

REDEEMER



the first fifty years

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This project was produced by the Redeemer Youth Group, 1996-1997.

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Special thanks to:

Don Bentley, Shirlee Bissell, Gretchen Earley, Vanessa Flerx, Ernie Moore,
Allen Moses, Bill McGlinn, Liz Mills, Marshall Paris, Marguerite Price, and
everyone else in the Redeemer community who shared their knowledge,
stories, and experiences with us.

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*“Brave servants of Christ who
in the Redeemer’s Name have
founded a church;
May you never lose the zeal
which prompted this new venture,
But ever retain the courage to bear all things;
the confidence to hope all things;
and a love that endures and is kind.”*

—The Rev. Arnold Krone, 1947

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Redeemer Before Redeemer

Margaret Banks,
Historiographer and a founder of the mission
(written ca. 1960)

This is the story of the founding of The Church of the Redeemer in Kenmore, Washington; of those who shared that rare privilege, of some of the struggles that went with the work, and above all, the joys.

In 1945 Bothell area residents found the nearest Episcopal churches to be St. John's in Snohomish, St. John's in Kirkland, Trinity in Everett, or Christ Church in the University District in Seattle. With gas rationing, due to World War II, and winter weather conditions, attendance at church and church school presented problems. The families of Mr. and Mrs. Victor Boyd, Mrs. Dorothy Hughes and Mr. and Mrs. Reginald Banks were especially concerned. They were anxious to attend services fairly regularly and to have their children receive an Episcopal church school education. They had worked out a system of ride-sharing, with one car taking the children in time for church school at St. John's, Snohomish, and another going later with the adults for the 11 o'clock service. Every week there arose the problem of which cars were mechanically able to make the trip and which one should be "spelled off," and which route was most likely to be in good or at least passable condition. At the time, the roads across the hills were good gravel roads.

The children thus attending were Jane, Sandra and Camilla Boyd, Diana and Karen Banks, and Douglas, David and Deborah Hughes. Often the girls sang on the way over, and sometimes the trip was most inspiring with the early morning sun gleaming on the Cascades. At other times, they would drive quite happily along until they drove down off the hill and onto the Snohomish Valley flats, where they would find the road covered with water.

If there was a flooded road anywhere in the county, that stretch would be at least a few inches under. So to the sounds of squeals from the children and groans from the driver, the cars (usually) splashed through. Mrs. Banks did not mind this too much until the morning the water splashed through the floorboards of the old, pre-war car and up under the hood, causing the engine to misfire. She immediately turned around, and returned home in discouragement, with wet feet and ruffled disposition. But altogether the three families achieved a fairly regular attendance. The children were able to take part in Christmas and Easter celebrations, and confirmation classes. They became the Rev. Harold Cooper's pride, and he told them of the saying that "those farthest from the church are the first ones there," and indeed, usually these families were.

However, Mr. Banks began to feel that in proportion to the population of the area, there should be more Episcopalians who would like a church nearer home. Accordingly he spoke to Father Cooper, who offered his assistance in surveying and estimating the population. Father Cooper met with Mr. Banks in early spring of 1946 and together they drove over most of the roads away from the highways. They found a large part of the area settled, with many homes being built. They studied figures of population, school children and shoppers drawn from the surrounding countryside. Father Cooper also had figures showing the average number of Episcopalians in an area of a given population, and agreed enthusiastically that for the number of persons in the area, and considering the distance to existing churches, a mission could be maintained. It was noted that the trend of growth for Seattle would indicate that much of the future growth must move northward.

Names of other Episcopalians began to be mentioned. Among the first were Mrs. F. W. Puette and Mrs. Florence Aggerback of Bothell; Mr. and Mrs. Charles Oliver of Kenmore; and Mrs. J. W. King and Mrs. Frank Fisher of Lake Forest Park. Mrs. King and Mrs. Fisher told of a Guild which had been meeting in Lake Forest Park and which had been providing Church School in the clubhouse, and of the Rev. Lewis Bailey coming to them from Trinity Church once a month to administer Holy Communion. However, this group had ceased meeting soon after the end of World War II, and most members were driving in to Christ Church. Mr. Bailey by then had been transferred to that parish. Everyone present gave names of persons they knew who were members of the church or interested in attending an Episcopal Church, and a date was set for a May meeting, to which Father Cooper was to be invited.

This second meeting was also held in the Banks home. Mrs. King, Mrs. Oliver, and Mr. and Mrs. Banks were anxious to have a mission. Mrs. Fisher felt doubtful of there being enough Episcopalians or other persons interested in a mission to make the idea practicable and thought perhaps we could start with a guild to study and do missionary work, until more persons became interested. Mrs. Boyd and Mrs. Hughes also were very doubtful. Mrs. Puette gave an interesting report and figures on the Bothell area and was very enthusiastic. Mrs. Aggerback and Diana Banks also were present. Miss Gladys Troutman had sent word she was unable to come. Father Cooper was anxious to help in any way possible, but urged the people to think and to pray earnestly before deciding on action. He read the canon requirements for starting a mission, and discussed services. He said he could not neglect the established services of St. John's, but would come at any other time on Sundays. He told of his work in the Midwest where he had driven to different communities on Sundays, and suggested Evening Prayer every Sunday and weekday services for special occasions, if that would meet the approval of the Bishop. It was decided that not much could be done on a new project in summer, so they would think and pray about it and meet again in the fall. Their enthusiasm was high; most of them felt sure of the need, but were uncertain as to the best procedure. Their prayerful thinking during the summer hopefully would bring an answer.

In December of 1946, after much telephoning, they met at the home of Mr. and Mrs. Charles Oliver. Mrs. Florence Aggerback was elected secretary-treasurer and immediately began taking minutes. Mrs. Banks was elected chairman, with Charles Oliver and Harry Mohr associate chairmen. This was in accordance with a maneuver planned by the men, as they said they wanted a voice in management but did not want to do the telephoning and footwork. This worked well for some time. Others present were Mrs. Oliver, Mrs. Mohr, Miss Gladys Troutman, Mrs. Barbara Puette and Mrs. Boyd. Devotions were led by Mrs. Boyd. Mrs. Puette was named to look for possible meeting places, and even with nothing much in sight as ways and means to begin, they discussed time for holding services, and favored an early starting time. Religious study also was much in their thoughts, and they discussed bringing someone from Seattle to lead a study group or give book reviews. They agreed unanimously that any services or meetings in the future would be well advertised. Then they chose a name—they could be anonymous no longer. In order to cover the scope of their territory and purpose, they chose to be the North Shore Episcopal Fellowship.

At this December meeting they took the first silver offering, and \$4.79 was collected! "How easy that was," one said. "You see, if we try we can help ourselves a great deal." Mr. Mohr then said that he thought the time had arrived for them to inform the Bishop, the Rt. Reverend S. Arthur Huston, of our desire for a mission and of what we had done so far to help ourselves. Some were a little doubtful that a Bishop would be interested in so small an endeavor, but since Mr. Mohr had more experience in church affairs than any others, they discussed arrangements. Mrs. Banks was asked to see the Bishop, since she was one of the few who was free to go into Seattle during the daytime.

Much ground work was done in the next month after this meeting. No meeting place especially suitable had been found, so they decided to inquire about the Lake Forest Park Clubhouse which the other group had used. Following inquiry the club sent word they would like representatives to appear in person at their board meeting so they could see what kind of people wanted a church there, and question

them. Mr. and Mrs. Banks went to their next meeting and very soon received permission to rent the clubhouse at \$5 per month. This included heat and janitor service and this bargain was a big help in starting them on their way. They had hoped that some club members would come to their services; however, few of them did.

Mrs. Fisher and Mrs. King had given names of several families in the group which had met at Lake Forest Park. Mrs. Banks contacted all of them to see if they would be interested in coming to a new organization, but all of them felt they would like to continue attending Christ Church, preferring an established parish to a new mission. A few had moved away. However they did wish the new group well, and some had helpful suggestions. Mrs. Bishop was especially enthusiastic and helpful. She arranged for them to have kneeling benches, some mission hymnals, and the money left over when the old group disbanded. Mrs. Banks called on her several times, and Mrs. Bishop told her that if only they had started sooner her son Ted probably would have been interested in helping them; that he was then an acolyte at Christ Church and might later study for the ministry. Others were doing similar contact work, and soon had a fairly accurate knowledge of everyone with the slightest interest in Episcopal churches. With every bit of information their hopes and determination rose.

An appointment was made for Mrs. Banks to meet with Bishop Huston, through Miss Lucy Taylor, his secretary. At that time Mrs. Banks had never met Bishop Huston, and she was not a little timorous about his reception of her information. She reported on the interview as follows:

"I began by saying a few of us in the Bothell area had been talking together and had met a few times. 'Well, Bishop, we think we'd like to have a mission for the Bothell area.' He had been sitting back from his desk, and at this he pushed forward and slapped his desk with both hands.

"That's what I wanted you to say! How wonderful!"

"Oh, we're very small," I hurried to say. "We're not at all sure that we're important enough to warrant your attention."

"Of course you are! That's what a bishop is for! You know, when Miss Taylor told me a Mrs. Banks had asked for an appointment I said, 'Mrs. Banks? I don't know a Mrs. Banks, so she must be coming to see me either about a marriage or a mission.' And it's a mission! How glad I am. Now, when can I go out to meet all of you and help with your plans?"

"We discussed the work done by the group so far, and the area in general. He asked how many other churches were serving the Bothell High School area. I told him some among us thought founding a mission a huge undertaking and indicated they probably would not help. He said, 'Don't worry about them. Let them remain in their own parishes awhile. I think they'll come around later.'

"As I was leaving he told Miss Taylor, 'Guess what we're going to do! We're going to start a mission!' She, too, was greatly pleased, and I asked her if she happened to remember a telephone call from me about three years previously, when I had said we were moving to the Bothell area, and could she tell me where would be the nearest Episcopal church. She had named the ones at Kirkland, Everett and Snohomish, and the approximate distance to each. I had said, 'That's a long way to drive. Are you sure there are none closer?' We all could laugh then at my questioning her, 'Are you sure?'"

A committee called everyone to tell of the Bishop's interest. The news set up a wave of enthusiasm which carried them a long way and they anxiously awaited the meeting date, January 17. However, on the 16th and 17th, a snowstorm blocked the roads and broke some telephone connections. Mrs. Banks telephoned the Bishop to tell him roads were much worse around Bothell than in Seattle and that the men felt he should not risk making the trip. Impatient though they were, they postponed that meeting until January 24th.

'Guess what we're going to do! We're going to start a mission!'

It was difficult to direct the Bishop to Mr. and Mrs. Mohr's home on Beckstrom Road, so Mr. Banks arranged to meet him at the main intersection in Bothell. Bishop Huston had been given a new car by the men of the diocese, following announcement of his forthcoming retirement, and since the roads still were bad, Mr. Banks suggested that the new car be left at a service station and the rest of the trip made in the Banks car. "Whatever you advise," the Bishop replied.

"Well, I'd hate to see either you or your new car in a ditch," said Mr. Banks. So they left Bothell in one car and arrived safely at the Mohr home.

All who were at this meeting still remember the hope and courage gathered from this devout man, who lead them in prayer, then sat among them and planned as one of them. Bishop Huston brought with him the petition which would have to be signed, formally asking for a mission. He asked them to study it but not to sign it until more persons were present. Someone mentioned the canonical requirement of signatures on the petition, "at least three of whom shall be males." "Look," someone said, "we have three men right now and more will come."

It was at this meeting that Mrs. Fisher told the Bishop that she still thought there were not enough persons interested to form an adequate group, and since her daughter, Norma, was interested in her class in Christ Church School, she would prefer not to change her. He told her he could well understand her feeling, and that it was natural for her not to want to change schools. However, at about the time services were started, Norma herself decided to come to these services, so both became faithful attendants. Mrs. Puette reported on the rental of the Lake Forest Park Clubhouse. The cost would be \$5 per Sunday with a janitor service included. Those present decided to hold services every Sunday, with Mr. Mohr as lay reader, and communion services whenever the Bishop's office could supply priests. Mr. Mohr arranged to meet with the Bishop in Seattle for lay reader's instruction, and was licensed on February 5.

Starting time for services was discussed and the men asked if there was any rule regarding an 11 o'clock service. "None at all," the Bishop replied. "There's nothing sacred about 11 o'clock." So most of them voiced a strong opinion that services should start at 10 o'clock, so there still would be time for family activities. The three "hobby farmers"

spoke up: "Especially our plowing, you know." "Yes, until we can have 8 o'clock communion," one woman said. "That we must have as soon as possible." Then the date for their first service was set. A place was available, there were a few things yet to do, and Bishop Huston chose a Sunday when he could come himself to give the first communion, and bless them as they started on their venture.

Quinquagesima Sunday, the Last Sunday after Epiphany, February 16, 1947, was their day.

In planning for the first service, Bishop Huston checked over the things necessary for a communion service. "I have a portable communion set," he stated, "equipped with the proper linen. I will bring that and wine and wafers."

"No," declared Mr. Banks, "we will buy wine and wafers. We will be honored by the use of your set, but wine and wafers will be consumed, so we will provide them." The others agreed emphatically, and this seemed to please the Bishop. They then asked what kind of wine to buy. The Bishop specified red port wine and said the wafers could be obtained from the Church Supply Corp., in Seattle. It was weeks later that they learned that it is a standard practice of the church to have wine and wafers purchased with money contributed by all the people, as being truly an offering of the people. The Bishop also volunteered to bring a cross, hymnals and prayer books. The books had been given to him by a large parish for use in missions, and so he would leave them. Mrs. King agreed to play the piano for the services. Mrs. Oliver was appointed altar chairman and Mr. Mohr appointed historian. Should the mission become an active, sizable unit for the diocese, they would be able to tell their own story!

Bishop Huston chose a Sunday when he could come himself to give the first communion, and bless them as they started on their venture. February 16, 1947, was their day.

Bishop Huston announced that the Diocesan Altar Guild and the president of the Diocesan Women, Mrs. Lois Colcock, would be happy to assist in further organization. They were still surprised that anyone should put themselves out for such a small group. Then the Bishop said, "Be thinking about names for your mission, and in your thinking I would personally appreciate it if you would plan to use one not already used or especially common in this diocese." He also told us that in every group there was someone who would want very much to name a new mission for some church they once attended and to which they still were sentimentally attached. He also expressed doubt that Father Cooper could carry the extra load of services for us, as he was in charge of Camp Huston, at Gold Bar, as well as St. John's of Snohomish. The Bishop, as well as all the group, appreciated all the time Father Cooper had given, and they continued to be in his thoughts and prayers. Miss Viney Hines, niece of Mrs. Mohr; David Rose, a friend of Mr. Mohr; Mrs. Aggerback, the secretary; Mr. Oliver, Miss Margaret Miller, and Miss Gladys Troutman were very interested participants in this meeting, as well as those persons already mentioned. As Bishop Huston led in closing prayers, they were satisfied, they were thankful, and they were ready to work harder than ever to bring this mission into being.

They met again on February 10, with many things to plan, and they had gained a very valuable member, Mrs. Claude Stanley. Mrs. Aggerback had mentioned in December that she knew Mrs. Stanley, but was positive she would not be interested in a mission as she had been a member of Trinity for more than 25 years. "Trinity people are very loyal to Trinity," she had said. "I'm sure she wouldn't think of leaving. However, I am to have dinner at her home on Christmas Eve and I shall tell her about our plans. I know she'll at least be interested." To her surprise Mrs. Stanley was more than interested; she was excited, and anxious to help in any way. She was not able

to attend the January meeting, but came to this February one at the Banks home. She explained that the Diocesan Altar Guild would be glad to furnish all linens and equipment needed for an altar. Here again was help from an unexpected and unsolicited source.

They felt they should choose a name at this meeting, as the first service was to be on the following Sunday and somehow it did not occur to them that they could start services without a name. They recalled the advice Bishop Huston had given, and sure enough, someone felt there was no name like St. James, the name of a church they loved in the East. Church of the Redeemer and St. Michael and All Angels also were suggested, as being completely different from any in the diocese at that time, or the Roman Catholic ones. All were discussed and then voted on by written ballot. The count was four for St. James, four for Church of the Redeemer. A little more discussion followed and no one seemed inclined to move any action to break the tie, so Mr. Mohr called Diana, the Banks' 12-year-old daughter, who had been reading in a corner of the room. She came forward. "Diana," said Mr. Mohr, "we are trying to decide the name for this new mission we are starting. Now, this church is more your church than ours, because you and your sister, Karen, and your friends will be here attending it after all of us are gone. So I feel it only fair that you should have a voice in naming the mission. Of these two names, which do you prefer?"

Diana stood still a moment, thinking it over in her serious child's way, and then she said, "I like Church of the Redeemer."

A short discussion followed as to whether the name should be Church of the Redeemer or Our Redeemer. Mr. Mohr said that many other churches carried the name as "Our" and he said, "I always have felt that this implied an attempt at exclusiveness, as though claiming Him for theirs alone." So it was thought best to leave it as The Church of the Redeemer.

They also nominated members of the first Bishop's Committee. Of course, the faithful

Episcopal Church To Begin Services

Bishop S. Arthur Huston will conduct morning services and holy communion for the first services held by the Church of the Redeemer, Episcopal, of Bothell, next Sunday.

Services will begin at 10 a.m. in the Lake Forest Park clubhouse, opposite the Park entrance. The public is cordially invited.

Ash Wednesday services will be held Wednesday, Feb. 19, with Harry Mohr, lay reader, conducting. The service will be at the home of Mr. and Mrs. Reginald Banks, three and one-half miles north of Bothell on the old Everett highway.

The service is open to the public.

The announcement from the *Bothell Citizen*.

three men led the list: Mr. Oliver, Mr. Mohr, Mr. Banks; also selected were Mrs. Puette, Mrs. Oliver, Mrs. King, and Mrs. Aggerback. They then cast a unanimous ballot naming Mr. Oliver for Senior Warden; Mr. Mohr, Junior Warden; and Mr. Banks, treasurer. These names, of course, were subject to the Bishop's approval. As Mr. Mohr was to be lay reader, and Mr. Banks was being trained as one, this seemed like quite a concentration, but they had planned from the beginning that each new person interested would receive two things—a hearty welcome and a job to do. They felt that would soon improve the situation. Mrs. Oliver, as altar chairman, asked to be assisted by Miss Troutman and Mrs. Stanley, until such time as a regular Altar Guild would be organized. The rest of the business that night was routine, and in rapid succession they voted to ask the Bishop to try

to send an ordained minister for special days—Easter, etc., and to have a short, informal service at the Banks home on Ash Wednesday, as the clubhouse would not be available on weekdays. They were ready to go.

Few services will ever be more joyous for those persons present than the first service of Church of the Redeemer.

First they surprised and delighted the Bishop by having a cross, movable altar rails, and kneeling benches ready for use. Mrs. Banks had made the rails and had a cabinetmaker friend make a wooden cross, mounted on a three-step base, which Mr. Banks gilded. The kneeling benches had been given to them by the disbanded group which formerly had met in the clubhouse. An oak table belonging to the club

QUINQUAGESIMA SUNDAY February 16th, 1947.

S. Arthur Huston, Bishop
Harry R. Mohr, lay reader

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Notices

Ash Wednesday-

Services will be held Ash Wednesday evening at the home of Mr. & Mrs. R. Banks, on the old Everett Highway $3\frac{1}{2}$ miles from the Bothell stop light. All who desire to attend are welcome. Services will begin at 8 P.M.

First Sunday in Lent, Feb 23rd.

Services will be held in the Lake Forest Park Club House at 10 A.M.

Women's Guild-

Women who are interested in assisting in the work of the women's Guild, please phone or write Mrs. R. Banks, Rt. #1 Bothell, Fernwood 2922 or Mrs. J.M. King, Sheridan 6466

We are interested in knowing the names and addresses of the sick or shut in's. Please leave information with the Senior Warden when leaving the services or notify him by phone. Mr. Charles Oliver

Kenmore 253

was pushed against the natural stone fireplace. The gray stone formed a background for the cross and improvised altar. Mrs. Stanley was on hand to help prepare the vessels and linens brought by Bishop Huston and candles were used in brass candlesticks loaned by Mrs. Mohr. Flowers, altar rails, kneeling benches and chair were in place when the Bishop arrived. Mr. Mohr had typed service sheets and in planning the service according to Prayer Book rubrics, one hymn was:

*"I love Thy Kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With His own precious blood."*

Then when they knelt at the altar for the Holy Eucharist they were deeply moved and grateful, and felt they were especially under Our Blessed Lord's care. After the service Bishop Huston asked those interested in forming a mission to remain. Almost everyone present did so, and he talked to them of the need for the spread of Christ's Kingdom on Earth and said each one should consider himself a missionary. "But do not approach those who already have a church home," he said. "There are enough unchurched persons to fill this church and more. I have no patience with sheep-stealers." Then he asked that all those seriously interested sign a formal petition. Fifteen happy but humble persons petitioned "Reverend Father in God....We put ourselves in your charge and will reverently obey your authority..."

Reverend Father in God: We, the undersigned, residents of Bethell,
County of King, Diocese of Olympia, being desirous of having the services of
the Church, and ready, according to our several abilities, to sustain the same,
do hereby request you to provide for us as you may deem proper and expedient.

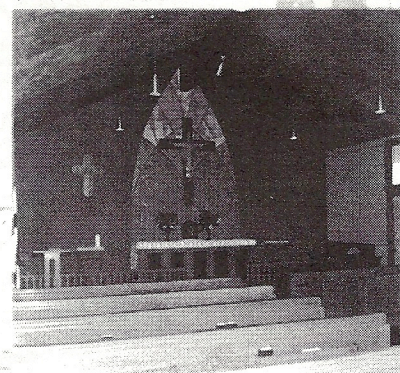
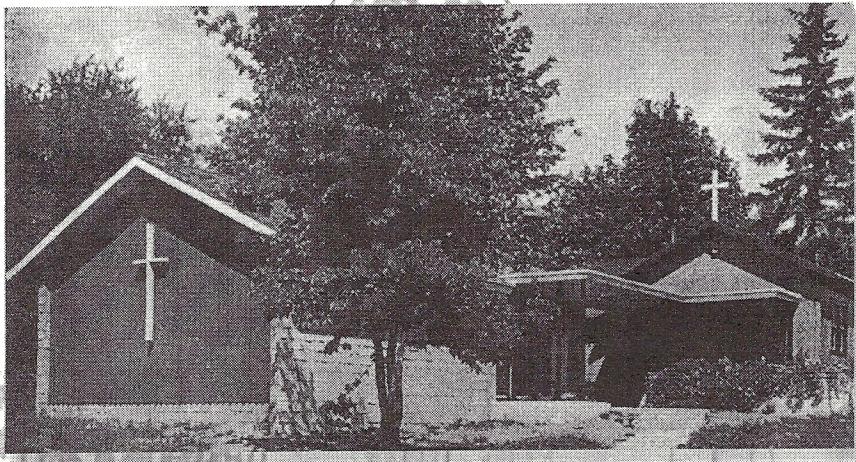
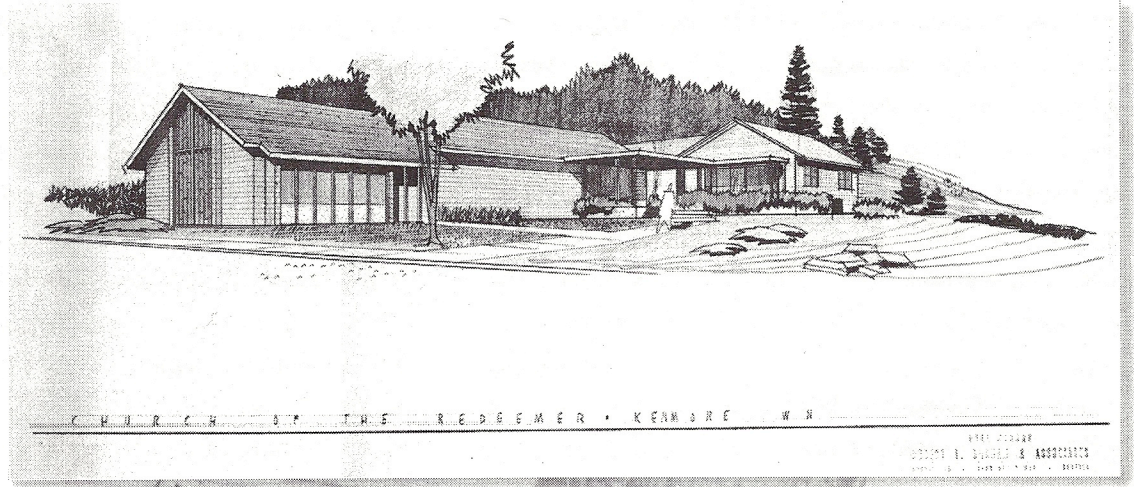
We do hereby declare ourselves, individually and collectively, ready to
do what in us lies, to support and maintain the regular worship of the said
Church, and promote its influence in our neighborhood; and we do promise con-
formity to the doctrine, discipline, liturgy, rites and usages of the Protestant
Episcopal Church. We put ourselves under your charge and will reverently obey
your authority. We promise conformity to the Constitution and Canons of the
General Convention, and to those of the Diocese of Olympia, and the rules and
regulations of the Convention. In accordance with these obligations and promises
we now ask the privilege of being organized as a Mission under the name of
The Church of the Redeemer Church,

Furthermore, we do undertake, promise and agree to raise among us and
faithfully pay the sum of at least _____ dollars per annum, payable in equal
monthly installments, toward the stipend of the clergyman whom you may appoint
to minister to us; remaining

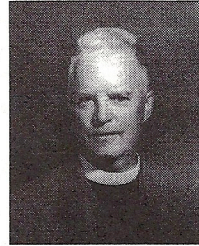
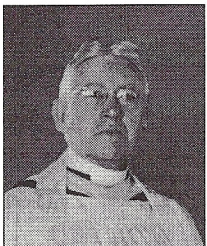
Faithfully yours,

| | |
|-------------------|--------------------|
| Reginald Banks | Florence Aggerbeck |
| Margaret Banks | Salah A. Stanley |
| Harry Roland Mohr | Viviey Agnes |
| Sarah Jane Mohr | Deena M. King |
| Barbara R. Tvette | Vivian H. Murray |
| Chas. Oliver | Elizabeth Kone. |
| Leila J. Oliver | Margaret Miller |
| | Gladys Troutman |

The petition to create the mission.



- ♦ First Eucharist
- ♦ Church School begins
- ♦ Altar Guild formed
- ♦ First Annual Meeting
- ♦ Parish moves to current location
- ♦ Groundbreaking for "new" building
- ♦ Building completed



Post

Shay

Markgraf

Griffiths

Forbes/McGinnis

1947

1948

1949

1950

1952

1954

A Decade of Beginnings

Scott Daniel

After the first service in 1947, many more were held at the clubhouse. However, special observances had to be held at the residences of many of the church's members, since the church had no permanent home. Ash Wednesday, the second liturgy held by the Church of the Redeemer, was celebrated at the home of the Mohrs. Good Friday was observed by the Bishop at the house of the Bankses.

The years 1947 and 1948 were ones of many beginnings. The Women of the Church organization was formed on February 26 of 1947. The Altar Guild was formed on January 8, 1948, to take care of the church's altar furnishings. Many of these altar furnishings, such as the linens and vestments, were sewn by the Women of the Church.

The church also started its first education program in 1947. The church school program had its first session on Palm Sunday, which fell that year on March 30. Though there were only three children in attendance, that number grew to 17 in one year's time. On July 6, 1947, the newly-consecrated Bishop, The Rt. Reverend Stephen Fielding Bayne, conducted the first confirmation class. By 1948, the mission was established well

enough to require an annual meeting, and Redeemer's first annual meeting was held on January 11. These two years marked exponential growth in the inner workings of the church. Although its members had not yet even conceived of erecting a church house, the parish as a community actually began to be constructed during these years.

Despite all this youthful growth, the mission was unable to keep a priest for two full years. Soon after the first service, The Reverend Henry Post was assigned to administer communion to the church every other Sunday. In May 1948, the Bishop appointed The Reverend Harold Shay to be the priest in charge of Church of the Redeemer and St. Luke's, Ballard. Father Shay felt that he was called elsewhere, so he left in November of 1948, whereupon The Reverend Karl Markgraf became the joint vicar of Redeemer and St. Luke's.

The parish meeting on May 8, 1948, opened several new issues for the church. Bishop Bayne announced that we



Father Post at the Lake Forest Park Clubhouse.



Graduates of the first confirmation class. Bishop Bayne, center.

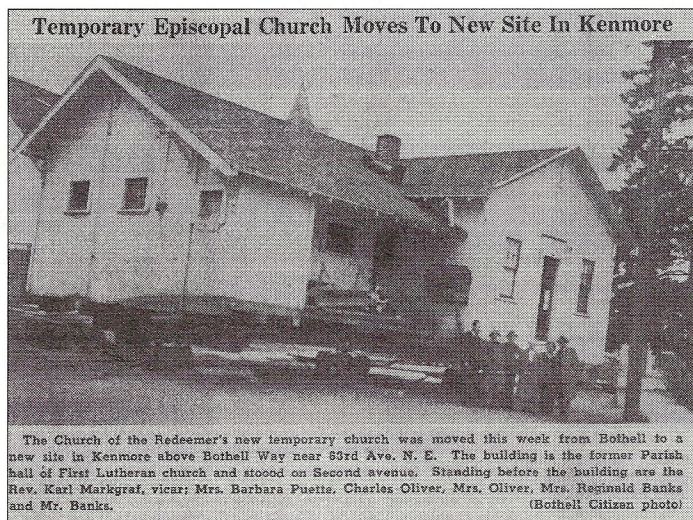
would still have communion at Redeemer only on the first and third Sundays of each month. However, the meeting noted that the mission needed a permanent residence of its own, and the first step in building its own residence was the acquisition of land. Though no decisions were made at the meeting, it at least caused the members of the church to start evaluating their growth and thinking about the future.

The church began to mature a little in 1949. By the Annual Meeting of January 9, 1949, the church had selected the property on which it was to build its facilities. All that was left to do was to approve and perform the official purchase. There was a large problem with this: acquiring the land and building on it would entail a large amount of fundraising, which still needed to be done. Though the church had overcome the major hurdle of property selection, it was by no means out of the woods.

To address this problem, the church established a Building Fund Campaign. Members were asked to pledge gifts of money towards the purchase of the church land from the Squires Investment Company. People were to be contacted during the services and, for those absent on the given days, by canvassers over the phones. The Bishop's Committee set a goal of \$800 for this project.

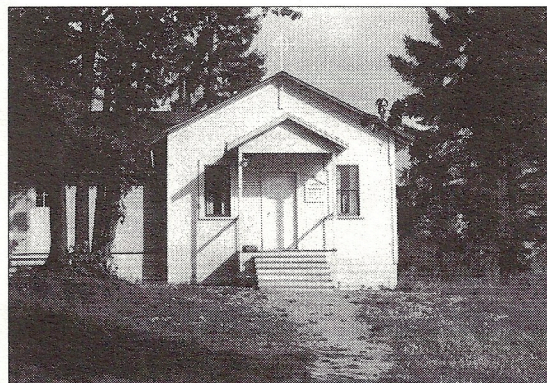
By February 20 another major obstacle had been cleared. First Lutheran Church, located nearby, had recently finished using its church hall, and Redeemer seized this opportunity to buy the building. The plan was to purchase and move the hall in one piece onto the land they were about to acquire. This deal was agreeable to both the Lutheran church and the Church of the Redeemer. The purchase of the hall was finalized in March of 1949, and announced in the joint newsletter of Church of the Redeemer and St. John's, Kirkland. These two missions had been joined by the Bishop due to their small size, so they shared many things, including priests and newsletters. Seemingly, the only thing separate about them was locale. However, once each gained enough of a following, it was assured that they both would be granted their autonomy.

Later that year, the property for the church was purchased from the Squires Investment Company. The property consisted of five lots and was the perfect place on which to



Article from the *Bothell Citizen*, 1949.

erect the purchased hall. The only major job that remained was to move the recently-purchased Lutheran church hall to the even-more-recently-purchased property. In late 1949, the Lutheran parish hall was trucked through the streets of Kenmore and unloaded on the present property. Although this endeavor provided the church with a place of its own, it was not the solution the mission was looking for. At the Annual Meeting of February 19, 1950, Father Markgraf was already preparing future building plans. It was hoped that the church could erect an entirely new and original building to free up the former Lutheran hall for the church school and to accommodate parish expansion. On February 28, this plan was approved by the Bishop's Committee, on the condition that the fee for the architect would not exceed \$100. The plan was accepted in place of one which would merely have enlarged the hall already in use. While the construction of the new building was getting under way, Father Markgraf wished that a committee be appointed to oversee the landscaping of the property so that it might be more visually pleasing. This was approved and Miss Gladys Troutman, a parish member, was appointed chairperson.



The Lutheran Parish Hall: Redeemer's first church house.

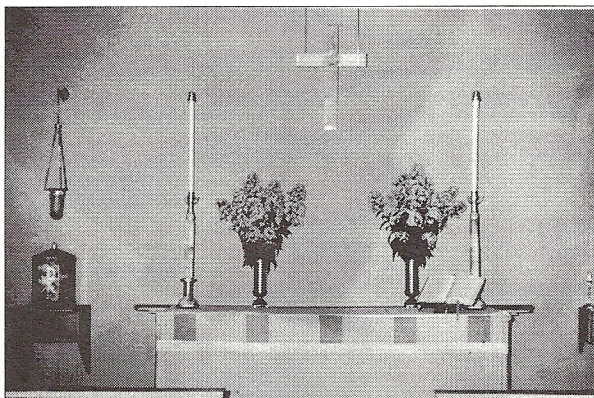
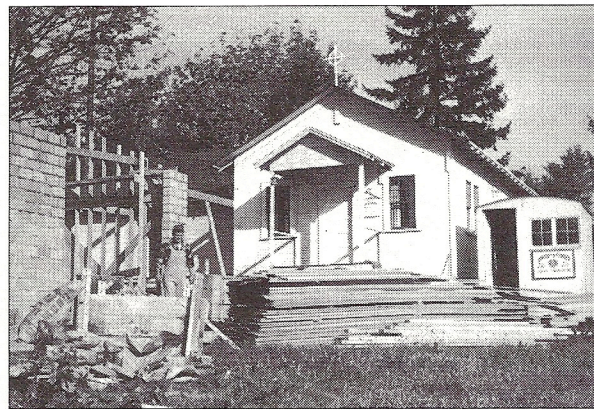
The Bishop's Committee met again on August 15, 1950. At this meeting, the formation of a youth group was discussed. The primary advocate of forming a youth group was Charles Forbes, who helped out at Redeemer in the summers and attended seminary during the school year. The committee agreed with Mr. Forbes that a Redeemer youth group would not only benefit the young people and the church in general, but would benefit the community as well. In light of this decision, the youth group was formed and its treasury was granted a sum total of \$5.00 from which to start building. The Youth Group has survived in various forms throughout the years.

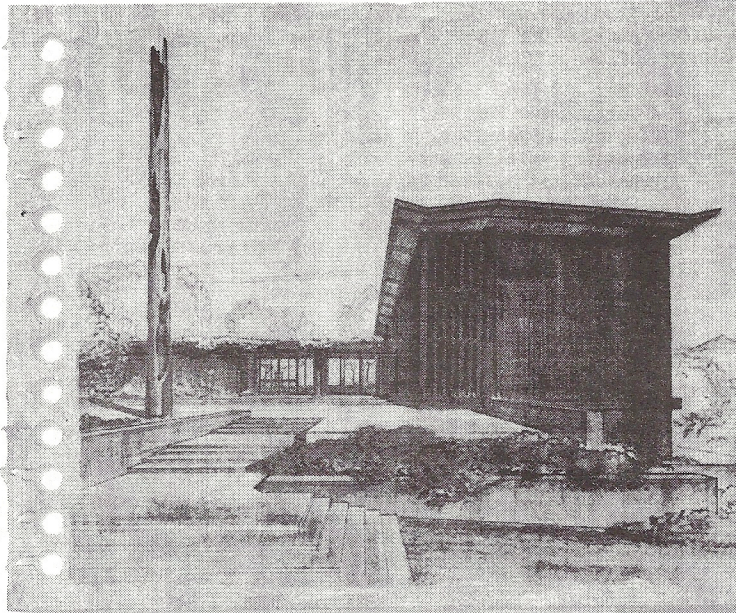
However, after all of these triumphs, a sad day soon arrived. True to form, the mission once more lost its priest. Father Markgraf moved south to California on September 1, 1950, leaving the Church of the Redeemer and St. John's, Kirkland, under the guidance of the newly-appointed Reverend Alfred L. Griffiths. It was unfortunate that Father Markgraf chose to leave before the new building, his brain-child, was completed in February of 1952.

The completion of the new building was a monumental achievement for the church. Designed by Seattle architect Robert Durham, the new building was capable of accommodating 100 people and was designed for easy expansion in case of a major growth in population. The building was constructed in three stages, beginning with the construction of the main worship area, continuing with the construction of classroom space (which now holds Redeemer's nursery and parish office), and finishing with the construction of a breezeway addition. This breezeway connected the new building and the old Lutheran parish hall, which was pressed into service once again as a nursery, kitchen and fellowship hall.

Now the church had a home to call its own, a home which it built with its own hands, a home of which it could truly feel proud. This home was the culmination of seven years of hard work starting with the first few pioneers of the Lake Forest Park clubhouse, and ending with the men and women of the Church of the Redeemer. The church was just a mission at the time, but we were as strong in unity and action as any church could be. The people were truly blessed, not only by God, but by their own work and sacrifices for the good of the church.

From groundbreaking to dedication.



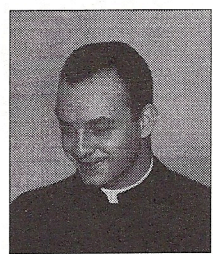


♦ Building fundraising completed

♦ Planning process for new building starts

♦ Present building dedicated

♦ Organ dedicated



Coulter

1957

1958

1960

1964

1965

A Sense of Place

Eleanor Pachaud

In the late 1950's and early 1960's, Redeemer was an active, happy mission. We had a service and communion on Sundays at 9:30 AM and 11:00 AM, a Eucharist on Wednesday at 7:30 AM, and another Eucharist on Thursday at 11:00 AM. During the mid-1950's, there was also a very active church school with no less than seven classes at the 9:30 service: preschool, kindergarten, first grade, second grade, third grade, fourth grade, fifth and sixth grade, and a Junior High class—amazing, considering that this was before the current building was built. There was also a single church school class that was held during the 11:00 AM service. At Christmas time, there was an annual Christmas pageant held a week before Christmas, and of course, the Christmas celebration that started at 11:00 PM with Christmas carols and a mass at 11:30 PM. The next morning, there were two services—one at 9:30 AM and another at 11:00 AM. We had confirmation classes, and regular church work parties with potluck lunches. Near the end of every October, we had an annual Bazaar and Family Night with “entertainment for the kids, things to buy for the adults and food and fun for all,” which sometimes included activities such as card games and square dancing (“We have a caller and he will teach us as well as call; therefore ignorance is no excuse.”). For the older children, there were activities planned within the church that reached out to the community. Boys could serve as acolytes or ushers, join the local Explorer post, or play on a parish basketball team that would compete against other area parish teams. Girls could join 4-H, a riding club, or Girl Scouts.

On May 5th, 1957, The Reverend C. Roy Coulter became the new vicar at Redeemer. He had previously held the position of curate at Trinity Episcopal in Seattle, and would take the place of The Reverend Richard McGinnis, who would go to Trinity Episcopal to serve in Father Coulter's former position. In the words of a newspaper clipping from the *Bothell Citizen*, this was “a plan in which each man gains experience in both a city parish and a suburban mission.” Father McGinnis had served at Redeemer for about two and a half years before leaving. Father Coulter went to Bellingham High School, Western Washington College, and Seabury Western Theological Seminary. Before coming to Redeemer, he spent a summer working for St. Paul's Episcopal Church in Seattle, and some time doing missionary work in Haiti. He was twenty-six years old upon coming to Redeemer.



The mission's own building at the time of its final completion.

On a financial note, during the end of 1955, we held a congregation-wide canvass to start a building fund. This canvass was the last major capital funds drive at Redeemer until the renovation of the pipe organ, over forty years later. For this canvass, the slogan was "We know that our greatest need is not... 'how much our church needs,' but rather 'how much we need to give.'" It was a three-year process where the head of each family sat down with a Canvass Leader to discuss how much of a financial sacrifice was to be made, since this sacrifice would strengthen the faith of both the family and the church.

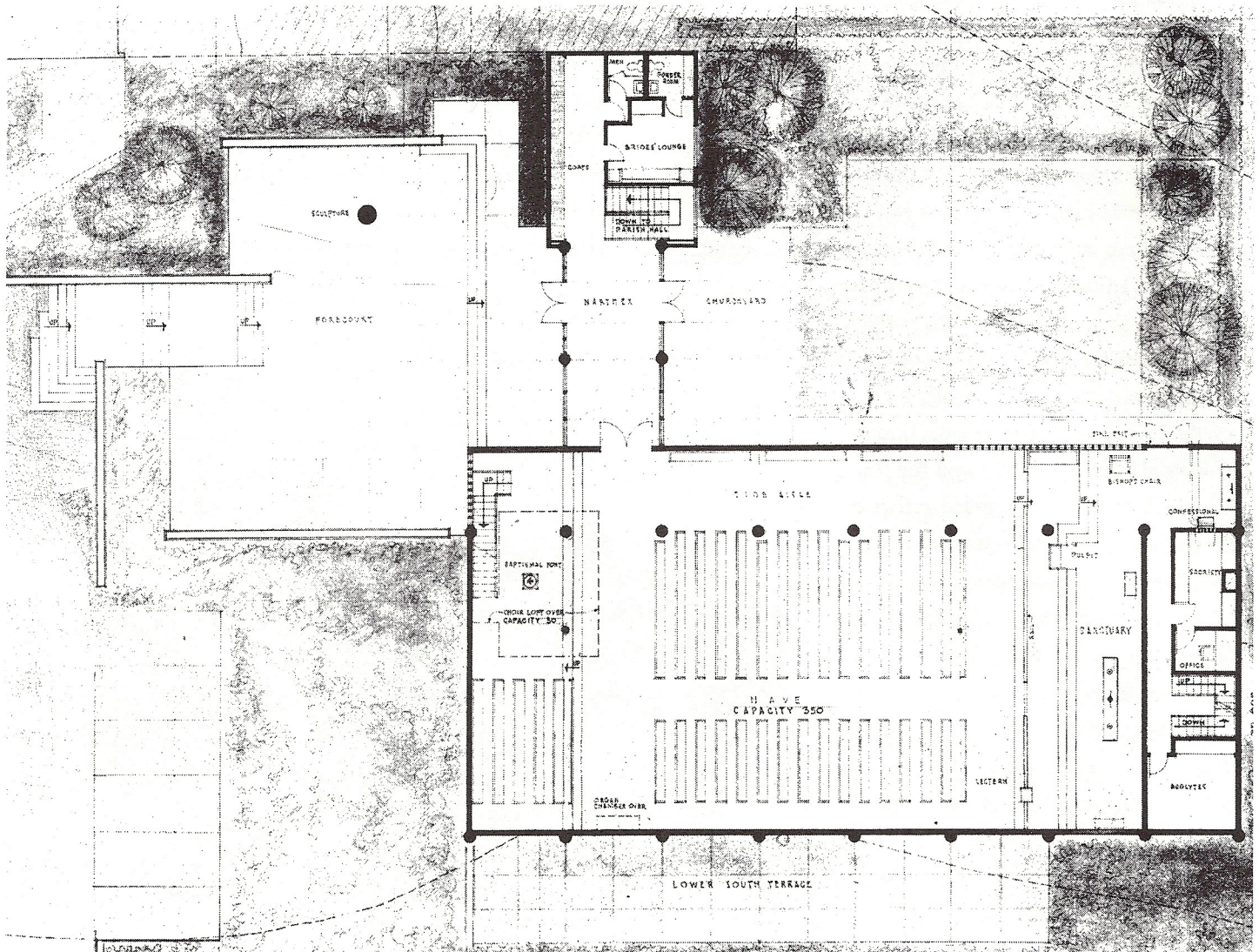
On June 16th, 1960, we received the opportunity to put the fruits of our capital funds drive to their intended use: the architectural firm of Terry and Moore sent Redeemer a letter proposing to set up a contract for the construction of a new building. The firm included as a partner the noted

Seattle architect, Roland Terry, who had been responsible for the architectural planning of several Seattle-area buildings, including the Canlis Restaurant on Queen Anne, and the residence of *Seattle Times* owner William Blethen. They also said that they had always wanted to design a church, and this was the perfect opportunity.

A year later, an estimate and a contract had been drawn up. The original cost estimate specified \$144,140 for the building development, \$10,300 for the property development, and \$5,000 for special artwork (like the doves that are currently in the baptistry.) The total estimate was for \$159,440.

Less than a month after this figure was drawn up, Father Coulter received a letter from the bishop: "[The diocese is] much concerned with the talk of a building to

The original sketch for the present building and landscaping, as drafted in December, 1960.



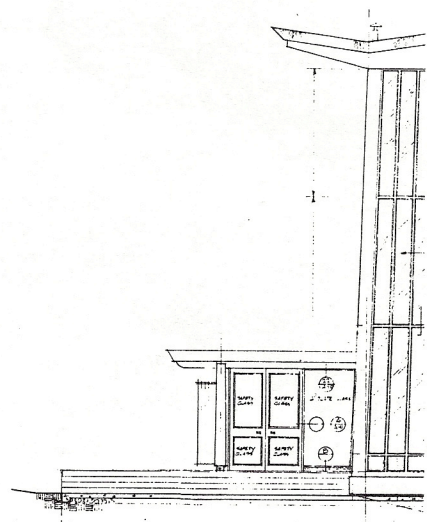
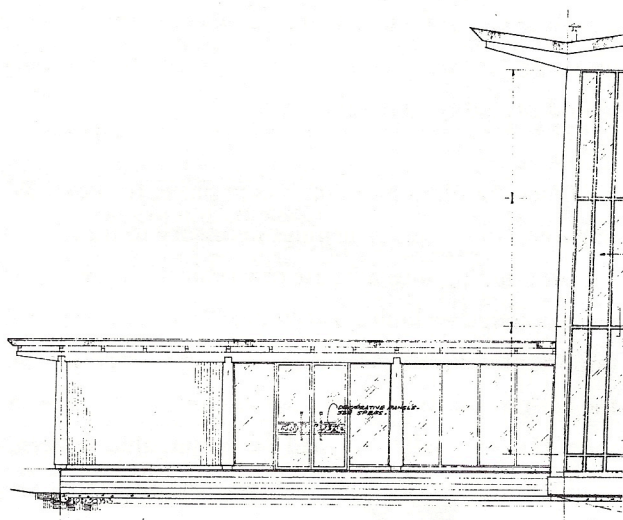
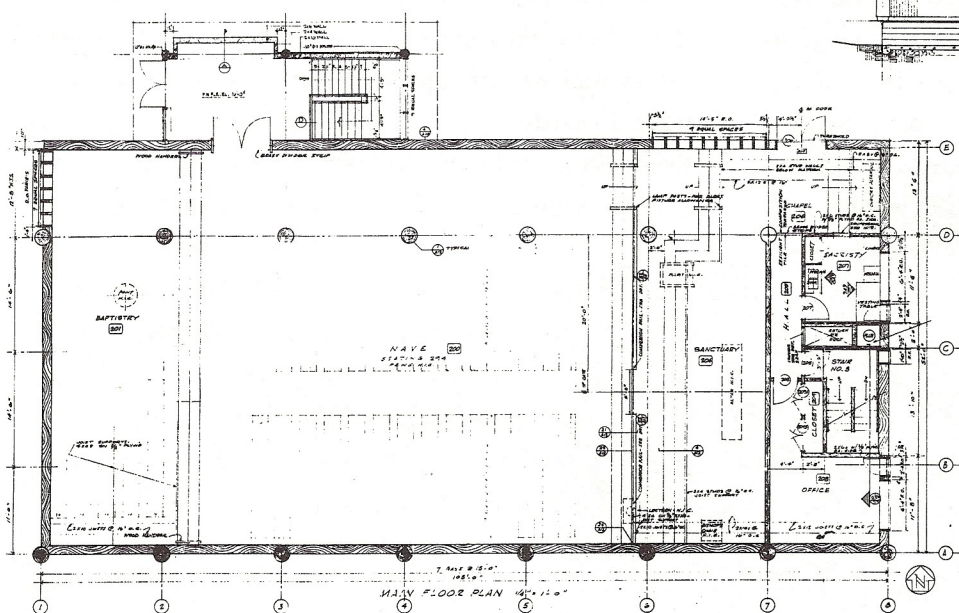
cost between \$150,000 and \$200,000 when not more than \$25,000, if that, is available in cash and not actually enough to pay the architect. Since Redeemer is a mission, any such outlay of costs must be cleared with [the bishop], the Department of Missions, and both the Bishop's Committee and the architect ought to understand clearly that no contracts can be signed except with the approval of the Diocesan Council on the recommendation of the Department of Missions." Obviously, this was no small matter, and it appeared that Redeemer was about to take a plunge into deep debt. The contract was signed anyway.

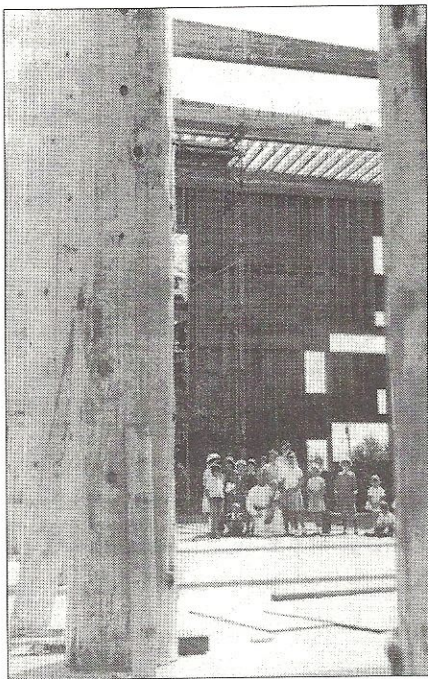
Later, in an attempt to control the debt, some modifications were made to the original architectural design. The height of the building was lowered by five feet, and its length was shortened by fifteen feet, roughly the distance between two columns in the sanctuary. The choir loft was

taken out (it would have sat about ten feet below where the organ loft is now), as well as the stairway that was supposed to go up to it. This stair would have been where the baptistry is now, and the baptistry would have been under the choir loft. The narthex was also redesigned, eliminating an extra set of restrooms and coatroom space. These changes lowered the cost to about \$114,000. In the spring of 1964, construction began, against the diocese's wishes. Construction took roughly nine months with the help of hours and hours of volunteer time by the congregation.

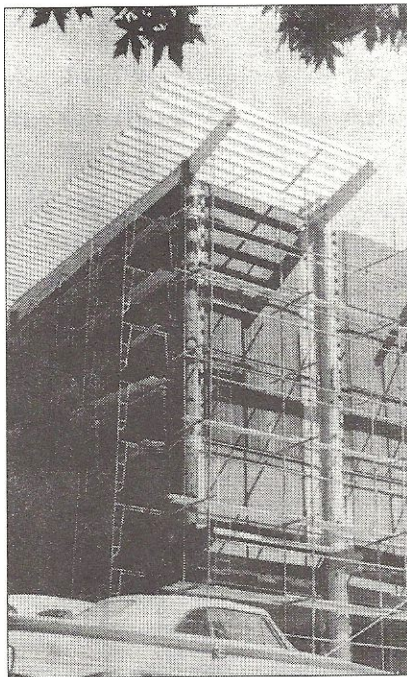
Because of its unique design, the construction project faced its own set of challenges. The huge wooden pillars extend from the foundation to the roof and are constructed from single trees. Each pillar was hand-picked and approved at the mill by Roland Terry. Since the pillars had to be put into place first, there was a short period before the

The final plans for the main floor of the present building. One of the most visible changes was the redesign of the narthex, which was shortened from its originally designed length (top right) to its present length (bottom right).

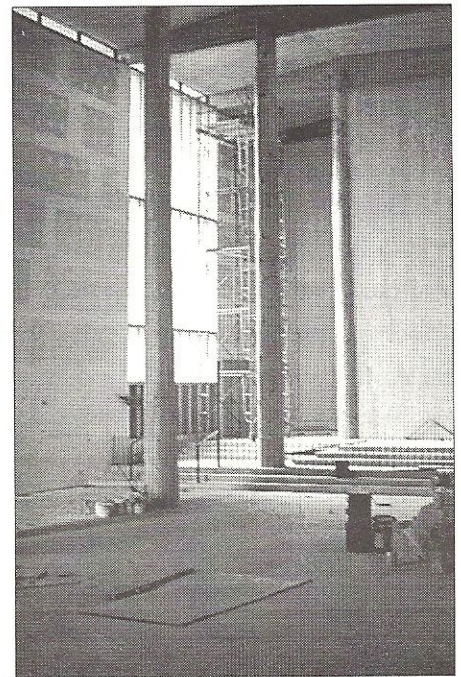




Church School students take an early look.



The southwest corner of the building.



Finishing the inside of the nave.

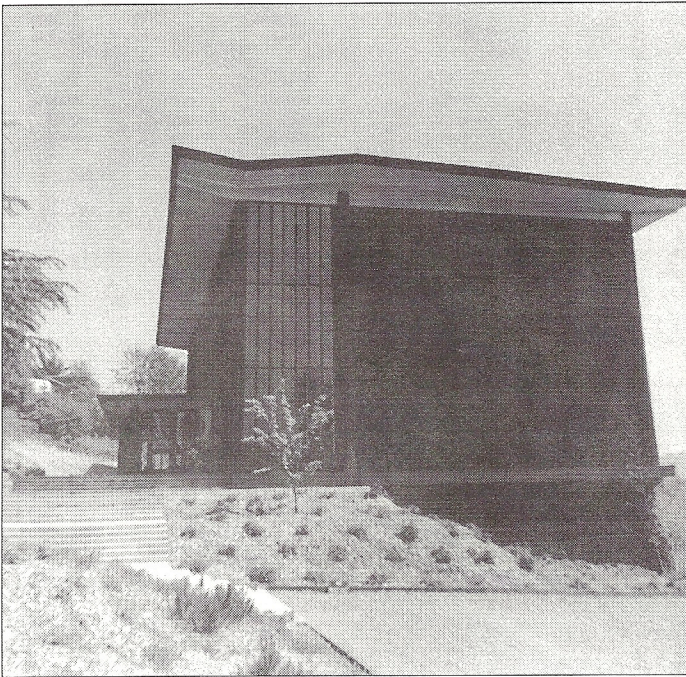
structure was sufficiently braced when, in the words of one observer, “if there had been a windstorm, the building would probably have fallen down.”

Once the main building was in place, the next task was to gather all of the furnishings necessary to turn the large, vacant building into a house of worship. Many of these were donated or built on volunteer time. One especially important volunteer was Robert Thompson. He served as the design coordinator and the building committee chairman. He personally designed the pulpit, altar, lectern, cross, wall sconces, and lighting fixtures. The altar, altar rail, and lectern were all donated by Bill Martin, a member of the congregation at the time. The cross from the old building was transferred to the chapel of the new building, and a large, sixteen-foot gold-painted wooden cross was hung above the altar. All of the pews were donated as memorials, and an anonymous donor donated the large bronze bowl that sits in the baptistry. The bowl was cast in the fifteenth century for Lorenzo de Medici and it bears his portrait and coat of arms. The planting and landscaping outside the building was provided by Laina and Egon Molbak, founders of Molbak’s Greenhouse and longtime members of the mission. The final major contribution was made by one family who pledged \$16,000 for a full-range twenty-two-rank organ to be built two years later. A smaller six-rank organ was donated for temporary use at the dedication.

The dedication of the new building was on Sunday, December 20th, 1964. It was a huge affair described by articles in Eastside newspapers, with no less than five members of the clergy present for the occasion. The bishop, The Rt. Reverend Ivol Curtis, presided over the ceremony; and The Reverend Roy Coulter, vicar of the mission; The Venerable Paul Langpaap, the rector of Trinity Parish Church and Archdeacon of Seattle; The Reverend Ernest Radcliffe, curate of St. Paul’s in Seattle; The Reverend John Thomas, the vicar of St. John’s in Gig Harbor; and the junior and senior wardens of Redeemer also participated. At the end of the dedication, people who walked outside the church noticed a large plume of smoke rising from somewhere towards Lake Washington. It was later revealed that the smoke came from a destructive fire at the Lake Forest Park Clubhouse—the mission’s original home.

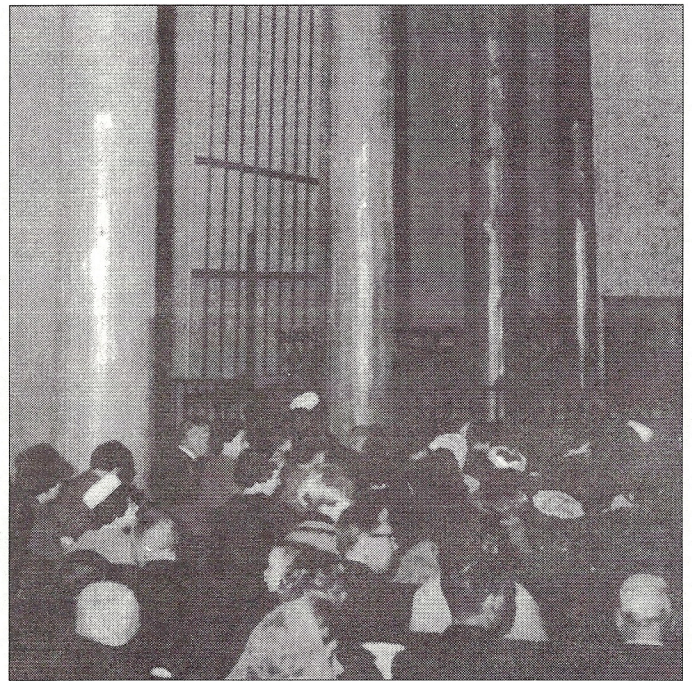
At the time of the dedication, the kitchen and much of the undercroft remained unfinished. The kitchen in the undercroft was eventually finished, as well as many of the “classrooms” in the undercroft, but a formal reception room and stage were never completed. The parish hall of the old building was demolished; the rest of the building is currently the church office and classroom space.

Three months after the dedication of the new building, on March 5th, 1965, Father Coulter signed the purchase



The west entrance, shown here shortly before dedication.

order for our organ through Balcolm and Vaughan Pipe Organs, Inc. The pipe organ was funded by a donation from parishioners Robert and Eleanor Dent, and the ceremonial Spanish Trumpets were given by Father Coulter. Parish funds covered the construction of the choir platform and the construction of the organ chamber. The organ and its installation would cost \$16,579.84. The organ had a grand total of 22 ranks, 34 stops, and 1,279 pipes. The contract that was signed stated that Balcolm and Vaughan was responsible for the installation, tuning, and finishing, making certain that the instrument was completely ready to play. Redeemer was responsible for everything else: "The Church is to be responsible for preparing the space necessary for the organ, blower, and console. The church is also to install suitable electrical service and wiring starters from the blower motor and rectifier to the console, and to supply any openings for cable, tin line, and interior entry, at a time designated by the organ builders. If the blower must be in a remote location, the church also assumes responsibility for such tin line work." In essence, we had to do all of the electrical and architectural work necessary to install the organ. Because of this, there were a few minor details that were ignored. The organ chamber, for instance, was built without formal plans, was never certified by an engineer, and was never determined to comply with local building codes. Another oversight was the electrical wiring for the light on the console. This problem could not be fixed by

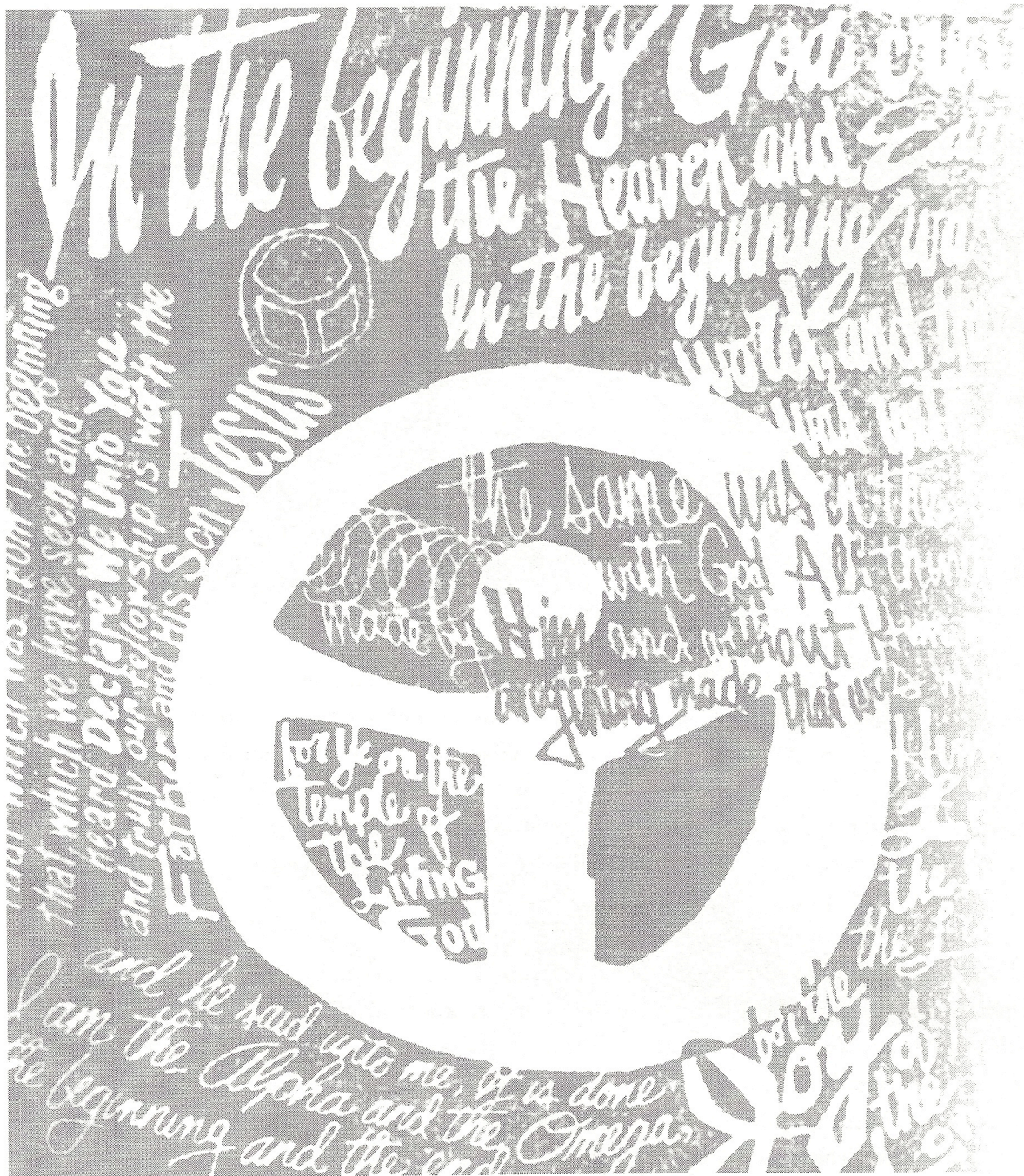


At the dedication of the new building.

Balcolm and Vaughan because it was not in their contract, and there was no appropriate outlet for lights. This problem was solved by means of an extension cord to a nearby outlet, and was finally wired properly in 1994, after the church was informed that the thirty-year-old extension cord did not meet electrical code standards.

Despite the delays, the organ was constructed in about ten months' time, and the dedication was held on December 19th, 1965, one year after the completion of the building. The ceremony was led by Bishop Ivor Curtis and Father Coulter, and included both the dedication of the organ and the confirmation of over thirty people. As a celebration of the new organ, a recital was included in the ceremony with pieces by J. S. Bach, Dietrich Buxtehude, Louis Claude D'Aquin, Valentin Rathgeber, Jean Langlais, Dom Paul Benoit, Francis Jackson and Henry Purcell. The recital was played by Eugene M. Nye, the tonal director of Balcolm and Vaughan Organs.

The dedication of the organ brought to a close an eventful and exciting decade for the church. We grew stronger in our faith and community with the acquisition of a new priest, a successful capital funds drive unlike any other in previous Redeemer history, a new building, and a new organ. These changes would lead the way into a new era for Redeemer.



**"THOSE CRAZY
EPISCOPALIANS"**



**are they
a bunch
of
sinners?**

Most emphatically, the answer is YES. Episcopalians not only believe in sin, they too-often indulge in it. If we say we have no sin, we deceive ourselves. (1 John 1:8)

But Episcopalians also believe in the grace of God. His acceptance and forgiveness. Confession of sin and the declaration of God's forgiveness play a large part in the worship service.

The aim of the Episcopal Church, therefore, is to help ordinary people live a more-Christian life - and to assist them in finding God's loving forgiveness and inspiration.

Episcopalians have a pretty good rule-of-thumb on this subject: "Trespassers welcome!" Their minister is always happy to talk - or listen - without twisting your arm.

**Church of the
Redeemer**

Worship 8 & 10 (Nursery)

Church School - 10

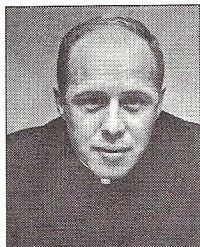
Father Clay M. Kuhn

- Vicar

62nd NE & NE 182nd
Kenmore

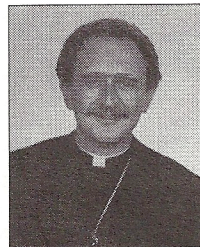
♦ Advancement Fund
established

♦ Redeemer becomes
parish



Lockerby

1968



Kuhn

1969

1972

1975

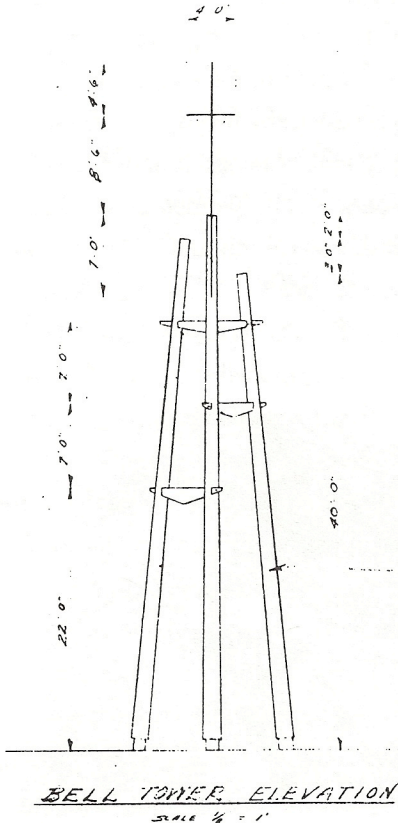
From Mission to Parish

Tonya Karp

Although our church building was only four years old and equipped with a newly-completed organ, many parts of the building and its grounds were still unfinished. One addition to the grounds came in February 1968, when we erected a bell tower with funds donated by Mr. Larry Lean. The bell tower was erected near the old building, and was constructed with three leaning wooden pillars with a small platform at the top, which supported a large metal cross. Although the tower was designed to accommodate three bells, the bells were never purchased. We had a bell tower with everything but the bells.

In the architect's drawings, the pillars of the bell tower were bracketed to their foundations. This sound configuration would have produced a structure which would prob-

ably be standing today. However, the tower was not built according to plan: the three wooden pillars were instead set into concrete foundations. As the structure aged, the wood swelled and contracted, which caused the concrete foundations to crack and water to seep in. Because of the cracked foundations and the accompanying rot, the bell tower was dismantled and removed in the early 1980's.



As a result of its innovative design and underfunded construction, the church building also suffered from problems of its own. In 1969, Marshall Paris and Nancy Baker sent a demanding letter to the contractor who built the church building, informing them of leakage problems. Many of these problems turned out to be caused by a pencil-sized hole around the vent stack on the roof. In addition, the large timber pillars were, according to one contractor, "impossible to seal." The leakage problem was solved temporarily with several applications of tar.

In early 1968, the Women of Redeemer wallboarded, taped, and painted the still-unfinished undercroft as a gift to the mission. At the same time, the Bishop's Committee applied for a \$5,000 mortgage extension from the Diocese. This money was to go towards the church school to fund chalk boards, tack boards, and the construction of partitions and storage closets in the former church sanctuary, which was being renovated for its present use for parish education programs. This was one of several smaller building projects, including the completion of the kitchen and church office, which were funded and carried out by parishioners.

A major addition to the property was the Memorial Garden. Based on an English tradition, the garden is the final resting place for the ashes of some fifty people, largely members and friends of the church. The garden is one of the few Memorial Gardens in the area (other churches having such gardens include St. Barnabas Episcopal on Bainbridge Island, and Emmanuel, Mercer Island). The gravesites are marked with rhododendrons instead of headstones. In the garden's 1990 renovation, a plaque was added which lists the names of the people buried there.

After having been the Vicar since 1957, Father Coulter announced his resignation on July 14, 1968, and became the rector of St. Paul's in Seattle on August 11, leaving Canon John B. Lockerby as priest-in-charge. Around this time, Father Coulter and the Bishop's Committee, which together made up the Planning Committee, held a special meeting to elect the Calling Committee. The Senior Warden, Marshall Paris, led the group, which also included Helen Stobel, Pat Lavender, Frank Coe, Carl Mudge, Jerry Leicester and Doug Poage, in its search for a new Vicar. The Calling Committee had barely started its work when it was informed by Bishop Curtis that it had no authority to carry out its appointed task, since only the bishop can select the clergy who serve in missions. The committee disbanded, and its proceedings were forwarded to the bishop for his consideration.

Father Coulter left after a salmon barbeque, and submitted a letter to the congregation, published in the September newsletter, that encouraged donations, reminded about the \$2,500 debt, gave thanks, and wished love, luck and strength.

Although it was unplanned, Canon John Lockerby was in charge for 6 months, until February of 1969. At this time the new Vicar, The Reverend Clay Kuhn, was to take over the leadership at Redeemer. Kuhn and Lockerby had coincidentally worked together before for a year and a half at a different parish, and in another letter of thanks and luck, Canon Lockerby assured us of Father Kuhn's good qualities.

Canon Lockerby's final Sunday at Redeemer was February 9, 1969, and included a special coffee hour. Father Kuhn assumed the duties and position of Vicar on February 10. He joined Redeemerites for the first time on February 15th, and celebrated his first Eucharist at Redeemer on Sunday, February 16, 1969—in time to commemorate the 22nd anniversary of the founding of the mission. A special coffee hour given by the Women of Redeemer was held after the 10 AM service that day for Father Kuhn. To coincide with Kuhn's arrival, Marshall Paris submitted his resignation as Senior Warden so that the new Vicar could appoint his own Senior Warden.

Father Kuhn was ordained to the priesthood in December, 1964, and came to Redeemer from St. Paul's in Seattle, where Father Coulter was going. Father Kuhn had also served previously at St. Paul's in Phoenix and St. Francis' in San Francisco. The rector of St. Francis', The Reverend John Marshall Scates, described Father Kuhn in a sermon as: "A worldly man, an unpretentious Christian....a free spirit.... refreshing." In the Church of the Redeemer Mission's report to the Commission on Missions in 1972, Father Kuhn made a personal statement regarding his leadership style as Vicar. It was here that Father Kuhn said he felt he had changed from an authoritarian leader to an enabler, and that he no longer felt the compulsion to meet everyone's personal expectations, but instead felt free to let others in the parish minister in areas where they had particular gifts to offer, and to support and offer direction when needed. He felt that his time was being spent increasingly in the more traditional roles of a priest and less in areas such as teaching, consulting, and youth work. Father Kuhn was very much interested in sharing everything with the congregation.

The congregation of the late 1960's and early 1970's seemed to be a close one with many gatherings and organizations. Redeemer continued to be organized under a commission system, led by the Vicar, Planning Committee, and Bishop's Committee. The object of the five commissions was to encourage the involvement of lay people and to increase communication between the Bishop's Committee and the church members. Each commission had three to five people, including a chairperson. The Women of Redeemer, Brotherhood of St. Andrew, and the Annual Picnic organizations were all part of the Service & Fellowship Commission, which for the most part put on social events. The Stewardship Commission was responsible for the church's finances and consisted of the Finance Committee, Parish Calling Committee, Treasurer, and Plans for Facilities Committee. Organizations within the Communications and Community Outreach Commission included *The Sign*, the parish's monthly newsletter; the Northshore Co-op Pre-school and the newly-founded Redeemer Preschool; Social Action; Fish, a community program offering emergency services to those in need; and a Boy Scout Troop. The Education Commission was made up of the Church School, Church School Advisory Board, Church School Teaching

Staff, Youth Advisory Board, Nursery, and Adult Education organizations. Acolytes, Choir members, Altar Guild, Lay Readers, and Ushers were all part of the Worship Commission.

These commissions were responsible for hosting and presenting many parish activities. At a commission-sponsored Quiet Day on March 9th, 1968, a famous educator and retreat leader, Mother Ruth, spoke to “working people” of the church all Saturday. A Corporate Communion for Women and Girls was put on by the Brotherhood of St. Andrew on March 24th, 1968, the Fourth Sunday in Lent, also known as Mothering Sunday. Wednesdays in Lent of 1968 were a time when members of the mission could come to listen to the finest guest preachers in the area at Evensong. May 18th was designated as Cathedral Day by the Bishop. All children in the congregation were invited to attend a picnic in Volunteer Park before the service and to hear the Cascade Drum and Bugle Corps lead a procession into the Cathedral. Also in 1968 was a Pot-Luck Look-In on December 1st, which was a chance for adults of the church to pray for God’s direction in decisions and to discuss what the church means—and a chance for kids to watch movies. A Pancake Supper was scheduled for February 18, 1969, Shrove Tuesday, by the Brotherhood of St. Andrew. The Annual Picnic was a highlight of many other organization-hosted get-togethers.

The year 1972 marked the mission’s 25th anniversary, and February 6 was designated as Commitment Sunday. For this anniversary, the church decided to start the Advancement Fund Drive. The object was to collect special 3-year pledges approximately equal to the annual loan payments of \$15,480, or a total of \$46,340. This would free up the annual budget and pay off debts and mortgages on the buildings. The pledges sought for the Advancement Fund were requested to be entirely separate from and in addition to pledges already received for operating. Pledge cards were available on February 6, 1972, and the suggested donation was \$1.00 per week per \$1,000 of income per year. Although pledges were made for three calendar years, they were scheduled so that they covered four tax years. The total amount due at this time for the new church, the two houses on the west end of the church property, and the new vicarage was \$126,426. Though one house was owned fully

by the mission, the other house and the new vicarage were paid for by way of Nevius Loans, special diocesan loans which were available to churches at low interest rates. Because Father Kuhn did not want to live in either house, but instead lived in a mission-supported house several blocks away from the church, the church rented out the two houses and was able to collect rent on both houses. About 47% of annual giving to the operating fund was used for loan payments, and approximately half of that percentage went to pay interest at this time. Accompanying an encouraging and coaxing letter from Father Kuhn in the booklet explaining what this fund was all about, was a letter from Bishop Curtis congratulating the mission on its 25th anniversary and the undertaking of the 25th Anniversary Advancement Fund. But the main point of this letter was to address these two points: we must relieve our operating expenses of the mortgage burdens and become a parish.

The Advancement Fund Drive finished in 1975, thanks to generous donations, but also thanks to the sale of the two houses on the west end of the church property. Though the Advancement Fund was unable to pay off the entire indebtedness on the property and buildings, the funds that were raised, along with the funds that came from selling the two houses, reduced the mission’s mortgage debt.

The next hurdle facing the mission was becoming a self-supporting and independent member of the diocese—finally attaining Parish Status. There were sixty members of the congregation present at the meeting of May 16th, 1976; a special guest, The Venerable Robert Hayman, Archdeacon, and Father Kuhn were also present. In February of 1976, Archdeacon Hayman had also recommended that Redeemer apply for Parish Status. In the meeting minutes of May 16, 1976, Peggy Dowd took down the questions and answers from the discussion and stated that the advantage of being a parish is simply that “It’s more fun to run your own show.” A bishop could change the vicar, close the doors, and sell all the property at any time. “It’s like being half a citizen—you must obey the laws but may not vote.”

As a result of this meeting, a research and planning committee for this project was formed, which consisted of Jim Cook, Bill Dowd, George Korathu and Dick Boas. The Bishop’s Committee signed a letter to the Bishop, asking for

his permission to apply for Parish Status. Dick Boas confirmed in his presentation that Redeemer was meeting all financial obligations and was ready to stand on its own. The Archdeacon then explained that three years of financial stability are needed to apply and Redeemer was in its second. The Bishop's Committee figured that all the mission's debts would be paid off by the time of Diocesan Convention in November, so the committee felt that the church could apply at once. Changes were discussed, and questions regarding the timing of the application, the Vestry, a rector, expenses, etc., were answered.


On June 26, a letter from Bishop Cochrane was received, stating that he was happy to grant us parochial status. On June 27, a meeting held for the purpose of voting to incorporate took place. Incorporation must occur before submission to Diocesan Convention, and the motion to incorporate passed. The purpose of the meeting on September 19, 1976, was to ratify the Articles of Incorporation and the By-laws of the Church of the Redeemer so that they could be submitted to the Diocese of Olympia. There were more questions and answers, along with discussion of

contracts and laws. After Jim Cook's reading of a letter from the Chancellor of the Diocese, Harold Shefelman, and presentation of the Articles of Incorporation and the By-laws, it was moved and seconded to accept the Articles. The final vote was Aye, 72% for Parish Status.

Senior Warden Janet Peacey sent out a letter on October 3 to the congregation, calling a meeting on October 10 for free discussion. There was a petition circulating opposing the application for parish status, and it was hoped that this meeting would settle things. The meeting was held at 4:30 PM in the undercroft. More than one hundred parishioners explored problem areas for over 2 hours, and eventually strongly recommended continuation towards parish status. Janet Peacey's October 15th letter summarized what happened on October 10, announced that Father Kuhn would be the first rector, and stated that Harold Shefelman was sending the Articles of Incorporation to be filed with the Secretary of State.

In November the Diocesan Convention was held in Olympia, and we were accepted! On Monday, November 22, 1976, an article was published in the Northshore Citizen about our accomplishment. It began with the observation that ten years ago, National Church experts said it couldn't be done and that the mission should be shut down. The article also announced the Choral Eucharist on November 28 at 10 AM. The change to Parish Status would be marked at this Eucharist with the Rt. Reverend Robert Cochrane inducting The Rev. Clay Michael Kuhn as the first rector of the parish. A brunch followed the service. The first vestry was headed by Senior Warden Janet Peacey and Junior Warden Pat Fulton. Later, Father Kuhn was joined by The Reverend Don Elkins, and The Reverend James Hall, who served as associate priests.

Many physical and intangible changes occurred in the 1970's. The church solved many problems with the new building, made strides towards reducing its monstrous construction debt, and met its goal of becoming a parish. As a new parish, members of the church were left with the task of defining the directions that the newly-incorporated parish would take as it matured.



DIOCESE OF OLYMPIA
The Episcopal Church in Western Washington 1551 TENTH AVENUE EAST • SEATTLE, WASHINGTON 98102
THE RT. REV. ROBERT H. COCHRANE
 Bishop of Olympia Area Code 206 325-4200

July 26, 1976

The Rev. Clay M. Kuhn
 The Congregation of the Church of the Redeemer
 P. O. Box 254
 Kenmore, Washington 98028

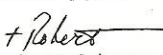
Dear Friends in Christ:

I am in receipt of your petition of April 13, 1976, to associate and organize yourself as a Parish.

The progress you have made toward parochial status during the past few years has been phenomenal and the stated purpose you have adopted for the congregation is a truly Christian guide and compass.

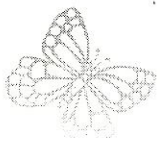
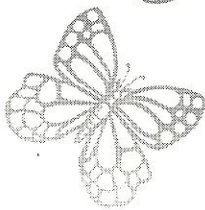
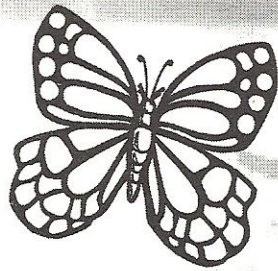
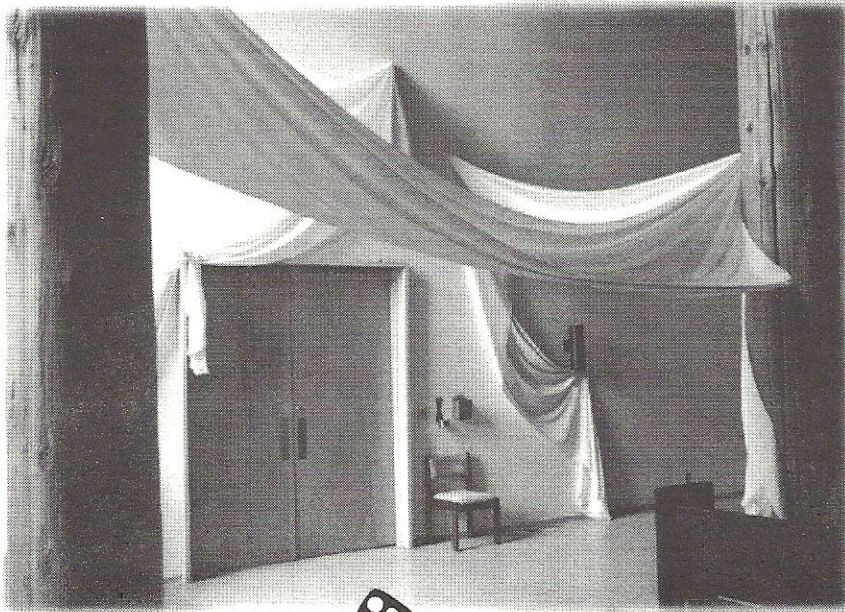
After consultation with Archdeacons McNeil and Hayman, I am happy to grant you permission to organize as the Parish of the Church of the Redeemer and I look forward to your being admitted into union with the Diocese in accordance with the provisions of Article XV of our Diocesan Constitution. In compliance with Section 1(a) of that article, I have this day sent the certificate of my approval to the Rev. William C. Johnson, chairman of the Committee on the Admission of New Parishes.

God bless you all.

Faithfully yours,

 Robert H. Cochrane
 Bishop of Olympia

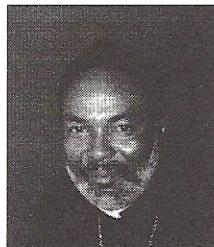
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♦ Butterfly Thrift Store
established

♦ Burning of mortgage



Hall

Ferguson

1978

1982

1983

1985

New Ministries

Peter Daniel

Once Redeemer had accomplished its goal of attaining Parish Status in 1976, it still couldn't figure out what to do next. The forces that pulled the community together began to fragment the parish. While much continued to happen at Redeemer, almost all of it was in the small groups of the late 1970's, including active ecumenical programs such as Cursillo, Faith Alive, and Marriage Encounter. In addition to the many small groups that already existed, Redeemer added a few more of its own, including the Friends of the Kitchen, Mother's Mental Health (M²H) and later, the Butterfly Thrift Store.

This frenzy of activity left Redeemer with only a few memories of itself as a new parish, and little sense of its mission. One former member recalled that she could never guess what would happen from week to week as Father Kuhn tried to meet the desires and demands of the various groups and factions. Finally, the only thing that most people could agree on was that Father Kuhn should no longer be the rector of the Church of the Redeemer. Father Kuhn submitted his resignation to the Vestry on January 1, 1982.

It was now time to find out what it really meant to be a parish. Having been given its first rector, it was now time for Redeemer to rediscover its mission and choose its second rector. The Reverend James Hall, one of Father Kuhn's assisting priests, became priest-in-charge while members searched for a new rector. The search process was carried out by a parish-appointed Search Committee, which held its first meeting on January 31, 1982.

The search was a process which involved the work of many people. The members of the search committee included Don Bentley, John Earley, Liz Mills, Jane Sprague,

Allen Moses, Henry Baker, Jack Huemmer, Linda Collier, Ernie Williams, Lee Darrow and Janet Peacey. The committee also worked with a diocesan consultant. The first step in the process was the assembly of a Parish and Community Profile, which outlined the current state of the parish, projected growth, and provided other general information about the parish. The committee also assembled a Rector Profile, which described the qualities that the parish wanted in their new rector. These profiles were assembled from input from members of the congregation, and would be sent out to prospective applicants.

By May of 1982, the profiles were printed and a screening process for applicants began to be established. The screening process included sending parish profiles to candidates, asking questions of the candidates, and then narrowing down the lists of candidates. At the application deadline on July 31, a total of 153 priests had applied for the position. In August, the list of candidates was cut to approximately thirty, and the committee met with the Bishop to update him and get his comments on the candidates. The list of candidates was cut again by the end of August to a dozen, and another consultant, Chuck Wilson, was brought in. He discussed how to evaluate the information and how to decide if you know enough, and recommended that the Search Committee maintain a good relationship with the Vestry.

In October, the candidate list was winnowed down to five, with three strong candidates and two "on hold." The committee made plans for visitations, which would allow the committee to "find out everything we don't know about them." Each visitation was to take two days. The first day included lunch, dinner, and an interview with the

committee. The second day included a tour, lunch, service, and potluck with the committee, the Vestry, and their spouses. These visitations started on October 14, and were completed by October 26. The Bishop approved five candidates for nomination, and three candidates were forwarded to the Vestry for their consideration. The Vestry studied the profiles of the three candidates, and in November, the Vestry held a conference and chose the new rector.

On November 20, the Vestry voted unanimously to issue a call to the chosen candidate, who accepted the offer. The contract was sent to our new rector the following week. The search was finally complete, after over a year of work. On Sunday, March 6, 1983, at 7 PM, the liturgy for the Celebration of New Ministry was conducted to install The Reverend Canon John F. Ferguson as the rector of Redeemer. Conducting the liturgy was The Rt. Reverend David R. Cochran, retired Bishop of Alaska. The sermon was preached by The Rt. Reverend Robert Cochrane, Bishop of Olympia.

"I welcome the challenge of the Northwest," Father Ferguson said during an interview in 1983 when he heard that 70 percent of Washingtonians are not affiliated with a church. "It is quite different in the Midwest," he pointed out. "There, it is the norm to have a regular church affiliation and to attend more or less regularly, if not frequently. I'm basically a pastoral theologian and preacher," he said. "I'm concerned about translating classical doctrine into daily living—to help people understand their faith more deeply. My skills and talents center on teaching and proclaiming the Gospel, to enable individuals to grow spiritually and to deepen their commitment to Christ," he added.

Father Ferguson was born in the state of Michigan, moved to Pittsburgh, and then moved again to the Philadelphia area. In Philadelphia he graduated from Neshaminy High School in Langhorne and then went to Albion College in Albion, Michigan, where he met his wife, Ginny. After graduating with a B.A. in biology, he joined the U.S. Marine Corps, where he served with the 15th Counter-Intelligence team of the 3rd Marines in Quang-Tri Province, Vietnam. After Vietnam, he returned to Michigan, where he became a police officer.

The Congregation gathers on the steps and apron surrounding the Narthex entrance.

Archdeacon: Let us pray. God of all holiness, God of all love: Grant that your eyes may be continually upon us as we enter into this you house, and that all our thoughts and words may be hallowed by your presence. Let your holy angels be with us and about us, and your Holy Spirit be within us, that in all our ways we might glorify your name, through Jesus Christ, your Son, our Lord, who ever lives and reigns with you and the same Spirit, one God, for ever and ever.

The mortgage is lighted from the Paschal Candle.

The main doors of the building are opened.

Archdeacon: I will magnify you, O God my King: I will praise your name for ever and ever.

People: I will magnify you, O God my King: I will praise your name for ever and ever.

From the liturgy for the burning of the mortgage.

"My experiences in Vietnam and as a policeman illustrated to me the deep need for the news of unconditional love to be disseminated," he explained. That thought was a turning point in Father Ferguson's life. So, with the approval of his wife Ginny, now a high school teacher, Father Ferguson entered Seabury Western Theological Seminary in Evanston, IL, in the year 1969. There he earned his Master of Divinity degree in 1972 and started his ministry.

Father Ferguson was ordained in 1972, after which he served as Vicar of St. Michael's Mission near Grand Rapids. He then became Canon Honorary of the Cathedral Church of Christ the King in Kalamazoo, where he was Dean and Canon Pastor from 1975 until 1979. Father Ferguson studied classical contemplative life and spiritual monasticism. "I am making a real effort to translate some of these principles into parish life," he emphasized. "I am really concerned about evangelism—not as a matter of 'more nickels and noses'—but to bring the good news to the world!"

After his institution as rector of Redeemer, Father Ferguson began several education and spirituality classes. The first series on shared fellowship was started by Father Ferguson after the liturgies conducted on Tuesdays at 7 PM and Wednesdays at 10 AM. The Wednesday morning

ones were followed by brown bag luncheons, of course. The topics for this series centered on the Lent season, "The Holiest of Weeks," and provided a summary of customs and liturgies of the Easter season. These discussions continued after Easter and dealt with "The Body of Christ," then "The Spiritual Life." Father Fergusson also began a lengthy series in the fall called "20th Century God Talk," designed to help people put God and his teachings into everyday life in the twentieth century.

Through these and other programs, adult education became an increasingly important part of parish life. The Rev. Walter Knowles moved into the area in September, 1984, after serving as vicar of St. Mark's, Montesano, and St. Luke's, Elma. At Redeemer, he assumed the position of Associate Rector for Liturgy and Music, which included assisting with parish education, leading the parish's music program, and playing the organ. Father Knowles also maintained an active interest in studying the Anglican liturgies and adapting them.

One of the first liturgies he adapted was that of the burning of the mortgage on the current church building, which was conducted on May 26, 1985. The payment of the mortgage marked a transfer of the ownership of the parish facilities from a bank to the Diocese of Olympia.

With the current building and its mortgage payment completed, the Ecclesiastical Arts Task Force was created in August of 1986. There was much discussion about Baptism and the Eucharist, and one of the recurring topics in those

discussions was "the setting and atmosphere, decoration, and symbolic detail of our worship space to manifest the vitality and vividness of our sacramental faith." Rather than make permanent alterations to the sanctuary and nave, the task force decided to make temporary changes, using fabric, plants, flowers, "props", and so forth. For ten years, the task force has continued to create distinctive "settings" for the sanctuary and nave which reflect the themes and symbols of the liturgical seasons and events we observe.

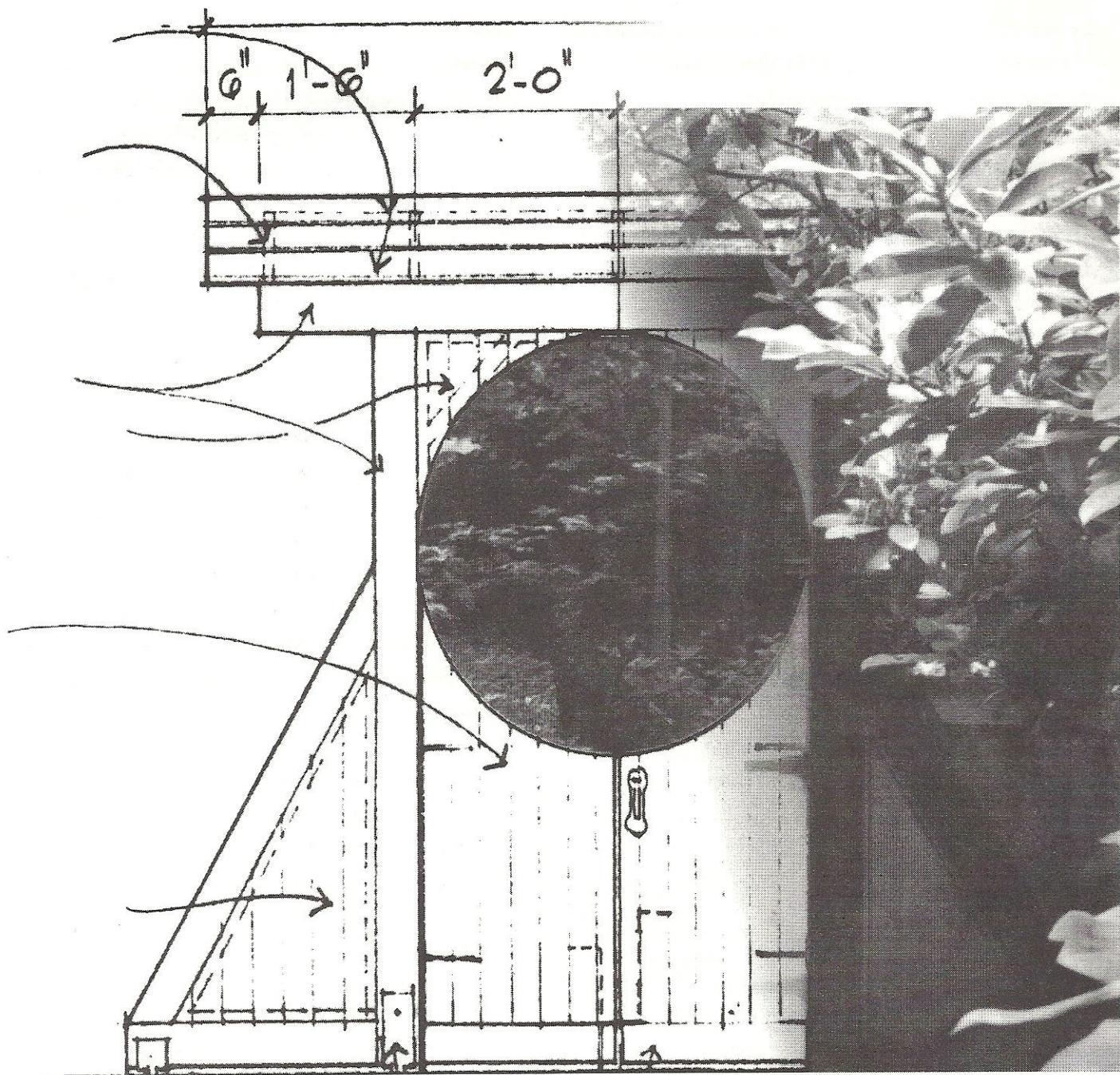
Redeemer also continued with its many outreach activities. One of the chief community outreach activities of the period was the Butterfly Thrift Shop in Bothell. The Butterfly Thrift Shop was originally founded in 1978 by one of the many groups of the late 1970's. In an adult inquirer's class, one parishioner wondered, "Why don't we at Redeemer open a thrift shop?" The new thrift shop held its grand opening on March 1, 1978, in a retail location on the corner of 102nd NE and Main Street in Bothell. According to one early volunteer, the name was chosen because "it symbolized 'coming out of our cocoon'" and new life.

In October, 1979, after over a year in its Main Street location, the thrift store moved to its present location in a former residence on NE 183rd St., which at one time was also Bothell's pioneer schoolhouse. For several years, the store had the distinction of being Bothell's only full-fledged thrift shop. The Butterfly collects donated and consigned items, sells them, and gives the proceeds to needy families in many forms, including food and gas certificates and direct cash grants. In its first year, the Butterfly donated \$2,300 to community programs, and has continued to do well.

It is traditional for Episcopal parishes to hold parish celebrations on the day of their patron saint or the day in the Daily Office Lectionary which commemorates the event for which they are named. In late 1987, a small article in the parish newsletter explained that the parish has no patron saint and therefore cannot celebrate "Saint Redeemer." So the parish began to celebrate Holy Cross Day as its parish festival day. Because Holy Cross Day is celebrated in early September, it coincides with the beginning of the new school year and the beginning of another year of education at Redeemer for adults and children.



Butterfly manager Gretchen Earley assists customers at the thrift shop.



♦ Commissions reorganized

♦ Baptismal sculpture completed

♦ Catechesis begins

♦ Organ campaign begins

1987

1990

1991

1992

1995

1996

An Involved Parish

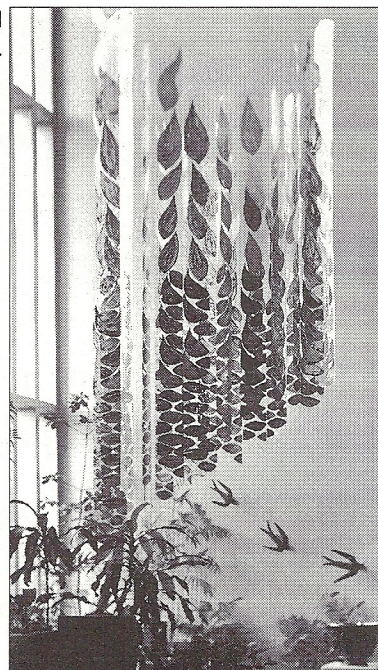
Derek Schwede

Although there have been few drastic changes in the parish facility in the last ten years, the parish community has been strengthened in other important ways. In 1987, the parish's commission structure was reexamined and restructured, which changed the way the activities and work of the parish was organized. Traditionally, parishes rely on the rector to initiate and oversee most of the parish activities. The change in the commission structure allowed parish members and leaders to take more responsibility for the life of the parish, and people could also join commissions that reflected their interests. The commissions that were established included Education, Outreach, Fellowship, Property, Administration, Newcomers and Worship. The existing parish groups also came under the jurisdiction of the new commission structure. For example, the Altar Guild, Choir and Ecclesiastical Arts Task Force became part of the Worship Commission. This system is continually being refined and improved under the direction of the members of Redeemer's Vestry.

With the new commission structure in place, the commissions could begin work on maintaining and improving parish life. Perhaps the most important early act of the Outreach Commission under the new structure was to begin working with the Kenmore Family Shelter, a division of the Northshore Multi-Service Center. This began in 1988. Only a block away from the church, the Kenmore Family Shelter has become an important outreach mission of the Church of the Redeemer. The parish makes a year-round commitment to help provide for the needs of the families staying at the shelter, who stay for only a few weeks at a time. The members of Redeemer provide clothing, school supplies, games, books, holiday meals and gifts, and other items. Parish members assemble Thanksgiving and Easter baskets and help shelter families make shopping trips for holiday gifts at Christmas, but they also contribute items year-round.



The completed sculpture.



Ecclesiastical Arts Task Force volunteers help prepare the baptismal sculpture.

In addition to outreach activities, the parish community has worked on various other projects. One of the most visible results of these activities is the baptismal sculpture, which is located appropriately in the baptistry above the font. This project was coordinated by the Ecclesiastical Arts Task Force and was assembled in 1990. The painting of the sculpture was done as a "color-by-number" project by the entire parish, which assembled for several evening work sessions. This translucent, multi-colored visual display reminds us of our own baptisms with its symbolic paintings of water, in which we are baptized, and of fire, which symbolizes the Holy Spirit, whom we receive at baptism.

Another parish project in 1990 was the renovation of the Memorial Garden. New wood and chain-link fences were put around the garden. A stone bench, a stream and pool, a lush green lawn, landscaping, light fixtures and lighting, and a sidewalk were all put in the Memorial Garden as part of this project. The names of people buried in the garden were engraved on a marble tablet, mounted on the wall of the church building. The renovated garden was designed and built largely by parish members, including architect Bill McGlinn and electrical contractor Jim Hooper.

The garden also has symbolism of its own: the water-course and stone terracing symbolize the relationship

between earthly and heavenly life. It has become an annual tradition to start the midnight Easter Vigil liturgy in the Memorial Garden, with the New Fire being lit on the terraced side of the garden. The Rector and Associate Rector light the Paschal Candle from the New Fire, and carry it across a temporary bridge over the watercourse.

In the fall of 1992, the parish's furnace ceased to work, and the church had many frigid Sunday morning liturgies. This necessitated a major fund drive to replace the boiler and other parts of the furnace, which were originally installed in the late 1960's. Like many other capital projects in Redeemer's history, the new furnace was funded solely by money given by the people of the congregation.

Over the last ten years, Redeemer has become a very family-oriented parish, and a large number of children and young adults of all ages attend regularly. To make room for more young children, the nursery was moved in 1991 from the undercroft to the lower level of the education building. A wall between two classrooms in the education building was taken out to make room for the nursery, the existing carpet was removed and replaced, and the church school classes occupying the rooms were moved to other places in the church buildings. The former nursery in the undercroft was refurbished by the Youth Group in 1996, and is now used by the Youth Group and High School classes.



The renovated Memorial Garden, with its water course and stone terracing.

In September of 1990, the Sunday-morning catechesis program began. A counterpart to the children's church school program, catechesis is an adult education class designed to give religious education to the adult members of the parish. Because it is integrated into Sunday morning worship between the early and later liturgies, the Worship Commission has had to experiment over the last seven years with various ways of streamlining the Sunday morning worship schedule to allow for two liturgies and education.

In the past year, Catechesis has grown from being a 40-minute lecture given by Father Fergusson between the two liturgies to being a full-fledged "Parish Education Hour" when parishioners can learn about and discuss various topics. The education hour includes not only adult education, but also church school and musical activities for younger members of the parish.

Under the leadership of several Redeemer members, the parish's music program has expanded considerably. Because the parish building has such fine acoustical properties, it is an ideal space for all kinds of vocal and instrumental music. Much of this music has come from the choir and organ, but Redeemer has been fortunate to have its own orchestral ensemble. This ensemble is composed largely of teenagers, who are talented string and woodwind players in school and other local ensembles. The group assembles and plays for the Easter and Christmas liturgies, as well as for special occasions such as the choir's performances of Bach cantatas.

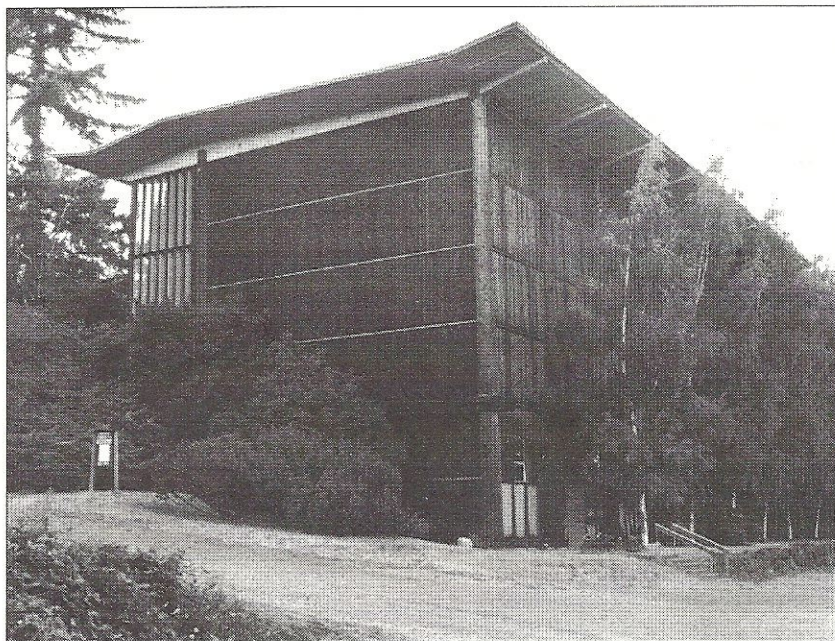
Redeemer's own musical instrument, the organ, was never fully completed. Though many parts of it had been replaced and repaired since 1987 (including a re-voicing of the instrument in 1988), many parts of the organ continued to wear out and become unusable.

The renovation of the organ began with the work of a committee in 1995, which included Don Bentley, Bill Bissell, Peter Camp, Walter Knowles, Laina Molbak, Allen Moses, Doug Oles, and Randie Sidlinger. The committee looked at the present condition of the organ and evaluated several possible courses of action, including removing the organ and replacing it with either a new pipe or electronic organ, renovating the organ and making major improvements, making only minor modifications to keep the organ playable, or doing nothing at all. After many meetings, the committee recommended a plan which would remove the organ from its present location, rebuild large portions of the organ's action while preserving most of the organ's original pipework, and reinstall the organ in a floor-standing case. This change in position would improve the organ as an instrument to help lead congregational singing, by focusing the

organ's tone. In addition, providing swell enclosures on some ranks would allow more control over the volume.

The firm of Bond Organ Builders in Portland, Oregon, was chosen to carry out the work. The 1996 Parish Festival served as the official start of the fundraising campaign, and featured a hymn-sing accompanied by a portable organ built by Bond Organ Builders. The successful fund drive ended in the late fall of 1996 after raising over \$180,000, which is more than the present building cost at the time of its construction. The funds were once again provided entirely by members of the parish in donations of many sizes. The donations included a few large contributions, but the bulk of the money was given by the average members and families of the parish. The contract to renovate the organ was signed on Palm Sunday 1997, and construction began in early summer of this year.

The Church of the Redeemer has seen a great deal of growth and change in fifty years. From its beginning as a monthly communion in a clubhouse room to attaining mission status and then eventually to becoming a parish, the church has remained strong through many changes of vicars, rectors and buildings. The church has always been and continues to be an enthusiastic and supportive group. The parish enters its second half-century doing much to support itself and the community around it, as it strives to serve God and seeks to love Christ above all else.



The parish building in 1997.

Terminology

Episcopal churches belong to a *diocese*, a group of churches usually arranged by geographical area. The diocese is governed by a *bishop*. The word *episcopal* means “governed by bishops.” Redeemer belongs to the Diocese of Olympia, which is headquartered in downtown Seattle.

There are two basic types of Episcopal churches: *missions* and *parishes*. Whereas parishes are self-supporting, missions receive most of their financial support from the diocese. Both missions and parishes are directed by a *rector*; in a mission, the bishop serves as the rector and appoints a priest called a *vicar*, who serves as the bishop’s direct representative and the spiritual leader of the congregation. The rector of a parish serves as both its spiritual leader and its administrative director. Vicars are directly responsible to the bishop, and can be removed and relocated by the bishop without any input from the congregation. Rectors are responsible for their churches and church properties, and are answerable to the Vestry. They can also use their own discretion in carrying out church business without having to seek approval from the bishop.

The rector or vicar is assisted by two elected or appointed lay congregation members, called *senior* and *junior wardens*. Sometimes, other priests called *curates* or *assisting priests* may attend the parish and assist in leading worship and parish affairs. Temporal affairs of a parish are coordinated by the *Vestry*, or in a mission by its counterpart called the *Bishop’s Committee*.

Most churches gather for worship in a building. The vestibule of the building is called the *narthex*. The narthex leads to the *nave*, which forms the church’s main worship space. The nave was historically known as the *croft*, and

Redeemer’s basement parish hall is therefore known as the *undercroft*. The *altar* and its surrounding space at the head of the nave forms the *sanctuary*. The sanctuary is the holiest place in the nave, and is usually separated from the rest of the nave by an *altar rail*. On the left of the altar rail stands the *pulpit*, and on the right, the *lectern* from which many lessons and prayers are read.

Redeemer’s building incorporates a side chapel to the left side of the sanctuary. The front of the side chapel is occupied by the *Altar of Repose*. The *tabernacle*, placed on this altar, holds a previously consecrated or *reserved Sacrament*, which is used as part of the liturgy on Good Friday and occasionally on weekday liturgies during the rest of the year. Whenever the Blessed Sacrament is present in the church, the *sanctuary lamp* (sometimes called the *Presence lamp*) burns in the side chapel.

The liturgical vessels and altar linens are stored in a room called the *sacristy*. At Redeemer, this room is located in the very front of the church, off a hallway behind the altar. In some churches the sacristy also stores the priest’s vestments; at Redeemer, vestments are stored in a separate robing room called the *vesting sacristy*, which is located next to the main sacristy.

At the back of Redeemer’s building is the *baptistry*. The bowl used for baptism, the *baptismal font*, is located in the baptistry, along with the *Paschal Candle*, which is first lighted during the Great Vigil of Easter. It burns on each Sunday of Easter, for baptisms, and for other occasions. The baptistry at Redeemer also includes its own fountain, and the parish-assembled baptismal sculpture.