

The Elizabethan



The Newsletter of St. Elizabeth Episcopal Church Burien, Washington

April 2015

Issue 2015-4

From Fr. John: Maundy Thursday is the night that we reflect on the Holy Eucharist that Jesus instituted and commanded that we continue. So this seemed an appropriate time to answer questions from a couple of people that may also be on other people's minds.

First, what if you cannot receive the wine for some reason of health, alcoholism or medical reasons? The church's tradition is that in receiving either the bread or the wine, we receive the Presence of Christ fully. Consequently, the preferred practice is to receive only the bread and then to leave before the cup is offered to you. You may also choose to simply cross your arms over your chest and the Eucharistic minister will simply hold the cup before you and say the words of administration.

Second, why does the bulletin say "We ask that the bread not be dipped in the wine"? This is a reference to "intinction," the practice of the bread being dipped into the wine and then consumed. There are two reasons that motivate my request. One is theological. The point of a common cup for Anglicans is to remind us that our salvation—the gifts of God for the people of God—is a collective salvation. Despite all the differences we bring, the Eucharistic is a foretaste of God's harmony. But the practice of intinction is a late 19th century development based on some spiritual confusion, some false assumptions about hygiene, and frequently some bigotry directed at the poor, non-whites and non-heterosexuals. The practice of dipping rather than drinking from a common cup risks alienating others, especially when we insist on dipping the bread ourselves. My second objection is more practical. The Diocese of Olympia does permit intinction, as long as the Eucharistic minister dips a wafer, not the person receiving. Baked bread should never be dipped because it drips and leaves crumbs floating in the chalice for the next person, interfering with the dignity and beauty of the experience of the common cup. For those reasons, we ask that people not dip the bread.

Fr. John Forman +

KIDZ KORNER

APRIL 2015

As with every first Sunday of the month, our parish was blessed by the smiling faces of St. Elizabeth's Sunday school children, who with fervor and excitement were present with their Food Bank collection cans. The kids love their important outreach ministry and the fact that they are helping to provide food for those in need within our community.

Our wonderful parishioners came with their pockets filled with change and of course some generous bills, and contributed \$52.32 to our Highline Food Bank. Thank you so much to all of you who support this outreach of our Children's Ministry.

During the past month, we have studied the parable of the Prodigal Son and focused on how Jesus taught us about love and forgiveness. "For this my son was dead and is alive again; lost and is found." Luke 15:24. We discussed how all of our decisions and choices have consequences or outcomes and how important it is to ask God for guidance in making good choices for our lives. For fun, we made paper bag puppets of some very cute little pigs; curly tails and all. This activity was to remind us of the prodigal son's experience as a result of his poor choice in asking for his inheritance prior to his father's death, and leaving home to seek adventure and fun. In the end, his father welcomed him home with open arms and with forgiveness, just as Christ always welcomes us home with open arms.

We also studied the parable of The Rich Man and Lazarus. In this story, which Jesus told in (Luke 16:19, 20 & 22), he referred to two characters, a "rich man" and a man named Lazarus. "The rich man, which was clothed in purple and fine linen, and fared sumptuously every day, and a certain beggar named Lazarus, which was laid at his gate, full of sores; wanting only to be fed crumbs from the rich man's table: moreover the dogs came and licked his sores."

The bible says that Lazarus died and went to heaven. The rich man also dies, but he went to hell. Abraham reminded the rich man how much he had enjoyed such good things on earth while Lazarus had nothing.

With this lesson, we conducted a science experiment with oil and water which illustrated that our world is full of good and bad people, but in the end, they are separated, and the good people who believe, will rise and go to Heaven to be with our Lord.

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An alarm clock was also used in this lesson to illustrate that God is still sending “wake up” calls to people today and that you can only press the “snooze” button just so many times. Our prayer was that when our Heavenly Father sounds the alarm telling us it is time to wake up and follow him, we will never be guilty of hitting the snooze alarm saying, “Later Lord.” Instead, let us rise up and follow you.

This lesson will conclude our study of various parables in the Bible. As a review, the children are reminded that a parable is a short story with a surprise ending that makes a point. Jesus told many parables to teach truth to listeners who were interested and wanted to learn. Whenever Jesus told parables, those who weren’t interested or who didn’t want to listen, didn’t understand. But those who wanted to learn asked Jesus to explain the story, and then they got the point. We can learn from the Bible if we want to do what God says. But if we don’t want to listen to God, the Bible won’t make much sense.

“He used many such stories and illustrations to teach the people as much as they were able to understand.” (Mark 4:33).

Easter is arriving early this year and in preparation of this celebration, the children are learning about the week that led to Easter. So far, our lessons have included Jesus’ Triumphant Entry into Jerusalem so that the children know what happened on Palm Sunday. We also focused on John’s Gospel which describes Jesus washing his disciples’ feet, an act which was reserved only for servants. Jesus wanted us to understand that we are all servants and are responsible for helping those who are in need. We focused on how, as young children, they might be able to help others. As always, their thoughts are profound and their ideas are many.

We followed this lesson with the Sunday school teachers washing the feet of the children. Each child had their own tub of water and although the water was cold, they seemed to thoroughly enjoy having their feet lovingly washed as the disciples must have enjoyed Jesus washing their feet.

In next month’s edition, we will share with you the various lessons and activities which will be carried out prior to Easter Sunday when our Lord is raised!

David Edward Postetter, Jr.

Dave Postetter passed away peacefully at home on Sunday morning, March 1, at the age of 93. He had remained active until a hospitalization in January. He was a caring and devoted husband, father, and grandfather.

Dave grew up in Reading, PA, and spent his summers with his family at the shore in Wildwood, NJ. He graduated from Reading Senior High School in 1939. He studied bass violin at Curtis Institute of Music, served in the Navy in WWII, and then graduated from Lehigh University in Pennsylvania (1949) with a Bachelor of Science in Electrical Engineering. He met his wife, Irene, while still in college and married on June 19, 1948. In 1949, they moved to Seattle where Dave began his career at Boeing which spanned over 35 years. He also joined the Seattle Symphony Orchestra around 1950 and retired in 1991.

Dave was well loved for his friendliness, humor, and resourcefulness. During a family camping trip to windy Sun Lakes, the tent support tore in the middle of the night. No sewing supplies? No problem... Dave repaired it with a needle and dental floss. Many Seattle Symphony rehearsals were abruptly halted by the pranks of the bass violin section. During Beethoven's Pastoral Symphony, in the storm movement, the maestro turned to the bass violin section to hear their thunderous climax; instead, he saw all the bass players hurriedly opening umbrellas.

As a longtime resident of Three Tree Point and part of St. Elizabeth Episcopal Church's choir, Dave was a valued and loved member of the community. His own father was a pipe organ builder in Reading, PA, and Dave carried on those skills by lovingly tuning and maintaining St Elizabeth's pipe organ over many decades. His passions were music, engineering, sailing/cruising Puget Sound, camping, and good food, and he shared all these passions with his family. Summer weekends found him with his family on lakes and mountains across the Pacific Northwest.

Dave and Irene lived in their Three Tree Point home until 2008, when they moved to Brittany Park, and then in 2012 to Aegis Lodge in Kirkland where Dave became a favorite of the staff and received excellent and loving care.

"All is now copacetic."

The Elizabethan

The Elizabethan is published monthly by St. Elizabeth Episcopal Church. The deadline for articles is the fourth Friday of each month.

Articles, calendar items and ideas may be mailed or emailed to the addresses below or left in *The Elizabethan* box in the Parish Office.

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St. Elizabeth's JJJ's

Over the years I have been frequently asked, "What are the JJJ's?" The JJJ's are a group of men (And on occasion women) who meet weekly for breakfast at a local restaurant and then proceed to the church to do those tasks that are ever present in buildings as large as ours.

We had our start about 20 years ago when Ed Barnes (May he rest in Peace) thought that we needed help to maintain our buildings. Ed, Ted Parks and the undersigned went through the parish directory to determine which men were retired and might be available TO HELP US. We sent all of them a letter with a return post card, asking them if they were available to help us, and, if so, what date would be preferable. The results suggested that Thursday would be the best day for most so that was what we decided. We typically gathered at Meal Makers until that disappeared and then to Huckleberry Square where we presently meet.

Now what do the letters JJJ mean? They stand for Joseph's Geriatric Jacks of all trades. Again we have to credit Ed Barnes for the creative spelling of "Geriatric." Over the years we have had many who were members of our group. Some have passed away and others have moved to new locations. At present we are down to three, Bob Carper, Martin Frisvold and the undersigned with a recent new addition of Ken Sam. We welcome any and all and breakfast is not a prerequisite. Questions? Contact one of those mentioned above.

Don Purrington

Free

Don & Sue Purrington have a new stationary bicycle free to anyone that can use it.

Preferable that you pick up.

LOVE grows through the showing of appreciation and dies without it.

Do you have a temporary or permanent need to use a walker? Please contact Pat Lofstedt as she knows where some are available.



The Food Cupboard needs replenishing please

Items that are well used are Top Ramen, (any kind of packaged noodles), canned vegetables, peanut butter, any kind of canned meat, canned soup, and canned fruit of any kind, mac-n-cheese, rice, toothpaste, and shampoo.

Questions Kids Ask About God

Q: Did children in Bible times color?

A: Children in Bible times didn't color with crayons like the ones we have today, but they did draw pictures. They also played games. Archaeologists (people who study ancient cities and cultures) have found some of the games. Children back then dressed differently from the way we do, their houses and schools were made differently and they had different kinds of games. But they were just like kids today in many ways. They liked to have fun. They had family chores to do. When they were bad, their parents disciplined them. They studied. They had times of happiness and sadness. They were real kids.

KEY VERSE: The streets of the city will be filled with boys and girls at play. (Zechariah 8:5)

Questions Kids Ask About God (Focus on the Family)

The Three Great Days (Triduum) at St Elizabeth



“Now the green blade rises from the buried grain,
Wheat that in the dark earth many years has lain;
Love lives again, that with the dead has been:
Love is come again, like wheat that springs up green.”

~Hymn 204, Hymnal 1982

The Episcopal way of being Christian in the world involves paying attention to the seasons of the day, the year and of human life: the rising and setting of the sun; the three-year liturgical cycle; birth, maturity and death; and the changes in our surroundings as the earth makes its annual journey around the sun. Here in the Northwest, as the sun begins to warm the ground encouraging daffodils, crocuses and the first green blades of irises, we turn our eyes to the light of the three days of Maundy Thursday, Good Friday and the Easter Vigil that we celebrate on the Saturday evening before Easter Sunday, in keeping with the ancient Jewish way of marking the beginning of the new day at sundown.

Our ancient grandmothers and grandfathers in the faith used the word Pascha (meaning Passover) to describe the three days in early spring when we gather at the Holy Table, celebrate the victory of the Holy Cross, sing of our Passover with Christ from death to life, renew our baptismal vows and welcome new Christians into the waters of Baptism.

These three days are considered one paschal liturgy in which we celebrate three different moments: Jesus at table, washing feet and leaving behind one commandment; his suffering and death on the cross; and the resurrection of Jesus Christ into our lives for the life of the world. For Episcopalians, these days are the center of the entire year. Many of us set aside other duties, responsibilities and concerns so that we may enter the one paschal liturgy of the Three Great Days with focused attention. Along with millions of Christians throughout the world, we enter into these ancient rituals so that God may draw us ever more deeply into the mystery of the Risen Christ in whom we live and move and have our being.

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Maundy Thursday

As the sun begins to set, we begin the first of the three days that marks the transition from Lent into the season of Pascha. Many churches gather for an agape meal, a love feast, reminiscent of the Jewish Seder and that recalls the institution of the Eucharist on the night before the Roman authorities killed Jesus. Only John's Gospel describes Jesus washing his disciples' feet, an act reserved only for servants in the ancient Mediterranean. With this gesture, Jesus marks us as servants to a world in need. We gather at the Holy Table, mindful that at this very meal, Jesus continues to offer his presence to us in the bread and wine—the presence that we carry to a world hungry for God's love. At the end of the meal, we carry the blessed bread and wine, his Body and Blood, to the altar of repose. The priest then strips the chancel of all linens, candles and other appointments and washes the Altar, while the congregation sings the Pange Lingua, a hymn written by St. Thomas Aquinas. The people then leave in silence.



Good Friday

This day is the continuation of the evening prior—the second part of the Paschal Triduum. Consequently, we enter the church in silence, just as we left it the night before. Following the lessons, we hear the Passion according to St. John, an account that portrays Jesus the Christ as courageously completing his mission to reconcile a world that has been torn by sin, selfishness and hatred. A short homily is followed by some of the most ancient prayers of the Anglican tradition for the world and for all people thirsting for reconciliation, justice and peace.

Just in front of the chancel stands a Holy Rood—a rough-cut wooden cross—that serves as a reminder of the instrument by which the love of God for this world was made fully manifest. This cross is crafted from juniper, a tree native to the Middle East, also reminds of us of the tree of life, Noah's wooden ark and Moses' wooden staff. The people are invited to come forward and, kneeling or standing like the women and companions of Jesus, offer prayers at the sign of God's victory over death. The congregation sings a second version of the Pange Lingua during the veneration of the Cross, and then the Reserved Sacrament is brought to the Altar and distributed to the people. After a blessing, the people once again leave in silence.

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Easter Vigil

The Great Vigil begins in darkness. The kindling of New Fire recalls the creation of the world and a living flame from the Paschal Candle, symbolizing the Risen Christ, illumines the new creation. The ancient chant of praise, the Exultet, proclaims the reconciliation of earth and heaven. We proclaim stories from Hebrew Scriptures that recall our Jewish roots as preparation for baptism and renewal. Next to the light of the Risen Christ, we wash those entering the Christian community in the Holy Water of the font, which is rained upon the congregation as we rededicate ourselves and are born anew. As we sing Alleluia for the first time, light fills the sanctuary and we make our way to the table where the Risen Christ once again feeds us with his Body and Blood in the First Solemn Mass of Pascha, having turned darkness to light and chaos into harmony. The anxiety of Maundy Thursday and the horror of Good Friday are transformed into the joy of the resurrection.

Because the first celebration of the resurrection takes place at the Easter Vigil, the liturgy on Easter Sunday morning is called the Second Mass of Easter. As such, the Eucharist is much like other more familiar Sunday mornings using Eucharistic Prayer D, which is the form that we use throughout the 50 days of Pascha.



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The church received a wonderful note from the Putnam Family:

A great memory that we all have of Billie is her love for the work of God through St. Elizabeth's. And we her children are of course the heirs and recipients of the great love you have shown to her and our family. Thanks for the beautiful "send off", and please continue the great work of the Kingdom with our thanks and blessing.

In Christ,

Billie's Family