

Services

Sunday

8:00 am Eucharist with hymns
9:00 am Fellowship
9:15 am Forum
10:00 am Sunday School
10:15 am Sung Eucharist
11:15 am Fellowship
5:15 pm Contemplative Eucharist

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

Junior Choristers

Tuesdays, 4:00-4:45 pm

Senior Choristers

Tuesdays, 4:45-5:30 pm

St. Thomas Singers

Thursdays, 7:30 pm

Sundays, 9:15 am

Sinfonia

Selected Thursdays, 6:30 -7:30 pm

Calendar

May 1

11:45 am, Come to the Quiet, *Chapel*

11:45 am, "Welcome to St Thomas"

Newcomer Series; details on page 3

May 4

9:00 am, Sandwich Makers, *Kitchen*

May 8

Altar Guild Bake Sale, *Great Hall*

May 21

8:00 am, Men's Breakfast, *Great Hall*

5:00 pm Fundraising Dinner honoring
Josh Hosler, *Great Hall*

May 22

Newcomer Welcome, *Church & Great Hall*

May 30

OFFICE CLOSED in observance of
Memorial Day

THE

COLLECT

May 2011

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

From the Rector: Eastertide—Life Is Yours Forever

by the Reverend Lex Breckinridge

Life is yours forever, Mary, for your light has come once more
And the strength of death is broken; now your songs of joy outpour.
Ended now the night of sorrow, love has brought the blessed morrow.
Let your alleluias rise! *Hymn 190, v.3, Hymnal 1982*

We come again to Eastertide, this time of renewal, of new beginnings. We are all participating in the resurrected life of Christ. That is our story as Christians. The sad fact is that we often have a hard time accepting our own resurrections. I heard a confession once from a person who said, "I find myself confessing the same sins over and over!" This dear one is a voice for many of us. We often have a hard time actually hearing the words of Absolution that the priest pronounces during the sacrament of reconciliation: "The Lord has put away all your sins." Oh really, we say? Somewhere deep in our subconscious lives the lie that it's safer to stay stuck in our sin than to accept new life which always brings with it ... change! The Resurrection appearance stories recount that the Risen Jesus was at first not recognized, even by his closest friends. He had changed! That's what resurrection does, it changes us. Yet, for the resurrections we have this side of the grave to be complete, we must accept it as a reality. That means we must accept change. When we receive Absolution, when we know the forgiveness of God, which is always there for us, we are given new life. Why not live into it? The slate is wiped clean. The snapshots of shame we carry around in our heads have been erased. New life is upon us.

This beautiful hymn of resurrection and renewal that is the theme of this month's *Collect* reminds us that in the power of the Resurrection, death has been broken. That includes the little deaths of shame and regret we die all the time. This Eastertide really and truly marks a new beginning for each of us. Why not live as if resurrection is reality? It is, you know. Mary's grief was turned to joy when she allowed her eyes to open and recognize the Risen Lord right in front of her. We can come to the same inner awakening when we open our own eyes to the renewal that is happening all around us. As we watch the hydrangeas take on their various deep colors and see the daffodils turning their faces to the sun (yes, the sun!), we see the reality of resurrection in our midst. What would it be like to say, along with Mary: *Ended now the night of sorrow, love has brought the blessed morrow. Let your alleluias rise!*

Faithfully,



Seattle Symphony Friday Series Available

In September, the Seattle Symphony will welcome Ludovic Morlot in his first season as the new music director. Acclaimed worldwide as a visiting conductor to top orchestras, he follows Gerard Schwarz who has been the music director for the past 26 years. Maestro Schwarz has been named conductor laureate of the symphony and will occasionally lead the orchestra in special programs.

Thirty members of St. Thomas and their friends are currently attending a subscription series of four concerts at noon on Fridays. Complimentary luxury bus transportation to and from Benaroya Hall is provided by the symphony. If you would like to join this group in September, new subscriptions are offered now. Programs will be presented on the following dates:

September 23

Beethoven: *Eroica Symphony No. 3*
Frank Zappa: *Dupree's Paradise*
Henri Dutilleux, *The Tree of Dreams*

February 10

Mussorgsky: *Pictures at an Exhibition*
Stravinsky: *Scherzo Fantastique*
Jolivet: *Concertino for Trumpet*

April 6

Mahler: *Symphony No. 1, The Titan*
Mozart: *Piano Concerto No. 24*
Mozart: *Marriage of Figaro Overture*

June 15

Rachmaninov: *Piano Concerto No. 3*
Bernstein: *Overture to Candide*
Ives: *Symphony No. 2*

For more details and ticket prices, please contact Jean Haehl at 425-454-8526, jhaehl@comcast.net.

Welcome Our New Sexton



Torrey Musicant joined the St. Thomas staff on April 4. He was born in Anaheim, CA, and after some years in Las Vegas (where he worked as a poker dealer) moved here in 2007. He is married to Amy Bijak, and they are the proud parents of an 8-month-old boy, Isaac. The family lives close by in Bellevue. Torrey brings us years of experience in building maintenance and grounds-keeping. He is also a musician who plays guitar and sings. He works during the week, so please come by the office to introduce yourself and welcome him to St. Thomas.

Doug Anderson will continue as day porter; he will work on the weekends.

Spring Clean-Up Party

Our annual Spring Clean-up Party will be held on Saturday, April 30.

We meet at 9:00 am in the Conference Room and usually work until noon when we conclude our festivities with a grand pizza lunch.

Generally, any new parts required will be provided, but bringing your own shovels, clippers, or paint clothes is helpful. If you can provide a trash trailer for hauling our yard clippings, it would be a big help. Also, if you are highly skilled in plumbing, electrical work, or carpentry, please let someone on the Property Committee know. We can always use the extra skills.

To volunteer for a specific job, please call either Donn Foreman, 425-454-0766 or Fred Pneuman, 425-454-2956.

Discretionary Funds Needed

The Rector's Discretionary Fund is used to support persons and ministries in need on a confidential basis. It is low and needs to be replenished. Your generous support will be deeply appreciated. If you are called to support this ministry, please make your check payable to "St. Thomas Rector's Discretionary Fund."



Parish Life (continued)

School Supply Drive – Congregations For Kids

Good Start Back to School

While summer vacation is right around the corner (yeah!), it's never too early to get excited about heading back to school. This year, St. Thomas and Project Outreach are pleased to participate in "Congregations For Kids" 16th annual multi-faith school supply drive. Supplies will be provided to approximately 1,300 students in need across the Bellevue School District.

How can you help? Please purchase and donate supplies listed below. Donations will be collected in the Great Hall from Sunday, May 15 through Sunday, June 19. Also, cash, gift cards (Target is preferred), and check donations are greatly appreciated. Please make checks payable to: "St. Thomas – Congregations For Kids." Tax receipts are available upon request.

Questions? Please contact Anne Katri (annekatri@gmail.com or 425-241-9431). Thank you for your support.

Supplies Needed:

1.5"/2" binders * simple calculators * composition books * crayons * dividers * erasers * folders with pockets * glue sticks * highlighters * 3"x5" white lined index cards * thin markers, classic colors * wide washable markers, classic colors * wide & college-rule notebook paper * black, blue, red & erasable pens * fine and ultra-fine black sharpies * pencil boxes * non-plastic, sturdy pencil pouches * sets of pencils * sets of colored pencils * post-it notes * report covers w/fasteners * 12" rulers * pointed scissors * wide & college spiral notebooks * USB 2 GB memory sticks/flash drives

Newcomers Series Offered in May

Welcome to St. Thomas, a series to acquaint newcomers with our parish and introduce them to the Episcopal Church, will occur on May 1, 8, and 15 from 11:45 am to 1:15 pm in the conference room. Topics will range from learning more about our music and liturgy (including a guided tour of our worship space), the distinguishing marks of St. Thomas and the Episcopal faith, and an introduction to various opportunities to deepen one's relationship with God. The series will be facilitated by various ministry leaders and staff of St. Thomas. Childcare will be provided. For more information please contact the Rev. Steve Best, (Steveb@stthomasmedina.org).

May 1 *Anglican Identity, Spiritual Formation, and St. Thomas' Mission*

May 8 *Pastoral Care, Spiritual Direction, and Healing Ministries*

May 15 *Tour of St. Thomas: Music, Liturgy, and History*

Welcome New Members on May 22

Wear your name badge and your warmest smile on Sunday, May 22, as we welcome our newest members to St. Thomas during the 10:15 am service. A reception in their honor follows. Look for a blue ribbon on their name badges and welcome them to the St. Thomas family. For more information, contact Phyllis Ross, Newcomers Coordinator.

Financial Report

MARCH 2011

	Budget	Actual
Income	\$81,762	\$79,347
Expense	\$93,134	\$95,975

YEAR TO DATE

Income	\$314,370	\$297,482
Expense	\$279,184	\$279,892

Sunday Forums

May 1, 8, & 15: The Early Jesus Movement and Its Parties

Before any dogmas or creeds, before any church councils or hierarchies or heresies, the followers of the Risen Christ splintered into four main parties, each carrying a different interpretation of the role of the developing Church.

May 1: *The Earliest Followers: The Disciples*

May 8: *The Brethren and The Hellenists*

May 15: *The Apostles, and conclusions about the four parties*

What were the earliest effects of Jesus on human society as the movement that would bear his name spread throughout the Middle East and the Mediterranean? What conclusions can we draw that can be helpful in our own pluralistic society? Our presenter, Dr. Paul R. Eberts, is Emeritus Professor in the Department of Development Sociology at Cornell University. He will have copies of his book available for sale.

Project Outreach

SAY YES!

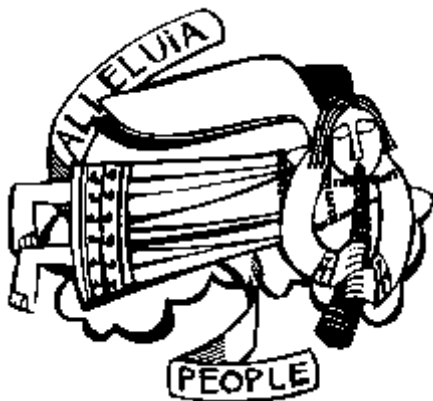
by Tonya Farr, Member of Project Outreach Committee

In a recent Richard Rohr Daily Meditation (see www.cacradicalgrace.org to sign up), Rohr suggested that saying “yes” to a new experience and stepping outside one’s comfort zone was good for the soul, while saying “no” and staying inside one’s comfort zone was good for the ego. This comment has stayed with me for the past few months and helped me to step out of my comfort zone more often, including one day in mid-March.

The Project Outreach Steering Committee received an invitation from Friends of Youth to attend a fund-raising luncheon on March 18 in downtown Bellevue. As part of Project Outreach’s grant cycle, it was determined that a \$200 grant to Friends of Youth was in order, and that three members of the Steering Committee would attend the luncheon to learn more about this non-profit concern that works to help teens. I volunteered to attend the luncheon, recalling the need to say “yes” more often, and I am so happy that I did. It was indeed very good for my soul.

Friends of Youth is a local, non-profit organization (www.friendsofyouth.org) that has been helping teens for the past 60 years. Their programs are divided into three categories: 1) Residential Services provides therapeutic foster care and support to children, operates a residential facility with therapy and 24-hour supervision for boys who have been referred through the criminal justice system, child welfare services, family members, or a therapist. 2) Homeless Youth Services provides the ONLY emergency youth shelter on the Eastside, street outreach, and transitional housing. 3) Youth and Family Services provides youth and family counseling, parenting education, and substance abuse treatment.

Friends of Youth is not only in need of financial support; they also need volunteers. Please visit their website for a complete list of volunteer opportunities. Most of them require no special training and would take only a couple of hours per month of your time. Step out of your comfort zone and say “yes” with me.



Book Notes

A Review of *The Language of God: A Scientist Presents Evidence for Belief* by Francis S. Collins

by Harriett Gill

This is an amazing book, but not one for the faint-hearted. Science is certainly not my forte, and I had to work very hard at reading this book. It was well worth it. Collins was born into a family without any religious beliefs but very high principles. They spent their lives trying to improve the lives of others. He went on to become a well known and widely respected doctor who headed up the Human Genome Project. At some time in his life, as a scientist, when he was a practicing atheist, he began to have serious question about God. Collins finally embraced Christianity. Interestingly, he gave his life to the Lord while he was hiking in the Cascade mountains. “How,” he says, “can there be any conflict between scientific truth and biblical truth. Truth is truth.”

This book expounds much scientific truth, and some of it is quite technical for the casual reader; however, it is well worthwhile to plow one’s way through it. It is very easy to see that the writings of C. S. Lewis had a profound effect on Collins’ thinking, as he quotes Lewis frequently. As for the controversy of who or what created this world and us, Collins says BioLogos expresses the belief that God is the source of all life and that life expresses the will of God. Its truth can only be tested by the spiritual logic of the heart, the mind, and the soul. Created in the image of God? Don’t get hung up on this; it is actually more about the mind and not the body. “Creation is not something that began 4404 years ago. It is a process that began 10 billion years ago and is still under way,” according to Collins’ quote from a Russian scientist who was of the Russian Orthodox faith. He also quotes Einstein as saying that “science without religion is lame, religion without science is blind.”

Personally I found this whole book tremendously exciting. I hope others will also.

The Life Center at St. Thomas

Shelter and Safety – Our Vision

by Bob Simeone, Project Manager

If working on the Life Center Project has taught me only one thing, it is the immensity of the gift of the founding families of the parish. Trying to replace only one of the two buildings on our campus is a monumental task. And, unlike the founding families, we do not need to find the land to build upon. We do not need to find a donor like Norton Clapp who so generously donated land that could only be replaced for millions of dollars today.

Another thing I have come to understand is where not to go in a disaster. Do not go to St. Thomas. Despite the fact that we are the closest facility with a public space in Medina, and despite the fact that we have plenty of parking for staging emergency vehicles and supplies, the Red Cross probably would never use the Great Hall as a public gathering place in the event of a disaster. Our heating system is not dependable. Our electrical system is archaic. We do not have back-up systems in the case of a power outage. Our water lines are so ancient that we are forced to drink from water coolers. And I dread to think about how our restrooms would hold up in a crisis.

The good news is that the Life Center will be an excellent place to be in the event of a natural disaster. Emergency systems will sustain the building in extreme heat or cold. The building will be constructed to withstand an earthquake. It will be safe, sturdy, and dry. It will be a comfortable sanctuary for households and families as they wait out power outages, ice storms, wind storms, extreme temperatures, earthquakes, or other calamities.

Thanks to the gift of Norton Clapp, we have the land in hand for such a

public gathering place for the people of West Bellevue. And thanks to the gifts of our parish family members, we have a solid down payment on the building itself and the emergency preparedness systems to create a safe, secure sanctuary for parishioners and neighbors. Our next step is to garner support from our friends and neighbors so we can begin to build the Life Center at St. Thomas for our parish and our community.



The Christus Rex – The Hanging Cross

[*Errata.* The article on the hanging cross that appeared in *The Collect*, April 2011, is corrected to read as follows.]

The cross over the altar depicting Jesus as priest and king, the Christus Rex or the Hanging Cross, was given by Jane Bumiller Clapp in memory of her father, Arthur William Bumiller.

The Christus Rex represents Christ risen and glorified yet looking down with love upon mankind. The facing of the cross positioned toward the congregation is surmounted by the figure of Christ the King in white regal robes, symbolizing the Savior crowned in glory in Heaven after His resurrection.

The medallions at the end of the cross arms are symbols of the four Evangelists, winged creatures mentioned in the first chapter of Ezekiel and the fourth chapter of Revelation. The winged man is the symbol of St. Matthew because he begins his Gospel by tracing the human descent of the Lord. The Lion represents St. Mark because that writer opens his Gospel by describing St. John the Baptist who was the “voice of one crying in the wilderness.” The ox represents St. Luke because he gives a full account of the sacrificial death of Christ. The symbol of St. John is the eagle because his Gospel soars on eagle’s wings to the very throne of Heaven.

The elevation of the cross facing the choir has the first two letters in Greek of the ancient name of Christ, chi (X) and rho (P) entwined in a monogram. This is called the Constantine Cross because it was said to have appeared in a vision to the Emperor before the victory of Milvian Bridge in 312 CE. He had his soldiers paint this cross on their shields. The cross was an important part of his conversion, and shortly after the victory he made Christianity an acceptable religion and eventually the official religion of the Roman Empire.

The barbed ends of the hanging cross arms resemble the barbs of fish hooks, suggesting the idea of “fishers of men.”

Twisted rods linked together suspend the cross. In the center of each is the symbol of St. Thomas, a carpenter’s square and a spear, the instrument of his martyrdom. Tradition holds that this Apostle once preached the Gospel in India. There he was stoned, shot down by arrows, and left to die until a pagan priest ran him through with a spear. He is said to have erected a church at Malipur, East India, with his own hands.

St. Thomas Episcopal Church

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Deadline: For the June issue,
May 16. Please submit copy to Shirley Deffenbaugh, sedeffenbaugh@comcast.net or
leave in the drawer marked "Collect" at the
church. All articles will be edited. Questions?
Please call Shirley at 425-455-4817.

Christian Formation

Four Theories of Atonement

by Josh Hosler, *Associate for Christian Formation*

A church near my house features a reader board that proclaims: "For God so loved the World that He sent His Son to die for us. – John 3:16." Every time I pass this sign, I cringe at the misquote; this passage of Scripture says nothing about Jesus dying. But many Christians build their faith around a belief that God sent His own son to be violently murdered, and that this sacrifice was the only way for us to be reconciled to God.

Over the centuries, a number of theories of atonement have found favor in the Church. The earliest was called *Christus Victor*, and it treated Jesus as a ransom debt that God paid to Satan in order to free humanity. John of Chrysostom explicated this dramatic storyline in his well-known Easter sermon from the 5th century:

"Hell took a body, and discovered God.

It took earth, and encountered Heaven.

It took what it saw, and was overcome by what it did not see."

The *Christus Victor* idea eventually fell out of favor, largely because theologians felt that God was above bargaining with Satan, and that Satan, as a rebel, had no power or right to a ransom.



Anselm of Canterbury (c. 1033-1109) filled the void with his concept of substitutionary atonement: that an angry God, fed up with the evil deeds of humanity, needed a blood sacrifice to appease Him. But because He loved us so much, God violently punished His own son as a necessary sacrifice to set things right. Today, many Christian churches treat substitutionary atonement as a litmus test for orthodoxy. But it presents a number of theological problems. Is there some higher law – higher than God, even – which dictates that this sacrifice must take place? Is redemption not a free gift?

Fortunately, by no means has Anselm's work been the final word on the matter. Not long after Anselm, Abelard (1079-1142) put forth his "moral influence" motif. He suggested that instead of God changing His attitude, it was required that we humans change ours. Jesus' death was a demonstration of the depths of God's eternal love, and it was meant to inspire moral change in humankind.

Each of these three theories assumes that Jesus' death was the entire purpose of his life. Perhaps most importantly, the central nature of the crucifixion allows for significant doubt about what role, if any, the Resurrection plays. However, the Greek word that is usually translated "atoning sacrifice" runs deep with undercurrents of mercy. Mercy implies the revoking of deserved punishment, not its implementation. Another kind of mercy is at work here, but it is not about pity or any sort of legal transaction. It is about victory.

In the emerging "Narrative *Christus Victor*" model, every point of Jesus' life matters. God sent Jesus as a gift, but we humans killed him. We might see the Nativity as bait for the evil forces of the world, the Crucifixion as the taking of the bait,

The Quiet Corner

“Mary” Month of May

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

Since medieval times, May has been called the Marian month in honor of Mary, the Queen of Heaven and the Mother of the Church.

and the Resurrection as the surprising victory that simultaneously unmasks the evil forces and knocks death, their greatest weapon, from their hands. Through Jesus, God intended to end any notion of blood sacrifice.

In this way, it is the living example of Jesus, in both his humanity and the Resurrection, that accomplishes salvation – not his death. Jesus demonstrated that love will hurt us and **might even kill us. But through God’s grace, love is more powerful than the forces of domination that threaten it.** Those who live in the hope of the Resurrection have cause for endless celebration, no matter what indignities are put upon them by the evil powers at work in the world. Jesus has gone ahead of us through death and has come back to show us that it is the gateway to eternal life.



Growing up in a Protestant family and then marrying into a Catholic family, I found devotions to Mary confusing. The only Mary I knew was the one I read **about in scripture. I have learned a bit more since then, and I’m still coming to terms with her.**

In the first millennium of the church, the gospels mention her as part of the **messianic coming of God’s salvation. Her story is woven into God’s redeeming work** along with all the others in the birth of the church, the great cloud of witnesses.

For 300 years, there is relative silence on Mary. She is not mentioned. The church celebrated feast days in honor of the martyrs, thereby encouraging the faith of the church. However, in the Eastern Greek-speaking church, there were numerous instances of fervent, enthusiastic interest in Mary that never took root in the Latin-speaking church. The West situated Mary in the midst of the community rather than above it.

Then, in the second millennium, new factors in the church were at work. The growing juridical nature of the church with its severe penances for sins created a seeming remoteness of the risen Christ. Given the human propensity to sin and the severe attitude of the church, salvation seemed an impossibility. The Mother of God seemed a potent help for sinners because her maternal heart would take their side and persuade the heavenly judge to relent and save them. Mary became **the sinner’s advocate because of her sweetness and mercy. Thus, Marian devotions grew and flourished as time progressed.**

By the 13th century, the church had Christianized secular feast days into holy days. May was once a time to petition the goddesses – Artemis, goddess of fecundity, and Flora, goddess of blossoms – for good weather and good harvests. Then Mary was crowned with blossoms and May was named her month.

Mary’s veneration blossomed too, and images of her turned up in literature, music, and the visual arts. Immersed in the Word and the earth-centered cosmology of the age, many monastics, including Hildegard of Bingen and Julian of Norwich, brought forth new understanding of Mary. Times were terrible with plagues and war, and Mary was a source of compassion to relieve the suffering. Bernard of Clairvaux often used maternal imagery to express the emotional dependence of the soul on God. He often referred to the maternal dimension of God. Hildegard had a more cosmic view: Mary was the world itself, wedded to its Maker, whose purpose was to **manifest God on earth by the inspiration of the Spirit. Julian’s view is similar: Christ is our mother who suffers the pains of labor in his passion to redeem us with the tenderness of a mother.**

Hildegard and Julian expanded the metaphor of motherhood as a mirror of **God’s love and creativity; this changed forever our image of God and empowers us to think of the Creator in ways that go beyond gender and any one metaphor.**

God brought forth woman, made her as the mirror of all his beauty; as the loving embrace of all his creation. So all the earth marvels that God loved you so much, O Mary, worthy of praise.

– Hildegard of Bingen, 1150

What Makes a Member of St Thomas?

St. Thomas is growing. And as we grow, the question naturally arises about what it means to belong to this church. How do I become a member of this church? The canons (rules) governing the Episcopal Church describe several levels of membership commitment.

Members

The fact of your baptism is recorded in the parish register. If you have been a member of another Episcopal parish, membership is accomplished by requesting a "Letter of Transfer" from the former parish. If you are coming from another Christian tradition, a courtesy letter from St. Thomas can request the information from

your former church, or you can simply inform us of the date and place of your baptism. "Adult Members" are persons 16 years of age and older.

Confirmed Members

All adult members are encouraged to make a mature public affirmation of their faith. After a period of instruction (such as Disciples of Christ in Community) adults can be confirmed by our Bishop, or (in the case of those who have been confirmed previously in another church) received by our Bishop.

Communicants

Any member of the church who has received Holy Communion at least three times during the year is considered a Communicant. A "Communicant in

Good Standing" is a member who has been faithful in "working, praying, and giving for the spread of the Kingdom of God." Persons of any age (including the youngest baptized children) are welcome to receive Holy Communion.

At St. Thomas, we will recognize persons who have chosen to become members by inviting them to participate in a public service of welcoming during the Sunday Eucharist. Welcoming services take place twice a year, followed by a special coffee hour in their honor. The next welcoming service is scheduled for May 22, 2011. For more information about membership, contact one of the clergy or the church office.

Practicing the Hospitality of God

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