



## From the Rector

In the Ash Wednesday service, we begin Lent with a prayer in which we “worthily lament our sins and acknowledge our wretchedness.” It is a heavy-handed beginning to a season of the Church’s year known for fasting and self-denial.

In Lent, we lament our sins. ... In the Episcopal Church’s Catechism — the outline of the faith found toward the back of the Prayer Book — one can find the following definition of the word “sin:” “the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation” (*The Book of Common Prayer*, 848). Think about that. Sin distorts our relationships. Sin threatens to separate us from God. Sin threatens to separate us from other people. Sin threatens to separate us from the created order. Sin doesn’t just mean *doing* something wrong. Sin doesn’t just mean “things we ought not do.” Sin doesn’t just mean doing whatever God doesn’t want us doing. Sin is a state of brokenness. Sin is a state of distortion.

Sure, I imagine those other things count. Maybe we ought to lament our sins, but then there’s an edge to sin that we may not have noticed before.

In Lent, we acknowledge our wretchedness. ... We are wretched in our brokenness. We are wretched in our sinfulness. The word wretched comes from an old English word *wrecca*, meaning “exile” or “outcast.” The Israelites had been exiles, and many of the Jews of Jesus’ time still thought of themselves as living in exile. Perhaps we too are wretched, not because we are horrible or detestable, but because we are in exile, in a state of alienation. We are not at home in God, not at peace with those around us, not at one with ourselves. Maybe we are wretched after all, but then there’s an edge to our wretchedness that we hadn’t really noticed before.

The more I grapple with the idea of sin and wretchedness, indeed the more I see the consequences of my distorted relationships with God, with my neighbors, even with my own self, the more I am

willing to “lament my sins and acknowledge my wretchedness.” The point isn’t to feel terrible or to beat myself up. Instead, it reminds me how much I need to reorient myself toward God’s love, toward my

neighbor’s welfare, and toward the divine image I bear. – *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*

## From the Curate

### The Catechism Installment 8

As many of you know, I grew up in the American Baptist branch of Christianity. I spent time in other traditions as well. In fact, my family and I attended a church affiliated with the Presbyterian Church in America for around 10 years before coming to the Episcopal Church. In the PCA tradition, being able to point to a comprehensive statement of belief was very important, and the Westminster Confession of Faith was the go-to document. Many other denominations and individual churches post extensive statements of belief on their websites. So, it’s reasonable to ask what do Episcopalians believe?

As I mentioned in the first installment of this series, the Catechism is also called an outline of faith because it lays out what we believe. The eighth section of it addresses the creeds which are succinct statements of our basic beliefs about God. When I announced to my family that I felt called to be a priest in the Episcopal Church, they were supportive. Many in my family take their faith very seriously, and they were glad that I was continuing to do likewise. Because they were unfamiliar with the Episcopal Church, they asked for a statement of what Episcopalians believe. I suppose I could have tossed them a Bible and copy of the Book of Common Prayer, but to keep the conversation moving I said, “We recite the Apostles Creed in daily prayer and at baptisms and the Nicene Creed at Holy Eucharist each Sunday.”

There’s a lot to unpack in pointing to these two historical creeds of the Church as a comprehensive statement of our faith, but it’s not an unreasonable thing to do. Other Christian traditions find it necessary to delineate their spiritual territory, if you will, by expounding upon the creeds with other

confessions. There’s nothing wrong with that, but I love that we Episcopalians can keep it simple. Yes, we have the prayer book if someone wants a deep dive into our theology. It’s well worth reading carefully, but that could be prohibitive timewise. Thankfully, we get lots of the BCP each time we pray the Daily Office or attend Eucharist. So, if we pay attention to our liturgy, we will absorb our shared theology that is rooted in the creeds.

**Q.** What are the creeds?

**A.** The creeds are statements of our basic beliefs about God.

**Q.** How many creeds does this Church use in its worship?

**A.** This church uses two creeds: The Apostles' Creed and the Nicene Creed.

**Q.** What is the Apostles Creed?

**A.** The Apostles' Creed is the ancient creed of Baptism; it is used in the church's daily worship to recall our Baptismal covenant.

**Q.** What is the Nicene Creed?

**A.** The Nicene Creed is the creed of the universal church and is used at the Eucharist.

**Q.** What, then, is the Athanasian Creed?

**A.** The Athanasian Creed is an ancient document proclaiming the nature of the incarnation and of God as Trinity.

**Q.** What is the Trinity?

**A.** The Trinity is one God: Father, Son, and Holy Spirit.

That's the key point though. Our theology is rooted in and grows out of the Apostles Creed (the earliest creed of Christianity and the one from which springs our baptismal liturgy) and the Nicene Creed (the early Church councils' attempt to codify the faith without leaving room for harmful heresy). You can find these two creeds on page 96 and 358, respectively. Read them carefully and pray them deliberately and with due wonder and reverence. You'll find all we say and do in our liturgy is connected to them one way or another.

But, in the words of the Catechism, "what, then, is the Athanasian Creed?" The Creed of Saint Athanasius is a seriously intense explanation of the

historic beliefs of the Church with an emphasis on teasing out in minute detail the doctrines of the Incarnation and the Holy Trinity. It's fascinating and instructive, but it's way too long and, frankly, clunky to use in a worship service. Brew some strong tea, turn to page 864 in the prayer book, and settle in. This creed's focus on the Trinity will be the topic of the next section of the Catechism, but I promise it will be more easily grasped there than in St. Athanasius' words. Fear not. We will explore the Trinity together next time. *Jason Fortner, jason@stjohns-laf.org*

## Lenten Formation Opportunities

- **Wednesday Evening Book Group at Good Shepherd**  
The Wednesday Book group will meet at 7 p.m., Wednesday, March 13, and continue its discussion of *The Rise and Fall of Adam and Eve: The Story That Created Us*, by Stephen Greenblatt. If you have questions, please contact Mark Thomas at [mark@goodshep.org](mailto:mark@goodshep.org).
- **Lenten Book Group at St. John's**  
Caleb Redick will lead a discussion of stories from *Wild Hope* by Gayle Boss on Thursdays in Lent at 6:15 p.m. in St. John's Commons. If you have questions, please contact Caleb at [calebredick@gmail.com](mailto:calebredick@gmail.com).
- **New Fire: An Ecological Reading of the Easter Vigil at St. John's**  
Class continues through March 10. Class meets at 11:30 a.m. on Sundays in the church. If you have questions, please contact Fr. Jason at [jason@stjohns-laf.org](mailto:jason@stjohns-laf.org).

## St. John's Children's Ministry needs your help!

Since joining St. John's staff, Our Christian Education Director Amanda Yauney has gotten to work connecting with the young children of St. John's. Godly Play started back up in September of last year, and Children's Chapel launched in November. Since then, I have routinely heard from parents how much their kids are enjoying that time together. (For my part, I really enjoy seeing the kids bring communion up on Sunday morning.) I am so excited about the future of that ministry.

But, while Amanda and a group of dedicated volunteers and parents are doing great work, **they need your help, they need more volunteers.** If you would be interested in working with an amazing group of kids, please contact Amanda at [amanda@stjohns-laf.org](mailto:amanda@stjohns-laf.org) or catch her after church.

– *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*



## The 2024 Pancake Supper

Thanks to everyone who helped with the 2024 Pancake Supper. Special thanks to Ross Watson and Jack Kueberth for getting the griddle going, Amanda Yauney for helping the kids make amazing floats, and Al Jones (vocals and trumpet) for crooning some great jazz standards. – *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*

## Support the Episcopal Campus Ministry at Purdue by Preparing a Meal

The Purdue Campus Ministry is inviting St. John's folks to take help prepare dinner for our students on Sunday nights. The church can pay for the ingredients (save your receipts!). Hilary Cooke, the Episcopal campus minister at Purdue, can help navigate recipes to address dietary concerns. For more information, contact Hilary at [hilary@goodshep.org](mailto:hilary@goodshep.org) or go to <http://tinyurl.com/mreez3bc> to sign up.

## St. John's New Vestry Leadership

Many thanks to Becky Dick (Senior Warden), Bruce Johnson (Junior Warden), Elizabeth Ladd (chair of the Finance Committee), and Vicki Bower (clerk of the Vestry) who have ably served St. John's. I am deeply grateful for their service. As of the Vestry orientation on February 10, the new wardens are **Maggie McClure** (Senior Warden) and **Julie Peretin** (Junior Warden). **Jennifer Stein** is the new chair of the Finance Committee. **Rick Bowerman** will now serve as the clerk of the Vestry. Please offer them your support and gratitude for their service. – *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*



*Senior Warden  
Maggie McClure*



*Junior Warden  
Julie Peretin*

## The Rite of Reconciliation

*The Book of Common Prayer* reminds us that “The ministry of reconciliation, which has been committed by Christ to his Church, is exercised through the care each Christian has for others, through the common prayer of Christians assembled for public worship and through the priesthood of Christ and his ministers declaring absolution.” The Rite of the Reconciliation of a Penitent (known as “confession” in some traditions) is available for all who desire it and is not restricted to any particular time or season. However, because the season of Lent — which began on Ash Wednesday, Feb. 22 — is a time specifically dedicated as a time of self-reflection and penitence, it is an especially appropriate time to seek reconciliation with God, one another and with ourselves.

While the Anglican approach to the rite of reconciliation has always been “all may, some should, none must,” it can be a powerful reminder that, despite our failings, we are forgiven and loved by God. If you would like to receive the sacrament of reconciliation, please contact the church office and ask to speak with a member of the clergy. — *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*

## Baptism and the Catechumenate

Baptism is the sacrament of initiation into the Church and Christian community. For those considering baptism or parents having a child baptized, the next baptismal feast is the Easter Vigil on Saturday, March 30. Sundays during Easter Season or the Feast of Pentecost on May 19 are also appropriate days for baptism.

The catechumenate is an ancient Christian practice of formation and preparation for adults wishing to be baptized. While we have always had times of formation for those preparing for baptism at St. John’s, the catechumenate provides a public, liturgical and formational process within the Christian community that connects in a profound way to the personal process of entering into the life of the Church. Traditionally, the catechumenate takes place during Lent, culminating with baptism at the Easter Vigil.

If you are interested in baptism or the catechumenate, please contact the church and ask to speak with a member of the clergy.  
— *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*

## LUM’s ‘We’ve Got Talent’

### Friday, April 12, at St. Andrew UMC in West Lafayette

Lafayette Urban Ministry’s “We’ve Got Talent” is a talent competition and fundraiser for the LUM Good Samaritan Fund. Last year’s competition was incredibly fun, featuring an evening of amazing talent from our LUM member churches. We’re hoping this year will be even better. LUM is looking for a wide range of talent — musicians, dancers, comedians, magicians, jugglers, martial artists, and more. The competition will be judged by a panel of local celebrities and politicians with a trophy (and bragging rights) going to the winner! If you are interested in participating, please contact Josh Prokopy at [jprokopy@lumserve.org](mailto:jprokopy@lumserve.org). Don’t be shy. We know there’s lots of talent out there!

## Deaths

**Mary Weeks**, January 21, 2024

*Longtime member and friend of St. John's.*

## The 2024 St. John's Eagle Award

The St. John's Eagle Award is given to honor a special act of service for or on behalf of St. John's. This year's Eagle Award is given to **Joe Venable**.

Joe is a retired professor of Biology at Purdue. He has a long history of work in the community — especially around mental health. He even published a book in 2020 on mental illness and public policy. Joe has been an important supporter of the arts — especially the Lafayette Master Chorale. At St. John's, Joe and his late wife Jane were instrumental in running the St. John's/LUM Food Pantry for many years. And Joe has sung in the St. John's choir for nearly 50 years.

Now that he is not half of the choir's bass section, Joe has decided to retire from the choir. In honor of his many years of dedication to this parish and in thanksgiving, the Vestry is pleased to award this year's Eagle Award to Joe Venable. – *Bradley Pace, [bradleypace@stjohnslaf.org](mailto:bradleypace@stjohnslaf.org)*



## **Bread for the World Offering of Letters 2024**

Each year, Bread's Offering of Letters campaign engages churches, campuses, and other faith communities in writing personalized letters to Congress on issues related to hunger in the U.S. and around the world. Churches and community groups collect letters and present them as an offering to God before mailing them to Congress. St. John's has had a strong showing of support for the Offering of the Letters the last several years. This year our congregation letter writing will take place from February 25 to March 17. Look for us in the commons on those Sundays in Lent. We will again have sample letters and letter templates and a QR code available to assist you in writing your letters. You can write and mail the letters on your own or drop them off at church for us to deliver. Email is also an option.

It is important to let us know you've written and to whom, so we can report to our state organization. By taking part in Bread for the World's 2024 Offering of Letters, we will help support domestic and international nutrition programs that offer a hand up to families and a brighter future for children. Together, our letters to fight hunger make a difference. -Becky Dick, [beckydick.wl@gmail.com](mailto:beckydick.wl@gmail.com)

## ***In Memoriam* – The Very Rev. Jack Potter, 1936-2024**

*Jack Potter was the Rector of St. John's from 1977 – 1982.*

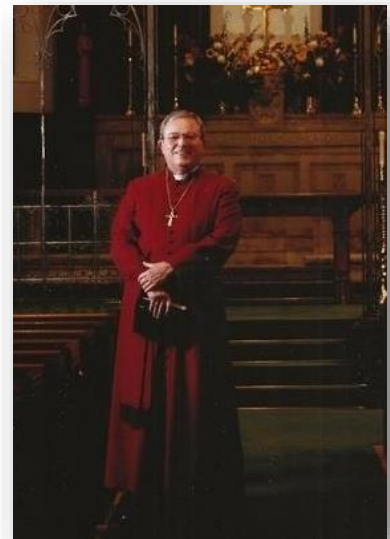
The Very Reverend Jack C Potter died Wednesday, January 3, 2024 at 87 years old. Born in Union City, Indiana in 1936, he received his Bachelor of Arts in History from Hanover College in Indiana and received his Master of Arts in History from University of Delaware. From there he went on to Divinity School at Bexley Hall Seminary at Kenyon College and received his Master of Divinity in 1965. He was ordained Deacon in the Episcopal Church in June 1965 and ordained a Priest 6 months later. He served in Providence, Rhode Island; Ardmore, Pennsylvania; Cincinnati, Ohio; and served his home state of Indiana for several years, including parishes in Crawfordsville and Lafayette; and served the Bishop of the Diocese as Program Officer of the Diocese.

In 1982, Jack was called to be the Rector of Grace Episcopal Church in Tucson, Arizona. Here he met his second wife, Patricia. He served Grace Episcopal Church from 1982-1990, when he was called to be the Dean of The Cathedral Church of St. Mark in Salt Lake City, Utah. He served the Cathedral from 1990-2002, when he retired.

Wherever he served, he was beloved by his parishioners, began many new ministries, and was an incredible teacher and preacher. Jack loved gardening, camping, fishing, hunting, and world travel. He also loved all animals and kept birds, rabbits, and dogs... lots of dogs!

He is survived by his wife, Patricia, of 36 years, four sons, four daughters, 10 grandchildren, and 9 great-grandchildren.

“Jack C. Potter.” Obituary. Originally published in *The Salt Lake Tribune*, February 12 to February 18, 2024. Accessed 18 February 2024. <<https://www.legacy.com/us/obituaries/saltlaketribune/name/jack-potter-obituary?pid=206326487>>



# St. John's Episcopal Church

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### Parish Staff & Leadership

**Jennifer Baskerville-Burrows**, Bishop

**Bradley Pace**, Rector

**Jason Fortner**, Curate

**Teresa Lohrman**, Associate for  
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**Michael Bennett**, Director of Music

**Amanda Yauney**, Director of Christian  
Education

**Margaret McClure**, Senior Warden

**Julie Peretin**, Junior Warden

St. John's is a parish of the Episcopal  
Church in the Diocese of Indianapolis.



## Holy Week and Easter at St. John's

- Maundy Thursday, March 28 — 7:00 p.m.
- Good Friday, March 29 — 12 Noon
- The Great Vigil of Easter, Saturday,  
March 30 — 8 p.m.
- Easter Sunday, March 31 — 8 a.m.,  
9 a.m. (via Zoom), & 10:15 a.m.