



Kirkopulletiini

OF FINNISH LUTHERAN CHURCH

March - April 2018

Hepr 13:12-16

Jeesus kärsi ja kuoli kaupunginportin ulkopuolella pyhittääkseen kansan omalla verellään. Lähtekäämme siis hänen luokseen leirin ulkopuolelle, hänen häväistystään kantaen. Eihän meillä täällä ole pysyvää kaupunkia, vaan me odotamme ikävöiden sitä kaupunkia, joka tulee. Olkaamme sen tähden hänen välityksellään alati uhraamassa Jumalalle kiitosuhria, niiden huulten hedelmää, jotka tunnustavat hänen nimeään. Älkää myöskään unohtako tehdä hyvää ja antaa omastanne sillä sellaiset uhrat ovat Jumalalle mieleen.

Juutalaiseen uskonnollisuuteen kuului Jerusalemin temppelissä pappien suorittamat syntiuhrit. Se perustui siihen ajatukseen, että synty oli sovittettava. Synty oli rikkonut välit Jumalaan, ja ne voitiin korjata syntiuhrilla. Verellä oli suuri merkitys. Uhrieläimen lihaa ei syöty, vaan se poltettiin kaupungin ulkopuolella. Heprealaiskirje vertaa temppelissä suoritettua syntiuhria Jeesuksen ristikuolemaan.

Vanhasta temppelikultista syntyy ja murtautuu uutta: Pyhässä temppelissä joidenkin puolesta suoritetusta uhrista jäänyt epäpyhänä pidetty liha vietiin epäpyhään paikkaan: kaupungin ulkopuolelle.

Jeesuksen ristikuolema joka tapahtuu kaupungin ulkopuolella, uskonnollisesti epäpyhällä alueella, roomalaisten teloituspaikalla, nyt pyhittääkin kaiken sen, mikä on epäpyhää. Arkinen ja maallinen tulee pyhäksi ja pyhä tulee arkiseksi ja maalliseksi.

Jumala itse julistaa haavoittuneen, ahdistuneen ja rakkautta kaipaavan maailman, leirin ulkopuolella olevan maailman, pyhäksi Kristuksen kautta. Jumala itse kohdataan leirin ulkopuolella tarvitsemissa ja syrjityissä lähimmäisissä.

Kristityn identiteetti on palvelemisessa. Teksti puhuu vieraanvaraisuudesta ja käyttää kreikankieleistä sanaa philoxenia – muukalaisen rakastamista. Raamatussa on paljon kehotuksia vieraanvaraisuuden harjoittamiseen. Mutta vieraanvaraisuus ei koskaan ole yksipuolista.

Monet antiikin ihmiset olivat sidottuja synnyinseuduilleen koska elämä oli kovaa ja matkustaminen vaikeaa. Eräs tapa tutustua laajempaan maailmaan oli avata kotinsa jollekin ns ulkopuoliselle joka tarvitsi tilapäistä suojaa. Tuntematon vieras kertoi isännälle uutisia muualta ja sai suojan, ruokaa ja seuraa joksikin aikaa. Hyöty ja ilo oli molemmipuolista. Näinhän se on kaiken vieraanvaraisuuden kanssa.

On siunattu mahdollisuus astua ulos leiristä, oli leiri minkäläinen tahansa (pelon tai ennakkoluulojen leiri, totuttujen ympyröiden leiri tai mitä muuta tahansa) ja mennä kohtaamaan Kristus. Kaikki olemme vieraita ja muukalaisia, kaikki olemme vain käymässä vieraassa maassa, jossa kaikki on Jumalan.

Kiitos Seattlen suomalaiselle seurakunnalle ja sen yksittäisille jäsenille vieraanvaraisuudesta minua ja Gregia kohtaan. Siunauttaa paaston aikaa ja riemullista ylösnousemusjuhlaa!

Nina pappi

And so Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then go to him outside the camp, bearing the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come. Through Jesus, therefore, let us continually offer to God a sacrifice of praise – the fruit of lips that confess his name. And do not forget to do good and share with others, for with such sacrifices God is pleased. Hebrews 13:12-16

It was a part of Jewish religiousness that the priests did sin offerings at the temple in Jerusalem. That was based on the thought that sin must be atoned. Sin had broken the relationship with God and a sin offering was the way to fix it. The meat of the sacrificial animal was not eaten, it was burned outside of the city.

The Hebrews compares the sin offering performed at the temple to Jesus' death on the cross. Now something new was bursting out of the temple cult: The sin offering performed for some people at the temple and the animal meat, which was considered as profane (unholy) was taken to a profane place – outside of the city.

Jesus' death on the cross takes place outside of the city, that is, at a religiously unholy place, at a Roman execution place, which now sanctifies all that has been considered unholy. Common and secular becomes holy and holy becomes common and secular.

For the sake of Christ, God declares the wounded, distressed and love yearning world, the world outside of the camp, holy. God himself can be met outside of the camp, in the needy and discriminated, forgotten neighbors.

A Christian's identity is in serving. The text talks about hospitality and uses a Greek word philoxenia, that is, loving the strangers. The Bible talks a lot about hospitality. But hospitality is never one sided. During the ancient times many people were bound to the region where they were born because life was hard and traveling was difficult. One way to get to know about the outside world was to open one's home to a stranger who needed temporary shelter. The stranger told his host news from other places, got shelter and company for a period. That benefited both. This is the way of all hospitality. It is a blessing to step out of the camp, whether the camp is a camp of fear or prejudice, or a camp of our custom ways, or whatever, to meet Christ.

We all are strangers and foreigners, all of us are only visiting a place, where everything is God's.

Many thanks to the Seattle Finnish Church and its individual members for the hospitality towards me and Greg.
Blessed Lent and joyful Resurrection celebration!

Pastor Nina

We are saddened by the passing of Brad Borland, our long time church supporter, past council member and council president. Thank you Brad for being with us. (see complete obituary in The Seattle Times, February 11)



John Bradford (Brad) Borland

"Brad" Borland died peacefully at his home in Seattle on January 29, 2018, after suffering a stroke in 2017. He was born in Washington, PA on July 28, 1939, but grew up in Connecticut. After graduating from the University of Connecticut, he worked a summer in Yellowstone National Park as a Forest Ranger as other relatives of his have done. His room-mate there sparked Brad's lifelong interest in the Pacific NW.

Brad served four and a half years in the US Navy with NAS Whidbey Island as his permanent duty station. He flew in the Navy A-3 as a Bombardier-Navigator and served aboard various aircraft carriers in Europe and Asia. Brad completed his service in 1965 as a Lieutenant. The last six months were in Vietnam, for which he was awarded the Vietnam Service Medal and the Air Medal.

In 1966 he began his career at Seattle First National Bank where he retired 30 years later. One of the main industries he dealt with was fishing, where he was personally involved as a partner and treasurer/business manager in F/V Rebel, a Bering Sea fishing vessel.

Brad was exceptionally proud of his Scotch-Irish heritage. After marrying Pirkko in 1966, he developed an equally strong interest in Finland. He served on the Board of Finlandia Foundation and served two terms as the President of the Finnish Lutheran Church Council and was an active and supporting member of the Nordic Heritage Museum. He was a proud "honorary Finn" in the Finnish community in Seattle and in Finland. - In retirement years, Brad and Pirkko spent their summers in Finland at their cabin. It was Brad's paradise on earth, the place he most missed after the stroke. Retirement years also provided an opportunity for more worldwide travel with Pirkko. - Another retirement activity was spending time with his granddaughter Sohvi. Brad loved the role of a grandfather and was often seen waiting for her as her school let out.

Brad is survived by Pirkko, his wife of 51 years, his son John, daughter-in-law Tonjia, granddaughter Sohvi; his sister and brother and their families as well as the brother-in-law and family in Finland. Brad's remains will be interred in a vault at Crown Hill Cemetery with some of his ashes scattered in the Finnish lake by Koivikkoniemi in Finland.

The Memorial Service is at the Finnish Lutheran Church on Saturday, February 24, 11:00 am. In lieu of flowers, contributions may be made to the Finnish Lutheran Church, Trinity United Methodist Church or the Nordic Heritage Museum.

Pastor Nina Tetri-Mustonen

We have again been fortunate to have Pastor Nina with us for 3 Sundays. Nina is returning to Finland on February 19. Thank you for coming and lightening up the cloudy days! On February 11 Nina and FLC arranged a "Sana ja Sävel - Word and Music" event at the Living Hope Lutheran Church in Redmond, the venue of the Finnish School of Seattle. In that connection some half dozen teenagers came forward wanting to prepare for confirmation camps in Finland this summer. The church is very happy to help with this as much as possible. Welcome to your Finnish Church in Seattle.

ANNUAL MEETING notes

The annual meeting was held on the last Sunday in January. The church services and finances continue to be strong. Services continue to be maintained by local pastors and Finnish volunteers. Pastor Jukka Joensuu will continue to help us on a monthly basis.

The board for 2018 include Heikki Mannisto (president), Yvonne Vollan (vice president), Deborah Rudback (treasurer), Mikko Mannisto (secretary) and board members John Borland, Mark Hillman, Ilkka Kallio, Anne Karppinen and Eva Mannisto. John Pekonen is the financial secretary - working from distance in Denver, CO. Ilkka Kallio will be taking care of PR and social media.

COMING EVENTS

- **Friday, March 23, 2018 at 7 PM** Evening Service and Special Event with Pastor Mauri Vihko, TM, Director, Ministry to Finns Abroad, National Church Council, Finland.
- **Sunday March 25 Palm Sunday Service** Special Music. Ladies performing Pergolesi Stabat Mater during the Palm Sunday Service
- **Sunday March 25, Palm Sunday Pitopöytä Brunch 11.15 AM ... 1 PM**
- **Sunday April 1 Easter Service** with Choir (Rauhaa, Paimenen pyhä) and Special Music
- **Sunday April 8 at 2 PM, 42nd Annual Kalevala Festival** at the Seattle Pacific University, Nickerson Studios, 340 W. Nickerson Street, Seattle, WA 98119. Celebrating 150 years since the birth of the Finnish composer Oskar Merikanto. Festival speech by Ms. Hanna-Ilona Härmävaara, visiting lecturer at the UW, Finnish studies.
- **Sunday April 15** Choir singing during the service
- **Sunday April 22 Pitopöytä Brunch 11.15 AM ... 1 PM**

Coffee service after Church: We want to maintain the coffee service after church. Please sign up!!

MARCH 2018 MAALISKUU

SUN	MON	TUE	WED	THU	FRI	SAT
				1 Alpo, Alvi Finlandia Foundation Finnish Classes	2 Virve, Virva	3 Kauko
4 Ari, Arsi Swedish Service at 10 am, Pastor John-Otto Liljenstolpe Organist: Aaron Otheim	5 Leila, Laila	6 Tarmo	7 Tarja, Taru	8 Vilppu Finlandia Foundation Finnish Classes	9 Auvo Maple Leaf Music Studio Recital	10 Aurora, Aura
11 Kalervo Service at 10 am Pastor Kristi Daniels Organist: Yvonne Vollan and Kalevala Trio	12 Reija, Reko Finnish Choral Soc. Rehearsal	13 Erno, Ernesti	14 Matilda, Tilda	15 Risto Finlandia Foundation Finnish Classes	16 Ilkka	17 Kerttu, Kerttuli
18 Eetu, Edward Service at 10 am Pastor Jukka Joensuu Organist: Aaron Otheim Special Music Pitopöytä	19 Juuso, Josefiina Finnish Choral Soc. Rehearsal	20 Aki, Kim	21 Pentti	22 Vihtori Finlandia Foundation Finnish Classes	23 Akseli Evening Service with Pastor Mauri Vihko 7 PM	24 Gabriel
25 Aija Palm Sunday Service at 10 am Pastor Bill Moos Communion Organist: Maria Mannisto Special Music	26 Manu, Manne Finnish Choral Soc. Rehearsal	27 Sauli, Saul	28 Armas	29 Jouni, Joni Finlandia Foundation Finnish Classes	30 Usko	31 Irma

**March
Birthdays
to
celebrate**



Monica Andersson	2
Gunnar Damstrom	4
Marja Hall	5
Jouni Paavola	7
Tuulikki Keyes	13
Stefan Olofsson	15
Larry De Hart	18
Ilkka Kallio	19
William Rourke	20
Mia Sillanpaa	21
Magnus Olofsson	22

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APRIL 2018 HUHTIKUU

SUN	MON	TUE	WED	THU	FRI	SAT
<p>1 Peppi, Raita Easter Service at 10 am, Pastor Kristy Daniels Organist: Maria Mannisto, Yvonne Vollan, Kalevala Trio, Choir</p>	<p>2 Pellervo Finnish Choral Soc. Rehearsal</p>	<p>3 Sampo Veeti</p>	<p>4 Ukko</p>	<p>5 Irene, Irina Finlandia Foundation Finnish Classes</p>	<p>6 Ville, Vilho</p>	<p>7 Allan , Ahvo</p>
<p>8 Suoma, Suometar Service at 10 am, Pastor Sr. Liz Organist: Maria Mannisto</p>	<p>9 Agricolan p. Elias, Eelis Finnish Choral Soc. Rehearsal</p>	<p>10 Tero</p>	<p>11 Verna, Minea</p>	<p>12 Julia, Julius Finlandia Foundation Finnish Classes</p>	<p>13 Tellervo</p>	<p>14 Taito</p>
<p>15 Linda , Tuomi Service at 10 am Pastor TBA Organist: Maria Mannisto Choir</p>	<p>16 Jalo, Patrik Finnish Choral Soc. Rehearsal</p>	<p>17 Otto</p>	<p>18 Valto, Valdemar</p>	<p>19 Pilvi, Pälvi Finlandia Foundation Finnish Classes</p>	<p>20 Nella, Lauha</p>	<p>21 Anssi, Anselmi</p>
<p>22 Alina Pastor Jukka Joensuu Organist: Maria Mannisto Pitopoyta</p>	<p>23 Yrjö, Jyrki Finnish Choral Soc. Rehearsal</p>	<p>24 Pertti, Albert</p>	<p>25 Markku, Marko</p>	<p>26 Terttu, Teresa Finlandia Foundation Finnish Classes</p>	<p>27 Merja</p>	<p>28 Ilpo, Tuure</p>
<p>29 Teijo Service at 10 am Communion Pastor Bill Moos Organist: Maria Mannisto</p>	<p>30 Mirja, Miia Finnish Choral Soc. Rehearsal</p>					

April Birthdays to celebrate



Sirkka Mustonen	2
Yvonne Vollan	3
Esko Mannisto	7
Hilkka Toivola	8
Paivi Kiaer	11
John Borland	13
Johanna Mannisto	13
Toini Wika	15
Antti Mannisto	19
Juha Niemisto	23
Raimer Tossavainen	25
Scott Strong	30

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Finnish Lutheran Church is located in Crown Hill, serving all the Finns in the Washington State area and people with any interest in Finnish language or culture. We have services both in **English** and in **Finnish** with Finnish Liturgy **every Sunday at 10 am**, everybody is welcome!!!! Finnish music is presented with our numerous and gifted members and friends. You are welcome to stay for a coffee and refreshments after church and get to know new people!

Lempin Terveiset - Laskiainen

Nyt jo aurinkokin pilkistelee ihan kuin varkain, mutta kyllä se on kevään merkki. Siis hymyillään, kyllä kevät saapuu tämän ” kylmän ” talven jälkeen. Ollaan jo laskiaisessa.

Siihen aikaan, kun isä lampun osti, laskiainen oli suuri ilon ja riemun juhla. Lasketeltiin mäkeä, suksilla ja kelkalla, sekä toivotettiin pitkiä pellavia. Pellavat olivat hyvin tärkeitä sen ajan elämässä. Syötiin laskiaispullia hernekeiton kanssa ja Pohjanmaalla tehtiin vielä makkaroita juuri laskiaiseksi. ”Voi niitä aikoja entisiä.” Laskiaistanssien jälkeen alkoi paaston aika, joka kesti 7 viikkoa. (paasto olisi kovin tarpeen vielä nykyisinkin.)

Sitten alkoi Pääsiäisen ajan: surun ja ilon juhla. Keskustelin joskus amerikkalaisen tuttavan kanssa. Hän kysyi: ” Miksi suomalaiset sanovat Pitkäperjantaita?” Hyvä kysymys. Ajattelin asia; ”Ehkä siksi, koska se oli pitkä Jeesukselle.” Se oli kärsimyksen huippu. Sitten Jeesus nousi ylös, kolmantena päivänä, niin kuin oli luvannut. Se oli Ilon päivä meille kaikille kristityille. Iloitse joka päivästä joka sinulle annetaan.

from March 2009 church bulletin

[*Laskiainen, a celebration with Finnish origins is associated with Shrove Tuesday and is often described as a "mid-winter sliding festival". It is traditional to have a meal of split-pea soup*

with ham, and laskiaispullat =cardamom bread with marzipan and cream filling, and slide down either snow-covered or iced tracks, often on toboggans. Wikipedia]

Now the sun is coming out just like a thief, but it's a spring sign. So with a smile, yes - spring comes after this "cold" winter. I'm already in the "laskiainen".

At the time "when father bought the lamp", the "laskiainen" was a great joy and celebration. Sliding the slopes on skis and toboggans, while wishing for long slides (- long flax, pitkiä pellavia) ("*pitkiä pellavoita*", a Finnish expression that also includes a wish for good growth and rich harvest in the coming summer; *pellava=flax/linum*). Growing flax was important in the old times. People were eating laskiaispullia and pea soup and in Ostrobothnia they made sausage just for the Shrove Tuesday. "Oh, those times of old." After the Shrove Tuesday's times of dancing, the fasting time, which lasted 7 weeks, began. (fasting would be very necessary even today.)

Then began the Easter season: a mourning and joy festival. One time I talked to an American acquaintance. He asked: "Why do Finns say Long-Friday?" Good question. I was thinking; "Perhaps because it was long for Jesus." It was the peak of suffering. Then Jesus rose up on the third day, as he had promised. It was a day of joy for all of us Christians. Rejoice every day you are given.