

THE NUGGETS

RECTOR'S LETTER

The Rev. Jennifer Andrews-Weckerly

Epiphany is always a season of varying length. Sometimes we only get a few weeks, and sometimes we get as much as two months, all based on when Easter falls, and how that shifts the calendar for Lent. This year we manage to get in one of the lengthiest Epiphanyes. I love when Epiphany extends in length because we are given ample time to recover from the lead up of Advent, the “ busyness” of Christmas and the New Year, and the fullness of our program year, including our Annual Meeting and Connect Fair. By the time February comes, we simply get to enjoy Epiphany, taking a deep breath before stepping boldly into Lent.

With Epiphanytide extending into March this year, this February gives us the opportunity to really slow down and examine who we want to be as a community and broader church, and then start taking steps toward living into that identity. Our Vestry takes on that work the first weekend in February with their Vestry Retreat, taking a look at strategy, structure, values, and priorities. The following weekend, our delegates and clergy will attend Diocesan Council, taking a look at the work of our Diocese, especially in a time of great transition, as we call a new Bishop to our Diocese. Much of the work of these two weekends will impact our community

locally and on a diocesan level.

But perhaps most profoundly, at the end of February, we as a community will welcome the homeless into our home, feeding and housing our community's most vulnerable for an entire week. This is where values and practice align. Whatever other priorities our Vestry and Diocese claim, this week will be a week where we live into the gospel, following our baptismal covenant to seek and serve all persons in Christ, loving our neighbors as ourselves. It is a week of profound experiences, of God-sightings, and community building. If you have not yet volunteered, I hope you will consider this incredible opportunity to live out your faith.

I am so grateful for this month of reflection, planning, and serving with you all. This month feels like a sacred gift to us as a community. I hope you will join us in a collective deep breath, listening to where the Holy Spirit is inviting you into deeper relationship with Christ and one another. I cannot wait to hear what the Spirit is whispering to you, and how your spiritual journey is deepening through Hickory Neck!

Christ's Peace,

The Rev. Jennifer Andrews-Weckerly

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WINTER EMERGENCY SHELTER

Gerry Hassig

Hickory Neck will be hosting the Winter Emergency Shelter here at Hickory Neck from Feb.24 to Mar. 3. This year, we will be partnering with the Williamsburg Church of Jesus Christ of Latter-Day Saints. All of the Shelter nights will be held here at Hickory Neck. As you know, operating this Shelter Week requires a huge volunteer commitment.

Please be as generous with your time as you are able so that we can make our shelter week a huge success.

To volunteer, follow these steps:

1. Click this link to go to our invitation page on SignUp.com: <http://signup.com/login/entry/377004691841224059>
2. Enter your email address: (You will NOT need to register an account on SignUp.com)
3. Sign up! Choose your spots - SignUp.com will send you an automated confirmation and reminders. Easy!

CREATION SINGS – CHORAL EVENSONG

Sarah Bland

The Parish Choir will sing Choral Evensong at Hickory Neck on Sunday, February 17 at 5pm in the New Chapel. This beautiful Anglican service of prayer and song was sung regularly since the Church of England authorized the first Book of Common Prayer in 1549. This choral evensong promises to be a highlight of our Epiphany season.

The liturgy for Evensong (Evening Prayer) contains an appointed psalm and two scripture lessons whose responses are canticles, The Magnificat (Song of Mary) and Nunc Dimittis (Song of Simeon) respectively. There is no homily. Included in the service is the Apostles' Creed, followed by prayers beginning with the Lord's Prayer, then Collects and concluding with The General Thanksgiving and Prayer of St. Chrysostom. In Choral Evensong most of this liturgy is sung and chanted by the choir and priest. Typically an anthem is sung by the choir after the Collects. The service opens and closes with a congregational hymn.

All of the music for our Epiphany Evensong service will be joyful and uplifting, a reflection of the brightness of Christ's presence and activity in the world. The setting we will be singing of the Magnificat and Nunc Dimittis is by popular British composer John Rutter. The choir's anthem, entitled

"Creation Sings", is by modern Irish hymn writers/performers Keith and Kristin Getty and Stuart Townend. The evensong music selections are some of the best of both the contemporary sacred classical choral literature and the contemporary Christian genre. Local organist Tom Marshall will accompany on the organ and keyboard so that I can conduct. The Parish Choir and I are excited about sharing this beautiful music with you.

Many of you know our parish is organizing a Choral Pilgrimage to England in the winter of 2020. English cathedrals and college chapels traditionally have Evensong services several times a week if not daily. On the tour, participants will travel to historic sites such as Coventry Cathedral, Westminster Abbey and King's College, Cambridge to hear Choral Evensong. Originally scheduled for THIS winter, it was determined that more time was needed to plan and prepare for this musical and spiritual journey. Laying the groundwork includes education (I will speak to the Adult Forum on a Sunday in Lent about Evensong) and experiencing some Evensong services here. In addition to our Epiphany Evensong, we are hopeful of hosting another group to lead us in evensong services during Eastertide and again next fall.

SPOTLIGHT ON ANN KING

Bill Teale



Debbie, Ann, Cindy

Ann King, our Parish Administrator, is a woman of many talents. She has two daughters, who in addition to having successful careers like her, are also outstanding singers.

Ann sings in a group called the “Joy Notes”. It rehearses weekly at Ann’s home in Ford’s Colony, and the group sings at Assisted Living facilities. Ann is also a Costume Designer. She designs and makes costumes for local productions at the Community Theater, Williamsburg Players, and other venues even in Virginia Beach.

As a member of the Theater Club in Ford’s Colony, Ann directed their January show, “Ford’s Colony’s Got Talent.” The evening included 19 acts, two of which were performed by the Fabulous King Sisters. They were fabulous!

The picture above shows Ann with her daughters holding a bouquet of roses she received after the show for directing a great evening of entertainment.

WANT TO GET THE WORD OUT?

Paula Simmons

The HNC Communications Committee has compiled a list of publicity resources to help HNC groups publicize events within the HNC community and to the Greater Williamsburg area. Resources include print and web news sources, social media, television and radio outlets, and more. Contact information is included. This resource list

has been shared with the Vestry and the church staff. The Communications Committee will maintain the list and update it as contacts change or new resources are identified. Additional suggestions and updates are welcome.

For more information you can contact Paula Simmons by email at P.M.C.Simmons@outlook.com.

FROM THE DEACON'S DESK

The Rev. Bob Gay

This month we continue with the history of the diaconate in the early church. We left off in the early second century at the point where the church had established three offices—the episkopos or superintendent, the presbyteros or elder, and the diakonos or representative/agent. These offices would grow into bishop, priest, and deacon as we call them today. How these offices changed and grew was a process that occurred over the next three or four centuries. While this process happened in different ways, in different places, and at different times, there were several significant trends that grew with time. Gradually these trends came to be accepted by the church as a whole.

The first of these trends is the “mono-episcopate.” The function of the superintendent, or president, of a church being vested in one individual seems to have come to be the norm by the start of the second century. Each individual church had its own episkopos, but the trend was towards only one per church. This individual was assisted by a council of elders, and by deacons. The three orders were separate and permanent. One order was not a prerequisite for any other. Each was elected to its office. This did not exclude, for example, a presbyteros or a diakonos from being elected as episkopos, but being a presbyteros or a diakonos was not required.

The second trend started in Rome. It is there we see the beginning of the practice of having one bishop for a city with presbyters in charge of local churches. And in Rome we also see the practice of limiting the number of deacons and the deacons becoming the staff or advisers of the single bishop. This system was well established in Rome by the middle of the third century when Pope Sixtus II was captured with his seven deacons in 258. Rome by that time had one bishop and had limited the number of deacons to seven to administer each of the seven districts of Rome. It was common by this time for the popes to be elected from one of the deacons. This tradition continued for some time. The most prominent example is Pope Gregory the Great who was a deacon when elected pope in 590. This Roman

model was not followed everywhere, but it set an important precedent.

The third significant trend has its roots in the growth of the church. In the year 260 the Emperor Gallienus issued the Edict of Toleration which ended the official persecutions of the church. This caused the church to grow more rapidly. The Edict of Milan in 313 issued by the Emperor Constantine went even further. It disestablished paganism as the official religion and restored to the Christian churches the property that had been seized from them or repaid them for the property. In 325, shortly after unifying the western and eastern empires under his control, Constantine summoned the Council of Nicaea to deal with the Arian heresy which threatened to split the church. The emperor did not want another split in his empire which was rapidly become more and more Christian. We associate the Council of Nicaea with the creed it promulgated and which we say ever Sunday. But several other significant actions were taken by the council. The council issued twenty decisions or Canons. Canon 18 decreed that when a bishop did not preside at the Eucharist this job was to fall to the priests and not to deacons. This decision was necessitated by the fact that the church had become more and more hierarchal like the empire it was now accepted by. As in Rome, more bishops were now in charge of cities or areas, not individual churches. Dioceses had started to be established and metropolitans or archbishops had appeared. In making this change, the bishops had passed most but not all (the right to ordain was retained by the bishops) of the liturgical duties to the priests whose numbers grew rapidly. The diaconate gradually grew smaller in number. This caused the last and fourth trend. The diaconate became largely (but not exclusively) a step towards ordination as a priest. By the start of the middle ages, few persons were ordained to the diaconate alone. There were exceptions, but not many. The most famous permanent deacon of the middle ages is Saint Francis of Assisi. The diaconate would remain like this for over a thousand years.

Next month, look for the growth of the modern diaconate.

FAITH DIVIDED

The Rev. Charlie Bauer

We often hear that we ought to avoid discussing religion or politics, so naturally I'm writing this month about religion *and* politics together. But before you stop reading, let me assure you: I don't have our own national politics in mind, as much fun as that would be!

A few weeks ago, I happened across an article written by the BBC (<https://www.bbc.com/news/world-europe-46768270>) about the founding of a new church, essentially a new denomination. To overly simplify the situation, the Orthodox Church of Ukraine received permission from the wider Orthodox Church to break away from the Orthodox Church in Russia. You might imagine how the Russian church leaders feel about that.

I encourage a glance at the article, linked above, for a better understanding of a complex situation, but this move reminded me: so many of the divisions we witness in Christianity have more to do with politics than any theological reason. The split in Ukraine and Russia doesn't suggest anything about a difference in belief in who Jesus Christ is, or how we ought to worship or serve our God. Instead, the split is about the struggle for secular power and authority.

Looking at our own Anglican roots, King Henry VIII objected to the claim by the papacy that the Bishop of Rome had control over the King of England. Though that narrative isn't as exciting as a theological dispute about divorce, we exist as a distinct entity because the King wanted to be the head of the English church, offering worship in the King's own English language: power over theology.

Though I cannot imagine God's dream for the Church is for us to be divided, perhaps these divisions based upon power are better than divisions by theology. In the 1860s, the Episcopal Bishop of Vermont (and later, the Presiding Bishop) wrote a "biblical defense of slavery." In one of the forts along the coast of Ghana I visited a few years back, I witnessed with horror the chapel – where God's word was preached – that sat directly above the dungeons where countless Africans were held before being shipped across the Atlantic. And, in modern times, some churches in South Africa worked to defend the policies of Apartheid from a theological perspective.

But theology is not a tool for division. As we navigate through these divided times in our country and in our world, I would hope we could focus on how God brings us together, rather than using the church as a means to divide, theologically or politically. Every Sunday, I find hope in witnessing our community come together in unity to the altar rail, each of us distinct in our beliefs and politics but called equally by our loving God. I find hope in the work of the Episcopal Church to bring us in partnership and communion with other denominations, as we have with the Evangelical Lutheran Church of America, the Moravian Church, and are now at work with the United Methodist Church. Here at Hickory Neck, we have room for *all*. I am grateful for God's call to love all of God's people, and for the reminder that despite human efforts to divide us, we all have a place at God's table.

REMINDER: TIME AND TALENT SURVEYS OVERDUE

Bill Teale, Stewardship Chair

If you are able to serve and have not turned in your Time and Talent form, please do so as soon as possible. If you have misplaced your form, extra forms are in both churches

and the Parish House or I can email one to you. Thanks, Bill Teale, (757) 345-3745, weteale@cox.net.

TREASURER'S REPORT

Fred Boelt

12/31/2018

Budget Income	\$446,450.00
YTD Actual Income	\$467,541.50
Budget Expense	\$464,611.00
YTD Actual Expense	\$465,959.99

The year 2018 made a spectacular financial finish. Remembering that we were operating on an \$18,000 deficit budget, the year finished in the black by \$1,582. All of our income categories finished over budget for the month of December and also for the year. Several substantial end of the year gifts and strong Christmas offerings made this possible.

Expenses for the year came in over budget by only \$1,349 which is amazing considering some of the unknown

expenses experienced throughout the year. This speaks volumes for the effort put forth by our ministry teams to conserve and hold expenses in line. The New Chapel, now approaching its thirteenth year, is falling in line with the Wilkinson Center for age related repairs. But we squeaked by, ended the year in a positive financial position, and we did not have to borrow from the Davenport Fund to accomplish this!

We are once again faced with a deficit budget for 2019. The previous paragraphs give witness that we can overcome these odds. But it would be so much easier to know up front that we can expect to be solvent throughout the year. We are all in this together; each of us are Blessed to Belong. Consider sharing an even larger portion of your blessings by increasing your gifts of Time, Talent and Treasure at any point during the year. We want our beacon of hope to always be gleaming brightly from our Holy Hill.

SAVE THE DATE! SHROVE TUESDAY

Jennie Corrales

Hickory Neck Church's annual Shrove Tuesday Pancake Supper and Mardi Gras Celebration will be held on **Tuesday, March 5, from 6 to 8 pm** in the Narthex of the New Chapel.

Delicious pancakes and sausages, and other Mardi Gras treats, will be served. There will be Mardi Gras fun, music, kids' activities, a live entertainment showcase, and an opportunity for festive fellowship with other parishioners.

If you are interested in volunteering for the event, or would like to participate in the talent showcase, contact Jennie Corrales, at (757) 849- 2305, or by email, corralesjennie@yahoo.com

Laissez Les Bon Temps Rouler!

LENTEN LITURGICAL STUDY SERIES

The Rev. Charlie Bauer

Our Liturgical tradition is especially strong in the holy season of Lent – from Ash Wednesday, to the sacred three days that end our season of penitence and devotion: the Triduum, Maundy Thursday, Good Friday, and the Easter Vigil. This Lent, we will gather to discuss these liturgies from both a historical and practical perspective. We will learn how these liturgies developed, from the earliest Christians to our own modern tradition in the Episcopal

Church. Finally, we will engage with our own faith and spirituality to examine how our own lives as faithful Christians are enhanced through these holy days.

Gatherings will be weekly at a mutually agreeable time. To sign up, contact the Rev. Charlie Bauer (cbauer@hickoryneck.org) by February 25.

LENTEN SUNDAY FORUM: CHRISTIANITY AND THE ARTS

The Rev. Charlie Bauer

Our Christian tradition is rich in its engagement with the Arts. From music to poetry and literature to illustrated depictions of our faith, we are blessed with a long tradition of artistic expression. For our next round of Sunday Forums, we will explore aspects of our creative tradition throughout Lent, beginning with the earliest uses of the arts in our Christian tradition, through the wealth of modern resources. Beginning March 10, we will offer discussions about our choral tradition, music, art, poetry, and literature.

PRESENTERS WANTED: If any of these areas is a passion of yours, let the Rev. Charlie Bauer know – we'd love to have parishioners present on areas of interest. Join us on Sundays from March 10 to April 7 at 10:15am in the Nave for our Sunday Forum on Christianity and the Arts!

2019 ECUMENICAL WORSHIP SERIES

The Upper James City County Ministerium

Wednesdays in Lent, all are invited for our annual Lenten Ecumenical worship series. We gather at 6pm for a simple soup supper, and worship at 7pm each week at different churches throughout upper James City County. Each gathering features a different preacher who will reflect on a portion of the traditional Seven Last Words of Christ. An offering will be designated to help specific community organizations. Join us for this Lenten tradition, and enjoy the fellowship of gathering with fellow Christians of many denominations as we share in worshipping Jesus Christ.

March 13, 2019: New Zion Baptist Church, 3991 Longhill Road, Williamsburg

Offering-Williamsburg Hospice House

Speaker – **Rev. Jennifer Andrews Weckerly**

March 20, 2019: Olive Branch Christian Church, 7643 Richmond Road, Williamsburg

Offering-Child Development Resources

Speaker – Rev. David Lehman, Williamsburg Mennonite Church

March 27, 2019: Our Saviour's Lutheran Church, 7479 Richmond Road, Williamsburg

Offering-Avalon

Speaker – Rev. Lori Beach, Mt. Vernon United Methodist Church

April 3, 2019: Williamsburg Mennonite Church, 7800 Croaker Road, Williamsburg

Offering-Williamsburg Christian Retreat Center

Speaker – Rev. Alex Creager, Stone House Presbyterian Church

April 10, 2019: Stone House Presbyterian Church, 9401 Fieldstone Parkway, Toano

Offering-Proclaiming Grace Outreach

Speaker – Rev. Alex Witt, Our Saviour's Lutheran Church

April 17, 2019 (Holy Wednesday): **Hickory Neck Episcopal Church**

Offering-Angels of Mercy Clinic

Speaker – Rev. Robert Whitehead, Sr., New Zion Baptist Church

LENTEN QUIET DAY

The Rev. Charlie Bauer

On **April 6**, we will gather at **10am** to explore our own story as Christians. In the morning, we will engage in a variety of exercises to express our belief-from writing our own creed to reflecting on our spiritual journey. This is a more active day than the Advent Quiet Day, and will include (but not

require) opportunities for group discussion. An optional lunch is provided for a small fee at **1pm**. Also optional will be time offered for quiet reflection until **3pm**. Visit <http://bit.ly/HNCLentQD> to sign up, or contact the Rev. Charlie Bauer (cbauer@hickoryneck.org) by March 31.

CHAPLAIN'S CORNER: A FAMILIAR VOICE

Don Seeterlin

During a visit with a friend the other day, she shared an incident that happened to her during prayer. She was sitting in her home, had her eyes closed, and was praying intently for a loved one. She said that in the midst of this prayer she sensed the room had become illuminated with a bright light. She didn't open her eyes, just sensed the brightness. Then she heard the Lord speak to her. One of the interesting aspects of this was that she heard the Lord speak to her in her own voice. I told her that in my understanding, this really wasn't as astonishing as one might think. I believe God always comes to us in a way and in a sense that we can best respond to.

This led to the second part of the story. Her brother was a rough and tumble rodeo rider during his youth through his mid-adult years, and so naturally spoke in the lingo of a cowboy. After many years of hard living, he had experienced a conversion experience. During his witness he shared that when he had first felt the call of the Lord in his life, he wasn't too sure that the Lord would actually accept him, warts, sins and all. (*Psalms 103:1-5*) So in this cowboy's words, "he and the Lord had a talk." He shared that one of the astonishing aspects of this was the voice and the persona that the Lord chose to use. As he shared it, "Do you know that the Lord speaks and sounds like a cowboy?"

Both of these experiences reinforce for me one of the foundational aspects of our faith. The God who has chosen to reveal Himself to us, who loves us with a love and passion beyond understanding, always *comes to us*. He never makes us go to Him, or search Him out. He is always near and always ready to offer His love to us. He reveals Himself to us in a way we each can best relate. So it would seem very understandable, that He would choose a voice that we are

most comfortable with; a voice that would not be strange or threatening. However, as this woman also shared, this might be one of the reasons so many of us miss hearing Him speak. We may be so accustomed to speaking and sharing our knowledge that we might miss the times that the Lord speaks to us and perhaps even through us.

My wife had an interesting perspective on these experiences. She said they reminded her of the story of the lost sheep. (*Mat. 18:12-14*) The God we know and love, the Good Shepherd who loves us beyond measure is always willing and anxious to search out one of His lost ones. According to Scripture, He will leave the ninety-nine, to go and search for the lost one. When he hears the Good Shepherd calling he will know His voice and hearken to Him. God's love and presence in His triune nature hasn't abandoned the ninety nine. They have each other to care for in community. Just as the God we know lives in unbroken community in the Holy Trinity; so we all are called to live together in community. Wherever we are, God is near us and willing to speak to us; either one on one, or through the love and lives of trusted others. We need only to listen to hear His voice.

Have you heard the Lord calling, or speaking to you lately? Have you been listening?

https://www.youtube.com/watch?v=6rr_4M5LQLo

VIRGINIA'S FIRST AFRICANS

Martha McCartney

In late August 1619 an event occurred that irrevocably changed the course of Virginia history. It was then that the *White Lion*, a 160-ton frigate fresh from a plundering expedition in the West Indies, sailed into Hampton Roads and touched land at Old Point Comfort. The ship, which stayed in the colony for a month, left behind twenty-some African people who were acquired by Governor George Yeardley and principal merchant Abraham Peirse in exchange for food. Three or four days after the *White Lion's* arrival, the 100-ton ship *Treasurer* came in with thirty or so Africans. We know that two or three of them came ashore and one woman, Angelo, was brought up to Jamestown, where she became a servant in the household of Captain William Peirce. All of the Africans aboard the *White Lion* and the *Treasurer* had been captured and treated as slaves before they reached Virginia, but their status after they reached the colony is unclear. Nonetheless, these people's distinctive appearance, unfamiliar language, and exotic cultural background set them apart from the Virginia colonists and undoubtedly placed them at a distinct disadvantage, especially in a society in which rank and status loomed large. At the root of this discrimination was Europeans' ethnocentrism, which gave them confidence in their own superiority.

We now know that Virginia's first Africans were captured in Angola, on Africa's west coast, and had been removed from a Portuguese slaver, the *San Juan Batista*, in late July or early August 1619. We also are aware that Portuguese law required all slaves to receive religious instruction and baptism. Therefore, some of Virginia's first Africans, who had been given Spanish names, almost certainly had been introduced to Christianity and probably were somewhat familiar with Europeans and their customs.

The first Africans' arrival at Old Point Comfort coincided with a major shift in the Virginia Company's land policy, which made private landownership possible. They also reached the colony soon after the discovery that Virginia tobacco was a highly marketable money crop. Together, these factors not only stimulated of the colony's agricultural economy, they also fueled the spread of settlement.

Ultimately, the shortage of workers to toil in the tobacco fields led to the erosion of Africans' rights and culminated in their enslavement.

Many of the African men and women brought to Virginia during the seventeenth century were familiar with the hill-and-hoe method of tilling the soil, which the colonists had learned from the Indians and used for the cultivation of tobacco. The Africans also had many other practical skills that made significant contributions to the developing colony. People from agrarian tribes would have had some experience working in agricultural fields. Besides being able to grow tobacco, many Africans knew how to raise crops, such as peas, beans, peanuts, rice, millet, sweet potatoes, cotton, and indigo. African agriculturalists probably found it somewhat easier to adjust to life in the New World than the men and women who were accustomed to a higher position in the social order. Many African people had a working knowledge of animal husbandry and knew how to tend poultry and livestock. Some undoubtedly were skillful fishermen. There also were men and women who possessed specialized skills, such as pottery-making, weaving, blacksmithing, and leather-dressing. All of these people enabled the Virginia colony to survive and ultimately, to thrive.



LEADING WITH KINDNESS

The Rev. Jennifer Andrews-Weckerly

On February 1, the LEAD Greater Williamsburg Class of 2019, of which your rector is a member, is launching a kindness campaign called, “WMBGkind,” an initiative designed to affect meaningful change in our region’s schools, local governments, businesses, neighborhoods, and faith community through random and intentional acts of kindness. The program is mirrored after a similar program in Anaheim, California, designated as a City of Kindness through their over one million acts of kindness.

(For more information on WMBGkind go to <https://www.facebook.com/WMBGkind>)

Hickory Neck is taking up the charge for kindness, hoping to encourage the faith community of greater Williamsburg to be leaders of kindness – modeling God’s loving-kindness to our community and one another. This Lent, look for

multiple resources to help us step forward as leaders of kindness. On Ash Wednesday, we will launch a 40-day kindness challenge (a great aid for those who weren’t sure what spiritual discipline you wanted in Lent), we will be offering a devotional for purchase that offers daily, scripture-based reflections on kindness (*A Case for Kindness*, by Lisa Barrickman), there will be public ways for you to recognize each other’s kindness, and Mother Jennifer will be offering a new Bible Study on kindness. Look for more details in next month’s Nuggets or talk to Mother Jennifer.

Please note that if you would like to follow along in the Lenten devotional book, please reserve your book with cbauer@hickoryneck.org by **February 24**. The cost of the book is \$14.

LETTERS OF THANKSGIVING

The Rev. Jennifer Andrews-Weckerly

This fall, as fires blazed in Paradise, California, we learned that one of our new member’s extended family was devastated by the fires. Their homes and places of business were destroyed, and our fellow parishioner asked if we would be willing to help. In typical fashion, Hickory Neck responded with generosity. This past month, the following letters of thanksgiving arrived:

Thank you all so much for the generous donations for our family during the past few weeks. Our lives were turned upside down on November 8th when the Camp Fire burnt down our homes and livelihoods. But God’s love never faltered and our faith remains strong thanks to people like you all. In God’s love, The Bengsons of Paradise, CA

Thank you so much for everything you have done for our family after the faire. We are so blessed to have so many people who have helped us. It is so greatly appreciated! Sincerely, Kenny, Kelsea, Kenny, Sarah, Bailey, Carson, Kyle, Erik, Heather and Joel

Thank you, Hickory Neck, for sharing Christ’s light beyond our holy hill!

HIGH FIVES

The Rev. Jennifer Andrews-Weckerly

I would like to give big high fives to **Curtis Johnson** and **Mary Teale**. Curtis and Mary regularly help clean up the property after Morning Prayer, picking up sticks and weeding flower beds. With lots of large, old trees on the property, the debris is never-ending. But Curtis and Mary faithfully keep the grounds cleared, sometimes even filling whole truck beds with tree debris. The next time you see Curtis and Mary, give them (and their backs!) a big high five!

I would like to give **Terri Lensenmayer** a big high five for producing yet another outstanding Epiphany Pageant. Such a production requires creativity, patience, and resourcefulness, and Terri offers all that with joy and generosity. From creating the script, to herding sheep, to coordinating with the Praise Band, to offering lots of prayer, the pageant was a success because of her work. High fives to Terri for her outstanding work!

Another big high five goes to **Lauris Zeni**, who just finished two terms as the Vestry Register. Lauris patiently recorded and reported the minutes for the Vestry every month, and also summarized those minutes for *The Nuggets* monthly. Lauris did a wonderful job partnering with our Vestries, patiently handling corrections and documentation. The Vestries serving with her are grateful for her service, and we all give her a high five!

If you like "High Fives," look on Facebook for an upcoming feature, "Thanksgiving Thursdays." There, we will be offering our thanksgiving for the ministries of parishioners and newcomers each week. We are so proud and thankful for all you do, week in and week out, to make Hickory Neck the special place it is!

VESTRY HIGHLIGHTS

Lauris Zeni, Register

The regular monthly Hickory Neck Church Vestry Meeting was held on Thursday, January 10, 2019, at 7:00 PM in the Wilkinson Center.

Sue Edwards, Chairman of the Church Safety Task Force, and committee member De Fehrenbach, presented the reports produced by the committee after 7 months of comprehensive fact finding and assessment. The Vestry thanked Sue, De and the entire Task Force of Peter Devlin, John Dutro, Sue Edwards, De Fehrenbach, Carolyn Gaylord, Bert Geddy, Brian Hanlon, Roland Todd, and Reuben Trant for their hours of dedicated, in-depth, professional work. After the presentation, discussion of the Task Force's proposals continued, and the Vestry agreed further study and analysis of policy and implementation is needed. Dave Hartsough will convene a subcommittee of Linda McGee, Kent Ross and one Task Force member to address each issue point by point and report their findings to the Vestry at the Feb. 21 meeting.

Parishioners Linda McGee, Denise Pearsall and Kingsley Smith, who are standing for election to the Vestry at the

Annual Meeting on Sunday, January 13, 2019, attended the January Vestry meeting. They received information concerning the duties and responsibilities of Ministry Liaisons serving on the Vestry.

Dave Hartsough, Junior Warden and Ministry Liaison for the 2018 Stewardship Committee announced the Stewardship Connect Fair will be held on January 20, 2019, between the 9:00 AM and 11:15 AM worship services. Tables will be set up in the Narthex of the New Chapel with information for parishioners who are interested in participating in ministries that serve within the Parish.

The Vestry approved the 2019 appointments of Doug Cash and Bill Teale to 3-year terms on the Endowment Board, Fred Boelt to serve as Treasurer, Julia Vaisvil to serve as Register, Dave Hartsough to serve as Senior Warden and Jennie Corrales to serve as Junior Warden.

The next regular meeting of the HNC Vestry is scheduled on Thursday, February 21, 2019, at 7:00 PM in the Wilkinson Center.

THE GOOD BOOK CLUB CONTINUES

The Rev. Charlie Bauer

Many of us picked up our individual copy of Paul's letter in church last month to launch the Sunday Forums for six weeks in the Season after Epiphany. For the month of February and continuing to March 3, we'll join together throughout the church in reading the entirety of Paul's Letter to the Romans. These sessions will be discussion-based, where we will learn from each other's perspectives and interpretations as we read the text. Each week, a different parishioner will facilitate our discussion. Materials will be provided to you ahead of our gatherings, including a study copy of the text.

The Good Book Club, in its second year, is sponsored by Forward Movement. To read more and find additional resources, go to www.goodbookclub.org Join us every Sunday in February to March 3 at 10:15 am in the Nave! For more information contact the Rev. Charlie Bauer, at (757) 566-0276.

THE EPIPHANY PAGEANT!

Thanks to our wonderful participants, and director Terri Lensenmayer!

