



From Our Rector & Deacon

I participated in the diocesan-led zoom sessions earlier in October that looked at the 'Way of Love' book we studied last year together at St Raphael's. Someone raised the fact that the Creed spoken in Rite 2 says 'we believe', not 'I believe'. 'We believe' enables us to lean on one another gathered for worship together, speak as community, and borrow from one another strength, memory, understanding, confidence, and good news even when we individually might be feeling weak, alone, uncertain, unsettled, and hopeless. That is a beauty of communal worship that goes beyond the beauty of the sanctuary, our health, our circumstances that day. Our spiritual journey is life-long, a marathon not a sprint, includes mountain tops and valleys, moments of inspiration and moments of fear and weariness, understanding and more questions than certainty.



Rev. Canon Dr. Helen Van Koevering

And, right now, locally and globally, many are needing to borrow hope. Hope means different things to different people, though it has something to do with expectations: possibility for change, to see more to life than what we presently see, know something is better ahead. And many are afraid to hope. Maybe they've had dreams squashed, hearts broken, health deteriorate, and social issues of all sorts impacting lives. We can stand apart - 'I can get through this like I did last time' - hold our hopes in future 'what-ifs' - 'one day we'll all get through this if....' - or we can choose to look to the hope that Jesus pointed the apostles towards in the world:

'All authority in heaven and on earth has been given to me. Go.... And remember, I am with you always, to the end of the age.' Matthew 28: 18, 20b

'Love bears all things, hopes all things, endures all things... faith, hope and love abide.' 1 Corinthians 13:7,13

'By his great mercy, he has given us a new birth into a living hope through the resurrection of the dead and into an inheritance that is imperishable....therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed ... love one another deeply from the heart.' 1 Peter 1: 3, 13, 22

'God chose to make known how great...are the riches of the glory of this mystery, which is Christ in you, the hope of glory.' Col 1:27

The reality and emotions we are all living with in these uncertain days are wide and diverse. The ways we all cope with them are different. But we can borrow some hope through loving one another, bearing with one another, remembering for each other in whose Hands we are held, and remain in the present to deal with each day, honor the seasons of life, remind ourselves of our soul's worth and ability to hope when we open ourselves anew, re-engage our imaginations with the cycle of our church season that offers soon: thanksgiving and wonder. As Kathy Escobar writes in 'A Weary World', "Wonder. Being open. Asking questions. Becoming curious. Letting ourselves be drawn in. Not having it all have to make sense. These things are all embodied in the Christmas story; it's a story of wonder, openness, humility - of awe, curiosity, doubt, fascination, fear, reverence, shock, uncertainty, marvelingwonder can help with our weary souls in our weary world".

Hope isn't something we can master for one another, but we can be open to borrowing hope from one another, and practice hope all the more for and with one another as we enter November's season of Thanksgiving and Advent, and move towards Christmas in this whole world's wildest of years.

With love and thanks for all the hope that I borrow from each of you at St Raphaels!

Helen



Temporarily Residing in America

Deacon Charles

According to the calendar of the church year, in a few weeks we will remember Clement, Bishop of Rome, ca. 100 AD (November 23). According to tradition, he was mentored by Jesus' very apostles and became the third bishop of Rome. He inherited a church that was torn apart by vicious political divisions and mutual animosities. The disputes were so intense that Clement wrote a letter to the churches in his care urging them toward love to avoid spinning apart into dissolution. This is how he opens the body of his letter:

"On account of repeated and unexpected setbacks and emergencies we have experienced lately, we know that we have been slow to address the issues causing disputes among you, loved ones, involving slanderous and obscene partisanship that should be alien and foreign to God's people. This is a partisanship fed by a few reckless and headstrong persons to such a pitch of insanity that your respected and well-regarded reputation, worthy of everyone's love, has been greatly slandered" (The Apostolic Fathers, vol. 1, ed. Bart D. Ehrman in the Loeb Classical Library, Harvard University Press, my translation).

Clement's words from almost two thousand years ago are shockingly relevant for today. American religious life is deeply divided along many lines including political, racial, class, and language. These divisions, and most particularly the rancor and strife which sometimes goes along with them, is fracturing denominations, splitting individual communities, and pushing many folks away from organized religious life.

It is interesting to me, though, how Clement opens his letter. He begins with a salutation which was normal protocol in the ancient world. You are likely familiar with the structure from the various letters which are included in the New Testament. Clement gives this formulaic greeting a startling twist. Here is how he addresses his readers:

"To the church of God that temporarily resides in Rome, to the church of God that temporarily resides in Corinth..."

Before Clement gives any overt instruction, he reminds the early Christians that the political realities they experience so intensely are passing away. Their congregations might be located in different cities at the moment, but they will eventually all be based together in heaven.

Clement does not use this perspective to give people a pass to support oppression. He does not say: Well, other people's suffering is temporary so let's not be too concerned about it. Clement makes pains to support the early Christians as they pressed forward in their care for every single one of their neighbors. However, Clement encouraged them to engage in this effort with love and compassion toward all, even to their imagined rivals.

It's pretty easy to split apart into factions that are built on animosity. It is pretty easy to split a church and pray only with those we agree with. It is much harder to worship beside someone who has very different views from us. It is much harder to love those who are different from us. But, as Clement reminds us, in the world to come our strife will fall away and we will be left with each other in the presence of God. One of the tasks of Christian discipleship is learning how to experience at least some of this reality right now.

Yours,

Charles

Senior Warden's Corner



Dave Seigny
Sr. Warden

Is it just a coincidence, or does Thanksgiving and Stewardship month always align? Traditionally, November is stewardship month, a time of thanksgiving when parish leaders ask you to consider your gifts and make investments in our church for next year. This year, stewardship looks different than most. Covidtide has brought with it some changes in how we do things and what is expected from each of us. I know that this year, I enter this month of November with trepidation, because I do not know exactly where people are since I do not see them regularly at church. Many are hunkered down, and it's not easy to measure engagement. I miss the casual conversation and small talk of seeing many of you on Sundays and I pray that you are all still with us, patiently waiting.

By the time you read this, you should have received a letter from me talking about money and our plans and hopes for next year at St. Raphael. The vestry has outlined a rough budget for 2021 that follows a path like our Covid expense pattern for 2020. We have taken steps to eliminate and lower expenses that are not required because of Covid. We plan to make deeper investments in building the spiritual life of our parishioners, livestreaming weekly services, and engaging more faithfully in outreach. Our continued hope is that sometime in 2021 we may be back to a new normal, understanding that it will take some time for people to trickle back in, feeling comfortable enough to join us in person. We have diligently planned our budget accordingly.

Senior Warden's Corner Continued

Last month, I spoke about my personal money story. Each of us has one. Please take some time over the next few weeks to contemplate what your story is and what 2021 might look like for you. Many of us are nervous about the election, Covid, the economy, our financial security and personal health and safety. Many of us are longing to get together again with family and friends-I certainly am! The road has been long, but I have such hope.

The one thing I am not nervous about is that God loves me and will not leave me. He is my rock and my salvation. He brings calm to my storm. And all of what I have is borrowed from him. So, this year, I will make my pledge be my hope for 2021. My hope of health, peace, prosperity, salvation, and the love of my neighbor. And I am willing to invest heavily in that. Please join me in 2021 generously supporting our church home with your time, talent, and treasures. You can go to www.sreclex.org/Pledge2021 to share your hopes for 2021. Blessings and peace to you all this Thanksgiving-

Dave Sevigny
Sr. Warden

Finance Information

Roger Kirk, Finance Chair

Have we given thanks for all the options that we have in serving out our spiritual lives in the Parish lately? We can attend physically inside our church again; not the same as BC, but we are in the building! The livestream of the service is working well, we continue to touch many of those not able to make it to church.

Options and change are ever present, with many more to come in this ever-changing world. The primary reason that this Parish has been able to present so many options over these difficult times is the generosity of our Parish. Without your financial support, whether by pledge or other donation, has allowed us to function, and actually function well going forward.

As a Parish, our end of September financials showed our Parish with a several thousand dollar deficit for the year. The entire Parish thanks you for your diligence in keeping up with our pledges. Please continue to contribute to other areas as you are able.

This Parish is resilient and like our Episcopal leaders, strong and mindful that we need to stay safe! And most importantly, strong in the Lord, as He has commanded us. One day, we ARE going to have a joyous reunion to celebrate our passion for the Lord and this Parish.

See you on Sundays—perhaps soon?

A View from the Pew

To continue last month's exploration of truth, error and reconciling the irreconcilable, after praying for the highest truth and what to add, this popped into my head: break down the walls dividing humanity. Everywhere, all over the earth. Instantly I am returned to one defining theme of my life that involves a question with which some of you may have grappled: does unquestioned faith in and devotion to the Christian religion, and insistence upon spreading it—and for many of the faith, forcing it--global-wide lead to division and conflict between the peoples of the earth?



Richard Dawahare

I suspect that it does, and it has always bothered me. It is why I am so strongly for the separation of church and state. "Holy secularism" is my term for the operating philosophy that our nation-state and government should follow, and largely has since its founding. These values of universal morality mirror those of God and the teachings of Jesus...and Confucius, Plato, Locke and Hume, among others: truth, justice, compassion, mercy, concern for the most vulnerable, protection of equal rights, and just basic human decency.

In fact, the Golden Rule underlies the essence of the laws of our state. For at its root, our system of justice seeks to ensure we treat each other as we would want ourselves to be treated. To be sure, the Judeo-Christian ethic underpins it all, from founders to the human actors in government today. And that is a very good thing.

But I look at the non-stop torrent of lies, corruption, and the mean-spirited behavior of the man who so many fellow citizens still support, and I shudder. His arrogance and bearing are the direct opposite of the teachings and character of Jesus, yet his supporters are self-described devout Christians. Well, one of the few good things to come out of this horror show is clarity. This makes it easy for me: if they are Christians I most definitely am not.

But that gets back to how I ended last month's piece. I'm not sure I am a classical "Christian" in any case, as I do not believe Jesus is God, not sure about a virgin birth or physical resurrection. I have written before about my sense of despair while in college and one Sunday at Good Shepard, where I grew up and was confirmed, after praying to know whether non-Christians would be denied heaven God told me clearly, NO, they would not. All are equally welcome.

This was such a relief for me and put it all in perspective. At that time and until his death a few years ago, Rev. Dr. Professor John Madden was my guru, advisor, confessor and friend. I first met John as my history professor at UK in January 1976. My mom had just died of cancer and I had just transferred to UK in the middle of my junior year from the University of Tennessee to be with my family.

John could tell I was grieving, and we became close. By coincidence I discovered that not only was he an Anglican but he was about to become ordained. We spoke regularly. After I graduated from law school and passed the bar (which I did not think I would) I was struggling about whether to follow a career in law or one that would lead to me working in our family's retail business. John advised me to take the first job opportunity to come along. I had a few law interviews that fall, but on January 2, 1980 Macy's offered me a spot in their management training program in Kansas City (I had relatives there and loved it) and I took it, thanks to John!

Over time John and I would discuss religion, philosophy, politics, history--about all the things I write about. He observed with a chuckle that the Episcopal church was the only one that I could feel comfortable in (or was it "the only one that would have you," I can't recall exactly) with the views that I have.

So to wrap up I'll answer the questions I posed at the end of my last column: what is truth, what is error? Is "faith" that embraces such doubt and uncertainty faith at all? Truth is allegiance to fact, to reality, and honesty. Error is the opposite. My views are consistent with the spoken words of Jesus, who did not refer to himself as God, but rather always pointed to his father, OUR father in heaven, GOD. Jesus said his true followers would do and act and believe and encourage one another as he did. This is truth enough for me.

The answer to the second question is "yes," faith that embraces doubt IS faith. As Proverbs 3:1-6 states, "My son, do not forget my teaching, but keep my commands in your heart, for they will prolong your life many years and bring you peace and prosperity. LET LOVE AND FAITHFULNESS NEVER LEAVE YOU; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man. Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.

Love, faithfulness, trust in God. Simple and easy, that says it all.

Editors Note: The opinions expressed in the above article are those of the author and are presented as food for thought only.

A Church Mouse in God's House



My friend came up to me the other day and asked if we were currently on “EST” or “EDT.” I had no idea what he was squeaking about, but I was curious. So I did what I always do, I snuck into your priest’s office late at night and got onto the computer. Initially I searched for “EDT or EST.” How astonished was I to realize that you can SAVE DAYLIGHT! I mean, I knew you were powerful but saving daylight? Where do you put it? And given how much I do in the dark, I got a bit worried... would you unleash your saved daylight on me???

But I read more. And it turns out that you just think you can save daylight by manipulating the time. Not even time really, just your clocks. So basically I went from being awe-struck by your power to being awe-struck by your foolishness. Really... you can’t just modify your schedules a little bit to adjust for the movement of the Earth? Our species relies on these changes to survive – you try to deny their existence. Do you think you are masters of the universe or something?

Or are you actually slaves... slaves to your own artificial rules. Is time your god, or are you time’s? Are your other inventions like this too? Like money maybe? The internet?

Boundaries and languages?

For the record, right now as I write this YOU are on EDT but by the time you read this you’ll probably be on EST. So, well, I hope that helps you out in some way.



Announcements & Upcoming Events

Covid Alert - we are in the RED Zone for Covid Infections

Our All Saints service this Sunday (Nov. 1) will be live streamed at 11am (as usual) and both the 8.30am & 11am services will not be in-person for the next two weeks. We are canceling our Fall Festival & Rummage Sale this weekend, and will alter our plans for our 5pm readings of Mark and walk of the labyrinth for posting on FB and YouTube. **We will keep you informed of all changes via E-minders.**

NOV 2-6 Journeying into Mark's Story of Jesus

Monday-Friday, November 2-6, 5:00-6:30. Join us in preparing for the upcoming liturgical year that will focus on the Gospel of Mark and for the advent season with a communal Scripture reading and guided Labyrinth walk. Sign up, to attend a Scripture reading and as many labyrinth sessions as you'd like on our website.

Every day during the week of November 2-6, we'll follow this pattern:

5:00--Convene in the outdoor parking lot to pick up a sandwich for a light dinner. Bring your Bible (any version)!

5:00-6:00--Read aloud the 16-chapter Gospel of Mark with alternating voices (you also can opt-out of reading). Please attend at least one Scripture reading before participating in the labyrinth journey.

6:00-6:30--Rev. Helen leads us through a guided labyrinth walk that maps onto key moments in Mark's telling of the story of Jesus. A variety of options for "walking the labyrinth" will be offered for your journey into this embodied contemplative practice.

NOV 2-6 Prayer Stations: Rev. Helen and Deacon Charles will be offering private, individual prayers stations daily from 12:00PM – 1:30PM. Weather permitting, prayer stations will also be at the columbarium and near the new labyrinth.

Poetry and Place "Playshop"

Thursday, November 12, 5:00-6:30pm via Zoom

Join us for fellowship and a "playshop" led by Jonel Sallee that will use former Kentucky poet laureate George Ella Lyon's classic "Where I'm From" poem as inspiration to write our own poetic reflections on our roots. No poetry-writing experience needed! Contact Margaret (margaret.mcgladrey@gmail.com) to register.

NOV 18 Green Dot Training:

St. Raphael's will be part of the International Anglican Women's Network and UN Women 16 Days of Activism Against Gender-based Violence! To support this campaign, contact Margaret (margaret.mcgladrey@gmail.com) to register for a special online training on Wednesday, November 18, from 5:00 to 6:30pm just for St R's members with Green Dot Lexington to help prevent power-based personal violence.

NOV 23 Episcopal Diocese of Lexington - The Gift of Conflict: Online Formation for Advent: “The Gift of Conflict” is a four-week formation class that will be offered via Zoom during the season of Advent. It will run for four consecutive Monday nights from 7:00-8:00pm, November 23 through December 14. Please register for the class through DioLex Facebook.

NOV 25-DEC 10 16 Days of Activism: St. Raphael's will be part of the International Anglican Women's Network and UN Women 16 Days of Activism Against Gender-based Violence! To support this campaign, follow the St. Raphael Facebook page from November 25 to December 10 for daily information on how to contribute to local, national, and international advocacy against gender-based violence.

James Lane Allen Christmas Wish Lists: St. Raphael has partnered with neighboring local James Lane Allen (JLA) Elementary School (a Title I school with 40%+ of its children from low-income families) for many years through the backpack program and other efforts to provide needed school supplies. This Advent season, St. Raphael is working with the JLA FRYSC to sponsor a few children to receive items on their Christmas wish lists. If you would like to donate, please reach out to Afsi (afsileigh@gmail.com) or Margaret (margaret.mcgladrey@gmail.com) for more information. All gifts need to be received by December 14th for delivery.

RenewalWorks™
A Ministry of Forward Movement

RenewalWorks Update: Thanks so much to the entire congregation for your participation in the Spiritual Life Inventory online survey for the RenewalWorks process! We had a 76% response rate considering our average Sunday attendance (compared with the average response rate for churches participating in RenewalWorks of 40%). This excellent response rate means that we'll be able to inform our next steps with data about our congregation's spiritual development that is very representative of our whole membership. The St. Raphael RenewalWorks workshop team, whom the Bishop commissioned during his visit last month, has already met twice via Zoom and will have four more meetings in November and early December to analyze the Spiritual Life Inventory results and collaboratively develop a vision for our congregation's spiritual growth priorities moving forward, which will be presented to the Vestry and full membership in early 2021 after the Advent season. Please continue to keep the efforts of the RenewalWorks workshop team in your prayers!

Don't forget to sign up for in-person services through our website!

Daylight Savings Time ENDS at 2:00AM on Sunday, Nov. 1 - Don't forget to set your clocks BACK one hour!



The Land Acknowledgement Project - The history of the land on which our Parish Resides

The land we are occupying belongs to the Shawnee and Eastern Band Cherokee peoples. This additional information is oversimplified and incomplete but can be a starting place to educate ourselves about Kentucky's shared history of white supremacy and settler colonialism, and about ways to act in solidarity with the original inhabitants of this land (<http://kftc.org/indigenous-lands-acknowledgment>). - Margaret McGladrey

Shawnee

The Shawnee people primarily organized themselves around village bands as ritual and economic units. They had a corn based agricultural society, and farmed in villages during the summer. In the winter, they would travel to hunt and make maple sugar. They also made salt, and traded with Europeans after colonization began.

The Shawnee had a governing council, which made decisions by consensus and had a greater decision-making power than wartime or peacetime chiefs. Legal issues and criminal disputes were mostly decided privately, or occasionally by the governing council. Children were educated by their grandparents, and women could serve as chiefs.

Shawnee religious practices and rituals revolved around crops and harvests, hunts, and the warding off of disease. Shawnee medicinal skills were well reknown. Nearly everyone in the tribe was familiar with how to use medicinal roots and herbs, and their doctors were sought out by both white colonialists and other tribes.

One of the most well-known Shawnee leaders was Chief Tecumseh, a natural and charismatic leader whose speeches are widely recognized for their power and impact.

The Shawnee's way of life was disrupted by encroaching white settlers, and they were often forced to leave their lands in search of unoccupied territory out west. Shawnee warriors fought in land skirmishes, particularly with the Kentucky militia, who destroyed their villages and crops. They were systematically pushed westward via violence and racist legislation such as the Indian Removal Act.

The Shawnee Tribe became a federally recognized Tribe when Congress enacted the legislation known as Public Law 106-568, or the Shawnee Tribe Status Act of 2000. Their tribal headquarters are now in Oklahoma.

"And I want to know your intentions. I want to know what you are going to do about taking our land. I want to hear you say that you understand now, and you will wipe out that pretended treaty, so that the tribes can be at peace with each other, as you pretend you want them to be. Tell me, Brother. I want to know." -Chief Tecumseh

Eastern Band Cherokee

Eastern Band Cherokee peoples organized themselves predominantly via matrilineal clans, and they lived in villages with 30 - 60 households. Clans would decide the village chiefs. All Cherokee towns were built with a council house, used for political and ceremonial purposes, in which burned a sacred fire. Towns also had a peace and war chief, with councils for each. Children were educated not by their fathers, who were of a different clans, but by their mother's brother.

Former to forced removal, the Cherokee practiced six main religious festivals throughout the year. They held sacred many entities, including the numbers four and seven, circles, water, and cardinal directions. Also important to Cherokee culture were the notion of spiritual beings, and Medicine People-highly trained individuals who oversaw Cherokee religion and medicine.

The Cherokee developed a written constitution in the early 1800s. In 1821, a Cherokee scholar named Sequoyah completed a written Cherokee language and just 7 years later, a Cherokee language newspaper began publishing. Cherokee literacy rate quickly surpassed that of surrounding European settlers.

In 1838, greed for more land and Georgia gold gave the government an excuse to forcefully remove Cherokee in the Southeast. More than 16,000 Native people were marched on what would historically become known as the Trail of Tears and relocated to Oklahoma. Between 25% and 50% of the Cherokee tribe died on the Trail of Tears.

Today, many of the sovereign Eastern Band Cherokee nation live on 57,000 acres of land called the Qualla Boundary, near the Great Smoky Mountains National Park. Chief Yonaguska, a Cherokee leader who deeply resisted relocation, worked to provide a home for the Eastern Band by having his adopted (white) son make the Qualla boundary land purchase in a time when it was illegal for Natives to purchase lands.

St. Raphael Episcopal Church in Lexington, Kentucky, has left the building!

The public health measures required to respond to the COVID-19 pandemic gave new meaning to our Bishop's charge that our Diocese "Be the Church. Be the Change"! At the beginning of 2020, the Mission Committee had planned a yearlong series of "dinner church" offerings around the theme of healing and justice for families, during which local non-profit organizations engaged in service related to this theme would be invited to join us for a potluck meal to share information about their work, with a brief Bible study addressing the Scriptural basis for each organization's mission and Eucharist. We hosted one organization – [The Well of Lexington](#), which provides a two-year holistic program for women victimized by sex trafficking – at the church for an in-person meal before the pandemic hit.



Rev. Helen & Margaret McGladrey

As our Mission Committee members participated in ever-increasing numbers of Zoom meetings, we realized that dinner church could be offered virtually via pre-recorded video (created in partnership with non-profit organization staff members) released at an advertised time on our social media page so that viewers could bring their own dinners, watch together, and interact in the comments section. We offered four additional virtual dinner churches featuring [The Nest Center for Women, Children, and Families](#), [CASA of Lexington](#), and [Circles of Support](#) as well as a presentation by a Mission Committee member on how the pandemic strains our local social safety net. [These videos were viewed on Facebook and YouTube](#) hundreds of times!

Since the videos premiered, St. Raphael's Facebook page has highlighted opportunities to contribute to these organizations by sharing their posts to amplify their messages. The congregation also has invested in technology to livestream Sunday morning worship services, which will increase accessibility throughout the pandemic and beyond, and facilitated Zoom-based Bible studies using [Prison Fellowship's online Outrageous Justice curriculum](#) and the Acts of the Apostles. The church is now becoming a "Green Dot Spot," an organization whose members are trained in active bystander methods to prevent power-based interpersonal violence, via online training from [Green Dot Lexington](#). Please contact us to learn more!

Prayers for our Country, and Our Government

18. For Our Country -

Almighty God, who hast given us this good land for our heritage: We humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

19. For the President of the United States and all in Civil Authority

O Lord our Governor, whose glory is in all the world: We commend this nation to thy merciful care, that, being guided by thy Providence, we may dwell secure in thy peace. Grant to the President of the United States, the Governor of this State (or Commonwealth), and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

November Birthdays and Anniversaries

Birthdays

Harwell Smith	Nov 1
Tony LoBianco	Nov 2
Kris Olson	Nov 2
Fernie Williams	Nov 7
Luna England	Nov 8
Roger Kirk	Nov 11
Alaina Whorley	Nov 11
Nancy Christiano	Nov 21
Ann Rogness	Nov 22
Michael Christiano	Nov 24

Anniversaries

Steve & Ginger Garvin	Nov. 11
Frank & Whitney Curci	Nov 29
Patty Bond & Jack Supplee	Nov 30

Please let us know if we missed a birthday or anniversary! We try to keep the records up to date, but if you've recently joined the parish, we want to celebrate your special days with you! So, let us know! Contact Dana Berry, (danabruceberry@gmail.com) or the parish office.

Prayer Requests:

Prayers Requested: For the sick and the home bound, and especially James, Hilda, Art, Don, Gail, Millie, Mary, John, Jack, Jordan, Blake, Lee, Rose, Dianne, and Joan

Services - Current Schedule

Sunday Services

8:30 a.m. Rite I Indoors

Limited Seating. Reserve your ticket by clicking on the link here:

<https://sreclex.org/worship/in-person-services/>

11:00 a.m. Rite II Indoors and overflow Outdoors

Limited Seating. Reserve your ticket by clicking on the link here:

<https://sreclex.org/worship/in-person-services/>

St. Raphael Virtual Services

Each week the Wednesday Noon Healing Service will be published to the Facebook Page.

Compline services

Deacon Charles and Rev. Helen will lead on alternate Sundays, Sister Becky Cooper and Rose Canon alternate Tuesdays, Erika Mayers and Diane Whorley will alternate on Fridays. Find the livestreams on our Facebook Page.



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Articles and news information for Nov. must be submitted by **Nov. 22, 2020** to Dana Berry at danabruceberry@gmail.com

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