



# THE COLLECT

September 2008

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

## Services

### Sunday

8:00 am Eucharist with hymns  
9:00 am Fellowship  
9:15 am Adult Forum  
10:00 am Sunday School  
10:15 am Sung Eucharist  
11:15 am Fellowship  
3:30 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 Singers

Thursday, 7:30 pm

## Calendar

### Labor Day

September 1

Office closed

### St. Thomas Sleepover

September 6-7

Grades 6-12

### Acolyte Training

September 13

### Kickoff Sunday

September 14

### El Salvador Stockholders' Dinner

September 21

6:00 – 9:00 pm

### Bishops' Benefit Bash

October 3, 6:00 pm

Museum of Flight

## From the Priest-in-Charge (Interim)

### Oblation: Offering to God My Life, My Heart, My All

by *The Reverend Doctor Jane Maynard*

The term *oblation*, in the context of the Eucharist, refers to the act of offering the Eucharistic gifts of bread and wine to God. The words of Eucharistic Prayer D capture this offering, “Father, we now celebrate the memorial of our redemption. Recalling Christ’s death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you from the gifts you have given us, this bread and this cup, we praise you and we bless you.” Thus, in our oblation, we remember Christ’s sacrifice, offer our gifts, and thank God for the gift of salvation we have received.

According to the liturgical scholar, Louis Weil, there have historically been two views of the oblation: in the medieval period, the belief that offering the Mass to God would be pleasing and cause God to have mercy on those for whom it was offered prevailed. The reformers, however, emphasized the notion that the benefits of the Eucharist were offered by God to us, and they greatly objected to the view that the Mass was something that believers offered to God. Thus, they removed any mention of offering from the communion service. In his historical overview, Weil notes that later versions of the prayer book

have tried to strike a balance between these two extremes. As he puts it, “It is certainly true that God’s grace and forgiveness are free gifts and that God’s love is not dependent on anything that we do. It is also true that the congregation at the Eucharist consists of men and women who through baptism have already received and benefited from the unmerited love God has shown us in Christ.” (*Liturgy for Living*, 56) Thus, the bread and wine that we offer at the Eucharist represent our thanksgiving to God for all we have to offer. We are not offering Christ — instead, we are offering bread and wine, which represent the offering of ourselves that we may be filled with the Holy Spirit.

It is the custom for Christians to make yet another offering of self at the Eucharist and this is the offering of money. The custom at St. Thomas has been to receive the offering of money and then to banish it to the credence table. However, after receiving recent education about stewardship, I intend to change this custom and will now leave our gifts of money on the table. I am choosing to do this because of the deep significance the offering of money represents. As Archbishop Hambidge of British Columbia taught us at a recent stewardship event, money declares how we use our time,

(continued on page 3)



by Alice Reid, Warden for Communications and Events

On Friday, October 3, the diocese is having a gala dinner and auction (silent and live) at The Museum of Flight to benefit the “We Will Stand With You Campaign” that supports our commitment to St. Paul’s Church and School in New Orleans and the “One For One Malaria Nets Challenge,” which is our commitment to support the Episcopal Relief and Development (ERD) campaign. Proceeds will be split between the two mission-focused campaigns.

Following Hurricane Katrina, the national Episcopal Church paired our diocese with St. Paul’s Church and School to help them rebuild and reach out to those in need in their neighborhood. We made a commitment to raise \$500,000 within five years, and we have already raised \$370,000 in two years. St Paul’s has since been able to house volunteers going to New Orleans to help people rebuild their homes. They have an outreach ministry that includes a “washateria” and offices to help triage neighbors working to return to their homes. They have organized a community market, a feeding program, a summer day camp, and several other outreach ministries.

At diocesan convention in October 2007, Bishop Greg Rickel challenged the diocese to raise funds for malaria nets that would represent one net for every Episcopalian in our diocese, a total of 30,000 nets at \$12 per net. This is our way of supporting the program offered by ERD, our national church global outreach organization. ERD not only purchases these insecticide-treated, long-lasting nets but also provides training in how to use them in Sub-Saharan African countries where malaria is still the leading killer of children under five years old.

Tickets are \$125 each and tables of ten may be reserved for \$1,250. To reserve tickets, go to the diocesan website

(continued in adjacent column)

## A Note of Thanks Watching for the Resurrection in the Homeless

by Beth Zobel

It is a chilly July afternoon in St. Thomas’ Great Hall. The first mammoth trip to Costco is complete. Food and supplies are stacked on the kitchen counters and donated breakfast and lunch for July 2 are in the fridge. Judy has made the demarcations for the “church” side and the “men’s” side of the fridge and freezer. We are ready for a month of hosting our homeless brothers. They will arrive at 7:00 pm.

Fast-forward to mid-July. The men sit around tables set with centerpiece flower arrangements made by Virginia. At each man’s place is a laminated placemat made by the Sunday school children. I look over and see one man leaning over his half-eaten dinner. Is he tired? Sure. Is he asleep? Maybe. Should I go over and say something? I quietly go sit by him to see if he stirs. He looks up, smiles weakly, and says, “It’s been a long day.” Flash to a scene in front of a house in Kirkland. This house has been rented for five men who spent varying amounts of time in the Congregations for the Homeless Shelter. I was told that a man had just moved in and collected his belongings from a storage locker; a parishioner donated some bedding. I greet him, hand him the bedding, and he begins to cry. “Tonight I’m going to sleep in my own bed for the first time in four years.”

A priest once told me that in life there are always deaths and resurrections. The Christian’s job in the world is to see the resurrections and witness them to others. The above scenes, for me, describe such a process with the homeless men we host. Congregations for the Homeless is no longer just a “crash shelter.” They have a goal for these men—believing in the possibility of resurrection.

Because of you, my fellow parishioners, St. Thomas helps make such a rising possible. Thank you for making the July hosting a success.



at [www.ecww.org](http://www.ecww.org) and follow the link to “more information” in the article about the event:

- complete the [Tickets/Reservation Form](#) and mail to: Bishops’ Bash, P.O. 12126, Seattle, WA 98102
- or call 1-800-488-4878, ext. 2016
- or purchase tickets online via the link provided.

# THE QUIET CORNER

## Sacred Connections

by Kathryn Ballinger, Deacon, Associate for Spiritual Direction & Parish Visitor

Maybe I've forgotten. Maybe the years have faded my memories or glossed over them. When I had my babies, birthing didn't seem so heroic an endeavor. But I was younger then, and I had more energy and stamina for such things.

Our first grandchild, Noah John Stone, was born on July 14<sup>th</sup>. My daughter, Karen, is 37 (12 years older than I was when I had my first child), and I'm glad the family lives close by so my husband and I can give help and support. We take them dinners three times a week and offer respite when we can. But Karen is nursing, and only she can do that.

All this activity has led to much reflection, not all just conscious pondering, but revelations, like lights, suddenly break through my thoughts.

Women have babies all the time. On one level, birthing is so ordinary, so easy to accept as part of life; yet on another level, we can't get our minds around it. We sense God is revealing something about himself here. Part of the message is clear and transparent, but there is more to know about God than we can see at first glimpse.

I watch Karen, and it is the dearest thing to me to hear the way she talks to Noah. I suddenly see my own mother at that age. It is as if a veil has been lifted. Something in the gestures, the hands, and the grace of her arms ... I don't know exactly ... but within a gasp of breath, I am suddenly aware of a deep river of maternal love stretching from my maternal grandmother through my mother's life, my own life, and my daughter's life.

I realize there is such a thing as maternal connectedness beyond death, and that realization profoundly touches my heart and brings tears to my eyes. It is a sacred thing, this connection: a strong and sustaining care.

Every pregnant woman is a revelation of God's creation and incarnation. Every nursing mother is a revelation of Eucharist: God feeding us with her own body. As mothers, our very bodies become a Eucharistic prayer, an offering of our very lives. Like bread, our bodies are torn. Like the

(continued at bottom of adjacent column)

continued from page 1

speaks to God about the development of our skills and abilities, provides a symbol of all of our resources, and is a token of all that we have. Our offering of money, in addition to bread and wine, represents our human need to offer to God all that we have and all that we are. Each and every one of us has a need and desire to offer ourselves to God, to be a part of the work of healing, renewing, and recreating the world that the Eucharist itself symbolizes. This impulse is perhaps best captured in the words of the hymn by Isaac Watts. I offer them below and pray that they may become our prayer when we gather at the Lord's table:

*Were the whole realm of nature mine,  
that were an offering far too small;  
love so amazing, so divine,  
demands my soul, my life, my all.*

Faithfully,

*Jane*



mingling of water and wine, a new life bursts forth with a gush of blood and water as Christ's side when pierced. So, too, our hearts are pierced with love beyond comprehension, and we make ourselves food for the new life.

At the offertory altar, when we offer bread, wine, and money, when we offer ourselves, our souls and bodies — our lives individually and corporately — to become Christ's body in this world: all this, now, has a new and deeper meaning for me. Through the eyes of a grandparent seeing the tenderness of motherhood, I see that God our mother hovers, with warm breasts and bright wings, over all of creation.

## Vestry Views

### St. Thomas—Alive and Well

*by Roger Ahroon, Vestry member*

I have a deeper understanding and appreciation of what it means to be a parishioner at St. Thomas since spending time in Sweden with my wife, Lurton, and serving on the Vestry as we work toward selecting a new rector.

While traveling in Sweden, Lurton and I visited a Lutheran Church in Amal, a small western town on Lake Vanern, the largest lake in Europe. With its size and beautiful steeple, this 17<sup>th</sup> century church overshadowed the rest of the town. We attended the Sunday service, which was similar to our liturgy but spoken in Swedish. The church could accommodate more than 600 people, but only 33 attended, including us. Needless to say, we detected no spiritual life comparable to the one we have at St. Thomas in Medina, Washington.

Approximately 88 percent of the population in Sweden belong to the established Lutheran Church. Generally speaking, the church functions primarily for weddings, funerals, and special church holidays. Attendance at Sunday services is minimal. Everywhere in Sweden there are lovely old churches with magnificent steeples to mark a nearby town, but for the most part they are only a reminder of the past. These buildings survive because they are financially supported by the State; they are of vital national interest as a rich cultural heritage.

Unlike the church we experienced in Sweden, St. Thomas is a loving, diversified community characterized by our hospitality and fellowship. It is difficult to recognize the “DNA” of St. Thomas without examining the parts that make up our community. I and my fellow Vestry members spent four hours on a Thursday night in selecting the Call Committee that will further our process for finding a new rector. We collectively attempted to characterize the members of our church that would represent the church’s profile to potential candidates for rector. I was moved by the talent and commitment revealed in so many of our members. I saw more deeply the rich fiber of our church membership as each Vestry member shared stories about individuals that confirm who we are as a church.

Our selection began with identifying the various attributes that would characterize our members, such as hospitable, good character, open to new ideas, prayerful, discrete, good sense of humor, flexible, good listener, not agenda driven, organized.

Our next step was to identify the constituency of our church. A sampling of groups includes music, newcomers/longtime members, young families, young adults, church operations, worship and related ministries, outreach, pastoral care, and adult formation.

Selecting a new rector is a slow and arduous task that tests our patience and seems pointless for some who are less familiar with the process. I applaud the many committed servants of St. Thomas who have given so much of their time to bring us to this point in our quest. Hang in there St. Thomas, and in the meantime enjoy this blessed community we call “family.”

## Parish Life

### Welcome New Members

Once again we welcome new families into membership at St. Thomas on Sunday, November 23. Being a member means they have chosen St. Thomas as their home parish.

We will celebrate their joining at the 10:15 service and honor them at a reception following the service in the Great Hall.

For more information, contact Phyllis Ross, chair of the Newcomers Welcome Committee, at 425-392-8564.

## Audiophiles—We Need You

For some time now, Tom Casey and Herb Holeman have generously offered their time and expertise in fine tuning the church’s audio equipment, including the microphones, speakers, and amplifiers that make our Sunday services audible. At the present time, they are seeking additional assistance and are asking whether there are additional parishioners with gifts for this ministry. If you have gifts and training for this specialized ministry, please let us know by calling the church office at 425-454-9541 or by e-mailing Jane at [jane@stthomasmedina.org](mailto:jane@stthomasmedina.org). We appreciate your help in this important area.

## Bishops' Sock Drive for the Homeless

## The Gift of Showing Up

by Josh Hosler, Associate for Christian Formation

Bishops Greg Rickel and Nedi Rivera are asking for our help. **On Saturday, September 12**, the annual Community Footwashing event is planned for the homeless in Seattle/King County. The Bishops are calling for white socks (two pairs for each person are needed—male and female). Can you help? Please donate one to two pairs of socks for the tired, injured, sore feet of those who stand all day—*labeled bins in the Great Hall*.

The Bishops are hoping for podiatrists and foot care specialists to volunteer as well. If you feel called to assist with the foot washing, please contact Deacon Sally Carlson at [sally.carlson@comcast.net](mailto:sally.carlson@comcast.net). “...Just as you did it to one of the least of these who are members of my family, you did this for me.” Matthew 25:40



White socks needed

The offering is the time in our worship when we give gifts to God. But do you realize that we can't really give any gift to God that wasn't God's to begin with?

C.S. Lewis wrote about this in *Mere Christianity*:

When we talk of [someone] doing anything for God or giving anything to God, I will tell you what it is really like. It is like a small child going to his father and saying, “Daddy, give me sixpence to buy you a birthday present.” Of course, the father does, and he is pleased with the child's present. It is all very nice and proper, but only an idiot would think that the father is sixpence to the good on the transaction.

Similarly, one of our Eucharistic prayers reminds us that we offer to God gifts that “earth has formed and human hands have made.” When we put the bread and wine and money on the altar, we also offer “our selves, our souls and bodies.” We give back to God a portion of the gifts that God has given us.

Several times this summer, I saw people giving back to God a portion of what they have been given. In June, Bishop Nedi Rivera spent six days with the teenagers of our diocese at Camp Huston. This is the fourth year in a row that she has done this, and I dare you to find another bishop in our church who spends as much time with youth as Nedi does. God has given her wisdom, and she has chosen to share it with people who often need more wisdom than they have yet grown into.

At our Vacation Bible Camp in July, 44 youth and adults created an unforgettable experience for 69 children from 11 different churches. I was particularly impressed with the Scouting Skills station, which we created this year simply because it fit the theme “Friendship Trek.” Megan Hoskins, Ragsdale Madison, and a group of charismatic Girl Scouts taught our children basic survival skills, including a way to create a splint using only a magazine and a bandana. The day after camp ended, two VBC participants were hiking with their family, and one fell and sprained her knee. Her brother was able to craft a splint for her on the spot!

By the time this article is published, our El Salvador pilgrims will have returned with many photos and stories for you. We don't have any particular skills for restoring earthquake-ravaged, politically delicate nations. We just have ourselves. This is, for me, the ultimate reminder that God only requires that we show up. God will take care of the rest.

As we begin a new program year at St. Thomas, don't worry about whether you're doing enough. Just show up, and God will put you to work. Our culture insists that we remain busy all the time. But we are most effective at building God's kingdom when we simply get out of the way and let God work through us.

# 6 St. Thomas Episcopal Church

## Vestry

Andrea Sato-Borgmann, *Senior Warden*  
Charles Brown, *Junior Warden*  
Fred Barkman, *Treasurer*  
Jim Blundell, *Chancellor*  
Nicholas Sooy, *Clerk*

Roger Ahroon  
Jeff Belfiglio  
Margaret Chorlton  
Jim Hughes  
Bonnie Palevich  
Steve Pedersen  
Nancy Pitarys  
Alice Reid  
Jean Johnson

## Staff

The Reverend Doctor Jane Maynard,  
*Priest-in-Charge (Interim)*  
The Reverend Kathryn Ballinger, *Deacon*  
*Associate for Spiritual Direction & Parish*  
*Visitor*  
The Reverend Stephen W. Best, *Deacon*  
*Associate for Couples & Family Life*  
Dent Davidson, *Associate for Liturgical*  
*Arts*  
Josh Hosler, *Associate for Christian*  
*Formation*  
Aileen Loranger, *Associate for Pastoral*  
*Care & 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 October 2008  
issue is due on September 5.

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

## Prayer Request Deployed Troops of the 81<sup>st</sup> BCT

by Kay Kessel-Hanna, *Candidate for the Diaconate*

The 81<sup>st</sup> Brigade Combat Team (BCT) – 4,000 troops from the Washington Army National Guard – has recently deployed to Iraq. National Guard troops are not stationed together in one area, as are the full-time soldiers. Families are spread throughout Washington and into Oregon, so the families typically do not form a common support network while their loved ones are in combat. The members of the National Guard train to serve during state or national emergencies, to rescue and preserve life. Fighting forest fires is one of the group's specialties. Members of the civilian community for most of the year, with National Guard duty for a weekend each month and for two-week to one-month duty once a year, these young men and women are now on combat duty for twelve months. In their souls, many will travel beyond a point they will be able to explain to those who have not experienced combat. Bridget C. Cantrell and Chuck Dean tell us in *Down Range – To Iraq and Back*:

War forces its participants to go beyond the paradigms of ordinary life, pushing them beyond what one would think are [sic] humanly possible. ... As terrible as killing is, it is still not the worst outcome of war. Cruelty to the souls of the soldiers who fight is war's greatest casualty. ... When they attack the enemy, they are trained to go a step beyond personal moral boundaries and take the life of another human being. This eventually becomes their personal horror of war — this is one primary aspect that damages the soul.

Spiritual and pastoral care are required to alleviate such soul damage. A chaplain is provided for each of a

number of battalions, which make up a brigade as parishes together make up a diocese. Each chaplain has a congregation of 300+ troops. The chaplain offers pastoral care and counseling and leads worship services. Chaplain Kelly Hansen is the spiritual support for the 81<sup>st</sup> Brigade Special Troops Battalion. I met Chaplain Hansen while we were chaplain residents together at the VA Puget Sound Hospital. Chaplain Hansen has much in common with the rest of her battalion. She is the mother of two young children, ages one and three. Her husband will be single parenting while she is in Iraq. Their extended family will help, as they are able. Chaplain Hansen has been active in her battalion for two years. She told me she has learned that when the family at home is stressed out, the soldier bears additional stress in the field of combat and ministry. Chaplain Hansen will be in contact with me while she is deployed to relay concerns for those she serves spiritually and for her family.

I have offered to serve as a referral and resource person for family members who are in emotional and spiritual distress. I ask you to search your heart and consider how you might reach out to those soldiers who are returning from combat and to those families who wait for their loved ones to return. I request your prayer support for the 81<sup>st</sup> BCT and their families and special prayers and blessing for the ministry of Chaplain Hansen.

In your prayers, please believe firmly that the Holy Spirit can not only protect our loved ones but also protect and bring peace to the people of Iraq who are suffering this devastating conflict and to those who oppose the formation of a democratic nation.

# Project Outreach Report

by Delphine Stevens, Project Outreach Chair

In June the Project Outreach committee met to review ten requests for grants totaling over \$38,000. Those requests came from local, national, and international organizations that work with people in need. Committee members visited or contacted each of those organizations to learn more about their work. The members then shared their findings with the committee and suggested amounts to award from the balance of \$22,750 available to distribute by Project Outreach. Through your generosity at Easter and throughout the spring season, we were able to help:

**Buguruni Anglican Health Center, Tanzania, Africa.** Under the leadership of Drs. Henry and Priscilla Ziegler, who are parishioners at St. Margaret's Church, Bellevue, the Health Center is developing a comprehensive women's and children's health program serving the impoverished Anglican Diocese of Dar es Salaam, which has a population of 75,000. Programs include family planning, prenatal care, AIDS/HIV awareness and testing, job transition programs for sex workers, and a health education program. Project Outreach granted \$6,500 to help purchase an ultrasound printer and blood count machine. If you would like to learn more about the Ziegler's work, please email [hdziegler@yahoo.com](mailto:hdziegler@yahoo.com) to be added to their mailing list.

**Iglesia de la Resurreccion** in Mount Vernon, with a gift of \$5,000 to help cover operating costs for their outreach ministry to the Spanish speaking migrant worker community in the Skagit River Valley. This ministry includes congregation building and evangelism and reaches out to around

3,000 poor and marginalized people in our community.

**Congregations for the Homeless,** with a grant of \$1,500 in April to help purchase new sleeping mats for the homeless men served by this program and \$2,000 in June to cover the cost of food and supplies not covered by donations during July when 30 men were housed at St. Thomas.

**Hopelink Adult Literacy, Bellevue,** with a grant of \$2,000 to support their program which helps the 1 in 8 adults in east King County who cannot read above the 4<sup>th</sup> grade level. This program pairs students and tutors in a one-on-one relationship. (If you have 3 hours a week to spare, volunteers are always needed.)

**Emergency Feeding Program** located in the heart of Seattle's poorest community, with a grant of \$2,000 to buy food for low income people and the homeless, especially for special diet foods.

**St. Thomas Youth Group,** with a grant of \$2,000 to help reach the fundraising goal for their service trip to El Salvador.

**Eastside Women's Center, Bellevue,** with a grant of \$1,000 to buy gas and phone cards for the low-income and homeless women who use the Women's Center housed at the First Congregational Church in Bellevue. The Center provides a full array of services that help the women to stabilize and work towards self-sufficiency.

**Assistance League of the Eastside** with a grant of \$1,000 to support their annual fall project to provide back-to-school clothing and supplies to low

income families. This program provides many opportunities for volunteers during the year.

**Sanctuary Arts Center, Seattle,** with a grant of \$1,000 to assist their summer youth program working with street youth in the University District. This program seeks volunteers to assist with office work, fundraising, bringing snacks and working with the youth on their programs in visual arts, theatre and music.

**Diocese of Olympia 2008 Youth Pilgrimage to the Holy Land** with a grant of \$250 to help reach their fundraising goal and contribute to a donation to the youth of the Diocese of Jerusalem.

Project Outreach's next grant meetings will be in November and February. We currently have grant requests pending from three organizations helping homeless women and youth in King County and will no doubt receive many more in the coming months. Please help us to support these organizations by placing an offering made out to "Project Outreach" in one of our pew envelopes. Your total donation (100 percent) will be passed on to an organization that has been thoroughly evaluated by the committee. Four new members join the Project Outreach committee every March for a three-year term, committing to come to one evening meeting per month, visit organizations seeking grants, and work on special projects.

If you would like to learn more about this ministry, please speak with a current committee member, or contact Delphine Stevens at [delphiness@msn.com](mailto:delphiness@msn.com)

# Transition @ St. Thomas

The Parish Profile Committee has been hard at work over the summer drafting the Parish Profile. This is the written document that will be used by the future Rector Call Committee to describe who we are at St. Thomas and the skills and abilities we are seeking in a future rector. The Parish Profile Committee and Vestry hope to publish the Parish Profile in September. The Profile will be published electronically on our website and print copies will be available at the church.

The Parish Profile Committee has spent countless hours working on the Profile. We are blessed to have such talented and generous ministers among us.

The Vestry will convene a Rector Call Committee in the early fall to begin the process of inviting potential rector candidates to submit materials.

---

<b>in this issue:</b>	From the Priest in Charge, p.1	Bishops' Bash, p. 2	Quiet Corner, p. 3
	Vestry Views, p. 4	Bishops' Sock Drive, p. 5	The Gift of Showing Up, p. 5
	Prayer Request, p. 6	Project Outreach Report, 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*

