

CONNEXION

The Quarterly Newsletter of the Anglican Parish of Central Saanich

Number 51



St. Mary Church

1973 Cultra Avenue,
Saanichton, BC V8M 1L7



St. Stephen Church

7921 St. Stephen Road,
Saanichton, BC V8M 2C3



June 2024

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Check your email or the Parish Website for service updates and changes. As health restrictions relax, please practice protocols that make you feel comfortable.

Worship Services

Sundays

- 9:00 am Holy Eucharist

Wednesdays

- 10:00 am Holy Eucharist
(September-June)

Office: 250-652-1611

Email: stmarys.saanichton@shaw.ca

Web: www.ParishCS.ca

Worship Services

Sundays

- 11:15 am Holy Eucharist

Office: 250-652-4311

Email: admin@parishcs.ca

Web: www.ParishCS.ca

Incumbent: Ven. Dr. Lon Towstego

Honourary Assistant: Rt. Rev. Dr. Logan McMenamie

Associated Clergy: The Ven. Bob Baillie,
The Rev. Dr. Brett Cane
Rev. Paul Schumacher

Deacon: The Rev. Gil Shoesmith



www.ParishCS.ca

Anglican Parish of Central Saanich

St. Mary Church

St. Stephen Church

Dates to Note

Our website, www.ParishCS.ca, is the best place to keep in touch with what is going on

Please check the church website and other electronic sources for updates over the next three months. The following are the events which are planned at this time:

- **Wednesday Eucharist** services at St Mary at 10:00 a.m. with Bible Study following at 10:45 a.m. The services and bible studies will end on June 19th and then stand down for the summer break.
- **June 23rd:** Potluck lunch at St. Stephen following the service in the hall.

Summer Service Schedule

- **July 7, 10:00 a.m.:** Combined Service at St. Stephen
- **July 14, 10:00 a.m.:** Combined Service at St. Mary
- **July 21, 10:00 a.m.:** Combined Service at St. Stephen
- **July 28, 10:00 a.m.:** Combined Service at St. Mary
- **August 4, 10:00 a.m.:** Combined Service at St. Stephen
- **August 11, 10:00 a.m.:** Combined Service at St. Mary
- **August 18, 10:00 a.m.:** Combined Service at St. Stephen
- **August 25, 10:00 a.m.:** Combined Service at St. Mary

Parish Council Retreat

On May 11, members of Council met to discuss issues of concern in the parish. See page 15 for more details.



St. Mary's Gardens

Thank you to all who have volunteered to look after various parts of the grounds at St. Mary. There are still a couple of areas remaining to be “adopted”. Please speak with either Ken Pedlow, Ian Stuart or John Beresford if you would like to help with this important aspect of church maintenance.



We acknowledge that we gather to worship on the traditional lands of the WSÁNEĆ and Coast Salish peoples

The Parish of Central Saanich gratefully acknowledges the financial assistance provided by the District of Central Saanich by way of its Permissive Property Tax Exemption Program

From the Pastor's Pen

The Ven. Dr. Lon Towstego



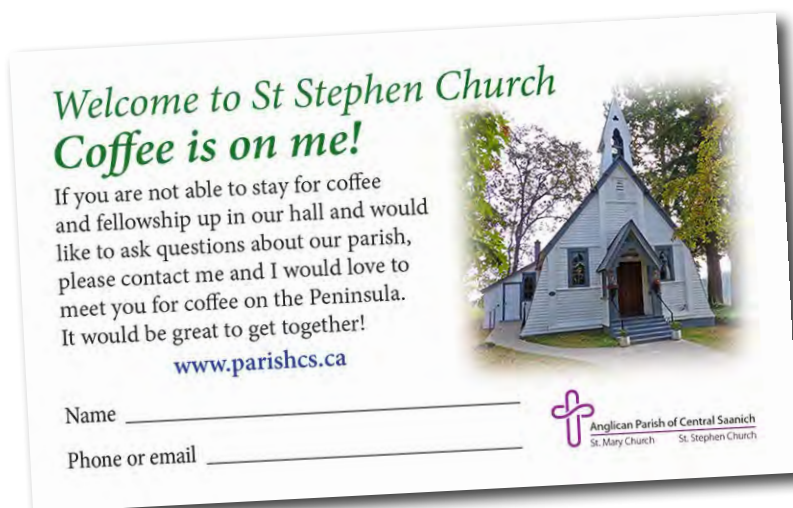
"Coffee is on me"!

Through the ongoing initiative of the "Invite, Welcome, and Connect" group, we introduced via our parish leadership team and invite all of you to participate in a coffee Invite. You will see a copy of the card nearby that we encourage you to have handy. If you meet someone new or that you do not know well, you can put your name and contact information on one of these coffee cards. You are offering to take the person to coffee and to talk about life in the parish. We trust that you will follow safe church guidelines and invite accordingly. It is a gentle way to help tighten and build our community.

Stewardship in the life of the church

As we look always at stewardship in the life of the church, we remember that time, talents, and treasures are part of what we can offer God's church. I am reminded of the simple message from the Book of Common Prayer, page 555:

"Every Christian person should from time-to-time frame for himself a RHYTHM or RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein they may consider the following: The regularity of their attendance at public worship and especially at the holy Communion. The practice of private prayer, Bible-reading, and self-discipline. Bringing the teaching and example of Christ into everyday life. The boldness of their spoken witness to their faith in Christ. Their personal service to the Church and the community. The offering of money according to their means for the support of the work of the Church at home and overseas." (Note that I paraphrase slightly for gender appropriateness and that I add the word rhythm beside rule.)



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“As it is related to the giving of time and talents, there are opportunities for nomination to our Parish Leadership Team for 2025”



I try to adjust one of our parish rhythms to move from only somewhat frantic appeals near the end of the year for extra financial stewardship to alleviate deficits to a more balanced and healthy approach of transparency and accountability year-round. Therefore, I ask you now to look at your personal finances in these challenging times and help us to plan and react well. Can you increase your personal giving and or give a one-time gift to assist in the work of the church?

As it is related to the giving of time and talents, there are opportunities for nomination to our Parish Leadership Team for 2025. Our wardens and one or two others will serve as the nominating team starting in June of this year. Would you consider either being on the nominating team or letting your name stand for election or appointment to the Parish Leadership Team? You will be hearing more about this as the year goes on. Criticizing is too easy. Becoming part of the solution is God's call. See me or one of our current wardens if you have questions or are keen.

I wish to thank all that help in the parish in so many ways, at St. Mary and St. Stephen. Thank you to all who had any part in helping with the St. Mary Spring Fling recently.

“Lay Leadership in Worship”

I wish to conclude by congratulating Maria King on completion of the “Lay Leadership in Worship” course. She joins our other trained people and worked very hard at the course and her three practicum services. Thank you to all who supported her in this process.

Lon+

Cane's Corner: Cappadocia, May 2023

By the Rev. Dr. Brett Cane

Cruise from Istanbul



This is the final article on my three and a half month journey which took me to five continents last past Spring and Summer. Following my time in Cappadocia I spoke of last time, I returned to Istanbul to take a nine-day cruise on the Aegean, Ionian and Adriatic Seas (May 2023). (Most of the photos are mine but some are from the internet.)

My cruise ship the MSC Splendida: 333m long, 18 decks, 3,900 passengers and 1,300+ crew.

We visited six locations in Greece, Italy and Turkey and I am going to describe four of them.

Corfu

Our first stop was the Greek island of Corfu, off the coast of Albania, which, because of its strategic location, has had a chequered history including Venetian and British occupation resulting in a variety of ancient fortresses and diverse architecture. The city of Corfu's old town is on the UNESCO World Heritage list.



Above:
MSC Splendida.



Left:
Leaving Istanbul;
Topkapi Palace,
Hagia Sophia (and
sizable naval ship!)



Above: The island of Corfu

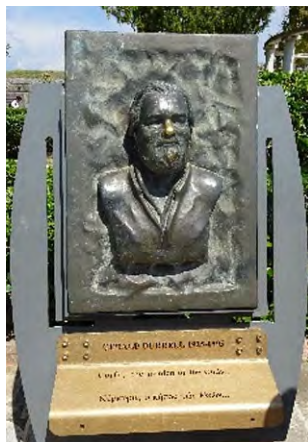


Left:

The 16th century Venetian "Old Fortress" complete with the 1840 "temple" Anglican church of St. George built for the British garrison stationed there. The Fortress was the location of a scene from the James Bond film *For Your Eyes Only*.

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Cane's Corner *continued*



Left: Plaque honouring naturalist and author Gerald Durrell whose four years on Corfu as a child became the basis of three books, a few short stories, two TV series and one telefilm!



Right: Palace of St. Michael & St. George built in the Greek Revival style in the 1820's to house the British Governors of the island followed by the Kings of Greece after the union of Corfu with the Kingdom of Greece in 1864. It is now a museum.



Above: Corfu old city streets from the Venetian era.

Right: Icons for sale



Left: There were plenty of sweets to buy. In Greece, Turkish delight is called "Greek delight".



Bari

Our next port of call was the port city of Bari, in southern Italy which is most famous for being the resting place of the bones of St. Nicholas, (origin of "Santa Claus" legend) stolen from Turkish-occupied Asia Minor in 1087.

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Left: Port city of Bari.



Left: Homemade pasta Grandmothers set up shop early and bring out their homemade orecchiette, the city's renowned ear-shaped pasta.



Right: More street stalls.



Cane's Corner *continued*



Left:
12th century Basilica of St. Nicholas (Bishop of Myra). This church is an important pilgrimage destination for both Roman Catholic & Orthodox Christians because it houses the mortal remains St. Nicholas, the 4th cent. Bishop of Myra, in what is now Turkey.

Right:
Crypt where bones are kept.



Trieste

The ship next docked in Trieste, near Venice, and having already been there, opted for a tour of Ljubljana, the capital of nearby Slovenia. This small country (about the size of Wales) was part of the Austrian domains for a long time. This delightful city of half-a-million is located in a completely mountain-surrounded valley 300m above sea level with some of the mountains 3000m high. It straddles the Ljubljanica River with the historical medieval town on one bank and the modern city on the other.

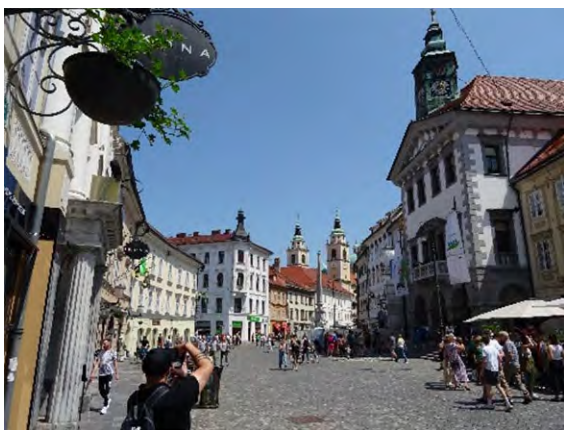


Left:
Dragon Bridge with four large dragon statues and sixteen smaller ones. The legend is that Jason of Greek mythology was the founder of the city and he and his Argonauts killed a dragon here.

Right:
The symbol of Ljubljana is a dragon which is featured on its coat of arms.



I was able to take a 45 minute cruise up and down the river and took the funicular up to the castle.



Left: Medieval town.

Below: The castle.



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Cane's Corner *continued*



Left: In 1895 there was a major earthquake and during the subsequent reconstruction many buildings around the square were rebuilt in the Vienna Secession style known to us as Art Nouveau and the buildings are quite striking.



We then sailed back down the Adriatic Sea to Greece and docked at Katakolon, a short bus-ride away from Olympia (not Olympus, the home of the gods which is seven hours away), the site of the original Olympics. The Games were primarily a part of a religious festival in honor of Zeus, and first held in the summer of 776 BC. They lasted for 1200 years until they were ended by the Christian emperor Theodosius I and the temples destroyed in 426 AD.m

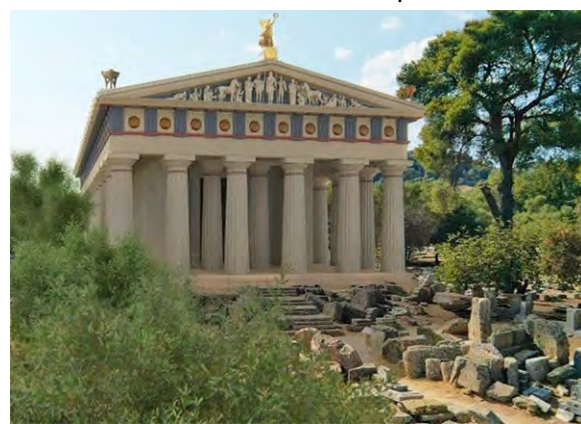
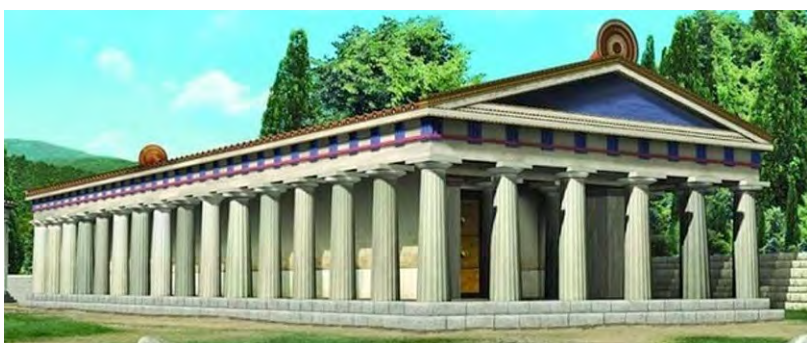
Left: Overview of the site of Olympia.



There were originally over 760 Significant buildings including over 70 temples in total, as well as treasuries, altars, statues, and other structures dedicated to many deities. Excavations began in 1875 and are ongoing! Marvellous AI reconstructions shown on below created by Microsoft Ai give an idea of what things looked like.

Below:
Temple of Hera,
590 BC.

Below: Temple of Zeus, 450 BC.



Above: Olympic victors.



Above: Pedestals of Cheaters' statues.

Hundreds of real life bronze statues of Olympic victors were set on bases around the temples but I was intrigued to discover there were also statues of cheaters – paid for by their fines and named to publicly shame them and their families and home cities in perpetuity!

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Cane's Corner *continued*



Above: Modern "Olympians" on original starting block.



Above: Lunch/Dancing.

After our tour, we were taken to a special Greek restaurant for lunch and show of traditional Greek dancing with traditional Greek costumes. "There were many cries of "Opa" ("celebrate") during the dances. Everyone got involved!

It has been a joy to share my 2023 travels with you through these articles in Connexion and my slide shows and dessert evenings. I look forward to doing so again later this year, Lord willing, for my current 2024 trip which includes a tour of China and a Baltic cruise!

Brett

Recipe Page: An Easy Summertime Dessert

Submitted by Nancy Choat

Take advantage of the fruits this summer to make this easy dessert!

Ingredients

- 1 store-bought pound cake, plain or flavoured
- 2 cups of fresh/frozen fruit
- honey to drizzle

Preparation

1. Mash the fruit in a saucepan with a small amount of white sugar. Bring to a boil and reduce to simmer for 10 minutes. Remove the sauce from the stove to cool.
2. Cut the pound cake into the required one-inch-thick slices. Toast each slice.
3. Place each toasted slice on a plate. Spoon the cooked fruit over the slice and drizzle with honey.
4. Enjoy!

Note: Ice cream could also be served with this dessert.



Parish Of Central Saanich Stewardship Update

By Ken Pedlow

The following is an update on the financial situation at the St. Mary and St Stephen churches of the Parish of Central Saanich as of May 31, 2024.

St. Mary May 31, 2024 Update

Item	Actual To May 31	% To Budget Target=42%	2024 Budget
Total Revenue	\$56,668.43	37.7%	\$150,300
Total Expenditures	\$71,770.68	43.0%	\$166,925
Operating Surplus/ Deficit	-\$15,102.25	90.8%	-\$16,625

St. Stephen May 31, 2024 Update

Item	Actual To May 31	% To Budget Target=42%	2024 BUDGET
Total Revenue	\$39,006.88	33.1%	\$117,900
Total Expenditures	\$60,137.84	41.6%	\$144,572
Operating Surplus/ Deficit	-\$21,130.96	79.2%	-\$26,672

Additional Information:

- Offerings (Regular, Open and Festival) comprise the vast majority of the budgeted revenues.
- Significant capital expenditures planned for St. Mary last year are being done this year (roof de-mossing, steeple repairs, new door for the hall entrance).
- Both churches saw significant increases in insurance costs over those of the previous year.

Jesus: Wholly Man – Wholly God

A look at the biblical Jesus in His historical context

By Greg Robinson

How often do we hear the phrase that Jesus was “wholly man and wholly God”? My experience for years was about understanding Jesus as wholly God but not thinking much about Jesus as also, wholly man. Jesus was a flesh and blood human being, like you and me. When we keep the idea of Jesus as wholly man in tension with the deity of Jesus, the Gospel narrative becomes clearer, more relevant and more relatable.

We are 21st century Canadians. If we were writing a book giving guidance to 21st century Canadians, we would know that it would be understood within a 21st century context. We would understand the moral issues of the day; we would understand the political climate of our time, we would understand the various tensions in the world. We would understand the idioms that are in common usage. If in this hypothetical book we were to put in the phrase that it was “raining cats and dogs”, I wonder how that would be read 2000 years from now. Was it a cyclone that swept up our pets and then allowed them to fall back to earth? Jesus was a first century Jew who ministered to 1st century Jews and we should read the Gospels in that context.

Here’s a parable for you. A man calls up his buddy next door and tells him that he is moving a couch and that it is stuck in the doorway. His neighbour says sure I’ll help. They push and pull on the couch without making any progress until finally the man says to his neighbour, I give up – we’ll never get this couch in. The neighbour looks at him in surprise and says “in”? Our understanding of Jesus is often like that. Sometimes we take a pre-conceived, 21st century picture of Jesus, and then push and pull the Gospel narrative in the direction we think it should go, often distorting the intended message.

So, I am suggesting that if we really want to understand our Christian faith, we need to understand Jesus within His time, His location and His culture. I know for myself that in reading about the historical Jesus, my Christian faith took on new life. Everything just seemed to fall into place. I found that by understanding Jesus as a 1st century Jewish man in a 1st century Jewish world, my faith made sense of my life and the world that I live in in ways, that it never had before. I found it incredibly exciting, and that it very much enhanced my understanding of the message of Jesus, who He was in relation to the Father and, most importantly, how I could build relationship with Him. This may not resonate with everyone but all I can do is talk about my own journey.



An image of Jesus from the 6th century

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Jesus: Wholly Man – Wholly God *continued*

*“Firstly,
there was
the dark
force which
dominated
everything:
the Roman
Empire”*

When the Gospels are read in their historical context, I found it clear that Jesus was very political and was very much embroiled in the politics of His day. However, this was no democracy. The political powers were all lined up against Him. I'd like to talk about the primary political forces of Jesus' world, how they relate to Jesus and Jesus' position in all of it.

Firstly, there was the dark force which dominated everything: the Roman Empire. The Romans exercised complete and brutal control either directly, or indirectly through local puppet leaders, which in this case was Herod and his minions. From the Roman point of view, it was true that Jesus was making messianic claims, but on the other hand Jesus showed no signs of mounting an army so the Romans weren't too bothered by Him. Just the same however, if the Jews saw Jesus as the Messiah it would mean for them that Jesus was King and Caesar wasn't. At the trial before Pilate, the chief priests called out that there is no king but Caesar in order to bring Pilate on side. Pilate insisted on the sign on the cross saying "Jesus, King of the Jews". Sure, this was done to show the Jewish leaders that it was he, Pilate, who was the real authority, but it would also have been a warning that this is what would happen to those who didn't recognize Caesar as king.

Another influential group were the Pharisees. The Pharisees were the legalists of the day and believed that if the people would follow the myriads of Jewish laws that God would favour them, presumably by returning to His people and liberating them from Roman tyranny. Jesus comes along and says things like that He desires "mercy not sacrifice" and repudiates many of the Jewish laws. He called on them to love their enemies, which obviously included the Romans. The Pharisees, although with some exceptions, would have seen Jesus as being an impediment to the return of Yahweh, but, as Jesus said, they missed Yahweh's time of visitation. The problem was that Yahweh's return to them in the person of Jesus didn't look anything like what they had expected.

There were also the Sadducees, as well as the Levites, which were essentially a wealthy priestly group that managed the Temple amongst other things. This position kept them in power and kept them wealthy. They were supporters of and supported by Herod. They were obviously not well disposed to the message of Jesus. Jesus taught that the whole Temple leadership was essentially corrupt and blaspheming Yahweh's Temple.

Of course, there was Herod Antipas and His followers who were benefitting by having the Romans there. Interestingly enough, Herod was making his own messianic claim by rebuilding the Temple. Herod ruled by appeasing the Romans and was a brutal man without conscience as his father Herod the Great had been. Herod would not tolerate, as was the case with John the Baptist, anyone who threatened his position in any way, as Jesus was doing.

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Jesus: Wholly Man – Wholly God *continued*

There was in all of this the underclass or the peasant class. These were the people who related to Jesus' message. These were the people who found themselves in that story. Look at who Jesus' followers were. There were the hated tax collectors who collected taxes for the Romans, there were prostitutes, fishermen etc. They were the marginalized in the society. As an aside, it seems that so often it is the marginalized in our societies that God chooses to work through. Just look at the ancient Jews who were enslaved by one nation after another and yet these were the people through whom God revealed Himself, and the nation into which Jesus was born. Jesus Himself, was born into a lower or peasant class Jewish family.

From the Jewish point of view, they were back in the Holy Land, but still under the thumb of some other nation. They were still in exile. As a result, there was a strong revolutionary sense in the country. They believed that Yahweh's anointed one, the messiah, would lead them in battle and defeat the Romans. There were numerous messianic movements in that period, ranging from the time of the defeat of the Maccabees in 37BC, to the last movement 200 years later which led disastrously to the rebellion that ended in 135AD.

So, there were the revolutionaries and zealots that wanted to rid the area of the Romans by revolutionary means. Jesus continually preached His very political message that if they went that route that it would once more be disastrous. He tells them that the revolutionary route would lead to death and sorrow for the Jewish nation, and He predicted the destruction of the Temple. After all, that is how the Romans dealt with revolts. This was not a message that the revolutionaries would want spread around. Jesus was endorsing a strong message denouncing violent revolution. Jesus was not at all what they thought a messiah be and they would have seen Him as drawing Jews away from their revolutionary agenda.

However, Jesus was a revolutionary. Jesus' core message was that the Romans weren't the real enemy. The real enemy was evil itself, the evil behind Roman rule. The weapon for combating evil is simply love. Jesus said that the Jews were to love their enemy, turn the other cheek and go the extra mile. It was about changing hearts – changing hatred to love. Jesus' message was not an easy sell and may very well be the basis for the betrayal of Jesus by Judas. Yes, He was a revolutionary but one who taught and embodied His position as a non-violent revolutionary.

To be continued next time

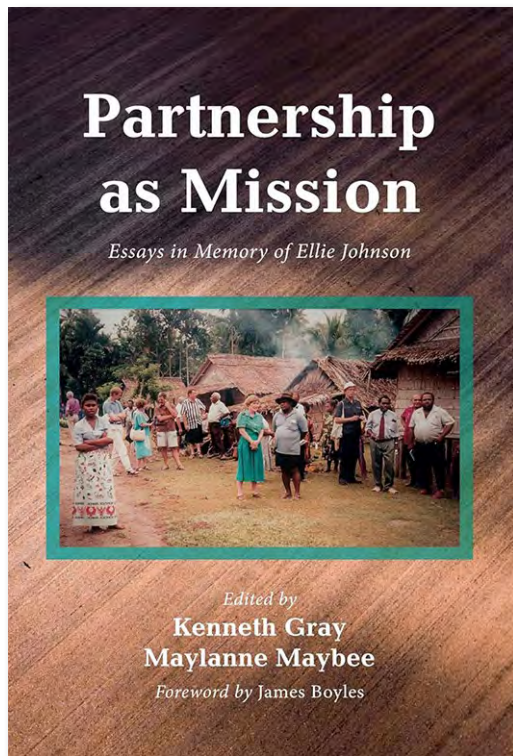


The defeat of the Maccabees

Book Review: *Partnership as Mission* *Essays in Memory of Ellie Johnson*

Edited by Kenneth Gray and Maylanne
Maybee, Foreword by James Boyles

Review by Nancy Choat



In April of this year, parishioners were invited to “Ninety Minutes for Justice” held at St George’s church, Cadboro Bay. It included presentations, a panel discussion, comments, questions and answers with an opportunity to meet the editors and local contributors of this important work. One of the presenters was the Rt. Rev. Dr. Logan McMenamie.

Below is a quoted synopsis of the book. A copy of the book has been donated by Nancy Choat to the St Mary’s Library and may be borrowed.

“This uniquely Canadian volume tells stories of Ellie Johnson, missiologist and director of Partnerships of the Anglican Church of Canada from 1994 to 2008. More than that, this book tells of God’s mission, and how the Anglican Church of Canada participated in that mission with our ecumenical partners.

Since the Anglican Congress of 1963, through the years of the ecumenical justice coalitions of the 1970’s and 1980’s, through the drastic organizational restructuring of General Synod in the first decade of the 2000’s, change in the church has been continuous and relentless. Ellie’s skill in managing this change remains inspirational today. In standing with residential school survivors, identifying systemic racism, seeking peace and eco justice, and contributing to global conversations about mission priorities and practices, Ellie share her experience and insight widely and effectively.

Through personal memories and tributes, through detailed historical storytelling, friends, family and colleagues describe their own rich experience working with Ellie. Others raise questions about the face and context of mission today, recalling Ellie’s favourite dictum: all mission is local. The collection concludes with some of Ellie’s own unpublished words.

There is much to be appreciated about this deeply spiritual person, whose legacy lives on, as we draw on it to find resilience and strength for today’s demanding ecojustice journey.”

Around the Parish

by Ken Pedlow

Here are some of the highlights of the past three months during this spring period in the parish.



Stations of the Cross walk



During Holy Week morning and evening prayer services were held at each church. On Wednesday the morning Eucharist service was held at St. Mary. On Maundy Thursday, the service of foot washing and Eucharist at St Mary was followed by the stripping of the altar there and at St. Stephen a little later. On Good Friday, members of the parish again did the Stations of the Cross walk from Centennial Park to St. Mary with various parishioners doing each of the readings provided. Those who attended these various services were able to deepen their understanding of the Easter period and more fully appreciate the meaning of the services held at both churches on Easter Sunday.

On April 21st a joint parish service of confirmation was held at St. Mary. Our bishop, the **Rt. Rev. Anna Greenwood-Lee** presided and preached at this service. **Katherine Knappett** and **Jacob Shoesmith** were confirmed, and **Maria King** was received into the Anglican Church from the Roman Catholic Church. After the joyful celebration a potluck lunch and reception were held in Cooper Hall.

On May 11th St. Stephen was the location of a Parish Council Retreat. Following an extensive breakfast selection prepared by **Ian Stuart**, the morning consisted of a series of sessions facilitated by **Barbara Holt** to promote team building and personal work. These sessions comprised group sessions and times for individual reflection and development. A soup and bun lunch provided by **Marian Towstego** was followed by afternoon sessions which addressed some parish specific issues regarding stewardship, succession planning and challenges the parish faces over the next few years.

On May 25th St Mary held its Spring Fling sale. This event attracted a lot of visitors and was another tremendous success, raising over \$3,100 in the process. Once again it was an excellent time of fellowship for those working on its' setup and operation and provided an opportunity to connect with the broader community outside of the church. Many thanks to all who worked so hard to make it such a success.

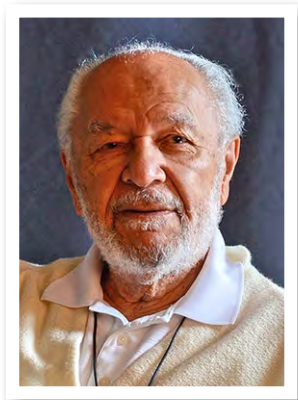
Awaiting customers at the Spring Fling



continued on page 16

Around the Parish *continued*

On a sad note, March 23rd at St. Mary saw the celebration of life for **Keith Feir**, husband of long time St. Mary parishioner, **Irene Feir**. The fitting ceremony included a piper which reflected Keith's great love of his Scottish heritage. Our thoughts and prayers have been with Irene and the family and friends during this time.



Rev. Canon Lorry Harrison

On a more positive note, the **Rev. Canon Lorry Harrison** celebrated his 100th birthday during the month of May. He and **Erica** have been living in Barrie, Ontario for some time to be closer to family. Lorry keeps in touch with the parish from time to time and we wish him all the best.

On another positive note **Maria King** is nearing the completion of her Lay ministry in Worship training which has included group sessions on Zoom and a series of practicum services in the parish. She will be a welcome addition to the roster of Lay Assistants in the parish.

Anglican Parish of Central Saanich Directory

The Ven. Dr. Lon Towstego 250-208-9949 ltowstego@bc.anglican.ca

Parish Council: Ex Officio

Ven. Dr. Lon Towstego

Rev. Gil Shoesmith

Rector's Wardens: St. Mary
St. Stephen

Ian Stuart, istuart@parishcs.ca
Lynda Clifford, lgcliff@gmail.com

People's Wardens: St. Mary
St. Stephen

Ken Pedlow, ken.pedlow@shaw.ca
Robert (Bob) Buchanan, rjbuchanan6201@gmail.com

Members: St. Mary
St. Stephen

Judi Clark, Lynn Fallan
Terry Hartley, Gary Moss, Sandra Scarth

Youth Representative:

Jacob Shoesmith

Synod Delegates: St. Mary
St. Stephen

Karen McColm, Ken Pedlow, (alt)
Don Wilson

Leslie Pedlow is primarily at the St Mary's office on Tuesdays, Wednesdays and Thursdays from 8:30 am to 1:00 pm.

At the St. Stephen Church office, **Lon Towstego** will be in the office on Fridays from 9:30 am to 12:00 noon.

Please call or email your respective office for the most up-to-date information on their availability and access to the office.