; seafarers will find a more welcoming port in Seattle; and adults with major mental illness will receive the treatment and services they need to participate in our society.

Each year, through Project Outreach, St. Thomas donates its Christmas and Easter offerings to organizations that help those in need to help themselves. At its March meeting, Project Outreach awarded \$10,000 to charities and service organizations throughout the Seattle area, including organizations that perform each of the noble acts mentioned above. Recipient organizations include the following.

Northwest Harvest. Project Outreach contributed to Northwest Harvest's Cherry Street food bank, which serves more than 2,000 people on its busiest days and is the busiest food bank in Washington. Northwest Harvest requested financial support to ensure enough baby food and baby formula were on hand at the food bank. Because of strict freshness guidelines, distributing donated baby formula is often impractical or impossible. Project Outreach provided financial assistance that will allow Northwest Harvest to buy baby formula, giving hungry infants in our community the nourishment they desperately need.

Solid Ground and Friend to Friend. Both of these organizations provide outreach to senior citizens in our

community. Solid Ground provides seniors who are unable to leave their homes with assistance in performing housework and buying groceries. Its work often makes the difference between staying in one's home and moving to a higher level of care. Friend to Friend recruits and matches volunteers with seniors and people with disabilities who are living in nursing, assisted living, or retirement homes. These volunteer friends make a commitment to visit residents at least twice a month and provide critical, deeply personal interaction with the residents, many of whom would never have a personal visitor otherwise.

Overlake Service League. Through its *Back to School: Dressed for Success* program, OSL helps youth who couldn't otherwise afford them to purchase new clothes at the start of the school year. Our support will help children in our community start the coming school year with new clothes, just like their peers.

Mission to Seafarers. Loneliness, danger, and separation from loved ones are just some of the problems seafarers face. The Mission to Seafarers, a charity and part of the Anglican Church, has an outpost in our community – the Seattle Seafarers Center. The Mission provides chapel services, email and Internet, a telephone and phone cards to call loved ones back home, and transport assistance for shopping while in Port. It is the front door to our community for many seafarers. Project Outreach contributed to its rebuilding project as it rehabilitates its new, donated home.

Transitional Resources. This program offers a full spectrum of optimistic and respectful mental health services to adults with major mental illnesses. TR provides its clients with case management, housing, psychiatric and vocational services, crisis/hospital diversion and many other services. All are designed to promote recovery and a better life for those with mental illness, and some of TR's services are what stand between their clients and institutionalization, homelessness or incarceration. Project Outreach helped TR to modernize its computer system to better serve its clients.

Project Outreach works diligently to make sure our generosity is put to good use. However, the needs persist throughout the year, and your ability to contribute is not limited to just Christmas and Easter. **You may contribute year-round to these efforts** by writing a check to Project Outreach, or by placing an offering in the "thank box" in the chapel.

As our economy struggles to recover, please consider helping Project Outreach take care of the most vulnerable in our community. *If you haven't found a use yet for your pending IRS tax rebate check, consider donating some or a portion to the ongoing work St. Thomas is doing in this important ministry.*

For more information and a more comprehensive list of recent recipient organizations in our community and around the world, visit our page on the church website:
www.stthomasmedina.org/Outreach/project_outreach.htm.

St. Thomas Episcopal Church
Vestry

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 Charles Brown, *Junior Warden*
 Fred Barkman, *Treasurer*
 John Kruger, *Chancellor*
 Nicholas Sooy, *Clerk*

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 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*
& Health Ministries
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THE COLLECT

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 Elizabeth Ward, *Assistant Editor*
 Kay Kessel-Hanna, *Layout Editor*
 Judy Crunkilton, *Production*

Deadlines: Copy for the June 2008
issue is due on May 9.

Please submit copy to Shirley
Deffenbaugh, editor, via email at [sedef-
fenbaugh@comcast.net](mailto:sedef-
fenbaugh@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.

GIVE NEW LIFE: DONATE BLOOD!

Blood Drive at St. Thomas:

Friday, May 9 from 12 noon to 6 PM in the Great Hall

Every two minutes, someone in our
community needs blood. Yet, fewer
than 5 percent of people who are able
to give blood actually do so – and
most of them give only once a year.
The need for blood is wide-
ranging and includes those with
trauma or burn injuries, cancer,
blood and immune system disorders,
surgery, heart and blood vessel
diseases, organ and bone marrow
transplantation. Nearly 900 people
must donate blood through Puget
Sound Blood Center every day to
meet the needs of local patients.

During this Eastertide, as we
celebrate Christ's resurrection and
new life, donating blood takes on a
deeper theological meaning. It is a
true act of Christian love. Blood is

a living, unique human reality and
can't adequately be substituted by
artificial means. Please join us in
offering ourselves in the most pro-
found way to give new life to our
human family. **WE NEED 30
DONORS FOR PSBC TO
COMMIT to ST. THOMAS.**

For FAQ's go to: [http://
www.psb.org/programs/blood.htm](http://www.psb.org/programs/blood.htm)
or see our bulletin board display. Call
1-800-DONATE-1 or email
clinicalprogram@psbc.org
for specific eligibility questions.

Schedule an appointment today by
calling 425-454-9541 for Judy or
registering in the Great Hall on the
sign-up sheet.



FINANCIAL REPORT

MARCH		BUDGET	ACTUAL
	INCOME	\$ 93,609	\$ 83,010
	EXPENSE	\$ 88,346	\$ 89,767
YEAR TO DATE			
	INCOME	\$319,450	\$303,590
	EXPENSE	\$262,195	\$249,624

*A detailed financial report is available from Gerry Gallaher, Business Manager,
in the Parish Office.*

PARISH CENTER CAPITAL CAMPAIGN FEASIBILITY STUDY

by Bob Simeone

The Great Hall, our current Parish Center, was constructed in 1955 and is the main gathering place for congregational, community hospitality and houses the administrative offices.

Renovation of the Great Hall will not be as cost effective as replacing it with a new Parish Center.

The Parish Center will provide:

- New flexible **Sunday school classrooms, nursery and toddler spaces, a youth group area, and a large fellowship and gathering space** for receptions, coffee hours, forums, and parish-wide activities.
- **Space between the school and the church** for fellowship and hospitality to the school community as a means for deepening our relationship.
- A **fully handicapped accessible space** that is greatly more energy efficient and includes improved **restroom facilities**.
- Enhanced **administrative offices** that enable the parish staff to more effectively support the mission and ministry of St. Thomas.

In addition to the public spaces, the new center will offer:

- **Private parlors for counseling and for grieving families** to gather in at funerals, and a renovated **“bride’s room”** for wedding parties
- **Showers** to serve the homeless in July and **expanded storage spaces** for the missions and ministries of the parish.

St. Thomas is also considering an expanded narthex space for welcoming members and visitors to worship by renovating the entry to our nave. **Increasing the entry space will:**

- Enhance fellowship opportunities
- Offer greater **space for parents** who need to step out of worship with children.
- Provide a **staging area for the choir and those who serve in worship leadership**.

The Parish Center and narthex expansion is projected to cost approximately \$10 million. The Vestry has engaged the Enrichment Group, a fund raising group that works exclusively with church capital campaigns, to help discern if the St. Thomas community has the financial capacity to fund these projects.

During May 2008, the staff of the Enrichment Group will be interviewing and surveying members of the parish community to assess the financial feasibility of the project. If you are invited to attend an interview or asked to fill out a questionnaire about the capital campaign, please share your candid opinions with the fund raising professional from the Enrichment Group.



JOIN OUR HOMELESS HOSPITALITY TEAM

Do you want to make St. Thomas an even more welcoming place for our homeless brothers this summer?

Every July, we shelter and feed a group of homeless men for the entire month as part of Congregations for the Homeless. This year, we're looking for additional members to join our leadership team. Jobs are:

- time-limited
- flexible
- tailored to your gifts and talents
- meaningful and fun

A small amount of your time and effort can make a big difference to the project's success this year.

Please consider helping the team and call Beth Zobel at 425-503-4036.

TRANSITION @ ST. THOMAS

by Andrea Sato-Borgmann, Senior Warden

Clergy Leadership

On April 20, the parish welcomed **The Reverend Doctor Jane F. Maynard** as our Priest-in-Charge (Interim). Pastor Jane brings a wealth of skills and experience as an interim, theologian, and leader. We are very excited to have her with us on this transition journey.

The Vestry is deeply grateful to **The Reverend Hollis Williams** for his capable, wise, faith-filled, and gracious leadership of St. Thomas during the months of January through April. Father Hollis served St. Thomas with extraordinary good humor and grace as two weeks stretched to two months and then to four months. The parish has been so blessed by Father Hollis' willingness to serve.

Search Process

The Vestry has convened a parish profile committee to begin work on the parish profile. This committee will gather input from the congregation and draft a profile of the congregation. The profile will describe who we are as the people of God at St. Thomas, where we are going, and the skills and abilities we need in a future rector to lead us in that direction. Committee members have extensive

skills in market research, written and graphic communications, marketing, and management. The committee members are Suzan DelBene (Co-Chair), Shirley Deffenbaugh, Jean Haehl (Co-Chair), Catherine Kunkel, Scott Manning, Claudia Mazzie-Ballheim, Peter Pitarys and Jean Johnson (Vestry liaison).

The Vestry will convene a search committee to lead the search for the next rector of St. Thomas once the parish profile is complete or nearing completion. The Vestry will provide the parish with an overview of the search process in the coming month.

Vestry Leadership

At their meeting on March 18, the Vestry elected Charles Brown as Junior Warden. He and I serve as officers of the parish corporation. To provide additional leadership during this time of transition, the Vestry appointed Alice Reid as Warden for Communications and Events, Jeff Belfiglio as Warden for School Relations, and Nancy Pitarys as Warden for Personnel. These "special purpose" warden positions are part of the leadership team of the Vestry but are not officers of the parish corporation.

Practicing the Hospitality of God

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