

THE Messenger

Holy Trinity Anglican Church, North Saanich, B.C. "The heart of the community for over 135 years."



March 2020

Inside this issue

From the Rector's Desk.....	3
Aid, development, and justice	6
Upmarket Communion	10
Coffee & Chat	12
Bible Readings	13
Midweek Communion.....	13
Intercessions	14
Sunday services	15
Parish matters	16
Church Mice.....	16

This month's cover is a "wordle" (or word cloud) depicting some themes of Lent, courtesy of St. George's Anglican Church. Violet is the liturgical colour for Lent.

The Editor's two cents

The more I edit this newsletter, the more I believe the line from Genesis 22, "The Lord will provide." When I started planning this issue, I had barely enough for six pages (which would have meant two blank pages). Then, Nick Allfree, our Parish Poet Laureate, served up a poem (see page 10), and Lyn Dunn sent in a feature (see page 6). In addition, the Rector wrote an interesting long piece for her column.

As I was sizing up the issue, six pages became eight, then 12 and I ended with 16. I hope you will enjoy the stories.

One small change that you may appreciate is that I have returned to Times New Roman as our text font, after several months flirting with Georgia. I think it is more readable. And with Times, I have also increased the size of the print by one point (from 10 points on 11 like this compared to 11 points on 12, if you are interested.)

Peter

THE MESSENGER

March 2020
Volume 12 Number 2

THE Messenger is published for the enjoyment and information of our parishioners and visitors to Holy Trinity Anglican Church, North Saanich.

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The opinions expressed by contributors are those of the author and are not necessarily those of the Parish.

From the Rector's desk



The Venerable Penelope A. Kingham

ASH WEDNESDAY marked the beginning of the 40 days of preparation (which, because every Sunday is considered a little Easter, does not include the six of Lent) for celebrating the glorious day of resurrection.

This holy season of Lent is a uniquely special time for renewing our engagement with Christ crucified and risen, strengthening our faith and for reflecting on who and whose we are and where we are being led. Lent challenges us to look honestly and carefully at ourselves and make the changes needed so that we may be drawn into new

ways of being as a committed Christian community with hearts and minds open to all the life-giving promise and potential of the future.

In the early church, Lent was the time of final preparation for those seeking baptism – the whole community engaged in fasting, almsgiving and prayer – disciplines that are healing for us individually and as the body of Christ in this place.

Unfortunately, as with so much in the institution of church, layers of human-made accretion over the centuries came to obscure the essential truths of Lenten learning that are at the heart of our becoming the story that we tell.

In our own time, the church is recapturing that power and significance as we journey with Jesus towards Jerusalem, open to the shadowed, broken and fragile places of our own lives and those in the worlds around us.

Ash Wednesday, its roots deep in the ancient Jewish festival of Yom Kippur, the Day of Atonement, charges us to be at one with God, ourselves, our neighbours and all of creation. It is a time of confession, of powerful remembrance that we

Continued on the next page

From the Rector's Desk continued

are made from the dust of God's creation, that in the shadows and silences of our own journey, God is with us always.

As God's creations, we are called in a special way to our Lenten journey – charged to let go of the many kinds of illusions to which we have attached ourselves in our bid for a worldly sense of security.

This holy season is a time of being very intentional about inviting God into our innermost being so that our losses, pain, sorrows and hurts can be transformed into possibility and blessing – grace-filled promise encircled in the wholeness, holiness and peace that is shalom, the peace of Christ.

In journeying together so intimately in community, we do find that, in the valley of shadows where the Holy Spirit gently hovers, God's forever, creative love is able to transform us in the myriad of ways that weave the rich tapestry of our life together in Christ.

The journey through this holy season of our Church year helps draw us deeper into our Christian story. And reminds us that Lent



always will be a part of our learning how to become a people who can walk together, listen together, reflect together and then, nurtured by word and sacrament, respond together to create better tomorrows for all of God's beloved children.

Many years ago I came across a story for this season, which I will be sharing with our companions in the care homes with whom we journey. It is called "The Three Trees."

Once upon a time, three trees standing close together on a hill in the woods started discussing their hopes and dreams. The first said: "I hope to be a treasure chest filled with gold, silver and precious gems – beautifully decorated with intricate carvings for all to see."

The second tree said, "Someday I will be a mighty ship. I will take kings and queens across the waters and sail to the four corners of the world. Everyone will feel safe and secure in me because of the strength of my hull."

The third tree said, "I want to be the tallest, straightest tree in the entire forest. People will see me high on the hill and think of the heavens and the Creator God I am reaching towards. I will be the greatest tree of all time and the world will remember me."

Many years later, a group of woodsmen came upon the trio. Arriving at the first tree, one said, "This looks like a strong tree, I should be able to sell its wood to a carpenter." The tree was happy, because she was sure that the carpenter would

Continued on the next page

From the Rector's Desk continued

make her into a treasure chest.

At the next tree the woodsman said, "This looks like a strong, straight tree. I should be able to sell it to the shipyard." The tree was happy because he was certain that he was on his way to becoming a mighty ship.

When the woodsmen came upon the third tree, it was frightened because it knew that cutting it down would end its dream. That woodsman said, "I don't have anything special in mind, so this one'll do," and he cut it down.

When the first tree arrived at the carpenter's shop, it was made into a feed box for animals, placed in a barn and filled with hay. This

was not at all what she had hoped for.

The second tree was made into a small fishing boat. His dreams of being a mighty ship carrying kings and queens had come to an abrupt end.

The third tree was simply cut into large pieces, and left alone in the dark.

More years went by, and the trees forgot about their dreams.

Then one day, a man and his pregnant wife came into the barn. After she gave birth, they tenderly placed their tiny newborn on the hay in the feed box that had been made from the first tree.

And the tree knew that it held the greatest treasure of all time.

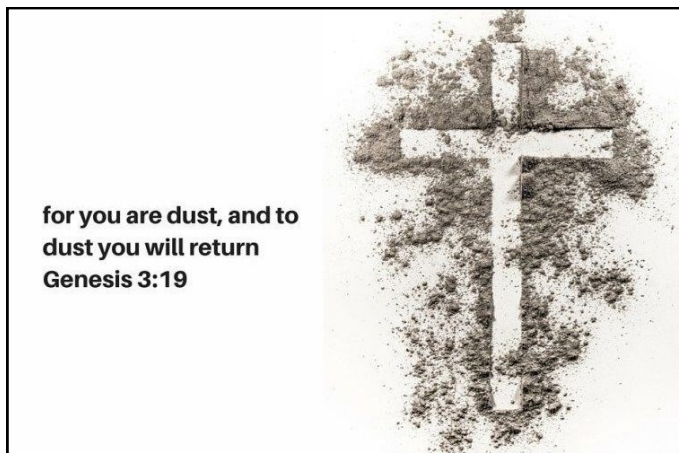
Many years later, a group of men climbed into the fishing boat made from the second tree. One of them quickly fell asleep. A terrifying storm arose and the tree didn't think it was strong enough to keep them all safe. The others woke the sleeping man who stood and stretched out his hand, saying "Peace." The storm stopped. And the tree knew that truly it carried the king of kings.

Finally, someone came for the third tree. It was dragged through the streets of Jerusalem, as the crowds mocked and jeered at the one who was carrying it. He was then nailed to the tree and raised high in the air to die at the top of a hill.

And when Sunday morning came, the tree knew it was as close to heaven and its Creator God that it had ever dreamed it could possibly be.

May our 2020 Lenten journeying together as a parish family indeed be a time of rich and grace-filled "becoming." In Jesus' name,

Penelope+



Aid, development, and justice – an African Leaders of Tomorrow update

BY LYN DUNN

We at African Leaders of Tomorrow are delighted and grateful that we are, once again, a Holy Trinity outreach for the month of April. Thank you.

I am thinking this might be a good time to explore with you some of the ideas, some of the motivation, behind our organization.

Why have we been supporting African orphans in their education, and why have you supported us in doing it, for the last ten years? Why are we doing this?

But first, a word about the distinction between aid and development. Aid is the help undertaken by rich countries when there is dire need in poor countries. In the past, this has included food when people are starving because of crop failures, or food and shelter when some natural disaster has struck. Because the weather in tropical areas is changing even faster than it is here in the upper latitudes, the need for aid will probably be greater in the future.

For now, though, we in the rich countries have an opportunity to concentrate on development in the poor countries. Development, put bluntly, is helping poor countries develop modern industrial economies, with plenty of food, shelter, and health care. It can be argued, of course, that the way the “developed world” has gone about development in our own countries, especially the cost to the environment and rampant materialism, leaves much to be desired. One hopes that “developing countries” can learn from some of our mistakes and can do things a bit differently. That is yet to be seen. In the meantime, help

with development is the most valuable thing the rich of the world have to offer to the poor of the world.

Education is the “golden chance”

It is generally agreed that a key factor in development is education. Education is what creates the ability to improve lives in this modern world. It is the key to awareness of the world at large and to the development of the skills on which a modern economy depends.

So African Leaders of Tomorrow is not about aid. The 11 children my daughter Randal took on ten years ago were not starving, though they were living at a very basic level. What they lacked most was opportunity, and that is what we, with your help, have offered. Our kids, now young people, have taken up the opportunity, the “golden chance,” as our oldest, Stephen – now Stephen Sevume M.A.(Econ.) – preached to the others when we gathered them all together to study English with me in 2013. Now only two, who dropped out to pursue business opportunities, have not at least graduated from high school. This is an enormous achievement for Tanzanian children who had no opportunities when we started.

We all have our own particular motives for trying to do good in the world. I would like

to focus on two which are common among Christians – an Old Testament teaching and a teaching of Christ.

First the Old Testament teaching, the concept of justice. How does justice enter into this? As Christians who have heard a great deal of scripture in church, we are all familiar with the word, particularly in the Old Testament. But have we thought much about what it means in that context? The general understanding of the word justice in our society today has been in the area of crime and punishment, along the lines of people being punished appropriately for their wrongdoing. But in recent years social activists, of both the church and non-church variety, have



Lyn’s daughter Randal with Stephen (left) and Keyfa, on the occasion of Keyfa’s graduation with a diploma in law.

Photo: Lyn Dunn collection

Continued on the next page

come to interpret the word justice in the Old Testament sense, as relating to a fair distribution of goods in society or in the world. There are 28 verses in the Old Testament which use the word justice, and almost all of them have this meaning.

An Old Testament verse which has this meaning without actually using the word justice is Exodus 16:18: “The one who had much did not have too much, and the one who had little did not have too little,” relating to the gathering of the first manna which fell from heaven. Paul quotes this verse in 2 Corinthians verse 8 in trying to persuade the Corinthians to share their abundance, and adds his own twist: “It is a question of a fair balance between your present abundance and their need so that their abundance may be for your need at another time, in order that there may be a fair balance.”

I am very taken by this notion of a fair balance as someone who has lived in perhaps the most abundant time in the most abundant place in the history of humankind. Born in 1947, I escaped the big wars and the big depression, my efforts in making my way economically were steadily rewarded, and had I paid just a bit more attention to making money, I would be a rich man even by first world standards. As it is, though rather poor by these standards, I am fabulously wealthy by third world standards!

I often hear people my age and a bit older say things like “I deserve the wealth that I have. I’ve worked hard for it.” My travels in the world have shown me that most human

beings work hard or at least are willing to work hard. But few are rewarded for their work the way we have been. We are extremely fortunate, and very often we do not see that because we can always point to someone who has more of the world’s goods than we do, and say *they* are the rich ones. No – *we* are also the rich ones!

The other Old Testament scripture I want to draw attention to is a familiar one around Lent: “What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6: 8). The idea of “doing” justice is worth noting. Justice is not just a way to be, it is something to do.

Of course the teachings of Christ are full of good reasons for trying to do good in the world. I want to focus on just one New Testament scripture verse, Matthew 25:40: “Truly I tell you, whatever you do for one of the least of these my brothers and sisters, you do for me.” I find this one particularly instructive because it suggests that we have the privilege of doing something for Christ. It suggests that we can be co-creators of the Kingdom. Talk about opportunity, my Christian friends!

Lyn’s experience with the EfM course

Now, please allow me the latitude to continue in a personal vein. Several years ago, shortly after my retirement, I was invited by our rector Penelope to consider taking the EfM (Education for Ministry) course. During that four years of study, I was challenged to develop my own theology.

That involved asking myself some hard questions. Perhaps the hardest was “Am I really a serious Christian, or am I just playing at it, just pretending?”

I decided I did not want to just pretend any more and began to think about what I could



do differently. A gospel verse gave me some direction: “Where your treasure is, there will your heart be also.” Here in the rich part of the world our treasure is our money. If you doubt it, just consider the thought of giving it all away and see how that feels, see what fear that brings to your heart. We are not the widow in the story of the widow’s mite, who happily gave all she had. We can’t afford to give all we have. We have too much! We are rather more like the rich man – a camel trying to squeeze through a very narrow space in trying to enter the kingdom of God.

So I started to do what I considered to be sacrificial giving. It wasn’t a huge amount more, especially compared to what I was to give subsequently, but I made a firm commitment to sacrificial giving instead of giving just what was left over.

It has made a difference. I now have a strong sense of answering God’s call, the call I have been afraid of all my life,

thinking it would be too difficult. I guess my experience is pretty much as Jesus predicted in Mark 10:30, where he says that no one who “sacrifices for my sake and the sake of the Gospel” will not be repaid a hundred times over. Actually I seem to have lost nothing, but have gained “houses, land, brothers, sisters, mothers and children” – to be honest, in my case mostly children. My life has been vastly enriched.

Lyn on development and justice

I guess I got a little carried away here, but I feel strongly about development and justice. I think it is unjust for those of us in the rich world to hold on to most of the resources, especially if we profess to be Christians. A little of our treasure goes a long way in a developing country. It is a personal issue with me. What about you?

I include a picture of my daughter Randal with Stephen (left) and Keyfa, on the occasion of Keyfa’s graduation with a diploma in law (a two-year course). He has subsequently been accepted in a degree program in law and will soon be entering his second year. We started supporting his education when he was 14.

By the way, you have heard it before, but some things bear repeating. Every dollar contributed to African Leaders of Tomorrow goes directly to our young people’s educational support. All administration costs are paid by Randal’s family. †

Upmarket Communion

BY NICK ALLFREE

Why can't we have multigrain wafers
And at Christmastime, "After Eights"?
Why are we forced to eat inner tube patches?
Not even served on plates!
As for Lubrication, we've red libation,
Instead of vintage wine.
Chateau Lafitte would be rather neat;
Rich people use it to soak their feet!

Better yet, we could each bring a bottle,
Just a small one, containing your favorite plonk.
Essential it be of modest "proof,"
So we're not seen to stagger, let alone, lurch,
Traversing the aisle, with a sanctified smile,
To seat ourselves back on our favorite perch.

But wait! We must call on deep cunning,
To conceal our dastardly ways.
For, should visiting Bishops and other fine folks,
Notice pink patches staining their cloaks,
They'd soon realize it came off a wet altar rail;
A civil offence that could lead us to jail!

So we'll use Aspirin bottles, of modest proportion
With good screw caps, as another precaution.,
They'll be unconcealed, though fully disguised
In a tight fitting box, perfectly sized;
With the name of its owner embossed on the face.
Will look good with a neckband of fine Belgium lace!



Now, to keep tight control, ensure there's no mess,
Reduce any chance of disorderliness,
All boxes are marked with a "best by" date,
Alphabetically stowed, to help those who are late,
Colour coded, to reduce eye stress,
Or have it appliquéd, to blend with one's dress!

The assembly will come with a front facing label,
The old Aspirin name still retained to enable
The wearers to convincingly claim they carry
Pain medication, they might need in a hurry.
As desperately they staggered, or flew,
Down the angular mile from the Church to the loo.

I can think of no one better qualified,
To head up the project as mentor and guide.
Than our dear Mary, who produced our badges,
(With bad jokes and insults her only wages)
Now, at least once a week, we can freely speak
To names we've forgotten, by sneaking a peek!
And should anyone think Mary is just about labels,
Go read her essays recounting her travels.

P.S. Should you have an empty bottle
And feel you are about to topple,
Don't try to fill it in your pew,
It could distract the earnest few
Who's still listening – not like you!
Wait to do it in your sink,
Only then, if you must, a cautious drink. †



COFFEE FELLOWSHIP

Join us!



BY JANET BILLINGHURST

The hot cross buns are already in the stores so even allowing for secular misunderstanding of religious symbolism it suggests that Easter is on the way!

Due to illness, the program has been shuffled, with “The Passion of Christ According to Saint Matthew,” an award-winning video made by Mary Earnshaw’s son, now to be presented on March 4.

On March 11, with St. Patrick’s Day approaching, we will watch the video “St. Patrick and the Conversion of Ireland.”

On March 18, Dr. Jim Kingham will be back for a talk titled “A Season of Loss: Aspects of Aging with a focus on Parkinsonism.”

Rounding out the winter season will be the rector, The Venerable Penelope A. Kingham, speaking on “A Season of Reflection: Blessing and Loss.”

That will be the last session before the Easter break.

Check the centre bulletin board in the hall for our restart date after Easter.

Coffee & Chat wishes you all a reflective Lent and a blessed Easter. †

Coffee & Chat March schedule

March 4: video
“The Passion of Christ”

March 11: video
“St. Patrick and the Conversion of Ireland”

March 18: Speaker
Dr. Jim Kingham
“A Season of Loss”

March 25: Speaker
The Ven. Penelope Kingham
“A Season of Reflection”

Easter Break

All sessions are on
Wednesdays at 10:45 a.m.

Bible Readings

Sunday, March 1 (Lent 1)

Genesis 2:15-117, 3:1-7
Psalm 32
Romans 5:12-19
Matthew 4:1-11

Sunday, March 8 (Lent 2)

Genesis 12:1-4a
Psalm 121
Romans 4:1-5, 13-17
John 3:11-17

Sunday, March 15 (Lent 3)

Exodus 17:1-7
Psalm 95
Romans 5:1-11
John 4:5-42

Sunday, March 22 (Lent 4)

1 Samuel 16:1-13
Psalm 23
Ephesians 5:8-14
John 9:1-41

Sunday, March 29 (Lent 5)

Ezekiel 37:1-14
Psalm 130
Romans 8:6-11
John 11:1-45

Sunday, April 5 (Palm Sunday)

Liturgy of the Palms

Matthew 21:1-11
Psalm 118:1-2, 19-29

Eucharist

Isaiah 50:4-9a
Psalm 31:9-16
Philippians 2:5-11
Matthew 26:14-75, 27:1-66

Note: The readings may change.
On Sundays, check the weekly *Service Bulletin* for that day's readings.



Wednesday, March 4

11:15 a.m. Saanich Peninsula Hospital Chapel

Thursday, March 5

1:30 p.m. The Shoal Centre

Monday, February 24

2:00 p.m. Rest Haven Lodge

Monday, March 9

10:30 a.m. Sidney Care

Wednesday, March 18

11:15 a.m. Beechwood Village

Saturday, March 21

10:30 a.m. Sidney All Care (3rd floor)

Wednesday, April 1

11:15 a.m. Saan Pen Hospital Chapel

Thursday, April 2

1:30 p.m. The Shoal Centre

And every Wednesday

10:00 a.m. Holy Trinity Church

Diocese going green

At Synod 2018, we committed to eliminating single-use plastics in our churches. To assist in these efforts, the diocesan Vision Implementation Team for Engaging God's World has recently produced a new resource guide to help parishes get started in reducing their ecological footprint by phasing out the use of disposable plastics by 2023. This guide is currently available for download on our new "Green Church" section of the diocesan website.



March Diocesan INTERCESSION

- 1: Lent 1** – +Logan; **Holy Trinity, North Saanich, Penelope Kingham**; Diocese of Kootenay, Bishop Lynne McNaughton.
- 2: Brendon Neilson, diocesan vision animator
- 3: David and Jude Chillman, St. Philip-by-the-Sea, Lantzville
- 4: Ember Day – Jane Clelland, Matthew Cook, Marion Edmondson, Kirsten Evenden, Jill Harris, Colleen Lissamer, Trish Stock, Katherine Walker, Stephanie Wood – postulants of our diocese
- 5: Brian and Flo Evans, St. John the Baptist, Duncan
- 6: Ember Day – postulants of our diocese
- 7: Ember Day – postulants of our diocese
- 8: Lent 2** – +Logan; Christ Church, Alert Bay, William Hubbard; Diocese of New Westminster. Archbishop Melissa Skelton.
- 9: Jeremy and Miriam Carr, St. Dunstan, Gordon Head
- 10: The community of St. George at Kingcome Inlet, Wakeman, Hopetown, and Gillford Island
- 11: Susan and Cheryl Hayward-Brown, Diocese of British Columbia
- 12: Meagan and Rob Crosby-Shearer, St. Matthias, Emmaus Community and Abbey Church
- 13: **First Nation companion journeying**
- 14: Travis and Jasmin O’Brian, St. Barnabas, Victoria
- 15: Lent 3** – +Logan; Church of the Advent, Colwood, Sandra Hounsell-Drover and Paul Schumacher; Diocese of Yukon, Bishop Larry Robertson.
- 16: Gail and Don Rodger, St. Peter & St. Paul, Esquimalt
- 17: Clients and staff of Threshold Housing; youth and family ministries
- 18: Adela Torchia, The Two Saints Ministry (St. David by-the-Sea and St. Peter, Lakehill)
- 19: Michael and Patricia Wimmer, St. Michael & All Angels, Chemainus
- 20: John Browne, EfM coordinator
- 21: Cindy and Kerry Corrigan, St. Mary, Nanoose Bay
- 22: Lent 4** – +Logan; St. Philip, Oak Bay, Christopher Page; The Territory of the People, Bishop-elect, Lincoln McKoen.
- 23: Nathan and Lori Lampard, diocesan registrar
- 24: Nancy and David Ford, Christ Church Cathedral and director of deacons
- 25: Lincoln McKoen and Tanya Packer-McKoen, St. Peter, Campbell River, St. Saviour by-the-Sea, Cortes Island, and Diocese of British Columbia
- 26: Sarah and Ross Tweedale, St. Margaret of Scotland, Galiano Island
- 27: Craig and Jackie Hiebert. St. Mary the Virgin, Oak Bay
- 28: Michael and Signi Murgatroyd, diocesan treasurer
- 29: Lent 5** – +Logan; St. John the Baptist, South Cowichan, John Steele; Diocese of Caledonia, Bishop David Lehmann.
- 30: Juli Mallett and Corvi Zeman, St. Andrew, Sidney and the community of St. Gregory of Nyssa
- 31: Bill Tarter and Darcy Garneau, St. John the Divine, Victoria

Sunday Services at Holy Trinity

TIME	EUCCHARIST	READERS	SIDESPEOPLE	PRAYERS/ CHALICE	ALTAR GUILD
MARCH 1 (LENT 1)			Counters: Mary and Paul Larkin		
8:00	Traditional	Hilda Stopforth	Hilda Stopforth	Val Noakes	Team C
9:00	Contemporary	Robin Lake	Robin Lake	Ellen Stensholt Robin Lake	
10:30	Choral Contemporary	Pam Sansom Joan Harivel	Annemarie Weston Scott Weston	Teva Scheer Penny Donaldson	
MARCH 8 (LENT 2)			Counters: Robin and Richard Lake		
8:00	Traditional	Jan Horner	Gregor Macintosh	Val Noakes	Team D
9:00	Contemporary	Robin Lake Richard Lake	Robin Lake Richard Lake	Fernando Ospina Robin Lake	
10:30	Choral Contemporary	Mairwen Williamms Jane Dunkerley	Peter Chance David Cubbon	Marion Rogers Teva Scheer	
MARCH 15 (LENT 3)			Counters: Susan Rand and John Phillips		
8:00	Traditional	Mary Larkin	Jan Horner	Val Noakes	Team A
9:00	Contemporary	Robin Lake Richard Lake	Robin Lake Richard Lake	Thea Dickson Robin Lake	
10:30	Choral West Coast Liturgy	Marion Rogers Helen Evans	Joanne Thring Joan Harivel	Penny Donaldson Scott Weston	
MARCH 22 (LENT 4)			Counter: Debra Drury		
8:00	Traditional	Pat Brown	Hilda Stopforth	Val Noakes	Team B
9:00	Contemporary	Dan LeBlanc	Dan LeBlanc	Ellen Stensholt Dan LeBlanc	
10:30	Choral Traditional	Diana Chown Peter Marshall	Annemarie Weston Scott Weston	Jane Dunkerley Brenda Wilson	
MARCH 29 (LENT 5)			Counters: Anne and Anthony Charles-Roberts		
8:00	Traditional	Peter Maytom	Jan Horner	Val Noakes	Team C
9:00	Contemporary	Robin Lake Richard Lake	Robin Lake Richard Lake	Dan LeBlanc Robin Lake	
10:30	Mattins and Communion	Anne Laws Teva Scheer	Barbara Marshall Peter Marshall	Marion Rogers Jim Kingham	

Parish Matters

Tuesday, March 24: 10:00 a.m.
Parish Council meeting

Saturday, March 28: 1:30 p.m.
Ordination of Gail Rodger to the priesthood at the Cathedral with a reception to follow.

Thursday, April 16: 3:00 - 8:00 p.m.
Trinity Time sponsors Food Skills class which continues weekly until May 28. All parishioners are welcome to attend.

Tuesday, April 21: 5:00 p.m. Joint companion journeying dinner to say farewell to Bishop Logan and Marcia. All parishioners are invited to come and thank Bishop Logan.

The 2020 Flower Calendar is inside the front entrance to the hall. Please print your name and your dedications legibly.

March Outreach: The Sisters of St. John the Divine; and Saanich Peninsula Hospital Chaplaincy.

CORONAVIRUS PRECAUTIONS



As influenza season is upon us, and as the most recent strain (Novel Coronavirus, 2019-nCoV) is spreading globally, we encourage all parishioners to pay special attention to their personal health and sanitary habits.

If you are feeling even slightly unwell, please do not attend worship or church events.

Please wash your hands frequently (soap, in the hottest water you can stand, lathering hands together for a slow count of 20). You should do this especially after going to the bathroom.

Also do remember, Anglican sacramental theology asserts that receiving just the bread or just the wine is considered full communion.

If the whole community is thoughtful and responsible, we can protect our children, elderly, and those with compromised immune systems from becoming ill this flu season. †

Church Mice

Karl Zorowski

IT CAN BE TOUGH TO DO...



*Trust in the Lord with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths.*

~ Proverbs 3:5-6

BUT A BLESSING FOR YOU!



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