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Cheryl Hunnicutt Danskin Photo

JOYFUL NOISE: REFLECTIONS FROM THE SR. WARDEN

Walk with me. Touch the ground, experience the weather, get to know the people who walk everywhere because they have no other way to go. Trace the pathways of people who have walked away from oppression, walk in solidarity with those who are struggling now for justice. For most of us, walking is no longer a common way to travel. It takes too much time. Even though Jesus tells us that the kingdom is right where we are, we often yearn to be somewhere else – and to get there the fastest way possible. Jesus walked everywhere because that was the way people got around at that time. But in this century only eight percent of the people in the world own cars, some own bicycles, but much of the world is walking – to get water, to get food, to get to work, to get to the library, to get to the clinic. These are the people Jesus encountered and healed and taught. These are the people whose lives were changed by Jesus. Jesus did a lot of walking. It took time.

The covenant story begins with people walking. Abraham walked from deep in Iraq up to Turkey and then down to what is now Israel. That was a long way and God had plenty of time to talk to him as he traveled. When Abraham arrived in Canaan he was changed from a person who recognized many gods to a person who recognized only one. A desert walk can change a person. But it takes time.

Moses led the Israelites as they walked (ran?) from their Egyptian oppressor to Sinai where they experienced such scarcity of water and food that they wished they were back in Egypt as slaves. They no doubt suffered from unemployment as well. God sent water from the rock and manna from heaven and put them to work on a government project – the building of the sanctuary. After 40 years of walking and working together in the Sinai wilderness, they were changed from a rabble of slaves into a community with a Law and a liturgy. They were ready to settle in Israel. A wilderness journey requires time.

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When the British deprived the people of India of salt in 1930, a new Moses led them on a 240 mile walk to the sea. It took 23 days. Though Indian independence was not achieved until 1950, the Salt March inspired the idea of non-violent protest for those who would come later. Change takes time.

In our own country, the slaves from the plantations walked away from their oppressive overseers by way of the Underground Railway. They furthered their journey to freedom under the leadership of another Moses: “Last Sunday more than eight thousand of us started on a mighty walk from Selma, Alabama. We have walked through desolate valleys and across the trying hills. We have walked on meandering highways and rested our bodies on rocky byways. Some of our faces are burned from the outpourings of the sweltering sun. Some have literally slept in the mud. We have been drenched by the rains. Our bodies are tired and our feet are sore.....there never was a moment in American history more honorable and more inspiring than the pilgrimage of clergymen and laymen of every race and faith pouring into Selma to face danger at the side of the embattled Negroes. This non-violent confrontation of good and evil transformed the conscience of the nation.” MLK And they continue to walk. Transformation takes time.

In South Africa great men did not fail to stop at the burning bush. They inspired their people to defy the oppressor as the people walked and sang and danced their way through the streets of Soweto. The oppressor even gunned down children. The walk to freedom is full of hazards. And it takes time.

The Haitians are walking today just to get food and water. And, most recently, the Japanese. Even if the people have cars, many of the roads have been destroyed by earthquake and tsunami. They walk peacefully. The Egyptians walked non-violently into a new political climate. And in Wisconsin they walked non-violently despite snow and freezing temperatures. It took time from their homes and their jobs, but the goal was change. And they were willing.

Lent is a time to take the time to walk. Where should we walk? We can walk through our own village and encounter people at the grocery store filling their jugs with water because their own is not fit to drink. We can encounter people getting their food at the Food Bank and searching for necessities at the Exchange. We can experience the harsh weather which makes walking so difficult for those who have no other way to travel. We can walk in solidarity with the walkers of the world by walking the Labyrinth. We can try walking barefoot to connect with those who have no shoes. We can attempt to get better acquainted with the realities of our own community, instead of traveling in ways to avoid them. We can join people all over the world in walking the Stations of the Cross on Good Friday.

What are the Stations of the Cross? This is a personal pilgrimage, made by walking, which traces the footsteps of Jesus from his condemnation to his crucifixion. It is one of the oldest traditions of the church, dating back to the second century, when people flocked to the Holy Land to visit the places made holy by Jesus' earthly life. Especially on Good Friday people formed a procession, stopping along the way to meditate and pray as they recalled the individual events of Jesus' last journey. For those who were unable to visit the Holy Land, the custom arose to set up replicas in other locations and to walk the “Way of Sorrows” as a way of remembering. Though this was primarily a private devotion, it became customary to make this journey in common on Good Friday.

The members of Emmanuel parish will make this journey in common with thousands all over the world on Good Friday at 4:30. Throughout scripture, in both the Old and New Testaments, God's people are called to remember - but not just for the sake of an event. It is about recalling the role of a particular event in the larger, ongoing story – in God's story and in our own story. To think of Jesus' journey to the cross as a one-time event in history is to misunderstand the role of remembering. In walking the Stations of the Cross we do not just reenact a 2,000 year old event, we make our own journey as well. As we trace Jesus' journey, we take up our own cross and bear the imprint of his cross on our own.

On Maundy Thursday, at 5:30, we will gather for dinner and walk symbolically with the Israelites through the wilderness. On Good Friday we will gather at 4:30 to walk symbolically with Jesus to the cross. We join the other walkers of the world. We walk to make present again events of the past and to find our own story within them. And if the stories contain some darkness, then we are reminded of the darkness as a basis to celebrate the light. A meaningful Easter includes the entire story. A meaningful Easter is preceded by a walk through Holy Week. Walking can change a person.

Try walking this year as a Lenten discipline. Take the time.....

Catherine Clemens

HOLY WEEK AT EMMANUEL



1StockPhoto

Palm Sunday – April 17th

10:00 am - **Procession of the Palms.** We will begin in the parish hall. One service only.

Maundy Thursday – April 21st

5:30 pm **Dinner and Eucharist** in the parish hall (*call the church office for reservations 376-2352 or email your reservation to parishoffice@orcsepiscope.org*)

Good Friday - April 22nd

11:00 am to 4:00 pm **Labyrinth walk.** Follow the journey Jesus took from Gethsemane to the tomb. Resources for reading and meditating will be at each station.

4:30 pm - **Stations of the Cross liturgy.**

5:30 pm - **Good Friday liturgy.**

Easter Eve – April 23rd

8:00 pm – **All night vigil.** The church doors will be open to come and go for silent prayer and reflection throughout the night.

Easter Day –April 24th

6:00 am - **Easter sunrise service.** Begins outdoors for the lighting of the new fire, then into the parish hall. Refreshments following.

10:00 am - **Traditional Easter service** with the raising of the Alleluia. Followed by refreshments and the children's egg hunt. Child care and special children's time during the sermon. Alleluia! Christ is Risen!

RESOURCES AND REFLECTION FOR DEEPENING YOUR LENTEN JOURNEY

Bread and Wine: Readings for Lent and Easter, Plough Publishing House, 2003

Wondrous Encounters: Scripture for Lent, Richard Rohr, St. Anthony Messenger Press, 2011

The Practice of the Presence of God, Brother Lawrence, Intro by Henri Nouwen, Doubleday, 1977

Listening to Your Life, Daily Meditations, Frederick Buechner, Harper Collins, 1992

An Altar in the World, Barbara Brown Taylor, Harper, 2009

Made for Goodness and Why that Makes All the Difference by Desmond Tutu and Mpho Tutu (this is Bishop Rickel's selection for a Lenten study)

THE LORD IS MY SHEPHERD



Cheryl Hunnicutt Danskin Photo

Psalm 23 is the one we know best and will repeat during those times of danger, anxiety and sorrow. As we drive the roads of Orcas, the image of green pastures with mother ewes attending their new lambs evokes spring and renewal, security and comfort. The shepherds of the flock however, are less visible, but their care is essential. Food, water and protection depend entirely on the wise and loving care of the shepherd.

Sheep and goats were the most important domestic animals in the biblical period. Many of the early leaders in Israel's history spent some time caring for flocks and herds - Abraham, Isaac and Jacob, Moses and David. Israel's king is often described as shepherd to the people. Psalm 23 pictures God as caring for the people in just the same way. God leads them, defends them from danger, provides food and water to sustain them, and heals by anointing with oil. The relationship of shepherds to sheep and herders to goats is an intimate one. Even in "the valley of the shadow of death," God the shepherd restores the people to renewed life.

Bring an object or symbol of comfort, Sunday, April 3rd to the combined service. Psalm 23 will be read in the worship service and we will display those items. What brings you comfort? What is the story behind the object? Who is someone you turn to for comfort? Be sure to attach your name or if you'd like to write something about the object or symbol, attach that as well.

God comforts us and sets us in new places from which we can see new options for living. When we are uncertain and fearful, what does it mean to rest securely in the restorative love of God, our trustworthy shepherd? How is God renewing you in this Lenten season? Who are the "shepherds" today in our community?

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*Prayer:*

*Shepherd of All, bring us safely through the dangers that threaten us and restore us to wholeness of life. Prepare a table and call us to your banquet. Strengthen us by your grace to care for your flock, that all may share in your promises. Amen*

## RECTOR'S RUMINATIONS FOR APRIL 2011 "IN THE WAKE OF THE QUAKE"

Our prayers and support for Japan continue as our Japanese sisters and brothers struggle to cope with the largest disaster since the nuclear devastation of Hiroshima and Nagasaki. The 9.0 earthquake off the country's northeast coast triggered a tsunami that rolled six miles inland destroying villages and towns and causing partial meltdowns at three nuclear reactors.

More than 10,000 people are believed to have been killed, thousands injured and more than 500,000 persons displaced. Takao Oyama, a construction worker, noted that on the coast, thousands of bodies had washed up after having been sucked out to sea.

Making matters worse, according to The Christian Science Monitor, is a "pre-quake national mood of gloom and defeatism fueled by Japan's polarized political system, which has produced five prime ministers in five years, and an economy mired in two decades of stagnation. If there is any silver lining to this disaster, it's that Japan now has a chance to tap the unity of its people and reform its society from the ground up."

Barbara Lewis, a member of our parish, provides a vivid account of her experience while visiting Japan at the time of the disaster (see the article on page 10, or in The Sounder, "Orcasite Barbara Lewis tells her story of being in Japan when the earthquake hit"). What struck me was her account of the graciousness and kindness accorded her by those suffering loss and tragedy during the catastrophe - a mark of Japanese character.

From 1997 to 2004, Liz and I visited Japan on several occasions in my capacity as headmaster of an Episcopal boarding school in New Hampshire, given a fifty-year relationship the School enjoyed with Seikei University that included a student exchange program that began when the former Chairman of Mitsubishi, Minoru (Ben) Makihara, came to this country and enrolled shortly after the end of World War II, and continues to the present. Like Barbara, we were deeply touched by the gracious hospitality, warmth and care beneath the formalities and important customs that govern various meetings and formal dinners. One morning in particular stands out. In an address to the faculty and student body, I complimented them on their successful baseball team and told them that I was a Yankees fan. The following day I was presented with a personalized autographed baseball signed by each member of the team and invited to come to their practice and hit a few grounders, which I did!

On another personal note, after news of the earthquake, I called my brother-in-law, Norman, who is of Japanese descent although he was born and reared in Hawaii. Norm took my sister on her first trip to Japan four years ago. They had the opportunity to visit his ancestral home, Hiroshima, where members of his extended family were lost to another tragedy.

What can we do to respond in support of those suffering in Japan? First, continue to pray for the victims, those aiding in the relief effort and for the rebuilding of the economy and stabilization and strength of the country's leadership. Second, to continue during this season of alms giving to support the Church in Japan, one of our sister Anglican provinces, through The Episcopal Relief and Development Fund (see: "Pray for those devastated by the Japan Earthquake" on pages 6-7 for details.)

In the wake of the tragedies in Haiti and Japan, our Christian duty is clear.

In Christ,  
+Craig



Photographer Unknown

## PRAY FOR THOSE DEVASTATED BY THE JAPAN EARTHQUAKE

Following the catastrophic 9.0 earthquake and tsunami that struck off the coast of Sendai, Japan, on March 11, Episcopal Relief & Development is supporting the Nippon Sei Ko Kai (NSKK; the Anglican Communion in Japan) in its initial response efforts. The current death toll is over 4,300, but at least 11,000 are feared dead, with approximately 30,000 still missing. Shelters are housing almost a half million who lost homes or were evacuated. Food and fuel are running low in many areas, and severe damage to infrastructure is hampering relief efforts.

Episcopal Relief & Development has been in contact with NSKK leadership and an initial contribution has been sent. The Church in Japan is dealing with an extremely serious situation that is constantly changing, and communications are limited. We will continue providing additional support as the NSKK assesses its needs and makes longer-term recovery plans. Currently the NSKK is already engaged in organizing relief and volunteer support teams.

The Most Rev. Nathaniel M. Uematsu, Primate of Japan and Bishop of Hokkaido, said, "What we can do right now...is pray. Prayer has power. I hope and request that you pray for the people who are affected, for those who have died and for their families. Pray for the people involved with the rescue efforts, and in particular pray for Tohoku and Kita Kanto dioceses and their priests and parishioners during this time of Lent." "During this time, it's hard not to feel helpless and want to do more," said Brian Sellers-Petersen, Episcopal Relief & Development's Director of Church Engagement. "Right now, the most helpful thing we can do is pray for those devastated by this terrible tragedy."

If you would like to support the Church in Japan once a response has been developed, please fill out the coupon below and mail it with your check or credit card information. Visit [www.er-d.org](http://www.er-d.org) for updates.

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Enclosed is my gift to assist people affected by the Japan earthquake and tsunami.

\$50  \$100  \$250  \$500  
 \$1,000  \$2,500  \$5,000  Other \$\_\_\_\_\_

Please make checks payable to  
**Episcopal Relief & Development.**

Mail to  
P.O. Box 7058  
Merrifield VA 22116-7058.

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City, State, Zip

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## ALERT!!

Discover the new table on your right as you enter the Parish Hall! You will find:

Suggested reading, especially books recommended by Bishop Rickel, seasonal reading, new books of interest, and spiritual classics. This will be a revolving display.

Sign-up sheets for parish events

Information about the labyrinth

Information about Diocesan events

Church periodicals

Revolving items of interest.....

## COLORED EGGS NEEDED



Cheryl Hunnicutt Danskin Photo

It has become an Emmanuel tradition to offer the Easter Egg hunt for Emmanuel children and guests. Once again we will hide the eggs including the large Alleluia egg with its enclosed treasures. As we no longer use plastic eggs as part of our Genesis covenant in honoring the environment, we need the real ones. Kids get to hunt and everyone gets to share in the find of eggs to take home. Think egg salad sandwiches, etc. If you can bring a dozen fresh eggs of one color or many, please let Cheryl know.

"Be that change you wish to see in the world." Mahatma Gandhi

Why is transformation needed in today's world? What does transformation have to do with me? How can changing an old behavior or thought pattern help in making the world a better place?



Cheryl Hunnicutt Danskin Photo

## Western Washington Labyrinth Network's Spring Gathering 2011

"Transformation: Stories from the Labyrinth"

Saturday, April 30, 2011 from 12:30-4:30pm

Emmanuel Episcopal Church, Mercer Island, WA

### FEATURED PRESENTATION

Long-time labyrinth enthusiast, storyteller, mentor, childbirth educator and WWLN member Eleri Hamilton will present a **dramatic, interactive retelling of one of the oldest written stories, the Descent of Inanna**. In this story, the Goddess/Queen of Sumeria takes a labyrinthine journey to the Underworld and back again. Even though the story is thousands of years old, it holds relevance and truths for each of us today. The story has been likened to the resurrection story of Jesus and the Greek myth of Persephone, and provides insights into our own struggles with darkness and return to the light.

Complete registration information and full details  
available at [WWLN.org](http://WWLN.org).

## ORCASITE BARBARA LEWIS TELLS HER STORY OF BEING IN JAPAN WHEN THE EARTHQUAKE HIT

Reprint from: The Islands Sounder - Mar 18 2011, 12:46 PM

“Contributed by Orcas Island writer Barbara Lewis, who was in Japan when the nation was struck by the recent earthquake and tsunami.

‘When the Japanese earthquake struck, we were atop Mt. Misen on the small island of Miyajima across the Inland Sea from Hiroshima. We didn’t feel the ground shake. No tsunami reached the island’s pristine beaches. Everything was calm and peaceful. We had no way of knowing what had just happened to the north.

When my daughter, Heather, and I had reached Miyajima by ferry the day before, we were reminded immediately of Orcas. After climbing Mt. Misen, the similarities between the two islands deepened. From on top of the mountain, we peered down at an archipelago of islands and felt right at home – except that across the water where Bellingham should’ve been, there was the sprawling and gleaming metropolis of Hiroshima.

In a way, War World II had brought me to Japan. Ever since discovering a stash of old letters my dad had written to his mother during the war, I had wanted to visit. As part of the occupying forces, Dad had been among the first Americans to enter Tokyo. After the 10-mile ride to the American Embassy, he wrote:

“It is almost unbelievable to ride along broad streets mile after mile and see nothing but feeble, tin shacks made of burned tin roofs, burned and scorched trees lining the beautiful avenues and the hulls of once large and beautiful buildings burned out, lone smoke stacks rising out of factory heaps and modern automobiles at the curb caught and burned right where they were. I haven’t seen a bomb crater yet, it just looks like a huge fire has enveloped the city.”

In his letters, Dad told how surprised and relieved he was that the Japanese people had watched the troops calmly and politely, their soldiers saluting all along the way. When my father’s battalion reached the American Embassy, they took one look at the pool and stripped off their uniforms to go swimming. The night air was warm. The soldiers, most of them in their teens like my father, mud-wrestled on the Embassy’s

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## New Email addresses

All of Emmanuel's email addresses now reflect the name of the new online home of Emmanuel, [www.orcasepiscopal.org](http://www.orcasepiscopal.org).

Emmanuel's main office email is:

[parishoffice@orcasepiscopal.org](mailto:parishoffice@orcasepiscopal.org)

Other new addresses include:

[Rector @orcasepiscopal.org](mailto:Rector@orcasepiscopal.org)

[Families @orcasepiscopal.org](mailto:Families@orcasepiscopal.org)

[Sr-warden @orcasepiscopal.org](mailto:Sr-warden@orcasepiscopal.org)

[Web @orcasepiscopal.org](mailto:Web@orcasepiscopal.org)

## Be sure to make a note of it!

immaculate lawn. The next morning the Japanese began rebuilding their city. Dad wrote: "Right across the street there is nothing but rubble and only this morning [the Japanese] started coming out of their tin shacks with shovels to help clear away the mess, old men, women, and children all working. They try to clear away enough to put up a shack and a little garden."

I was thinking about my father as I looked across the Inland Sea toward Hiroshima, knowing nothing of the quake or the tsunami, which would soon be called the worst devastation in Japan since World War II. We only found out about the earthquake when my daughter checked her email after we descended the mountain.

"Mom, something bad has happened," she said. We turned on the television but we couldn't tell from the flashing map on the screen just how close we were to the tsunami. The entire coastline was lit up. We sat on the bed and watched the horrible pictures of washed-out beach villages, but couldn't tell what was going on. The television announcers spoke Japanese. No one in our guest house spoke English.

We'd been planning to meet my son, Christopher, in Tokyo the next day. We tried reaching our Tokyo hotel, but we couldn't get through because of the earthquake. When we went outside, we found everyone was calm, as if nothing had happened. We figured this was probably because earthquakes and tsunamis aren't that unusual in Japan. But it was hard to get a clear picture of what was going on in the rest of the country.

Then my husband, Brian, called. He was at a conference in Thailand, and had heard about the earthquake through our two other children in Seattle. For the next few days, most of the reliable information we received about Japan came to us through Brian, who heard much of it from our children in Seattle. Brian told us that the Narita Airport outside of Tokyo had been closed, and my son's flight was cancelled. The trains in Tokyo had also stopped. Even the taxis weren't running. So going to Tokyo was out of the question. We decided to go back to Kyoto, hoping that the cheerful, English-speaking concierges would be able to help us.

Polite is the wrong word to describe the Japanese. Politeness strikes westerners as insincere. Politeness connotes a sense of rule-bound reserve. But during the week before the earthquake, Heather and I had experienced Japanese politeness as genuine acts of graciousness.

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Everywhere we turned someone was smiling and bowing to us, offering us, as well as each other, refreshing words of greeting, gratitude, and good wishes. After the earthquake, when we were trying to figure out what to do, we encountered no irritation. From the concierges to the train attendants to the people we asked on the streets, everyone was kind and patient. If we had to be stranded among a foreign-speaking people during a crisis, Japan wasn't such a bad place to be.

In Kyoto, I called the number of a Japanese resident, a cousin of an Orcas friend. She was relieved to hear from me.

"We thought you were in Tokyo!" she said. It was great to talk to an American who knew Japan and also understood our concerns. Together we came up with a viable plan.

We considered flying out of Osaka. But the Narita Airport opened the next day and Brian miraculously found me a ticket to fly out at the same time as Heather, but on different airlines. The news of the trouble at the nuclear power plants made the possibility of aftershocks in Tokyo worth the risk. The concierge told us that the train from Tokyo to the airport was running, but when we arrived at the train station, we were told that the Narita Express was only running sporadically. So we weren't sure when we left Kyoto if we would make our flights. But we found the trains were almost empty and each connection ran smoothly and on time. Outside of Tokyo, we spotted Mt. Fuji. But the closest I came to seeing Tokyo was looking out the train window.

At the airport, I waited patiently in the long line at the Singapore Airline counter, taking my cue from the friendly and courteous airport employees. When the wheels of my plane left the ground, I was deeply grateful.

How ironic that my father was in Japan after the bombings and I was there for this terrible event. But we met the same people, the same calm, gracious, hard-working Japanese. If they climbed out of the rubble left by War World II to rebuild their country, I feel certain that they'll survive this ordeal. Even so, I'm unable to watch the television. The Japanese no longer feel like strangers to me, and each day the news of those caught in the north only worsens. I'm hoping and praying that the very worst kind of destruction won't happen to them again.

### Prayer List

Lynn Sauter, Lois Baney, Bob Schliebus, Cheryl Parker Meyer, John, John Michael, Melia & Chris, John Fox, John & Jimi Russell, Kyle Palmer, Carol Tully, Louise Tucker, Jennifer Wong, Chet Linowski, Sharon Heller, Valerie, Jean Blease, Jenny Peters, Ron Johnson, Rosa Deitlein, Ruth Bergsman, Gil, Becerra, Fred Munder Elyse Van Den Bosche, John Prince, Anna Kathryn & Molly, Maureen Hannan Barbara Padget, June West, Michael Sky, Susy Schaperkoetter, Heather O'Malley, Dawn Lease, Kate, Jim, Don Yerly, The Schwanke family, Albert Lindstrom, The victims of the earthquake & tsunami in Japan

### April Birthdays

3 Linda Watts  
4 Penny Buttke  
5 Marianne Lewis  
6 Ingrid Karnikis  
6 Luann Pamatian  
6 Lynn Starrett  
7 Steve Emmes  
7 Jan Wells  
16 Beth Lorenzen  
18 Gil Blinn  
20 Jane Heisinger  
23 John Beckwith  
24 Liz Anderson  
29 Don McLean

### April Anniversaries

17 Jack & Jan Titus  
18 Jenny Hovelman & Patrick Bennett



### ARCHBISHOP DESMOND TUTU COMING TO TACOMA IN MAY

On **Friday, May 13**, Archbishop Desmond Tutu will speak in his final scheduled U.S. public appearance at the **Tacoma Dome**. A world-renowned activist for human rights and one of the most notable figures of the 20th century, Archbishop Tutu comes to spark hope and possibility in our region and challenge each of us to see our community--and our role in it--differently.

As one of the lead sponsors of this event, the Diocese of Olympia is pleased to be able to offer discounted tickets to see Tutu and international youth advocate Craig Kielburger at the Tacoma Dome.

Receive \$4 off adult ticket prices and \$1 off student ticket prices between now and March 31 by going directly to <http://www.ticketmaster.com/Desmond-Tutu-tickets/artist/803699> and entering the discount code:TUTU10.

Source: *the Olympia Diocese: www.ecww.org/*

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### MADE FOR GOODNESS: OUR JOURNEY BEGINS

Dear Ones,

Well, our Lenten journey has begun and I welcome all of you who have decided to travel along in our study of Mpho and Desmond Tutu's book, *Made for Goodness And Why that Makes All the Difference*. In the past two years I have provided a fairly detailed outline as a suggested reading of the book at hand and there is one thing I have learned in that time: in every way, wherever you are, you are creative and able to adapt to this just as you need to. I have also learned that you have some of the best questions, suggestions, and insights and I hope this year you will continue to share those as we move along. For those of you that need an outline, you might consider getting through the first chapter this week and if you can get through two more, each week over the next six, you will have finished just in time for Holy Week. But, I urge you to read it as you can, join in our discussion, and I do hope it feeds you and you enjoy it.

Bill Harper, Vicar of Grace, Bainbridge Island (I love that he has not moved to the name "Rector" as Vicar of Grace is such a very cool title) is blogging as well, along with Associate and Canon for Multicultural Ministry, Arienne Davison. He suggested a question, "Are we made for goodness?" That is a good first question for us to take up. Is this really how we are made? Anglican Bishop Stephen Neill once said, "Being a Christian depends on a certain inner relatedness to the living Christ. Through this relatedness all other relationships of a human-to-God, to himself, to other people-are transformed."

The Tutu's write, "You and I, too are fundamentally good. We are tuned to the key of goodness. This is not to deny evil, it is to face evil squarely. And we can face evil squarely, because we know that evil will not have the last word." They go on to say that "goodness is our essential quality." Do you believe that? How would you explain it? Do you need to?

Blessings to you and may you experience a holy Lent.  
+Greg

Source: *Bishop Greg Rickel's Blog; March 11, 2011 - www.bishopricket.com/*

### 2011-2012 VESTRY MEMBERS

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***NEWSLETTER ITEMS***

It's a community effort! **Please submit your newsletter contributions in a Word .doc file to Karen Blinn at: [parishoffice@orcasepiscopal.org](mailto:parishoffice@orcasepiscopal.org).** (Since you would type it anyway, submitting electronically saves the office staff from needing to retype – Thanks!)

Your photos of Parish Events are appreciated! Photos are gratefully accepted and may be submitted electronically to Karen B. as well, preferably in **.JPG file formats**.

Please note that **the deadline for submissions to Emmanuel's Newsletter is 12 Noon on the 25<sup>th</sup> of every month.**

Emmanuel Episcopal Church  
PO Box 8  
Eastsound, WA 98245

**Address Service Requested**

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## **A NEW START**

The second point I would like to make about the desert fathers and mothers is that they did not see Christianity as a set of propositions to be agreed upon, because there were no propositions yet—just the Scriptures. Most were not even aware of the soon to come “Creeds” of the church, even less the “seven” sacraments, which would be centuries in the making. By today’s criteria, one wonders how they could even be saved!

For them, Christianity was not something that was taught nearly as much as it was “caught”—by lifestyle itself! This continued as the “Catholic” form of evangelization for centuries to come. Not preachers on street corners as much as going into a new area and building a loving community that shared, lived “beautifully” on the land, and did not seek wealth or status. Eventually, that whole area of Austria, or Italy, or Belgium would be Christian! This can be historically proven.

The desert period knew that you did not think yourself into a new way of living, but you lived yourself into a new way of thinking. Let’s allow ourselves this Lent to seek new life settings for ourselves, much more than new ideas to discuss and shelve.

*-Richard Rohr, February 2011*

Adapted from *The Sayings of the Desert Fathers* (1975), with permission of Cistercian Publications, and *The Wisdom of the Desert*, Thomas Merton (1970), with permission of New Directions Publishing Corp.

Starter prayer:  
God, give me the desire to desire  
what you want me to desire.