The Empty Chair

The Challenge of Change
Our Rector’s Retirement

St. Augustine’s in-the-Woods Episcopal Church, Freeland, WA
April 2019, Issue 4
The Light is a self-supporting function of St. Augustine’s Episcopal Church. It receives only occasional funds from the church’s treasury. We have an annual budget between $500.00 and $1,000.00. Costs include printing, software purchases and subscriptions, hardware repairs and updates, reproduction and copyright fees, and mileage and appropriate meals for interviews and the like. The staff is all-volunteer.

Additional funds beyond our current needs will allow training for staff, an increased presence in our community, hardware and software upgrades, and a broader outreach.

If you wish to make a financial donation to The Light, please do so to St. Augustine’s in-the-Woods Episcopal Church designated for The Light.

The Light relies entirely on donations from our readers for our fiscal support. All donations are tax deductible.

Donations may be made through Sunday offerings or mailed to St. Augustine’s, PO Box 11, Freeland, WA 98249

©2019 St. Augustine’s in-the-Woods Episcopal Church. This is a publication of St. Augustine’s in-the-Woods Episcopal Church, 5217 South Honeymoon Bay Road, Freeland WA, PO Box 11 Freeland 98249 (360)331-4887, email: staugs@whidbey.com
Death, taxes, and change are classical constants that we can depend upon. St. Augustine’s is alive and well, we’re tax-exempt, and things are a-changing! That’s a fact; our rector is moving into retirement, and our church is moving into the great unknown. God-speed Nigel — and away we go!

I recently gave thought in *The Light* to my two-times great-grandfather concerning his part in the great westward migration of the 1850s. He joined a wagon train in Missouri for a new home in Oregon, all with a vision of something better at the end of the line. I don’t know that Jackson Rose was fleeing from anything that distressed him personally, but it was time for a change and he was ready for adventure. It’s kind of like that at St. Augustine’s. Nigel’s retirement is precipitating a change; we can look at it as a loss, or as an opportunity for a grand new adventure. Crossing the Rocky Mountains alone entailed great risk, but a train, a group, afforded protection and companionship along the way. We have a community with which to explore what lies ahead, and we will certainly be doing this together.

What we know, for better or worse, is what we have experienced. We will be attempting to ease our disappointments and enhance our successes, all of which is natural. But as Fr. Richard Rohr, OFM recently stated in a daily meditation, a mature relationship with God has less to do with being a good Christian and more to do with simply letting God love us as we are. I would warn against being too cautious no matter what our viewpoint. When we put genuine effort into caring about our neighbor, the odds are that our neighbor will reciprocate in like fashion. I’m not at all suggesting a tit-for-tat formula — the key is not simply in the effort, but in the genuine nature of it.

As we step into the void, looking for a place to put our feet, we need to keep in mind that we are not alone, and hold tight to the hands of our brothers and sisters. We don’t always and needn’t always agree on what we are doing. But we need to be acutely aware that what we are doing, we are doing together, and success or failure will depend on how well we share the load.

To all things new,

*Albert*
The theme for *The Light* this year is reconciliation—a word that is often misunderstood, because its richness and depth are frequently underestimated. For instance, it doesn’t mean “All is forgotten.” Done properly, it would be more appropriate to say “All is forgiven.”

To benchmark where we are in any relationship requires the ability to make comparisons. The past must inform the present or we become unmoored, and unable to move into the future.

At the same time, holding on to the past can also be detrimental to healthy living.

Processing our hurts, placing them in an appropriate context, and then letting go of them is the only real way forward, the only way to be truly blessed.

The story of Jacob wrestling with an angel at the ford of Jabbok is all about this experience. To be human is, in some way, to be broken. We all live with the scars of life, metaphorical hips put out of joint. If we allow the past to control us, then we can remain blind to the true nature of our struggles, and they control us.

Acknowledging and processing the reality of those past experiences allows us to move on, even if with scars. As the poet Eugene Kraft wrote, reflecting on his own life experience in light of Jacob at the ford,

```
fight as hard as you can
all night long and
let the day show
your wound then let it go.
After you take it
let it go
first make it bless you
then let it go
let it go.
```

Only by living this way—remembering, wrestling, and letting go—can reconciliation become something real for each of us and all of us.

God’s blessings to you,

Nigel
MAIL

The Light welcomes all forms of correspondence. Each submission will be edited for length and appropriateness, as well as grammar and spelling. Opinions expressed are those of the authors and not necessarily those of St. Augustine’s Church or its staff.

Hi Carole - please tell Albert great job as usual on The Light (March 2019 issue). Dick’s piece on walls was particularly poignant.

Love,

Maureen (Rogers), West Seattle

---

table of contents

FEATuRES

Staying “Woke” in America  6
St. Augustine’s Book Group  9
God’s Creation  10
Resident Orcas in Retreat  11
Tail Lights  23

IN-HOUSE

Commencement  13
Personnel  15
Calendar/Service Schedule  16
New Appointments at St. A’s  22
Adult Forum Schedule  20
Mission Sunday Offering  25
I started my second run at Education for Ministry remembering the wonderful sense of community and mind-expanding journey of really reading the Bible, exploring church history, and confronting contemporary theological thought which had been my experience the first time I participated in the four-year program. “Living Faithfully in a Multicultural World” is the subject for this year. It explores culture, “the patterns that order the social interactions ranging from the economic and political interests to educational and family concerns, in short, a group’s ways of being in relationship to other people and groups.” As I started the year, it called me back to a book given to me several years ago by my youngest daughter (“I know you like this kind of stuff”), Between the World and Me, by Ta-Nehisi Coates. Reading it was an encounter with an unpleasant truth which I thought I
understood, but in reality had never known. Coates’ title comes from a Richard Wright poem about a lynching. The book is an open letter to the author’s 15-year-old son on being “woke” and staying “woke” as a Black man.

Coates starts out with a discussion of race in America, which “has never been a matter of genealogy and physiognomy so much as hierarchy . . . . This is a new idea at the heart of these new people who have been brought up hopelessly, tragically, deceitfully to believe that they are white.” He exposes the falsity of basing a hierarchy on differences of “hue and hair.” He sees the American Dream as a gauzy state of denial, a historic amnesia, created on the backs of Blacks through “pillaging of life, liberty, chains, and destruction of family.” Blacks were enslaved 250 years longer than they have been free. The exceptionalism of America was built with slaves and would have never happened except for the free labor they provided. Slave owners “transfigured our very own bodies into sugar, tobacco, cotton, and gold.” This exceptionalism existed because it was supported by systematic racism, by the casual looking away from how it came about, how it became convenient to have “the fruits of our own history yet ignore the great evil done in all our names.”

Coates writes about his early life, where his culture was always concerned with the security of the body. He was in constant fear of being killed either by the street gangs in his Baltimore neighborhood or by the police. His father would instill in him the law of existence for Black people: don’t get noticed, be polite, act twice as nice to get half as much. His father would punish him for breaking the rules—“I can beat him or the police will.” The neighborhood “crews” could break his body at any time, pull out a gun and threaten to kill him, react violently to any perceived slight. For the “crews” this was their only way to feel any power or control in places created by the Dreamers through redlining, economic disparity, and discrimination. They “suffered under the weight of the Dream.” 60 percent of young Blacks that dropped out of high school went to jail. It was a “world ruled by savage means.”

Although he admitted school did not do much for someone who constantly used questions as a means of exploring rather than as “a search for certainty,” he went on to Howard University, which became his Mecca. There he found all types and manner of Blacks. Here is where Blacks could escape the “robbery of time because of the moments we spent readying the mask,” where they didn’t need to be on guard against the rules designed to protect them, or the violence around the corner, or the contortions of the mask which gave the police a reason to shoot. He more often found inspiration at Howard reading in the library than in the routine of the classroom. There he also met the people who would influence him the rest of his life, including his wife and friends such as Prince Jones. Prince was aptly named. He had come from an upper middle class family, his mother head of anesthesiology at a major hospital; he had all the “right” attributes for someone of his class. But he was killed several years later by a police officer that followed him through three jurisdictions and shot him several times a hundred feet from his daughter’s and girlfriend’s house. All the advantages, position, and love that he had could not save him from police “who reflect America’s will and fear which places safety as a higher value than justice.”
Coates considers that the “people who believe themselves to be white are obsessed with the politics of personal exoneration.” He points out there can be no “white unless there is ‘black.’” Being “white” divides them from the meaning of life, and they are shocked when the police target them, or their children get shot in school. White children dying is a national tragedy; black children dying while coming home from a 7-11 with candy and a drink is an unfortunate instance of wearing a hoody in the wrong neighborhood. The Dreamers would rather live “white” than live free. Coates expands his analysis of white dominant culture by observing that plunder by it has matured into a habit and addiction which threatens the whole earth. It is an expansion of plunder “with no known precedent.” The Dream has plundered “the body of the earth.” His answer to this is for the Dreamers to struggle themselves, as those they plundered have. Their Dream has endangered the whole planet.

There has been criticism of Coates for not proposing solutions to address his theses. Others have offered possible answers, for instance in the book *Living into God’s Dream: Dismantling Racism in America*. In the chapter “Living into God’s Dream of Community,” Luther E. Smith writes about physical proximity providing the opportunity for caring relationship. He envisions using personal initiatives to overcome racism. Everyone suffers the effects of racism. Institutions are conceived and protected by individuals. They can be reconceived and changed by the determination of those with vision. In the chapter “Dissecting Racism: Healing Minds, Cultivating Spirits,” Lerita Coleman Brown sees the dismantling of racism as a personal journey of becoming aware of our spiritual self—“everyone of us is socialized to be racist.” We must become observers of our own behavior and restructure our self-concept and racial identity as much as possible, as painful as it may be. In the chapter “Why is This Black Woman Still Talking about Race?”, editor Catherine Meeks posits the notion that repentance is one way to achieve justice and therefore reconciliation. White repentance starts with a willingness to change one’s mind—“The willingness to listen and believe the Black person and to respect the rights to feelings and perceptions is a critical piece of changing one’s mind.” Blacks need to be vigilant their story is not edited so that it does not demand real systematic change.

My second journey through Education for Ministry seems more difficult than the first. There is more required, more to be considered, more to be confronted. It is a journey I will make because the Spirit is urging me on; I have a need to walk humbly with my God.
St. Augustine’s Book Group

Kathryn Rickert

The St. Augustine’s book group is open to anyone interested in reading widely for a range of reasons, but especially an exploration of how our reading encourages, discourages, and/or contributes to a Christian take on contemporary life.

We have read “to resist” current forces that feel very much against the values of love, justice, compassion, reconciliation, and wisdom.

We have read to catch up on books we’ve always wanted to read and haven’t, or have forgotten.

We have read because one of us treasures a book and wants to share that treasure with the rest of us. Thus, we don’t only read books that we as individuals “like”; we read in community and as such end up learning from each other’s treasures.

We select our books, one at a time, and set the meeting date once we have all managed to read the book and have the space in our calendars.

Our method for conversation is collaborative; no one person is in-charge and each of us holds considerable responsibility for generating a rich conversation. Everyone who wishes to participate reads the book “again” if it’s been a while. Each person comes prepared to share a “memorable moment” from the book, some particular scene, page, etc. or some personal life experience that connects the reader to the book. Once we arrive, each person writes out on small pieces of paper 2 -3 questions, which are placed in a basket and become the organizing tool for the conversation. We go through the questions until we are satisfied, but waiting for the final question. “Did you like this book, why or why not?” In order that the conversation not be overwhelmed by any one point of view from the beginning, we do our best NOT to reveal our responses to the book until the end of the gathering. (Sometimes we struggle with that part.)

Our next book, *The Idiot* by Fyodor Dostoevsky, is one of those that we would like to read, yet are more than a bit intimidated by its length and complexity. This book is well suited to Lent, in that it addresses some of the challenges of being a good, and loving Christian person in a conflicted world of egoism and violence. It’s the kind of book well worth reading with companions for encouragement, and the knowledge that eventually we will gather to talk about it. One way or another.

Please join us...It will be April *at least* before we meet.

For a list of characters, please see [https://www.sparknotes.com/lit/idiot/characters/](https://www.sparknotes.com/lit/idiot/characters/).
The Beauty of God’s Creation: Our Legacy

Female Tree Swallow  Photo by Albert Rose
The Southern Resident orcas are struggling to survive amid waters influenced by more than 6 million people. They are losing ground at an alarming rate due to pollution, habitat degradation, and declining Chinook salmon runs. It is a grim fact that these iconic whales are sliding toward extinction.

The decline of the orcas, long a symbol of the Pacific Northwest, is also a warning, as climate change and development remake our region.

By contrast, the Northern Resident orca population has more than doubled to 309 whales since scientists started counting them in 1974. That population has been growing by 2.2% per year on average.

Scientists seeking to better understand the Southern Residents’ troubles are using their northern cousins as a control group. The Northern Residents live primarily in the cleaner, quieter waters of
northern Vancouver Island and southeast Alaska where they also have more Chinook salmon to eat. Unlike the Northern Resident orcas, the southern whales have no sanctuary from human intrusion and noise. They must contend with boat traffic even in their most critical foraging areas such as the west side of San Juan Island.

Chemical pollution in Puget Sound is another threat to the dwindling orca population. Their numbers are collapsing, largely because of polychlorinated biphenyls (PCBs) found in the orcas’ food chain, primarily in whale mothers’ milk. The manufacture of PCBs was halted in the U.S. in 1979, but they are still found everywhere in the environment. Toxic chemicals are more dangerous to the Southern Residents because they cannot find enough to eat. When they go hungry, orcas burn their fat, releasing toxics into their bloodstream. All too often, these orcas do go hungry because their primary diet, Chinook salmon, are also threatened with extinction, just like them.

As of 11 January 2019, the Southern Resident orca population was comprised of 74 individuals, including 22 in J pod, 18 in K pod, and 34 in L pod. Interestingly, since 2015, there has been no orca births that have produced calves that have survived. By contrast, the whale population achieved a high of 98 individuals in 1995. However, this total fell by 16% to 82 between 1995 and 2003. This precipitous drop prompted the government to list them as an endangered species. The population stabilized at 85 to 89 orcas through 2011, but then entered another period of decline.

In early 2018, in response to the rapidly declining Southern Resident orca population, Governor Jay Inslee formed an Orca Task Force. This task force reported their findings in November 2018, making several recommendations to save both the orca and salmon species. The primary goals outlined by the task force are as follows:

**Goal 1 - Increase Chinook abundance.**
**Goal 2 - Decrease disturbance of and risk to Southern Resident orcas from vessels and noise, and increase their access to prey.**
**Goal 3 - Reduce the exposure of Southern Resident orcas and their prey to contaminants.**
**Goal 4 - Ensure funding, information, and accountability mechanisms are in place to support effective implementation.**

These goals have since been transformed into legislative action, with several related bills going through the current legislative session. Meanwhile, you can read the entire Southern Resident Orca Task Force 16 November Report and Recommendations at [https://www.governor.wa.gov/sites/default/files/OrcaTaskForce_reportandrecommendations_11.16.18.pdf](https://www.governor.wa.gov/sites/default/files/OrcaTaskForce_reportandrecommendations_11.16.18.pdf).
What we call the beginning is often the end.  
And to make an end is to make a beginning.  
The end is where we start from.

~T.S. Elliot (Four Quartets)

Life is full of transitions, some large, some small, but all transitions present one common lure: we tend to look forward, because, well, it’s just easier. It’s easier to speculate about what-is-coming then it is to muck through the rubble of what-has-been. But the truth about transitions is that we cannot begin well without ending well, and how we conclude one chapter will set the tone for the chapters yet to be written.

When Jesus prepared his disciples for his departure, he spoke of foreboding realities—Judas’
betrayal and Peter’s denial—and he promised them a great new beginning, as “another advocate” would be sent to be with them (John 14:16). Jesus set the table for an ending in order to make a new beginning.

As a church, we are about to conclude a chapter written over eighteen years with Nigel Taber-Hamilton as our Rector. We have known this transition was coming. Nigel has set that table well. Now, how we conclude that chapter will set the tone for chapters yet to be written.

As I look back at the times I concluded my service with churches that I pastored, I recall people saying certain words that helped the transition end well. Words of blessing that called out the trail of God’s faithfulness among us emboldened us to move forward. And words of release helped us move beyond the regrets that inevitably happen when living life together. When I release someone from my disappointment or hurt, I release myself from the chain of regret that ties me down.

As we look to end our ministry partnership with Nigel this Easter—this season of endings and new beginnings—I encourage you to consider words of blessing and release that you might speak, or, better yet, write to Nigel. I have many cards that convey such words, and they are a treasure to me.

“To make an end is to make a beginning.” May the end we make, with God’s help, set a tone of love, hope and faith for the chapters yet to be written.
Personnel

STAFF
The Rev. Nigel Taber-Hamilton Rector
Molly Felder-Grimm Parish Administrator
David Locke Parish Musician
Rob Anderson Bookkeeper
Lucy Brown Childcare
Trisha Mathenia Custodian

VOLUNTEER LEADERSHIP
Susan Sandri Senior Warden
M.K. Sandford Junior Warden
Nancy Ruff Treasurer

VESTRY
Dick Hall, M.K Sandford, Marilyn Hill, Jim O’Grady, Susan Sandri, Joan Johnson,
Meade Brown, Barry Haworth, Celia Metz Clerk

CONVENTION
Gail Corell, Brian Reid, Maureen Masterson, Dann
Jergenson Delegates
Devon Irmer, Kathryn Beaumont Alternate Delegates

TABULATORS
Br. Richard Tussey Lead Tabulator

LECTORS
Nancy Ruff Coordinator, Margaret Schultz 8:00,
Eileen Jackson 10:30 Scheduling

EUCHARISTIC VISITORS
Albert Rose, Margaret Schultz, Diane Lantz

WORSHIP LEADERS
Margaret Schultz 8:00, Eileen Jackson 10:30 Scheduling

ALTAR GUILD
Frank Shirbroun Contact

CHOIR
David Locke Parish Musician

SOPHIA SINGERS
Melisa Doss, Carole Hansen Coordinators

EDUCATION FOR MINISTRY
Melisa Doss Mentor

GREETERS
Brian Reid Contact and Scheduling

USHERS
Art Taylor 8:00, Jenny Irmer 10:30 Scheduling

ANIMAL MINISTRY
Margaret Schultz, Brian Reid Contacts

ARTS & AESTHETICS
Susan Sandri Chair

GARDENS
Diana Klein Contact

COLUMBARIUM
Beverly Babson Coordinator

ENDOWMENT FUND
Stephen Schwarzmann Chair

EPISCOPAL PEACE FELLOWSHIP
Dick Hall Contact

GREENING
Ted Brookes Chair, Celia Metz Secretary

SUNDAY COFFEE HOUR
Pat Brookes 8:00, Open 10:30 Coordinators

INTEGRITY
Mic Kissinger Convener

MISSION SUNDAY OFFERING
Brian Reid Chair

STEWARDSHIP
Dann Jergenson Chair

QUIET TIME
Chris Lubinski Convener

SCHOLARSHIP
Joan Johnson Chair

ADULT FORUMS
Ted Brookes Director

CARING MINISTRY
Eileen Jackson Chair
April Calendar

**BIRTHDAYS**

1. Cindy Philistine Reuland, James Rodman, Marshall Corson, Fireside Spirituality 10A
2. Quiet Time for Meditation 7P
3. Narcotics Anonymous 7P
4. Mary Walker
5. Sara Ann & Dr. Merrick Lockwood
6. Rev. Nigel Taber-Hamilton
7. Fireside Spirituality 10A
8. Quiet Time for Meditation 7P
10. Melahn Murphy & Rev. David Nakagawa
11. Larry & Mary Laissue, Early Music Concert 7:30P
12. Palm Sunday
13. Fireside Spirituality 10A
14. Kathryn Beaumont, Quiet Time for Meditation 7P
15. Dr. Jack & Pandora Halstead, Vestry Meeting 4:30, Tenebrae Service 7P

**EVENTS**

Narcotics Anonymous 7P
18. Maundy Thursday Service 7P
19. Stations of the Cross 5:30P, Good Friday Service 7P
20. Ava Levit, Linda McManis, Rev. Deacon Dennis McManis, Holy Saturday-The Great Vigil of the Resurrection 8P
21. Jim Glasgow, Easter Day
22. Cindy & Tom Reuland, Fireside Spirituality 10A
23. Ana Kinkaid, Evangivaldo Santana, Quiet Time for Meditation 7P
24. Narcotics Anonymous 7P
25. Trisha Mathenia
27. Carole Hansen, Fireside Spirituality 10A
28. Quiet Time for Meditation 7P

**SERVICE SCHEDULE**

**Sunday**

**8:00 am** Eucharist Rite I (followed by coffee/fellowship and Adult Forums)

**10:30 am** Eucharist Rite II (with music, church school & child care, followed by coffee/fellowship)

**Monday**

**5:30 pm** Solemn Evensong (with incense)

**Tuesday**

**7:00 pm** Quiet Time Meditation

**Wednesday**

**10:00 am** Eucharist and Holy Unction (prayers for healing)
The life of an artist is based on ideas and inspiration and challenges. When St. Augustine’s parish made the decision to replace the baptismal font which had served the church for over 60 years, we spent a lot of time envisioning a new one. We wanted a design which signified both function and faith—the font as a vessel for the water used in the sacrament of baptism, and a reminder that the washing away of sins and inclusion in the body of Christ are central to our beliefs. It was also important that the font fit into the general design of the church building. The decision was made to take the Celtic cross motif on the pendant lights in the nave and parish hall—which reflect the cross above the altar—and incorporate it into the base of the font. The new bowl and pedestal were designed by church members in conjunction with Washington artists Mark Eric Gulsrud and Steve Lopes. Gulsrud, a Tacoma glass artist who created the stained-glass windows in our church, created the font bowl of glass embossed with Latin crosses and the text of Ephesians 4:5—“One Lord, One Faith, One Baptism.” Lopes, a Port Townsend blacksmith, took the designs of the Arts & Aesthetics Committee and created the font base.

The new font stands in the middle of the narthex (entrance area), reflecting the belief that baptism is central to Christian identity.
Taking the ideas of the A&A Committee to the finished product was a lengthy process. The new font exceeded all expectations and was blessed by the Right Reverend Gregory Rickel, Bishop of the Diocese of Olympia, in a service on Sunday March 17.

Steve Lopes is a blacksmith who creates artisan metalwork noted for its textural depth and the layered interplay of elegant lines, curves, and grids. Blacksmithing is where past jobs as arborist, commercial fisherman, and vineyard worker converged with his artistic interests.

Mark Gulsrud works primarily in architectural, cast, and laminated glass. His work is created with the belief that each person viewing the finished piece may discover an unanticipated aspect and see something new within the familiar.

In addition to blessing the font, Bishop Rickel blessed a new set of Lenten paraments — vestments (chasuble and stole), altar frontal, and lectern fall — designed and created by parishioner Melisa Doss. Doss has crafted three sets of church year paraments for the parish and also a set for Bishop Rickel when he was called to lead the Diocese in 2007. As well as mirroring the motifs and colors of the church’s liturgical seasons, the paraments are unique and specifically designed to reflect the church building. They echo the stained-glass windows in the nave and undercroft created by Gulsrud and late parishioner Wren MacLean.
I began sewing at the age of ten and majored in Art at the University of Washington, emphasizing work with fiber media rather than painting. After school I began sewing professionally and have continued to do clothing construction and tailoring and home décor for over 40 years. I have taught clothing construction and quilting and in the 90’s facilitated the Whidbey Island AIDS quilt project.

As a life-long Episcopalian, I have always been drawn to the beauty and symbolism of the garments and paraments used. The desire to combine my skills in clothing construction and to create objects to enhance the worship space led me to create Vespers Liturgical Garments in 2003.

I have been commissioned to do various works throughout the Diocese, including the banner for Puget Sound Integrity and two banners for The Episcopal Church Responds to AIDS (ECRA). At the request of Fr. James Friedrich I created a Mother of God Icon banner. I also designed and constructed the Northwest cope, miter and stole presented to Bishop Gregory Rickel at his consecration in 2007.

The four sets of seasonal vestments and paraments at St. Augustine’s were designed to complement the windows in the church and to draw us more into the holy.

My hope is that all of the work I do will be an icon into the holy; that through them some aspect of God will be revealed. Each garment is begun with prayer and presented with the hope that God will bless the wearer.
Given this past winter’s snow and freezing temperatures, I think we’re all ecstatic that April has finally arrived. Who doesn’t embrace the promise of warmer weather, blue skies, and sunnier, longer days? We even welcome those famous April showers that “bring the flowers that bloom in May.” That is, as long as those showers don’t turn into the downpours we experienced last year.

Weather commiserations aside, the adult forum schedule for April is somewhat eclectic, compressed, and, at the same time, historic. We will kick off the first Sunday with the final episode of our DVD series “Rare: Creatures of the Photo Ark,” with National Geographic photographer Joel Sartore traveling the world to film endangered or threatened wildlife. On the second Sunday, Albert Rose and The Light staff will give a presentation that looks at the parish news magazine as it was yesterday, is today, and where we hope it will be in the future. The third Sunday is Easter, and therefore no forum is scheduled. Finally, Sunday the 28th will be a Combined Service (no forum) and, most important, the final occasion for our retiring rector Nigel Taber-Hamilton to preach and preside.

Specific forum dates, subject matter, and presenters or hosts are provided below:

7 April - Rare: Creatures of the Photo Ark, Part 3. In this final DVD episode, we will continue our virtual worldwide safari with renowned National Geographic photographer Joel Sartore as he captures on film threatened and endangered species in every corner of the planet. Some are disappearing, like the giant soft-shelled turtles in China, while others have recently gone extinct, like some lemur species in Madagascar. This program documents the many factors that are driving extinction, most of which are caused by human excesses, including deforestation, loss of habitat, loss of food sources, pollution, and indiscriminate trophy hunting and killing. We here in the beautiful Puget Sound area are faced with the same problems in regard to our threatened, iconic Southern Resident orcas. Fortunately, we have the opportunity to save these animals by advocating for them with our legislators. **Ted Brookes will present.**

14 April - The Light—Past, Present, and Future. Let’s shed a little more light on The Light, our parish news magazine. The Light has served the community for the last 40 years as a beacon for St. Augustine’s in-the-Woods parish as well as to other interested Island churches. Maybe not a “voice in the wilderness,” but a voice nonetheless. Today’s presentation will examine the magazine’s
content, format, and editorial philosophy. We will take a look at where The Light has been and where we would like to see it go. **Albert Rose will present.**

**21 April - Easter Sunday.** No forum is scheduled.

**28 April - Combined Service.** Service is at 9:30AM with a reception afterwards. This will be Nigel’s final service with us as rector. No forum is scheduled.

Joel Sartore for the National Geographic Society and the Photo Ark
The HUB

The HUB is an after-school drop-in program offering social and recreational activities for middle and high school youth in a safe, supportive setting.

Our Mission:
To engage youth by providing innovation programs and a safe place to socialize
To honor youth by offering support, acceptance, and a sense of purpose
To build coalitions which advocate for youth, family, and community
To prepare youth for independent life by developing leadership and life skills

The HUB program is available to all 5th through 12th grade students living within the South Whidbey School District. The majority of teens who frequent The HUB are of middle school age. The HUB continues to operate in its home of 29 years, in the basement of Langley United Methodist Church at Third & Anthes. That space is graciously donated rent-free with all utility costs paid by Langley United Methodist. The HUB welcomes youth to drop in and enjoy a hot meal, play games, chat, do homework, play music, work on art projects, and increase their social skills. The HUB offers a drug-free zone where there is a strong ethic of respect and acceptance, supervised by two paid employees, Shelly Rempa, Program Manager, and Annie Poechlauer, Kitchen Manager.

Our History

In the late 1980s an after-school program was started by Langley United Methodist Church, with the intention that it become a separate non-profit. That non-profit, the South Whidbey Youth Center, later renamed the South Whidbey Youth Central, has operated the program for the last 29 years.

The HUB exists thanks to Good Cheer, Whidbey Island Nourishes, and many individual donors like you. We provide programs to assist in the personal growth and maturity of our youth, so they may be better prepared for the challenges facing them following public school. Our emphasis is on supporting homeless, displaced, disadvantaged, and questioning teens.

We would love to have you visit our facility during the school year and experience this wonderful community resource. Thank you in advance for your generous support!
Sweet Chariot

My chariot is a swing
In my heart, such a noble thing.
To sit down low
And swoop up high
Until my toe
Just tickles the sky.

The rush of win'
Upon my skin,
And the sight of
What I love,
Upside down from above.

Then equilibrium
Arrests my flight
And down I come
Leaving all that noblesome
In the trees
Where once again it waits to please.

My sight again upright
I see
So differently.
Then so free,
And now solidly
Against my mother’s breast,
I can rest.

A place to heed,
And one to explore.
Of what we need
Need we more?

Albert Rose, March 2019
A blank page for Saint Augustine’s future.