

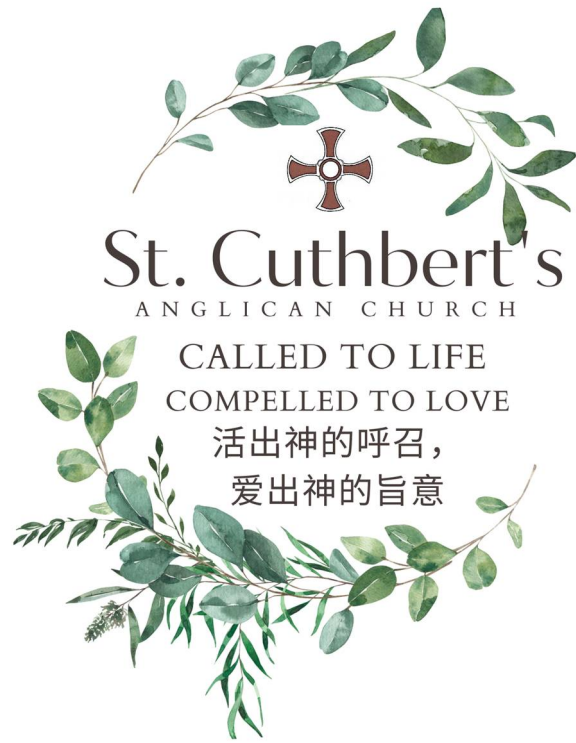


St Cuthbert's Anglican Church

Venerable Jeff Ward: rector.stcuthbert@gmail.com  
905-617-9717

e-Messenger

September 2023



### Sunday Services

- 8.00 a.m. Traditional Anglican Service (BCP)
- 10.00 a.m. Contemporary Eucharist with Choir
- 10.00 a.m. Bilingual Service (Mandarin/English) in the Parish Hall

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### Friday Service

- 9:00 a.m. Morning Prayer on Zoom (followed by coffee)

Masks are optional (but recommended) at services



# You're Invited

## Ordination Service



Zhang Nicola

Your prayers are invited for Rob Miller and Nicola Zhang as they prepare for ordination to the priesthood. The service will take place at Christ's Church Cathedral on **Sunday, September 24 at 4:00pm**. Bishop Susan Bell will be the ordaining bishop and celebrant and the Reverend Jeff Potter will be the preacher.

All are welcome to attend this exciting event in the life of our diocese, either in-person or virtually via the diocesan YouTube channel!

# St Cuthbert's Artists

## Doug Shorthouse



**I Know a bank whereon the wild thyme blows  
Where oxlips and the nodding violet grows  
Quite over canopied with luscious woodbine  
With sweet musk-rose and eglantine:  
There sleeps Titania**

William Shakespeare  
Midsummer Nights Dream

Doug wrote:

I've always liked to draw and doodle but lost touch with that part for many years. It wasn't until Jean Champion moved her art group from her house to the Church that I got involved. It was an evening I always looked forward to. Some of what I do are copies. Practice is always a good thing. This painting is oil on canvas and is a study from a larger painting.

Thank you Doug for sharing with us.

# SUGGESTED SUMMER READING

by Booksy

This month we continue our summer reading feature. All of the books highlighted in **bold** are in the St Cuthbert's Library and free to borrow !

## Fiction

### ***Washington Black*** **by Esi Edugyan.**

In 1830, eleven-year-old George Washington Black, or Wash, grows up on a sugar plantation in Barbados. He has felt the cruelty of his master, and seen the violence meted out to other slaves, so when the master dies, he is initially terrified when he is chosen as the manservant of his master's brother. To his surprise, however, the eccentric Christopher Wilde turns out to be a naturalist, explorer, inventor, and abolitionist. Wash becomes his apprentice and cultivates a far-reaching understanding of scientific and mathematical concepts as they travel the world, something that would never be expected of a child born into slavery. But with a bounty hanging over Wash's head, the adventures aren't without fear, and ultimately, this becomes a story of betrayal, love, identity, independence, and self-worth. Canadian author, Edugyan, won the 2018 Giller Prize.

### ***For Thy Great Pain Have Mercy on My Little Pain*** **by Victoria Mackenzie.**

Published in February 2023, this spare, fictionalized portrayal of two extraordinary mystic women brings to life a medieval England beset with war and plague. Julian of Norwich and Margery Kempe both had visions of Christ, but little else in common until their lives intersected when Margery sought spiritual guidance from anchoress Julian. Told in alternating voices, introspective Julian's faith is personal and private as she lives in seclusion, while Margery's bold weeping and preaching in public leads to accusations of heresy, punishable by death. Although reviled rather than revered as their male counterparts were, Julian's Revelations of Divine Love became the earliest book written in English by a woman, while Margery's book, The Book of Margery Kempe was the first autobiography written in English by either a male or female.



## Poetry

### ***Best-loved Poems*** **edited by John Boyes.**

This collection of classic poems includes over 170 poets from Australia and New Zealand, Canada, the UK and the US from the 1500s onwards. It is divided into themed sections, and also contains biographical notes of the poets.

## Picture Book - Autism Help

### ***Charlie Makes a Splash*** by Holly Robinson Peete and RJ Peete, **illustrated by Shane W. Evans.** **Ages 4-8 and Adult**

Charlie, a boy with autism, describes what his life is like with his twin sister Callie, who does not have autism, and explains how water--whether in a pool, a tub, or in the aquarium--is like a warm hug, which settles him down and calms his mind, allowing him to focus and cope. This affirming book was co-written by actress and singer Robinson Peete, and her son, RJ, who is autistic. An extensive author's note at the end of the book offers sage advice for families, while in a separate note, her son discusses being on the autism spectrum and lists helpful tips for those who aren't autistic to understand the spectrum disorder.

## Biography

### ***Douglas Higgins: autobiography of a Yorkshire Christian***

This is a concise autobiography of a man who enjoyed many careers - RAF service, artist, astronomer, engineer, cyclist, teacher and provider of a care ministry for students from Mainland China when in his 90s. Published in 2014, Higgins wrote this at the age of 100!

## Upcoming Events

### S+AGE GROUP 55+

A level of Wisdom that comes with Age  
FOR WOMEN AND MEN

You are invited to our exciting inaugural event  
**Tuesday 12<sup>th</sup> September at 2 pm - 5 pm**  
we welcome all from the wider community who are 55+  
to connect socially and expand your friendship circles  
Join us for an interactive and joy-producing event by



### Hailey Patry

Hailey is a True Happiness Coach who has written 6 books

For everyone attending, she will generously gift for Free  
a digital link to 5 of her books to read  
Plus .... a Free 30 minute Coaching session

She will teach us her proven 5 Step Happiness Method  
and how to live **Fifty Plus and Fabulous**  
come be Inspired and Energized

a light lunch & tea/coffee will be served at no charge **RSVP REQUIRED**



Location for event: Shaarei-Beth El building 186 Morrison Rd Oakville 905 849 6000



# TAIZÉ NIGHT PRAYER

**Next Service - St Aidens**

**September 15, 2023**

In the stillness of a candlelit hour,  
come and pray with us using the songs  
and prayers of the TAIZÉ Community.

**ALL ARE WELCOME**



## HYMN SING-ALONG

**1st Thursday of  
every month  
at 7.p.m.  
in Church  
All Welcome**



# 650th Anniversary of the Visions of Julian of Norwich

by Malcolm Little



2023 marks the 650th anniversary of the truths revealed to Julian of Norwich by God in the form of 16 visions (or in Medieval English 'Shewings') that Julian experienced in 1373. Julian was an English mystic and anchoress and lived in a time of great suffering and sorrow; the people must have thought the end times had really come. The Great Famine caused by bad weather affected England badly in the early part of the 14th century. Then in the middle of the 14th century waves of plague swept England and Europe (1347 and 1360) and 30 to 40% of the population died. Historians tell us that the average life expectancy was reduced to 24 years for men and 33 for women. We know that Julian lived at this time but that is about all that is certain. Her name may have been Julian or she may have adopted it from the Church she lived in. The following account of her life is based on popular belief.

In the 1360 plague that swept the country Julian, was possibly only 17 years old when she lost her husband and then possibly her baby. She then lived as a widow with her widowed mother. After some years in 1373 she contracted an unknown illness and it was thought she was dying. The curate was called to give her the last rites and it was then on her death bed that she received the visions that revealed the Love of God to her. She recovered but kept these visions in her heart and did not speak of them for fear of being accused of heresy, the punishment for which was death. After her mother died Julian decided to commit herself completely to God and separate herself from the world to contemplate God fully.

She put herself forward to be an anchoress at the Church of St Julian. This involved being examined by the Bishop of Norwich to determine if she was physically, mentally and spiritually suitable to be shut up in a cell at the church for the rest of her life. She also had to prove she could support herself financially.

She passed the test and after a service in church she was bricked up in the cell and stayed there for the rest of her life, with only a window into the church so that she could receive the sacraments and be "shriven" (absolved after confession). She had a window to the street outside and a window to receive food and water. She was forbidden any physical contact but had to spend her life in prayer, contemplation and praying for people who came to her window asking for prayers. It was here that she wrote down an account of her 16 visions and because she was still afraid of being accused of heresy she kept them secret. It is not known how her book survived but it seems to have been given into the possession of nuns and ended up in Paris. It was a hefty publication with 86 chapters, with the title "Revelations of Divine Love".

Before the Reformation women were forbidden to write sermons or preach so Julian's book could not be made public and later during the Reformation anchoresses and visions were considered popish nonsense or even worse, heretical. So it was not until the Restoration (of Charles II) giving religious tolerance that it was finally published in 1670, 300 years after she had written it. The manuscript used for the print version was the one held in Paris.



*The Shrine of Julian of Norwich*

The truths given to Julian in the visions have a surprisingly modern feel. The three most important truths revealed to her concerned the Trinity, Creation and Sin. In the 1st vision God shows her Jesus, God the Son, with a crown of thorns and blood trickling down his face, enduring the pain of all mankind. The truth of the Trinity is revealed to her, not in words but by the Spirit in her understanding. (cont. page 10)



*Inside St Julian's Church*



*Modern Altar  
Inside St Julian's Cell*

# 650th Anniversary of the Visions of Julian of Norwich (Continued).

by Malcolm Little

## The Trinity

Having the truth of the Trinity revealed to her Julian wrote"

*"The Trinity filled my heart with the utmost Joy ... for :*

*The Trinity is God;  
God is the Trinity;  
The Trinity is our maker and keeper;  
The Trinity is our everlasting love, everlasting joy and bliss by the love of our Lord Jesus Christ.*



Her conclusion is:

*"The Trinity has 3 properties but 1 truth."*

## Creation

Another truth revealed to her is that everything - all creation - all nature-exists only by the love of God. Julian understood that God was saying, all creation was made to exist, exists now and will exist for all time (until "doomsday") because of the love of God. God is in all things, and all things are in God.

In her vision she sees something in her hand and she wrote:

*"And in this he showed me something small, no bigger than a hazelnut, lying in the palm of my hand, as it seemed to me, and it was as round as a ball.*

*I looked at it and thought: What can this be? I was amazed that it could last, for I thought that because of its littleness it would suddenly have fallen away into nothing.*

*And I was answered in my understanding: It lasts and always will, because God loves it; and thus everything has being through the love of God."*



*"In this little thing I saw three properties.*

*The first is that God made it, the second is that God loves it, the third is that God preserves it. "*

## The Nature of Sin

This is the most difficult truth to understand and Julian herself seemed to have difficulty with it. Julian sees Jesus in her vision and has the courage to ask a question "If sin had not existed in creation all would be well - why allow sin? She explains that by sin she means all that is not good, including the "pain and passions" of all God's creatures.

In her understanding Jesus tells her that sin is not part of creation, the only sin is to separate oneself from God. Since God is in our soul and our soul is in God, it is not possible for sin to be in our souls. Sins are in our actions.

*"Sin is Behovely, but  
All shall be well, and  
All shall be well, and  
All manner of thing shall be well."*

She wrote of her vision:

*" But I saw not sin: for I believe it hath no manner of substance(or essence) nor no part of being, nor could it be known but only by the pain it is cause of "*

Her conclusion seems to be that every person commits sin by their actions, but each personal sin is so small in Gods eyes, it is nothing and will be forgiven because of the love that God has for our souls and the love our souls have for God. Because of this Jesus reassures her with the words:

## Further Reading

The St Cuthbert's Library has 4 books about Julian of Norwich, '*Enfolded in Love*' by Members of The Julian Shrine; '*Julian of Norwich*' by Janina Ramirez and '*The Complete Julian of Norwich*' by Fr. John-Julian. We also have a novel about Julian and Margaret Kemp, '*For Thy Great Pain Have Mercy on My Little Pain*' by Victoria Mackenzie - see Summer Reading page 3. These books are all free to borrow.



# Anglican Christianity: A Series by Professor Alan L. Hayes

## Part 14: Georgian Anglicanism in Britain, 1714-1830

### Georgian Anglicanism: a low point?

The Georgian period is conventionally regarded as the low point in the history of Anglicanism. The eighteenth-century Church of England, it's said, institutionalized a shallow, formal religion more geared to supporting the social order than forming people in the Gospel.

I'll start with some generalizations that I think are broadly true, and then I'll turn to some outliers.

### Generalization #1:

*The 18th-century Church functioned as a government department.*

Acts of Parliament regulated the Church's finances, parish organization, liturgy, and rules for clergy, among other things. Bishops and clergy, like higher-level bureaucrats, had authority to act within a limited sphere defined by law, but they couldn't change systems or take on creative new initiatives.

As a result, the Church of England couldn't adjust to its changing social context. For instance, after about 1760, with the Industrial Revolution, tens of thousands of people flocked to cities to find work. The Church couldn't serve these burgeoning urban populations because it couldn't create new parishes without Parliamentary legislation.

Governments preferred to choose bishops who were politically suitable, well networked with elites, and members of the aristocracy or landed gentry. The bishops didn't ignore their church jobs, but they spent much or most of the year in London, participating in meetings of the House of Lords, attending at the royal court, and schmoozing.

### Generalization #2:

*No one gave national leadership to 18th-century Anglicanism*

The Stuart monarchs had taken a hands-on approach to Church affairs. By contrast, the King Georges (I, II, III, and IV) largely left religious matters to their governments, which were thoroughly absorbed in more pressing matters, such as the Seven Years War, the War for American Independence, and the Napoleonic Wars.

King George I (who reigned 1714-1727) was a German Lutheran with limited interest in English religion and culture, and limited facility with the English language. In domestic affairs he relied on his government ministers, especially Robert Walpole, who is often identified as Great Britain's first prime minister (although he didn't have that title).

George I's son, the boorish, short-tempered George II (reigned 1727-1760), followed suit. George III (reigned 1760-1820) actually did sometimes assert his influence over the government executive. The grandson of George II, he was born and educated in Britain, and took pride in being British; he was also personally very devout. But by then the trend towards a constitutionally limited monarchy had gathered considerable steam.

His son George IV was dissolute, unprincipled, politically clumsy, and uninterested in religion. He became Prince Regent when his father succumbed to mental illness in 1810, and king when his father died in 1820.

### Generalization #3:

*Latitudinarianism dominated*

The Georgian era reacted against the persecutory religion of the Stuart era. In this more tolerant era, "moderation is what religion enjoins," as King William III said.

## Part 14: Georgian Anglicanism in Britain, 1714-1830 (Cont.)

To avoid controversy, the Anglican Latitudinarianism of Georgian England focused on some basic ideas that everyone could agree on, such as a good Supreme Being, love of neighbour, common-sense parts of Jesus' teaching, and life after death. Georgian Anglicanism firmly disdained what it called "enthusiasm," meaning "ill-regulated or misdirected religious emotion," or "a vain confidence of divine favour or communication," or overly speculative teaching.

### Generalization #4:

#### *Enlightenment thought sapped religious confidence*

The cultural and intellectual movement called the Enlightenment, which had roots in the seventeenth century and blossomed in the eighteenth, denounced the darkness of ignorance and superstition, and celebrated the light of reason. It preferred knowledge that could be demonstrated to everyone's satisfaction, like mathematical theorems, indubitable philosophical principles, and what could be clearly perceived by the senses. It was skeptical of religious dogmas based in ancient Scriptures or special revelation to a few.

Such skepticism spread. Joseph Butler began his influential defence of Christianity, *The Analogy of Religion* (1736), by observing, "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious."

### Generalization #5:

#### *The Act of Toleration had unforeseen consequences*

This Act of 1689 ended the persecution of Protestant "dissenters" (non-Anglicans), so long as they were loyal to King William and Queen Mary.

An unforeseen consequence was that the legislation made it effectively impossible to enforce "recusancy" legislation (which required church attendance). More than half the population stopped going to church, according to plausible estimates. Britain was moving towards post-Christendom. And since the dissenting churches could be less hidebound and more lively than the Church of England, they attracted some of the most religiously engaged people.

### Generalization #6:

#### *The 18th-century Church lost hundreds of high-church clergy*

As we saw last month, many high-church clergy in 1689 became non-jurors, that is, they refused to swear allegiance to William and Mary. ("Juro" is Latin for "I swear.") Some went a bit further and actually advocated for the restoration of King James II and VII; these were called Jacobites. ("Jacobus" is Latin for "James.") The non-jurors had nothing to gain personally for their act of conscience, and many were saintly, well read, and theologically astute, so when they resigned from their church offices, or were expelled, the Church of England lost something of value. And as the Church replaced them with Latitudinarians, it became increasingly, monochromatically Whiggish.

In England, a few non-juring bishops and clergy formed a tiny schismatic Anglican church. In Scotland, where the established Church became Presbyterian in 1690, all the bishops were non-jurors; their church was therefore technically illegal, although many parish clergy continued in place for years.



Episcopalians (as Scottish Anglicans were called) were sometimes harassed by Presbyterian authorities and even mobs, but an Act of 1712 gave protection to a particular class of Scots Episcopalians that it created: "qualifying congregations" that used the English Prayer Book, were served by clergy ordained by English or Irish bishops (since these were not non-jurors), and prayed for the legally recognized monarch.

The "qualifying congregations" weren't in communion with the nonjuring Scottish bishops, who oversaw a separate network of nonjuring, Jacobite churches. These were prominent in unsuccessful Jacobite rebellions in 1715 and 1745, and were therefore targeted by increasingly harsh penal legislation. During and after the "Forty-Five" rebellion the military destroyed many nonjuring Episcopal chapels as dens of treason, and new legislation outlawed the nonjuring Episcopal Church of Scotland. (This painting of 1748 shows an imprisoned non-juring Scots Episcopal priest named John Troup baptizing a baby through the bars of his jail cell.)



## Part 14: Georgian Anglicanism in Britain, 1714-1830 (cont.)

The non-juring churches of England and Scotland were the first important examples of an Anglicanism not in communion with Canterbury, a phenomenon much more familiar to us today. Nonjuring Anglicanism disappeared after the Stuart line of descendants expired in 1788. Today's Scottish Episcopal Church derives from a merger of the non-juring Scottish church with the qualifying congregations.

### Generalization #7:

*Mainstream Anglican parish life in the period was religiously tepid*

Here are two literary pictures.

The Whig essayist Joseph Addison in 1711 satirized the "country Sunday" of a fictional village overseen by a fictional Tory squire. From his conspicuous seat in the chancel of his church Sir Roger could make sure that no one napped "besides himself." The Lord's Day was useful, Addison remarked ironically, for "the polishing and civilizing of Mankind." The congregation, dressed in Sunday best, heard "their Duties explained to them" and expressed adoration for "the Supreme Being."

A century later, rather similarly, Jane Austen's novels pictured the Church of England more as an essential piece of England's class system than as a spiritual force. It was where the second sons of wealthy families found employment as clergy. (The first sons inherited the estates and titles.) What reader of Austen's *Pride and Prejudice* (1813) can forget the spiritually oblivious clergyman Mr. Collins, exuding self-importance because his profession was a socially respectable one, and because he enjoyed the favour of his patron, Lady Catherine, the daughter of an earl?

### Outlying element #1:

*Non-jurors did, nevertheless, enrich British religion*

Although outside the Church of England, non-Jurors influenced many with their Christian writing, teaching, and pastoral care. William Law wrote a widely esteemed book (*A Serious Call to a Devout and Holy Life*, 1729) on models of Christian discipleship. Scots Episcopalians were known for their liturgical scholarship. Two great evangelical leaders of the eighteenth century, John Wesley and the Countess of Huntingdon, came from high-church families with a non-juring tincture.

### Outlying element #2:

*Anglican Evangelicalism took root on the Church's margins*

An Evangelical Revival of Bible-focused heart-religion swept Britain (and Ireland and America) in the 1730s and 1740s. Leaders of the Church of England despised it as "enthusiasm." Its two principal leaders, who were friends and rivals, were George Whitefield and John Wesley. They were both Anglican clergy who defied church order by refusing to confine their preaching to church buildings and by crossing diocesan boundaries freely without episcopal permission (among other things). They attracted large crowds, often in the thousands, making inroads among unchurched miners and urban industrial workers that most parish clergy ignored. Many emotionally dramatic conversions were recorded.

Whitefield's and Wesley's detractors called them "Methodists," a term which they accepted as an honourable term.

Wesley proved a particularly able organizer. His Methodist Society organized meetings where people could meet, pray, study the Bible, and support one another in their discipleship. Such lay gatherings were a new thing in the Church of England of the day. Formally the Society operated within the Church of England, but after Wesley's death in 1791 his successors transformed Methodism into an independent church. Schism was never Wesley's intention, but the Church of England had no way, or desire, to accommodate his movement.

Similarly, many of Whitefield's followers joined a society founded by Selina Hastings, the Countess of Huntingdon, which also survives today as an independent international denomination, though much smaller than Wesleyan Methodism.



### Outlying element #3:

*In the 1780s Anglican evangelicalism was moving to centre-stage*

While Wesleyan Methodism exited the Church of England in the 1790s, a more respectable evangelicalism was gaining influence within the Church. It worked within church order, and was led by social elites.

## Part 14: Georgian Anglicanism in Britain, 1714-1830 (cont.)

Its hallmarks were Biblical authority, personal conversion, a focus on the Cross of Christ, and mission. By the 1820s it had become a powerhouse in Parliament, the business world, education, and the military.

The most noted cleric in the movement was Charles Simeon, who became minister of Holy Trinity Church, Cambridge, in 1783, where he influenced generations of students with his preaching, Bible teaching, and mentoring. He raised money to buy "advowsons," which were rights to appoint clergy to parish churches, so that evangelical ministry could gain influence.

William Legge, second earl of Dartmouth, a friend of Wesley's, was a government minister under George III. One of his successes was persuading a bishop to ordain John Newton (the author of "Amazing Grace"), who had been rejected for his Methodism.

William Wilberforce, a Member of Parliament for Yorkshire who had had a conversion experience in 1785, led the Parliamentary campaign for the abolition of the slave trade (which succeeded in 1807) and then for the abolition of slavery in the Empire (which happened after his death).

Simeon, Wilberforce, and others founded the Church Missionary Society in 1799. It proved to be the central organization in the many-pronged Anglican Evangelical movement. I'll write about it next month.

Spencer Perceval became the first evangelical prime minister in 1809, and Henry Ryder became the first evangelical bishop in 1815.

### A revised verdict

Yes, there's considerable truth to the usual generalizations about the Georgian Church of England. But these generalizations have an institutional focus that can't tell us how Anglicans, through the worship and teaching of the Church, lived committed Christian lives. And the non-jurors and early evangelicals defied the Church's lethargy and enriched the spiritual heritage of Anglicanism.

### Next month ...

...we'll look at Anglicanism outside Britain from 1603 to 1830.

## Come Alongside the Work of the Bishop's Company

You are cordially invited by Bishop Susan Bell to become a member of the Bishop's Company, a group dedicated to providing resources that enable the bishop to respond compassionately and strategically to the emergent needs of our diocesan leaders, lay, and ordained. You can register online.



**the Bishop's  
Company**

Please help share the word about the important work of the bishop's company and invite others to join!

This year, Bishop Susan is delighted to resume in-person events; members and their guests are invited to attend a special brunch with the bishop on September 14 at Liuna Station in Hamilton! We hope that each parish and mission will be represented!

Should you have any questions or need assistance registering, please contact Hannah Keller, Bishop's Company registrar. She can be reached by email or by calling 905-527-1316 ext. 380



*Anna Tavakoli  
Youth Leader*

## Upcoming Events

- September 30 and October 7 - Food Drive
- November 24 - Christmas Tree Unloading
- November 26 - Bake Sale
- December 2 - Youth Baking for the Bake Sale
- December 3 - Christmas Bake Sale
- December 24 - Christmas Eve Service - Singing the Christmas Hymns
- January 6, 2024 - Youth Yoga and Meditation (exam de-stressor)
- April 27 and May 4 - Food drive

## Book and Puzzle Sale

The Book and Puzzle Sale was held on Saturday August 12. Many thanks to those who donated books and puzzles and to those who turned out on a rather wet morning to view and buy. Although support by the parish on the actual day was disappointing we were able to raise \$746 for church funds. A special thanks to Nancy and Sheila for the weeks of work they put into this event. One customer said they had never seen such a well organised book sale.

Vintage books and themed gift baskets rounded out the collection for those looking for gift ideas. Home baked cookies were much enjoyed by all, especially the volunteer teenagers who operated the credit card machine and took cash. As a volunteer myself for the day, I was able to discover some finds for my family and myself. The unsold puzzles will be offered for sale at the Christmas tree sale.

*Submitted by Malcolm Little*



## St Cuthbert's Community Garden

Throughout the months of July and August we have delivered boxes of food grown in our garden to Kerr Street Mission, Fare Share Food bank and the Salvation Army Shelter. During August we delivered two boxes of zucchini, swiss chard, spinach every week. We now have the tomato crop ripening with herbs - basil and parsley. All the vegetables we grow are organic. The photo right shows the teenagers harvesting the crop. We have also sold fresh vegetables and garlic to finance the garden for next year and we have raised about \$400. We will make a donation to Clearview Reform Church who gave us the garlic to sell as our crop had to be taken up early when the raised garden was moved.

Many thanks to Rick Little for donating cherry tomatoes grown in his own garden.

