

# The Messenger

July/August 2021 | Volume XII, Number 4

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Dear Parishioners,

I want to thank all of you for your good wishes, love, and support in response to my announcement that I will be retiring on October 1. As always, you have held me in your hands and heart, not only as we have journeyed together in our faith these past seven years, but now, as I take this next step in my life — to write, to spend more time with my family, and to see where the Holy Spirit will lead. I feel very blessed in all the ways you have encouraged me.

A woman who encouraged me early in my ministry, Ganga (Ingrid) Stone, passed away this week. I want to share with you my window into her life. In 1985, there was a group of us, parishioners at St. Luke's in the Field in Greenwich Village, NYC, who were trying to meet the needs of too many young men who were dying of AIDS. Ganga was delivering groceries to about twelve men, all from her bicycle. One day, she delivered a bag of groceries to Richard Sale who threw it back at her, yelling that he was too sick to cook. The box of macaroni and cheese was a cruel tease. Ganga returned the next day, on her bike, with a sandwich and salad, and Richard apologized profusely. He felt terrible about responding with such anger, but he was so sick, so afraid, so alone, and in so much pain. Ganga told him that he had “woken her up,” and she would cook food for him daily. Like the mustard seed in the Gospel of Mark, no one imagined this woman, who was selling pastries on Wall Street from her cart and driving a cab, would transform providing sandwiches from her bike basket into *God's Love We Deliver*, an organization that today feeds over 10,000 daily, who are too sick to cook for themselves.

Ganga Stone was a faithful parishioner, who loved Gregorian chant, the Book of Common Prayer, and obscure spiritual writers like the 18th century French priest, Jean-Pierre de Caussade who wrote, *Abandonment to Divine Providence*. She was the first person I met who spoke about God so freely, and who saw God as Jesus, Buddha, Allah, Siva, Eternal, the Individual Spirit, and the Christ. She said that Mother Teresa had inspired her when she said, “Holiness is everyone's ordinary duty.” Ordinary, because it was no big deal. And a duty because there was no way around it. She had found her purpose in life — how she was going to be useful to God — and never looked back. She was a powerful teacher, and I am eternally grateful for the gift of her life.

Like Ganga Stone, who had no idea how she had inspired me, we are planting seeds, never fully knowing how they grow. As we become more involved with our different ministries, we are engaged in holy acts of hope, support, love, and “ordinary duty” that are making a God-inspired difference. Even though I will be moving to my home in Jaffrey, I will continue to hear the resounding heartbeat of ministry that makes its abode at All Saints.

With much love and gratitude,

*Jamie+*

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# Richer for It!

*Jack Calhoun & David Jette, Parishioners*

**F**our years in EfM (Education for Ministry) seems but a moment in time — and in the grand scheme of things it is! We spent two years delving into the Old Testament and New Testament, followed by a third year reading a fascinating three thousand year history of Christianity, and then a final year exploring the broad range of Christian theology and interfaith dialogue. This in a nutshell is the EfM experience. To be sure, it requires a commitment. But one is inspired to probe into and learn more about our Christian faith in 36 weekly readings, running from mid-September to early June.

As we worked through EfM we benefited from the wisdom and insights of other participants — some like the two of us doing the same readings together, while others were in one of the other years of discovery. Each of us deepened our understanding of Christianity, beginning with the scriptures, then on to the complex history of the Christian faith as people of good will (and sometimes not so much) spread the faith around the world. Finally, we explored the efforts of theologians to codify the knowledge of the Christian faith, a faith that began in Bethlehem and Jerusalem, spread through the Middle East, developed over the centuries and stretched across continents.

We each came to EfM from different experiences. For Jack, it was as a former Congregationalist, later confirmed in the Episcopal Church, but with little specific knowledge of scripture, church history or theology. His experience was essentially an awareness of some of the beads on the necklace of Christianity, while others were completely unknown to him. It certainly was not clear where the beads fit into the mosaic of Christianity, or what beads were missing. In Jack's case, EfM was an opportunity to begin to fit the pieces scripturally and historically into their context of place and time.

David joined EfM upon retiring to Peterborough after 31 years as head verger of Trinity Church Wall Street in New York. So many years in service to the church might have led to a spiritual/intellectual conclusion, but there is always more! Coming together in a small, committed community to live into the heart of Holy Scripture, church history and finally theology was both a challenge and a great joy. Being fully engaged was an absolute requirement! Episcopalians are not usually known as avid scripture readers even though we hear more scripture in our liturgy than any other major Christian denomination. To delve into often difficult texts is to realize that much of the Bible was written thousands of years ago in a variety of contexts. We deepened our respect for these ancient texts but with an approach that honors differing contexts and points of view. A "literal" approach to the reading of scripture is both unrealistic and misleading. This way of looking at scripture prepared the way for a better understanding of the nuances of church history and it prepared us to think and act theologically. *Continued on page 3...*

# Education for Ministry

## *Fertile Ground to Grow Your Faith*

**L**ike the mustard seed, we need fertile soil to grow. Education for Ministry (EfM) can be that fertile soil for us, the mustard seeds. The endeavor of learning about the Old and New Testaments and church history, and discovering theology, is the light shining on the soil, warming it so the seeds will sprout. Sharing the light of what we learn in an intimate group setting each week allows for insights and growth, and new affirmations and understandings. These can sustain and support us in our lives as Christians living day-to-day in the world.

For the interested or just curious, talk to Marilyn Weir or one of the experienced EfM folks at All Saints' or visit [efm.sewanee.edu](http://efm.sewanee.edu) where you will find helpful information.

► **Registrations need to be submitted by early August so that we will be ready to start in September. For more information or to sign up, contact Marilyn Weir at 620-2840, 924-3405, or [photos4u@galaxy.net](mailto:photos4u@galaxy.net).**

*"Richer for It!" continued...* We encourage you to consider EfM, to develop your own understanding and awareness of Christianity by dedicating a measure of your time, to discover the stories and the intrigue and the delight of learning more about your faith. We learned some interesting things, for example: why Chartreuse is a color, that Christianity spread to China before it was in England, and why the Russian alphabet is called the Cyrillic alphabet. Jack learned why his Swiss great grandfather was excommunicated by his family in the late 19th century, and why his Scottish ancestors spent time in Belfast before immigrating to the American Colonies. One of the disciplines of EfM is for each participant to compose a partial "spiritual autobiography" at the beginning of each year. This sets the stage for how we relate to each other as we build trust. We not only learn more about each other but importantly self-reflect in a new and fresh way. Our childhood memories were restated and often shed light on how we came to the life of faith. For David, attending church with his grandmother in a northern

Vermont Methodist church opened the world of powerful Wesleyan hymns that began a love and appreciation for church music as an essential part of Christian liturgy. David trained in college as a historian which formed a terrific background for his reading and meditation on church history. Though familiar with much of Western church history, EfM opened up the world of Eastern Christianity and revealed that the early church was much more focused on looking east than west. The church of Ethiopia is still the oldest branch of Christianity today. Who knew??

Now that we have concluded a rich and exciting four year journey, it is clear that new roads lie ahead to be explored. Like Baptism and Confirmation which are ways we begin life in the faith, the pilgrimage that is EfM does not really have an end. Make the time to participate in EfM. You will learn more than you can imagine about scripture, church history, art and music, about yourself and about your faith. Thanks be to God!

*~ Jack & David*

# A Review of the Episcopal Church's SAFE CHURCH Policy

## A Three-Part Series

*by Gail Caron, Ministries Coordinator*

**Our Vision Statement was written by the Vestry as a means of inspiring and guiding us to look to the future:**

***To be a community in which Christ's love is experienced and shared.***

**A**s we look forward with hope in our hearts that we may once again begin to meet in person indoors, it is time to take stock of our compliance with the Episcopal Church's mandated Safe Church policies. What does Universal Training (Safe Church) mean for All Saints' Church? What have we done well? How can we improve our practices to ensure that everyone in the community is safe? These are questions we will be addressing going forward.

### **What is Safe Church?**

Safe Church is the Episcopal Church's ongoing universal training to increase awareness of healthy practices and boundaries to enhance the physical, emotional and spiritual safety of our parishes and ministries. Similar training is enacted by all of our area churches.

### **What does Universal Training (Safe Church) mean for All Saints' Church?**

#### **1. *It begins with people.***

All clergy, staff, wardens, vestry, pastoral care volunteers and ALL who work with children and youth are mandated to attend such training through online modules and participation in a community conversation via a Zoom call. Additional requirements to have a New Hampshire

*Continued on page 5...*

criminal background check and a Secure Search national background check are in effect for clergy, staff, wardens, the treasurer, pastoral care team members and all volunteers who work with children and youth. The news and social media have made us all well aware that abuse of youth has occurred worldwide and is still an ongoing issue.

What has not received as much attention is elder abuse. For those renewing their Safe Church certification, new modules were recently added on recognizing elder abuse and exploitation and how to report it. Tips are offered for providing quality care for the elderly while protecting providers from false allegations of abuse. As well, a Social Media module has been added both for those training for the first time and for those renewing their certification. Social media safety is a relevant topic for everyone who works with young people as new technologies have revolutionized the way we all communicate.

## **2. *It includes ensuring our buildings are safe.***

Covid is not the only reason All Saints' buildings are closed and locked when not in use. An extensive assessment of the entire campus was conducted in the past few years to enable the Vestry to plan for maintenance, repairs and improvements for the future. One of the components was to determine if the buildings were in compliance with best practices for child safety. Much work has been done in this area to eliminate the availability of potentially isolated space. One example is the half-glass entry doors installed in the classrooms.

## **3. *It includes ensuring our practices promote the safety of everyone.***

The Model Policy for the Protection of Children and Youth and the Model Policy for the Protection of Vulnerable Adults were both adopted by the All Saints' Vestry July 9, 2019. Rather than being a restrictive

document, the Policy Handbook was designed to provide a resource of best practices, as well as practical guidelines and standards for churches to follow.

For example, these policies were applied to a recent ecumenical summer program led by Rev. Sandi Albom and area clergy. Particular attention was given to the adult:youth ratio, the medical information/family contact sheet, and supervision of the limited rooms and restroom access.

In our next article (Part II) in the September issue of *The Messenger*, we will explain the Episcopal Church's Universal Training and where All Saints' stands in meeting those requirements.

~ *Gail*

by Jack Calhoun,

with gratitude to Beth Healy and David Jette

## Marking our 15th Month Into the Pandemic:

*Celebrating How Far We Have Come and How Much Our Faith Has Been Strengthened*

# A Rainy Walk in the Wilderness

MARCH 31, 2020 — For two plus weeks now my wife, Beth, and I have been sheltering in place in our home in the small village of Harrisville. Located in the southwest corner of New Hampshire, Harrisville lies five or six miles along a ridge running northerly from Mount Monadnock. It is a rural community that exists in large measure because of its abundant water resources, which include seven lakes and ponds, several larger streams, and countless smaller tributaries and wetland areas. The ridgeline that runs north from Mount Monadnock serves as a divide that separates two major watershed systems that lie across New Hampshire's southern landscapes — the Connecticut River to the west and the Merrimack River to the east.

In an effort to stay active during this period of necessary social distancing due to the Coronavirus pandemic, I am taking long walks almost every day, and after a day and a half of rain, I really needed to get outside, despite lingering showers. I walked alone along the rural roadway that leads from our home in the village on Harrisville Pond north toward the Village of Nelson. Approximately a half mile out from our house the two-lane paved road leaves the shore of the pond. At that location a small wetland, on the opposite side of the road, connects to the pond by a culvert under the roadway. The water in the wetland was pooling uphill from the road and rushing through the culvert into the pond.

Walking for me is often a spiritual experience, and that day, I felt, in a wonderfully mystical way, that I was connecting with all of humanity—not just in a geographic sense but a spiritual one as well.

Henry David Thoreau, the 19th-century transcendentalist, once observed “*The murmurs of many a famous river on the other side of the globe reach even to us here, as to more distant dwellers on its banks.*”

Water is essential; without it nothing in nature can survive. We depend upon it to grow our food, and to nurture our bodies and the entire animal kingdom. More importantly for me water has been a spiritual metaphor in cultures throughout the world from the beginning of time. Hindus place an importance on physical and spiritual wellbeing by achieving purity. Water in Hinduism is sacred because it is believed to hold purifying and cleansing powers. For Buddhists the path to enlightenment includes a diligent cleansing of body, mind and spirit.<sup>1</sup>

*Continued on page 7...*

For the Jews wandering in the desert, water was scarce, at times causing the people to lose faith in God. It is perhaps not surprising that the Prophet Jeremiah (17:13) cried out, “*O hope of Israel! O Lord! All who forsake you shall be put to shame; those who turn away from you shall be recorded in the underworld, for they have forsaken the fountain of living water, the Lord.*”<sup>2</sup>

This scriptural metaphor that God the Creator is “living water” who nurtures the spirit of his believers suggests that if water is stagnant it cannot be “living water.” Thus, for people to be connected to God, and perhaps by extension, He to them, water must be moving. Thirteenth Century Persian poet Rumi wrote, “Not only the thirsty seek the water, the water as well seeks the thirsty.” If water seeks the thirsty, then it follows that it must be “living” in order to move toward those who thirst.

In the Christian Gospel of John, Jesus on his journey back to Galilee from Judea stopped to rest in the shade by a well in the Samaritan city of Sychar. He was sitting alone when a Samaritan woman came in the heat of the day to draw water. Jesus said to her, ‘Give me a drink.’ *“The Samaritan woman said to him, ‘How is*

*it that you, a Jew, ask a drink of me, a woman of Samaria?’* (Jews do not share things in common with Samaritans.) *Jesus answered her, ‘If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.’* (JOHN 4:9-10)

As I walked along the crest of two vast watersheds observing two small streams swollen with living water coursing down opposite sides of a hill, I sensed a connection — a heightened sense of a common experience — with the people and diverse communities toward which those small streams of water were flowing. Across the wilderness we are connected by complex living water systems running relentlessly down to the sea. These waters spiritually bind together the people and communities along the way with all of creation.

In this time of great uncertainty and social separation from community, there is comfort in knowing that we are not forsaken by “the fountain of living water.” Amen.

~ Jack

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<sup>1</sup> <https://www.google.com/search?client=firefox-b-1-d&q=Hindus+place+an+importance+in+physical+and+spiritual+wellbeing+by+achieving+purity.+Water+in+Hinduism+is+sacred+because+it+is+believed+to+hold+purifying+and+cleansing+powers.++For+Buddhists+the+path+to+enlightenment+includes+a+diligent+cleansing+of+body%2C+m>

<sup>2</sup> <https://www.jpost.com/Jewish-World/Jewish-Features/Jewcology-The-Jewish-value-of-appreciating-water>

# The MORALIST: Woodrow Wilson and the World He Made

by Patricia O'Toole

In Washington Cathedral, there is a large and conspicuous marble tomb along the south side of the nave. It is not that of a bishop or dean or benefactor, but of the only President of the United States among the many persons buried within the Cathedral. And that President is not one of the eleven Episcopalians, but a devout Presbyterian — son, grandson, and son-in-law of Presbyterian ministers. And although moral responsibility was his stock in trade as a statesman, his legacy is a mixture of greatness of achievement and collusion in injustice that ripples through our history to this day.

In the introduction to *The Moralist: Woodrow Wilson and the World He Made* (Simon & Schuster, 2018), Patricia O'Toole hopes “that this [book] — the story of a president who succeeded *and* failed by hewing to his moral convictions — will start a serious conversation about the possibilities and complexities of moral leadership in a fractured world” (page xviii). She believes that his religious background is overplayed as a source of Wilson's moralism, that his study of history and deep belief in democracy were equally important and largely secular. Myself, I suspect that moral responsibility was the overwhelming theme of the sermons to which the young Wilson listened, and a deep belief in democracy as a theological principle was woven into the fabric of Presbyterian church governance.

In any case, there is no escaping Wilson's influence in shaping our world and our assumptions in the intervening years. When President Biden speaks of the struggle between democracy and autocracy, clearly giving not only the moral high ground but also the promise of stability to democracy, he echoes Wilson's argument for taking the U.S. into the First World War, and for founding the League of Nations as part of the peace settlement.

Born into a Southern family before the Civil War, an outsider among his Princeton classmates, Thomas Woodrow Wilson made the study of American history and government his life's work. His brilliance found him

professorships when he could have been seen as too young and inexperienced. Triumph followed triumph as he became an indispensable teacher at Princeton, fulfilling his academic duties as he also became a sought-after lecturer around the country. He was chosen as president of the University at the age of forty-five.

By that time, Wilson had firm, though reasoned, opinions on many subjects, including education. But the effective working of government was the subject of his books and lectures. He saw flaws in the system the Constitution had laid down, and suggested remedies. He was characterised as a “progressive” in believing that the way forward involved not a stricter reading of the Constitution, but adjusting government to deal with situations the founders had not envisioned.

Woodrow Wilson was a studied practitioner of the art of oratory, which he thought essential to democracy. He believed that ordinary people could understand great ideas if they were properly presented in a persuasive and engaging way by someone who could be heard and understood, and who took account of the shifting mood of the audience. He worked hard at this craft, and received the rewards of his industry.

After his brief stint as governor of New Jersey, his presidency was almost a fluke. The Republicans had

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held power in both the presidency and Congress almost uninterrupted since Lincoln. But in 1912, popular disappointment with Theodore Roosevelt's successor William Howard Taft had persuaded Roosevelt to break from the Republicans and run as a third party candidate, giving the Democrats the opening they needed. Wilson swept into office with majorities in both House and Senate, and proceeded to enact programs that remain in place to this day: the Federal Trade Commission, the income tax, the Federal Reserve Board, and antitrust laws.

But in 1914, with the outbreak of war in Europe, the limitations of both the president's experience and his style of governing came into play. He shared the general isolationism of Americans from Washington's time on, avoiding "entangling alliances" with European nations. The ideals of democracy would triumph as America prospered and set an example for the world. The war in Europe was unnecessary and absurd; America would remain neutral.

That, however, proved impossible. The repeated sinking of American citizens and goods at the hands of U-boats drove the US into collaboration with the Allies and finally into formal declaration of war. But in Wilson's mind, war was only excusable in the form of a crusade: "to make the world safe for democracy." And thus, when peace came, it needed to be guaranteed by an international body of nations agreeing to safeguard the rights and aspirations of all peoples, and to act in concert when these were threatened. Although many at the peace conference found his tone condescending and his ignorance of European realities perilous, he did succeed in making the League of Nations part of the peace treaty with Germany.

Then followed Wilson's disastrous attempt to convince a now-Republican Congress to ratify the treaty and thus join the League. O'Toole regards this failure as a product of the President's rigidity and inability to understand that there could be moral stances different from his own. But there was also a certain pettiness and spitefulness toward those who disagreed, which time did not diminish: David Lloyd George, visiting his old ally a few months before Wilson's

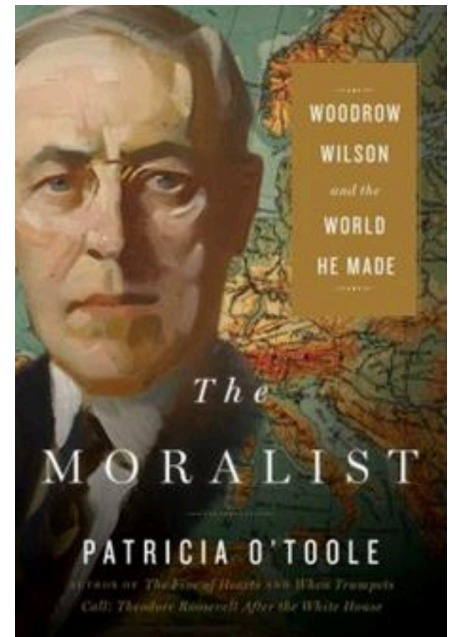
death, came away reflecting on "this extraordinary mixture of real greatness thwarted by much littleness."

In recent years, much attention has been paid to two unsettling aspects of Wilson's presidency: his refusal to give up the position after his disabling

stroke in 1919, and his acquiescence in the segregation of the (formerly integrated) civil service. The latter was a Faustian bargain with the Southern Democrats to let his progressive legislation through. The full extent of the concealment of his health issues, with the active participation of his doctor and his wife, is troubling in its apparent disregard of constitutional principles by this scholar of American history.

Altogether, this is a fascinating study of the weakness that comes from moral certainty in the absence of sympathy. Wilson loved deeply. He tried to be faithful to what God required of him. And much good has come from his attempt. But although he had crushing regrets about his failures, he seems to have lacked the vision of God's infinite generosity. More's the pity.

~ *Cassius*



# Thoughts on Transition

When Jamie Hamilton announced her retirement as All Saints' rector, like many of you I was simultaneously thrilled for her and sad for us as a parish. I feel privileged to have been Jamie's colleague and to have had her as my "boss." These past seven years of collaboration and, yes, camaraderie have been the high point of my 50+ years on the bench. In my time at All Saints' and at my previous parish in New Jersey, I worked for six different rectors and five interims; so, it is little wonder that my first response when Jamie told me of her decision was "Oh, no... I am not sure I can do this again."

Every transition in clerical leadership in a parish church has some impact on the marriage of liturgy and music — sometimes on style and sometimes on substance. Clerical transitions (quite aside from any matters of personality) create stress and uncertainty for staff and key volunteers. You can lose your bearings by falling into the trap of lamenting too much that things just won't be the same, or by reacting as though the world had been knocked off its axis.

Fortunately, what I know (or have learned) as a musician in the Episcopal Church is that navigating a clerical transition successfully (for both priest and musician) is bolstered by the solid framework for music ministry inherent in our Anglican heritage:

**First, music serves the liturgy.** Liturgy is the central focus of parish life and the primary reason for being part of a parish community. To paraphrase the Canons of the Episcopal Church, music in our liturgy is not an entertainment or diversion, but a vehicle for our *corporate* worship. Music is not offered as a paean to personal piety nor as a gesture to sentimental spirituality. Music in our liturgy is an expression of our relationship to God *as a community* and our common experience of the Eternal.

**Second, as Episcopalians we are part of a connectional church,** not a *congregational* church. Our very identity directs us outward to love and serve people through our parish, our diocese, our national church and the worldwide Anglican Communion. Liturgically, our *connectional* nature links us to the past, shapes our present, and points to our future. We are heirs of the great Anglican musical tradition, and we are called to be *stewards* of that tradition. Being good stewards demands that we continue to incorporate into our liturgies the finest music of generations past, but also the finest liturgical music being written in the present day, so that we may extend to future generations the very best of our heritage.

**Third, in the Episcopal Church, excellence in music and liturgy is a key value.** Excellence is not about technical artistry or "production values," though neither is inherently inappropriate. Rather, excellence is reflected in liturgy and music that is beautiful, engaging and challenging. Words — psalms, lessons, sermons, prayers, anthems and hymn texts — must help us grasp our faith intellectually and understand how to live it in the real world. Music must enable us to experience our common faith viscerally, mystically — to experience directly the majesty and mystery of God.

These three principles guide the work of creating liturgy, whoever the priest or parish musician may be at any point in time. Slightly altered, the words of Socrates provide wise counsel: "The secret of change is to focus your energy *not* on fighting to hold on to what's past, but on building the future." These principles don't inhibit change, but they do provide a framework for continuity and success as we transition from the All Saints' past we have known to the All Saints' future yet unknown.

*"All shall be well; and all shall be well. All manner of things shall be exceedingly well."*

~ JULIAN OF NORWICH

# JULY/AUGUST 2021 SAINTS' DAYS

<b>JULY</b> Ewen Finser.....	07/02
Ashton Bates.....	07/02
Amedine Bella.....	07/05
Tracy Wagoner .....	07/06
Frank Manley .....	07/08
Karl Betz .....	07/08
Robert Kiely .....	07/10
Robert Weathers .....	07/10
Beth Healy .....	07/10
Philip Miner .....	07/11
Nancy Drogy .....	07/12
Barbara Eckert .....	07/12
Louisa Birch .....	07/14
Sylvia Dunn .....	07/15
Harry Pollock .....	07/16
Rev. Louise Howlett .....	07/16
Linn Perkins .....	07/16
Lauron Lewis .....	07/17
Addie Catlin .....	07/17
Thomas James .....	07/18
Boo Martin .....	07/18
Carl Wagner III .....	07/19
Peter De Vinne .....	07/23
Sydney Hutton .....	07/23
Cynthia Englehardt .....	07/24
Kristen Ramey .....	07/24
Susannah Parish.....	07/26
Lora McClintock.....	07/28
Sam Scheinblum .....	07/30
Isabel Ricaurte.....	07/30
Lois Estabrook .....	07/31

<b>AUGUST</b> Olivia Krommes.....	08/02
Grantland Richard Jarest .....	08/04
Betsy Chatman.....	08/05
Marilynn Hill .....	08/05
Ivy Vann.....	08/07
Barbara Clinkenbeard.....	08/10
Kathryn Dodge .....	08/11
Alan Everson .....	08/11
Sinan Badrawy .....	08/11
Edward Novotny.....	08/12
Mary Liz Lewis.....	08/12
Jack Lewis .....	08/13
Winnie Skeates.....	08/13
Lily Juarez-Rivas .....	08/13
Linda Lapham.....	08/14
Peter Row.....	08/15
Jay Hale .....	08/16
Eloise Catlin .....	08/16
Alistair G. Armstrong .....	08/16
Anthony Gatto .....	08/18
Eleonore Bayles.....	08/19
Haley Spitzfaden.....	08/19
Serafin Anderson.....	08/19
Ellie Peterson.....	08/20
Liam McCarroll .....	08/22
Dorris Richmond.....	08/23
Dee Thomas.....	08/23
Mark Lapham .....	08/23
Swift Corwin .....	08/27
Arthur Eldredge.....	08/27
Sally Steere.....	08/29
Evan Wagner .....	08/31
Emily Knarr.....	08/31

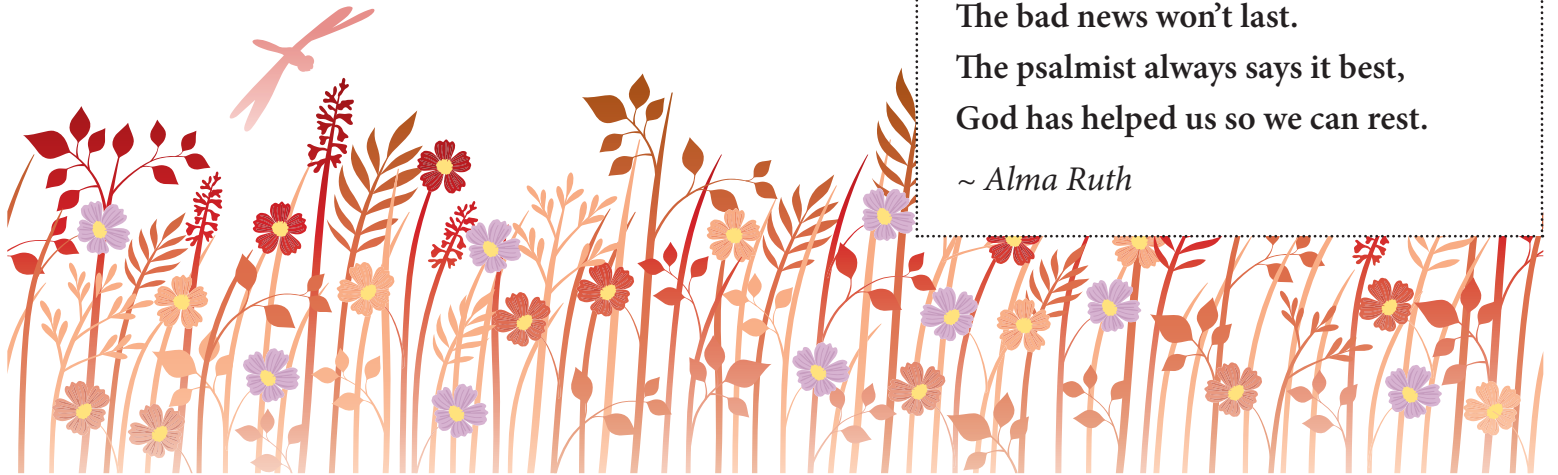




# The Messenger

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We invite you to send articles, letters, poems, pandemic reflections, or printable artwork, to [deborahwaldo18@gmail.com](mailto:deborahwaldo18@gmail.com). The submission deadline for the SEPTEMBER/OCTOBER ISSUE is Monday, August 16.



## Alma's Poem

*"God Is Our Refuge and Strength"*

~ PSALM 46, VERSE 1

It's been two long years;  
Faith has helped us with our fears.  
Some of our worries are past;  
The bad news won't last.  
The psalmist always says it best,  
God has helped us so we can rest.

~ Alma Ruth



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## Google Humor

As I walk through the valley  
Of the shadow of death,  
I remind myself,  
You cannot always trust  
Google Maps.

~ from [HighChurchCoyote.com](http://HighChurchCoyote.com)