



DO NOT HOLD ON TO ME, BUT GO AND TELL

Coming to and from the tomb: living the Easter story in our lives.

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HURON SYNOD POSTPONED

Due to COVID-19 outbreak, 180th Synod of the Diocese of Huron has been postponed until the fall.

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ORDINATION REFLECTIONS

Answering the call in difficult times: 'Now, as ever, we rise as witnesses and fall as saviours'

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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • MAY 2020



We are still here:

Pews inside St. James' Anglican church in Paris, Ontario on Sunday, March 29, 2020

United in love and prayer: Huron responds to the challenges of the pandemic

Huron local church communities are coping with the dire situation caused by the coronavirus pandemic.

The parishioners of St. James, Paris remain united in love and united in prayer during the closure of the parish due to COVID-19.

Christians maintain the goodness of the body and of creation. One of the ways we do this is through gathering together physically as the body of Christ for public worship.

In light of the COVID-19 pandemic, we are learning what it means to be the body of Christ when we cannot gather physically together for worship. Because signs and symbols express the core of our faith, the people of St. James, Paris decided to send in their pictures to be put in the pews.

This visual reminder symbolizes our unity in prayer and the continued bonds of affection for one another. Even though we can't be physically with each other, we are still the body of Christ, united in love and united in prayer.

For more on local response to COVID-19 closures go to page 3

Fasting on the Eucharist, feasting on the Word

This is temporary – I hope that we will be able to gather in small groups before very long. What a celebration that will be!

Bishop Todd Townshend in his letter to the Diocese of Huron, March 24, 2020

The Great Three Days of Easter, and through the fifty days of the season, we will be fasting from the Eucharist but feasting on the Word — reads the statement issued by our Ontario bishops on March 24, in the moment when it has become evident that the doors of the churches across the country will be closed for a prolonged period of time.

As Dr. Eileen Scully, Director of Faith, Worship and Ministry for the Anglican Church of Canada, noticed in her remarks sent to the Anglican faithful at that same time, the pandemic has “rather swiftly, thrust us into what seems to be the unknown.”

We know, says Dr. Scully, we need to do “many, if not most, things in new ways, distancing physically and, for those with access to the technology, doing

more connecting through digital platforms.”

In Huron, the clergy and lay people answered their Bishop's plea to join him “in this Eucharistic fast, in an act of solidarity.” As Bishop Todd promised, worship resources for the Holy Week celebrations were prepared and posted on the diocesan website and also made available to those who do not have access to virtual worship. Many churches provided links to their Sunday virtual services, the Bishop posted his weekly video addresses to the faithful, stewardship resources as well as instructions to local wardens and treasurers have been constantly updated...

The actions across the diocese proved the point made by the bishops of Ontario, that we “believe that the Risen One, the Word, by the power of the Holy Spirit, is present and active with us as we hear and receive him in the word of the scriptures, in that word interpreted and proclaimed in preaching, and in the word inwardly digested, by faith, in each person.” In the words of Bishop Todd, we have shown that “we can share

a common time and a common rite”, even when we cannot share a common space.

Our eucharistic fast continues and it certainly opens many questions. In these circumstances, as Dr. Scully noted, “the glory of resurrection will for some feel unreal in very real ways.” And she adds: “Now is a time to reflect deeply on what it is to be praying community in the time of ‘here but not yet’.”

In this edition of the Huron Church News we bring to your attention Rev. Canon Lizette Larson-Miller's interpretation of the possibility of receiving communion in one kind as a canonically justified alternative in extraordinary circumstances. Professor Larson-Miller's theological and historical insight is enriched with her own eucharistic (gluten-free) bread recipe – as a way to prepare for our worship reunion. What a celebration that will be!

Dr. Lizette Larson-Miller:
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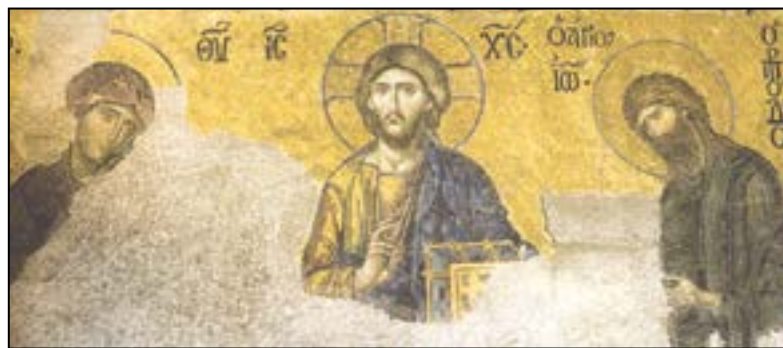
Andrei Rublev, *Trinity*
(detail, edited)



'Do not hold on to me, but go and tell'



**BISHOP
TODD
TOWNSHEND**



O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery.
By the effectual working of your providence,
carry out in tranquility the plan of salvation.

Let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
your Son Jesus Christ our Lord.

We have been through an unsettling time and we are still going through it. This battle against "COVID-19" has been like a walk through the valley of the shadow of death. It has been a nerve-wracking, patience-testing, threatening experience.

It has also been a time of pulling together and acting together for the sake of the common good, even at a distance. Our church, the body of Christ in Huron, has responded so beautifully to this challenge that I am overwhelmed with gratitude to God, even in the midst of so much suffering.

There should be no surprise that the church, at its best, responds well in times like this. It's a strange set of circumstances we navigate today but it's not a strange story to us. This is because Easter is The Strange Story and, through years of living this Easter story in our own lives, we've been lead into a strange new world. It is the real world. It is the world of God's reign where a new creation is underway.

We have what remains of the Easter season to go more deeply into the emptiness of the tomb, to emerge from it, and to find out what is changed, what is new. What can we learn

from the disciples coming to and from the tomb that first Easter morning? What can we learn and celebrate about the continuing revelation of what resurrection life looked like for them in the months and years that followed?

What we will not find is certainty. What we will not find is that everything can go back to exactly as it was before. Understandably, those disciples wanted Jesus back exactly as he was before, even when they encountered him on the other side of the resurrection. They wanted to hold on to him so they would not lose him again. They wanted to touch him to prove that he was really there. They wanted! But instead, what

they had to do was to turn and see and hear something new. They had to be open to the hearing of a word.

Our inability to hold on to each other has not stopped God from embracing us in a new way. Our inability to gather with one another and to taste and see the bread and wine has not stopped God from giving us, and making us, the body of Christ. God has been really present, thanks be to God.

Sometimes, this is how we come to believe. In "Easter", Mary, the disciples, all of us, want to see, to touch, to find the Jesus we expect. But sometimes we cannot and that is good news. After all, what if

they were successful? What if they found what they expected? Well, Jesus would still be dead. They expected to find a corpse. But there was no body in that dreaded but sacred tomb.

The disciples returned to their homes. Mary stayed there and wept. Until Jesus found her there—crying. And he said, "Mary"! In a word she was found, recognized, named. She, then, could recognize him. Mary turned to Jesus, knowing who it was now. She saw him, and she wanted to touch him but he said, "Do not hold on to me, but go and tell." A new creation is stretching out ahead of you. Jesus appears to her in a word—and a whole new world opens to her.

I pray that once we heal from this, we will see it as a time of liberation. This will only happen because God will want to bring something new out of it and we will only see it with the eyes of faith, given to us in Easter. We may recognize again the gift that we have in this very difficult truth: we cannot have Jesus just on our terms.

While this is true, and perhaps unsettling, we also heard again that nothing can separate us from him. Nothing. This we proclaim and believe, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:38-38)

+ Todd

An abundance of resources

ANGLICAN FELLOWSHIP OF PRAYER

By Rev. Canon Val Kenyon

For most of us, it is not news that the Anglican Fellowship of Prayer (Huron) has always enjoyed a high degree of support within the Diocese of Huron, both from our Bishops of the day, a very hard working Anglican Fellowship of Prayer (Huron) Executive, and indeed from countless dedicated parish representatives sharing within their parishes information about our twice-a-year special events (the Bishop of Huron's Prayer Conference usually held in May now rescheduled to October 3, and our Fall Gathering held the beginning of October).

But, did you also know that



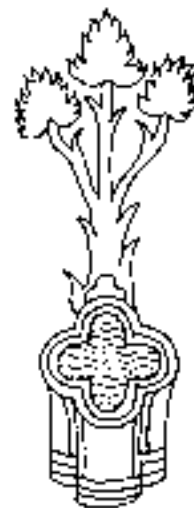
there is available to us, every day of the year, ever-evolving print and digital resources just a click away? This is made possible through the support of the national Anglican Fellowship of Prayer (Canada), overseen by an Executive eager to put into the hands of everyone who wishes them, resources that support and develop the discipline of prayer both for the individual as well as their parish community? Well there are. It will not take you more than a few minutes at <http://anglicanprayer.org/index.php/resources/> to see a full range of downloadable print and digital resources for personal and group/parish use: Beginning to Pray, Family Prayer, A Rule of Life, How to Start a

Prayer Group, a Handbook for Readers and Intercessors, Prayer Walking, Listening to God, Questions People Ask About Prayer, Healing Prayer and Pastoral Prayer, to name just a few.

As well at <http://anglicanprayer.org/index.php/category/prayer-matters/> you will find a whole series of articles written by long-time Resource Coordinator Paul Dumbrille entitled, Prayer Matters, on topics such as Prayer Journaling, Prayer Vigils, and Is God Always There? On this same website you will also find ready-to-use video and audio material, as well as seasonal newsletters, that should you request it, can be delivered to your Inbox four to five times a year. And of course if you "like" the Anglican Fellowship of Prayer (Canada) on Facebook, you will see how the topic of prayer is weaving in and out of the lives of many just like you who are interested in learning and growing in prayer.

We live in interesting times, and never has prayer been more important. Why not take advantage of some quality resources close at hand. And as always, if anything needs any clarification, please don't be shy to ask by e-mailing me at valerikenyon@diohuron.org.

Rev. Canon Val Kenyon,
Anglican Fellowship of Prayer
(Huron) diocesan representative.



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Love in the time of a pandemic response

By Lawrene Denkers

Like you, we in our village congregation spent some time in shock this week that public worship was cancelled.

Before that shock had worn off, however, we, again like you, got to work, in the real and virtual worlds.

Job One was to batten down the hatches in the real world of the church and hall. With no one using them for at least a month, the altar flowers needed to be composted, recycling removed, supplies for the now-cancelled community luncheon stashed and frozen, water turned off, and so on. We updated the lettering on the signboard "uptown" to let passersby know what was up. We posted the Bishop's letter, the Archdeacon's letter, and local contact information on our door, as did the other churches in our parish. Phone calls were made and received checking that community members were okay and had what they needed.

Job Two was to think of how to continue to be a church, how to practise Love in the Time of COVID-19... That would happen in the virtual world.



This is how it started for many of us: One of our former parishioners was flying home after a family funeral here. We were all worried for her, so she wrote to show us the empty airport that was her "church" Sunday morning while she watched the worship videos

We turned to the village and parish Facebook pages to get the word out about the cancellations, and we updated the parish website.

I am the parish webmaster, and I have to admit that everything looked a bit sad at that point. The worship schedule was a string of "service cancelled, service cancelled" in bold red, a discouraging design decision.

I remembered that we have media capabilities on our website, little used until now, and so offered to set up a video page.

Our clergy, the Rev'd Dr. Justin Comber and the Rev'd Dr. Lisa Wang, ran with it. They set up a parish YouTube channel and a schedule for a series of videos that would include pastoral notes, brief morning prayer services, and homilies, then made the first set of recordings, all in a matter of hours.

The string of cancellations could now be framed in the positive. "Service cancelled" was replaced with "service available on our video page". Still bold and red, but so much cheerier!

Word went out Saturday night by email that the videos were made, with instructions as to how to access them from our website. If you want to have a look yourself, they are at parishofthetransfiguration.net under the WORSHIP VIDEOS tab.

Sunday morning, the comments started to roll in:

"...it helped to make my Sunday morning feel like I was connected to the rest of our congregation."

"...such meaningful videos!"

"Rev'd Lisa said it! 'We do not have to gather together to worship together as we can worship in spirit together.'"

"It was rather strange partaking of a worship service, well, in my jammies!... I will finally be able to share our service with [my husband] after many years of him not being able to attend... I'm hoping that ... we will be able to reach out to many of our former members who have for one reason or another not been able to attend regular services."

"I'm glad someone knows how to put something like this together..."

"I have a long layover [at the

airport]. I'm looking forward to watching while I wait."

"Well, I just went to church with my feet up basking in the beautiful sunlight of my living room window. There is no reason for us to say we don't have time when we are all looking at such a big change in our active lifestyle. Dare to pause and notice your feet on the pathway to remembering God's faithfulness as we look forward with hope."

"One word (or more): this is amazing!... We will not let this virus interrupt our worship. Even from someone who is not very 'computer literate' this is/ was most welcome."

We, in this parish, are taking social distancing very seriously, but it is not keeping any of us from feeling cared for, and grateful to have a church family for support.

What is your parish doing right now, right in the midst of this pandemic? Is it surprising? (We're certainly a little surprised here.) Will you write to the Huron Church News to say?

Lawrene Denkers is a parishioner at St Matthew's, Florence Parish of the Transfiguration.

Windsor Anglicans' Drive Through Food Drive



Rev. Paul Poolton (left) in action at the drive-through food drive organized by three Anglican parishes in Windsor on March 29

In this period of economic disruption and public health anxiety due to the situation with the spread of COVID-19, three Anglican parishes hosted a drive through, physically distanced non-perishable food drive in support of the Unemployed Help Centre of Windsor on Sunday afternoon, March 29.

The first letter of John (3:11), reminds us "this is the message you have heard from the beginning: We should love one another". Also, the 3rd Mark of Mission from the Anglican communion asks us to "To respond to human need by loving service". The parishes have been inspired to consider how to reach out in service to our neighbours who are so much in need while being mindful of the public health orders and the best scientific advice we could find.

All Saints' Anglican Church (City Hall Square/downtown), St. Augustine of Canterbury Anglican Church (East end/Riverside), and St. James' Anglican Church (South end/Roseland)

were selected for their distributed locations across the city and the convenience of setting up appropriate drive throughs. These parish communities quickly swung unto action and the word got out quickly.

Physical distancing was maintained - just drive up, pop your trunk so we can retrieve your donation and deposit it in the trailer (on loan from the Air Cadets), and depart in peace. No volunteers beyond the three clergy were needed for this pilot run. The logistics were worked out and, when the current emergency passes, training is being contemplated for lay people to take up this ministry, if the need persists. The logistical plans were well thought out and the execution seemed to go off without a hitch.

The community came out in great numbers to support the food drive. It is estimated that half the cars that stopped to make a donation were driven by people with no prior connection to any of the three congregations. Approximately 75 cars attended

at the three site food drive.

Also cheques made out to "Unemployed Help Centre" were accepted and turned over to this vital agency serving the hungry of Windsor. A total of \$1640 was collected.

The trailer, borrowed from the Air Cadet Squadron, was quite full and we hauled 1900 pounds (862 kilograms) of food to the Centre for immediate distribution.

Plans are in the works now to repeat the "Drive Through Food Drive" in the coming weeks and for the duration of the current pandemic. Also, after this current need passes, we are aware that physical hunger is never fully met in the Windsor area so the combined youth group of St. James, St. Augustine, and All Saints' has expressed an interest in carrying on the pop-up style food drive. We will also be leading the congregations to live up to the 5th Mark of Mission and advocate for the systemic changes needed to eliminate the need for food banks. If these times have taught us anything, it's that deep, structural, rapid, and dramatic economic change is possible - the crisis of persistent hunger is also urgent and needs as strong a reaction as the economic crisis brought on by the pandemic.

By the Reverends Robert Clifford, Sharla Malliff, and Paul Poolton

A service to be treasured for many weeks to come: Bishop Todd among the parishioners of St. Andrew's, LaSalle



Bishop Todd Townshend and Rev. Canon Sue Paulton presenting ACW certificates of recognition to June Nantais, Shirley Meharg and Natalie Russell on March 8, 2020

Little did we know that our parish visit with Bishop Todd on March 8 would be the last time we would worship together for many weeks.

The community of St. Andrew's, LaSalle enjoyed a wonderful visit with our new Bishop as we celebrated the Eucharist together and then followed with a time of fellowship over a pancake and sausage brunch.

A truly intergenerational service saw a reading by one of our newest members, Ryan Renaud and the Bishop presenting ACW Certificates of Recognition to three of our longest standing members: June Nantais, Shirley Meharg and Natalie Russell. Between them, these ladies have served St. Andrew's for 180+ years!

Rev. Canon Sue Paulton

ORDINATION REFLECTIONS

'Now, as ever, we rise as witnesses and fall as saviours'



Rev. Andra O'Neill and Rev. Justin Comber at the service of ordination

By Rev. Justin Comber

On the evening of March 4, 2020, the first of the Lenten ember days for the year, Andra O'Neill and I appeared on the threshold of the Cathedral Church of St. Paul in London (no, the other London). It was the evening of our ordination into the diaconate.

It was, in my estimation, a miracle that we were even there at all. A week and a half later all public gatherings and every divine service in the diocese of Huron was suspended: ordinations included.

Neither of us were particularly new to ministry, both were raised in the rectories of a pair of Christian denominations, both had been functioning as "incumbents" before the night, and both were returning to our respective parishes—newly vested in stole and Spirit—to continue a ministry already begun. The tone of that evening (carried over from the episcopal elections and enthronement of the months previous) was one of resurrection. Even the preacher, Rev. Dr. Michael Knowles, addressed it (ensuring that we

knew the difference between resurrection, resuscitation, and taxidermy).

New life was in the air, the church of Christ had been gifted with two new ministers by a new bishop, the Spirit of Christian ministry was planted in two new hosts by a grand liturgy, and we all (or at least I) expected more of the same. I expected new life and a renewed vigour for ministry. Knowles acknowledged the tone of the evening, and our renewed fervour "to preach in the power of the Risen Lord, to bring comfort to the afflicted, and lead the Lord's people into the Promised Land" (or something like that). I expected that the church would continue to live out its mission bringing resurrection (whatever that might look like) to the world around. Even in Lent.

Now, you should know, these post-ordination reflections follow a common pattern. Most times, the next sentences read something like, "but parish ministry rarely carries with it the grandeur of the ordination, and the hopes of resurrection often give way to endless meetings, budgets and fundraisers,

funerals, chicken dinners, and locking up after the last have left" (the same trope doubles handily for weddings and marriage). Ministry, since that good evening, has not given way to drudgery and the mundane. The concerns of the church(es) are the same, but there is a difference.

In the past weeks, I have not struggled, necessarily, to seek out the Holy Spirit in the realities of ministry. Rather, I have struggled to find (or invent) the face and method of ministry in an age of distancing and isolation. And so, I have spent the last few weeks scrambling to find a way to keep people together, to maintain givings, to rally a distanced people around a common faith, to encourage prayer and self-giving, and to offer the read and reflected scriptures. This has meant e-services.

Within hours of hearing the news that our churches would not be gathering on a Sunday morning, we setup a YouTube channel and recorded homilies, morning prayer, and pastoral encouragement. We finished a parish wide email list (there are five churches in the Parish of the Transfiguration). It has also meant "phone trees." Within hours, I had spoken with wardens from each church (who reached out to their communities in turn), posted letters on doors, and made known our plans and efforts to compensate for the closures.

I have spent the weeks since calling parishioners, hearing the concerns of the familiar, and dialing even the most apocryphal entries in our parish list. It has been exciting, in its own way, treading this new path of

discovery. It's been terrifying, on other ways, asking questions (how are we one at a distance?) that seem to rub against our most deeply held sensibilities (can you name an Anglican televangelist?).

But behind the flurry of action, the pushing of technology, and feverish reaching out, is the fear that COVID-19 will cause irreparable damage (or even death!), not only to human bodies but to our church. The crucifixion that I've been trying to avoid since the day of my ordination is not the drudgery of ministry after the majesty of ordination but the dissolution of the whole works in my own feeble hands. And in wrestling with this (completely rational!) fear, I have come to grasp the meaning and function of my ordination.

The grandeur of an ordination does not ask to be repeated weekly, its liturgy is not the pattern for parochial ministry (not even at the Cathedral). Everything about that day shouts "remember!" And I do. I remember the reading from Isaiah, "Do not tremble do not be afraid, you are my witnesses, is there any God besides me?" I remember the reading from 1 Peter, "You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light." I remember Dr. Knowles pulling these two and so much experience together to say:

"The purpose of the pastoral office is to bear witness to the reality of God . . . Only Jesus can [save the church], so your task is simply to know Him well enough, to walk with Him closely enough, to rely on him

fully enough, to be able to bear witness to who He is and what He has done for us. Your task as a witness is to let Jesus do the heavy lifting. Anything more than that is perjury."

This changes nothing and everything. I will still look for ways to draw these people together. I will still pick up the phone to call the familiar and the forgotten. I will still preach to a camera and offer words to be read aloud from our parishioners' screens of choice, and I will still encourage others to reach out and pray for one another and God's holy church. But I will understand the tasks that these feeble hands are put to a little differently. I have hands to point, not uphold. I have words to proclaim, not convince. I have a heart to love, not to heal. And I am called to witness, not to save.

In the days and weeks following my ordination, life has not carried on as usual. The challenges have been a little different, but the trope is just the same. Now, as ever, we rise as witnesses and fall as saviours. The calling is the same. The work of the Spirit in her church is the same. The work of ministry, the variables and voids of our labour, shift and sway to meet the times. But they are, in every instance, only and ever a witness to the work of Christ. We look to Christ, we listen, and we repeat. We pray for pure hearts and for strength. And we offer ourselves to the God who gives our church its name. Because everything else is perjury.

Rev. Justin Comber is the Deacon-in-Charge of the Parish of the Transfiguration (Ridgetown, Aughrim, Florence, Highgate)

It's like riding a bike...

By Rev. Andra Townshend O'Neill

On my sixth birthday my parents surprised me with a new bike. My first two-wheeler. We were all heading to the car to go out for dinner and Dad asked me to get something out of the trunk and of course when he popped open the trunk, there it was. A shiny, red, brand new bike. I was surprised and delighted.

I am the youngest in the family and brand new things were not the norm - reserved for birthdays and Christmas alone. What a birthday this was! It was my first new bike and it was a beauty. Now I needed to learn to ride it.

After an unsatisfying month of riding with training wheels my Dad, cigar in mouth, said,



"Get your bike, we're going to take those training wheels off and get you riding on your own".

Wait... What did he say?! I offered several alternate suggestions and time frames but Dad was pretty adamant that this was the day. So with great trep-

idation I followed him to the sidewalk between our church and parish hall. My stomach was in knots, "what if I fell?, "what if I hurt myself?" "what if I couldn't do it". And of course, Dad said, "You're ready; you can do it, I'm right here."

So I hopped on and we began. I started to pedal, and Dad held me steady from the back of the bike, giving me a chance to get momentum. As I got up some speed the bike seemed to get lighter. As soon as I realized that Dad had let go, I was both thrilled and terrified. I was riding my bike! I could do it! I was a natural! And as the days passed and I discovered how big the world is when you have a two-wheeler it became hard to remember that I'd ever been afraid to ride my bike at all.

As I stood at the back of St. Paul's on the day of Justin and my Ordination I felt like I was back on that sidewalk at St. Georges Owen Sound with my father right behind me, "You are ready; I'm right here with you." And as I began to walk down the aisle, I saw the faces of the people that God had gifted into my life for the past 48 years, family, friends, fellow members of the family of Christ, who had gotten me to this church on this day, each giving my journey a little more momentum so that I could get to that day, to the front of that Cathedral to kneel before God, Bishop and people of God to say that I was ready, no longer concerned about falling or getting hurt and no longer wondering if I could answer this call.

And now, 30 days later, as I write this I can tell you that even in the midst of a pandemic, our world in duress, I am grateful to be able to answer this call. I see a world that yearns to know the love of God and God's people and a Church that is recognizing how strong we are when we are not in the church building. And so, as the days pass I am so filled with hope for the transformation that the Gospel will bring to the people of this world. I'd say that entering into ministry is somewhat like riding a bike, thrilling and terrifying and because God the Father will always be there to keep me stable and give me momentum, the further I go, the lighter I feel.

Andra Townshend O'Neill is the Deacon-in-Charge at St. Mark's, London.

St. James' Ingersoll: one parish's story of moving and thriving

"The most difficult thing is the decision to act, the rest is merely tenacity. The fears are paper tigers. You can do anything you decide to do. You can act to change and control your life; and the procedure, the process is its own reward"
Amelia Earhart

In 2011, the Vision Committee of St. James' Ingersoll hired Alan Avis Architects and Pow Engineering, a mechanical, structural, and civil engineering firm to complete an engineer's report regarding the repair/disrepair of the church and parish hall buildings.

That report was extensive and outlined the need to spend over \$2,000,000 on the parish buildings over the next few immediate years. Parish Council continued to make 'band aid repairs' but the budget would not allow councils to make any major repairs. It became increasingly obvious that the parish could not continue to maintain the church property. This message was delivered to the con-



A group photo taken at the time of signing the closing documents for sale of St. James' Church 184 Oxford St. Ingersoll. Left to right: Canon Paul Rathbone, Bishop Todd Townshend; Michael Watson, Rector's Warden; Ian Blain, legal counsel for St. James'; Rev. Paul Walmsley, Rector at St. James'.

gregation in October 2016.

The parishioners of St. James' knew that the time was at hand to act. We did not want the Diocese tell us to close our buildings as was the inevitable fate of so many other parishes in Huron. We did not want our congregation to gradually drift away.

In September 2017, at a Special Vestry Meeting, The Vision Implementation Committee consisting of Margaret Burford, Cheryl Barr, Veronica Jackson,

Michael Watson, Bob Welt and Rev. Meghan Nicholls received a vote of confidence and the authority to begin searching for ways and means to sell the property at 184 Oxford Street. The committee promised to work smartly and diligently, always keeping the needs of the parish in the forefront.

In October 2017, Diocesan Council and Bishop Linda Nicholls passed a motion that allowed St. James' Vision Imple-

mentation Committee to list the property and sell it through a local real estate company.

Our beloved historic buildings went up for sale in November 2017 and over the following months they were viewed by many interested entrepreneurs and small business owners. Finally, in the spring of 2019, a conditional sale was accepted by the parish on the buildings from a developer from the GTA, Sigalas Investments Inc. The Diocese approved the sale and after a few procedural bends and turns in the road to the closing date, the buildings were officially sold in March 2020. Our final de-consecration service was led by the retired Bishop of Huron, Bishop Bob Bennett.

For the time being St. James' has found two rental locations to serve the needs of our congregation and allow us to carry out our outreach projects in the community. One location is used primarily for Sunday worship services while the second one is used for administrative tasks, meeting and fellowship. Our former rector, Rev'd Nicholls, left the parish in July of

2019 to pursue a calling as a padre in the Canadian Armed Forces. We were very fortunate that Rev'd Paul Walmsley, a retired Anglican minister from Algoma Diocese was already worshipping in our parish. He agreed to take up the position of rector at St. James'.

So what is next for the parish? We will continue to move forward over the coming months to locate a permanent spot to carry on the tradition of Anglican worship in Ingersoll. Our Vision Committee has had to go on a brief hiatus as the entire country and world deals with the Covid 19 pandemic. Yet, we remain optimistic that the very difficult decisions that we have made as a parish over the past four years will prove to be worthwhile. We have a dedicated group of church and community supporters who have shown us that a parish is not just a building, no matter how historic or beautiful, but the vibrant people who worship Christ together as one.

Veronica Jackson, Warden at St. James, Ingersoll

Flood relief fund at St. Paul's, Erieau Locks for love



The sandwiches that made a difference: parishioners of St. Paul's preparing lunch for residents affected by the rising waters of Lake Erie

On February 28, 2020, the Municipality of Chatham-Kent declared a state of emergency for a large section of Erie Shore Drive, still affectionately known by the locals as The Dike Road.

As Lake Erie's water levels have risen considerably in the last 18 months, the properties (total of 123) have taken a beating.

These property owners have quite literally been doing everything they can to keep Lake Erie out of their homes, and more times than not have been unsuccessful. Where there was 100 feet of beach 30 years ago, the water hits the homes.

The state of emergency was very quickly followed up Sunday March 1, with the announcement that 83 of those homes must be vacated by March 9, with no timeline of when, if ever, the homeowners would be able to return. A breach of the dike was forecasted to be a very real possibility,

which would take out all the homes, as well as 1500 acres of farmland. It would also leave our village of Erieau an island.

As a church community, we knew we needed to do something, but what? In the fall we had initiated a "flood relief fund", and had given gift cards to local stores to residents who had been displaced temporarily. The displacement was of a totally different level, and something that we did not have the means to make a helpful monetary donation. The repairs to the dike are projected to be upwards of a minimum of 10 million.

Thursday evening an email chain was started by the Sunday School Superintendent. Friday, she and the People's Warden had a phone conversation, finalized a grocery list with the ACW Treasurer, and purchased everything required to prepare 100 bagged lunches Sunday after church. The Erieau Town Hall had been the information

hub during the evacuation, and divine timing had a homeowners meeting there after our church service.

In our hour after church, we made 100 egg and chicken salad sandwiches, bagged carrot and celery sticks, bagged cookies and with two apples each, brown paper bagged all the lunches. We boxed them up, set them on the back of a parishioners golf cart, and were able to hand out 60 lunches with bottled water to residents as they exited the meeting. The other 40 were delivered down the road on the golf cart.

Our Sunday School kids decorated all of the bags as their lesson and discussed what love is. They discussed that when we say things like "drive safe", we are really saying "I love you", so that writing "enjoy your lunch" was also saying "we love you". It was one of the quickest ideas we've thrown together, and it was one of the best received. We had 17 people in our congregation that Sunday morning, and 12 stayed to make the lunches plus 3 of our Sunday school kids. The joy in our older, less able-bodied parishioners was palpable. This was something they could help with!

The gratefulness from the residents was humbling. Who would have thought an egg salad sandwich could have such an impact?

Karen Stoner, People's Warden at St. Paul's Erieau



Bonnie Bessette minutes before allowing children of St. David and St. Mark to cut her hair as a way to help "A Child's Voice Foundation - Angel Hair for Kids Program"

By Rev. Canon Sue Paulton

In mid-January, Bonnie Bessette, the Children and Youth Coordinator at the Church of St. David and St. Mark in Windsor challenged the kids with an in-house Winter Fundraiser. She told them that if they raised \$1000 she would cut off her long beautiful locks.

All funds raised by our Children and Youth Ministry has been designated for the Primate's World Relief and Development Fund. This fundraiser would be no different.

Ms. Bonnie's hair - all 21 inches of it - was given to "A Child's Voice Foundation - Angel Hair for Kids Program" who provide wigs for children who lose their hair due to cancer treatments and other medical conditions.

Ms. Bonnie shared, "I felt bad, I thought that I had set the bar too high, starting them out with an unattainable goal. But BOY... did they rise to the occasion. With the help of Church family and friends who donated to this cause, they met and exceeded the goal of \$1000.00! They "showed up"... so you can bet that I "showed up". I made a promise and that promise I kept!

Following church on February 23, hairdresser Nancy McDowell-Dunford set up her salon in the parish hall during hospitality time. Any of the kids who wanted to, got to cut off some of the hair which was sectioned and braided. Thank you Bonnie for inspiring the kids to a generosity of spirit and a bountiful love for others.

ANGLICAN CHURCH WOMEN

Ceremony and circumstance

Our Lenten observances this year have been compromised by circumstances. The COVID-19 pandemic has closed our churches and curtailed our gatherings for Lenten study and reflection. While our Diocese, deaneries and local churches have turned to social media to stay in touch, how has this affected your personal Lenten journey?

As I write this, it is unclear as to whether the closures will extend to Holy Week and even beyond.

Our relatively tranquil lives have been thrown into upheaval. Even obtaining food is problematic - no visiting, no face-to-face meetings, children not being allowed to play with friends. Hoarding and shortages are a way of life. It harkens back to the wartime and epidemics of our parents' and grandparents' eras. Certainly, those times were far more dire.

With stores and entertainment venues closed, perhaps it feels more like Sundays used to be before the Lord's Day Act was rescinded. Are your days filled with worry - and how to keep the children civilized - or is there time for reflection?

Are you making use of the social media connections to keep the Lenten season spiritual? Do you miss the person-to-person interaction - it is quite different than a conversation via FaceTime, or a voice conversation by telephone? Not being able to actually be in a church - how does that affect you? Does a sermon or talk given by podcast or YouTube make you feel

2020 Anglican Church Women Annual Meeting and Conference, scheduled for April 25 at St. Paul's Cathedral, has been cancelled

the same as "the real thing"? Is God with you when you are sitting at the kitchen table with your computer listening to your rector?

Remember that in the early church, persecution was rife. Christians were in hiding, could rarely gather, risked their lives for their faith. Some had actually heard Jesus or the Apostles; some had not. Yet, they believed - without meeting, without church, without a priest.

Personally, I love to be in the presence of a gathering of faithful people - church services, our ACW Annual Meeting or Synod. I love hearing the voices around me sing praises to the Lord. I need to confess my sins in person and receive the absolution. I sincerely miss celebrating The Great Thanksgiving and receiving the Body and Blood of Christ. I miss the Prayers of the People, hearing the names of each person presented for prayer. And I miss The Peace, sharing God's peace, the hand-shakes, the hugs, the sincerity of people truly wishing well of each other.

With world commerce and travel being what it is, COVID-19 will not be the last epidemic to sweep across our world. Let it be a reminder to us all about what we miss without the personal contact of church. Let us strive to feel God's presence when we hear the Gospel - in our church or through our TV or computer. Jesus did not have a church. His message, however, is still heard and still received. We may have to live without church for a while longer. Look forward to the day when we can again join each other in person and sing our praises to the Lord. What a joyful day that will be!

Bonnie G. Rees, President
ACW Diocesan Council

In Memory



Lambton Deanery
St. James', Parkhill
Doris Hodgins

Delaware Deanery
Trinity, St. Thomas
Alice Gladding
Ruth Boyce

How do you say 'Cursillo'?

A few of my friends struggle with the pronunciation of the word Cursillo. I help them out, then move on. It's not so important how it is pronounced as what it is.

Friendship comes to mind. Music. Spiritual growth. Prayer. Community. Faith. Love. Small groups. A relationship with God. And so much more. Our passion in Cursillo (by the way: koor-see-yo) is followed by our love of Christ Jesus. We cannot do anything without Christ. A Weekend is a time away from our everyday routine to experience "a short course" in Christianity and have that closer relationship with God.

We have these Weekends for new participants every year and this year we included a special, pleasant time from March 6-8 at Mount Mary Retreat Centre in Ancaster for a "Recharge". What a wonderful way to invite Spring into our life again! As every good plan takes time to nurture and grow, searching out speakers and facilitators, we spent nearly a year coordinating something that would revive ourselves as well as educate and nourish, amongst friends. This is always an opportune time to invite friends who are in our lives to share in the joy and gift of these special weekend experiences.

We were fortunate to have as our keynote speaker Rev. Canon Dr. Lizette Larson-Miller focusing on our theme 'Step by Step'. Lizette addressed the



Step by step: Hawaiian dancers at Cursillo weekend

group three times from Friday evening to Saturday noon. Her topic was "Step by Step: Liturgy and Life as One Journey into God Worship—a way of life not an hour on Sunday morning."

Lizette made this deep topic interesting, insightful and included many anecdotes. With her experience in teaching in an impressive manner, this professor from Huron University College gave us lots to ponder, question of ourselves, and learn in a comprehensive way. Then she would break out in song! It should be no surprise with her degrees in choral conducting and church music. Lizette did take time to recharge and refresh herself. But her last gift to us was the homily on Sunday at Eucharist. We thank Lizette from our hearts for saying "yes" to our invitation to join us at Mount Mary.

The weekend also included workshops—making prayer beads; introduction to contem-

plative prayer; viewing a Holy Land Pilgrimage PowerPoint presentation of a group tour; and taught Biblical storytelling in a unique way—all presented by Anglican priests willing to share their wealth of knowledge, experience, and gifts. We were asked to pick two workshops. By Saturday evening we were on our way to our third type of worship service, Taizé, in the chapel, complete with guest musicians, songs, prayers, and candlelight. We thank Rev. Brian Galligan, Rev. Sue Nicolls, The Ven. Dr. David Anderson, Rev. Canon Susan Wilson, and Rev. Paddy Doran from the Diocese of Niagara for their time given to these activities.

One additional group came to visit us Saturday evening after dinner with local Hawaiian dancers, a soloist, and a comedienne. The dancers, who entertain seniors, dressed in many different colourful costumes

and danced to various Hawaiian tunes. We added colour to the evening by being decked out in our own Hawaiian shirts, leis, and grass skirts!

Our Weekend could not be complete without our dedicated musicians, Susanne Adams and Margaret Wilding-Denew. Joining them, on more than one occasion now, was a new Cursillista, Rev. Patty Dobbs Luxton from Huron. We are blessed to have these ladies offer inspiration through song. And we thank the team who put this whole weekend together.

What can I say—I had a great time. I think we all did. A time to learn, a time to pray, a time with friends and a time to make new friends. I always come away from these events feeling rewarded having made the time and commitment to attend them. I thank God for these blessings.

I'll take this opportunity to speak out about the next Cursillo Weekend, which will be held Nov. 13-15, 2020 at Five Oaks Retreat Centre, Paris, ON. Please talk to your priest about attending—we encourage sponsorship. We can be contacted through our website: www.niagaracursillo.org or through email: huroncursillo@gmail.com. We plan to be at the next Synod with a ministry table. Please drop by and say hello.

Renée Anderson is the Lay Director of Niagara Huron Anglican Cursillo and a member of Grace Anglican Church in Brantford.

COVID-19 RESOURCE HUB ON DIOCESAN WEBSITE

<https://diohuron.org/covid-19-resource-hub/>

- **MESSAGES FROM THE BISHOP**
- **PARISH RESOURCES**
 - Livestream and service resources
 - Faith Formation
 - Stewardship Resources
 - Mental Health Resources
 - Pastoral Care Guidelines
 - Resources for Clergy, Wardens and Treasurers
- **DIOCESAN EVENTS CANCELLATIONS**
- **HEALTH RELATED GUIDELINES AND UPDATES**

Morning prayer with Amazonia



Empty churches all around the world: Rt. Rev. Marinez Bassotto, Bishop of Amazonia in an empty cathedral in Belem on Sunday, March 29, 2020

By Nigel Challen

On Sunday, March 29, I was given access through Facebook and watched Bishop Marinez, the Bishop of Amazonia, deliver a service in the cathedral in Belem, standing by herself in an empty cathedral.

The service was released on Facebook. It brought home that our sisters and brothers in Amazonia are in a similar COVID-19 situation to ourselves, with churches, and

facilities closed and people in self isolation.

Then on Monday 30th March, we at St. Marks held our Morning Prayer. But due to our circumstances it was not normal!! We have started to do Morning Prayer using "Zoom" and holding virtual services. Archdeacon Dr. Tim Dobbin started this format last week.

So we had a request from Joseane Paula (Bishop Marinez's Secretary) and her son Gabriel as to whether they could join us and hold our first

virtual International Morning Prayer.

So it was done with God's grace.

On March 30, we held Morning Prayer both in English and Portuguese languages, and we all participated via Zoom. There were eight of us. For me the highlight of Morning Prayer was when Father Tim read Psalm 31. Father Tim offered it responsively, in English and Joseane responding in Portuguese.

Joseane's email afterwards summed it all up. "I may not have understood it all, but I was in the moment in a time of prayer, reading and meditation and togetherness"

Although the distance between the Diocese of Amazonia and our Diocese is over 5900km, we are one. Let us pray that we may have more combined services.

Nigel Challen is a member of the Companion Diocese Committee.



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Camp is waiting for you to join the fun! The world is waiting for all of us to make a difference!

One Week Camps

ages 6-14, grades 1-8 \$520 + \$67.60 HST

Session 1	Deep & Wide	July 5-11
Session 2	Dazzling Light	July 12-18
Session 3	Living Waters	July 19-25
Session 4	Just Keep Swimming	August 2-8
Session 5	Safe Harbor	August 9-15
Session 6	Up, Up & Away	August 16-22

Senior Camp

graduating from grade 8 \$1250 + \$162.50 HST

Session 1	July 5-18	Companions on a Journey 1
Session 2	Aug 2-15	Companions on a Journey 2

Leader in Training

ages 14-16, grades 9 & 10 \$1835 + \$238.55 HST

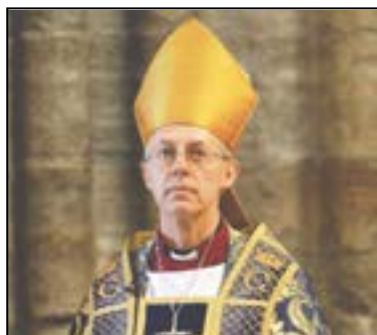
July LIT1	July 5-25	FULL
July LIT2	July 5-25	
August LIT1	August 2-22	FULL
August LIT2	August 2-22	

Huron Synod postponed for the fall of this year

Bishop Townshend and the Honorary Secretaries of Synod announced on March 28 that the Synod planned for May 24-26, 2020 has been postponed until the fall.

More details to follow.

Lambeth Conference rescheduled for 2021



The Most Reverend Primate Justin Welby

The Lambeth Conference, a decennial assembly of bishops of the Anglican Communion scheduled to start on July 23 this year will be postponed for

the summer of 2021.

In his letter issued on Monday, March 23, The Most Reverend Primate Justin Welby informed all bishops of the Anglican Communion that he has taken "the difficult decision to reschedule the Lambeth Conference" following consultation with the conference design group, primates and trustees in the wake of COVID-19 pandemic.

"In recent weeks we have been prayerfully thinking through the impact of COVID-19 on the plans and preparations for the Lambeth Conference", states

the Archbishop of Canterbury insisting that "at a time of extraordinary circumstances, it is not appropriate to continue our lives in what we thought was a 'normal' way."

"God is calling us to be 'God's Church for God's World' in new and responsive ways", says Archbishop Welby.

The meeting at Canterbury in 2021 will be the fifteenth gathering of this kind. The first Lambeth Conference took place in 1867. The last time all Anglican bishops were convened by the Archbishop of Canterbury was in 2008.

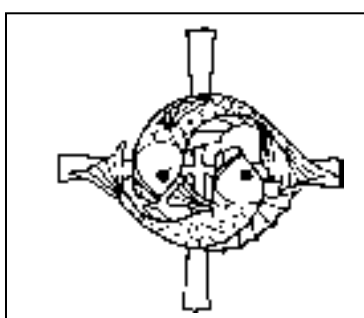
PASTORAL PROGRESSIONS

Retirements

Bishop Townshend accepted the request of The Reverend Cathy Miller to retire as Rector of Christ Church, Meaford effective July 31, 2020 with her last Sunday in parish being July 27, 2020.

Cathy was ordained a deacon in May 1987 in the Diocese of

Toronto and priested in May 1989. After serving several parishes in Toronto, Cathy came of the strength of Huron as the rector of Christ Church, Meaford and St. James, Fairmont. Cathy has also served as a member of the Diocesan Huron PWRDF (Huron Hunger Fund Committee).



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On the extraordinary reception of communion in one kind

By Rev. Canon
Lizette Larson-Miller

The eucharistic issue of receiving communion under one species (generally the consecrated bread alone) seems like a question of the last century in these days of COVID-19 eucharistic fasting, but in anticipation of the day when we return to the altar of God and common liturgical gatherings, it may be helpful to know a bit of the theological and historical reasons for what is known as the doctrine of concomitance (or the extraordinary reception of communion in one kind)

Introduction

For almost all Western Christians in the 21st century (those whose primary liturgical inheritance stems from the Latin-speaking Church of the past 1500 years) communion under both kinds (bread and wine) is normative because of its scriptural basis (the commandment of Jesus), as well as the development of a common practice in the early history of the church.

The commandment of Jesus to “take and eat” with regard to the bread, and “take and drink” with regard to the cup (chalice), along with the fourfold action of the Eucharist: take, bless, break, give – now form an ecumenical standard (Eastern Christians also receive in both kinds because the bread is mixed into the wine in the chalice and given together on a spoon)

The other theological norm is that one does not take communion, one receives communion. This stands whether the bread is received in the hand or on the tongue, or in receiving the chalice from which one drinks, or receiving bread intincted from the chalice (Eastern) or from the hand of communion minister, who does the intincting if necessary. (see the rubric of communion in the BAS, “The celebrant and people then receive communion. The sacrament is given...” (page 213) or BCP, “then shall the priest first receive the communion...” (page 84)

Historical overview

Historically, the bread received in the hand was taken away from people (gradually and in different places), between the 7th and the 12th centuries (to be received only on the tongue), and the cup for the laity was withdrawn as early as that in some places, and certainly gone by the 13th century, resulting in an expanded theology of concomitance (the fullness of Christ’s presence under either species).

A number of Western reformers between the 15th and 17th centuries argued against communion under one form alone because it was contrary to the scriptural accounts of Jesus’ own actions, beginning with the



The Communion of the Apostles, Gracanica Monastery (Serbia), 13th century

Ultraquist arguments of 1414 in Bohemia. Within Anglicanism, Article 30 (of the 39 Articles) addressed the normative practice of not withholding the cup from the laity: “The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord’s Sacrament, by Christ’s ordinance and commandment, ought to be ministered to all Christian men alike”.

The question

If a parish is rightfully offering both the bread and the wine to all its communicants, the question of self-intinction vis-a-vis communion in one kind seems moot. One can receive the bread in hand or on the tongue, and then drink from the chalice.

The common cup, as well as a common loaf, are primary symbols of the unity of the church in communion with Jesus the Christ and with the body of Christ, the church. Bishop John Baycroft wrote passionately that “Jesus took one cup and gave to all of his disciples to drink”:

“[He] did not merely pour wine into the disciples’ individual cups and tell them to take a

drink. There is a powerful challenge in this one... We are also reminded by the one cup that we cannot drink it alone. We drink from a common cup as a strong symbol of unity and our willingness to accept each other. We share our love and lives as we share the cup... the cup of love and unity is unavoidably a cup of sacrifice.”

The question of health issues has been addressed most completely by the Church of England in particular and is available in several places, with particular emphasis on the unhygienic practice of self-intincting, and applauding the general use of precious metal chalices, wiped after each communicant.

The theological teaching of concomitance

Over several centuries of Christian practice the doctrine of concomitance has been developed from different motivations, which can be summarized in this way: The doctrine of concomitance is at its heart both christological and sacramental. Just as Christ is fully human and fully divine, so in the Eucharist

Christ is not divisible (one does not receive half of Christ in the bread and half in the wine, but rather all of Christ in both and either). The Eucharist contains the entire real presence of Christ in both the bread and the wine.

Christ commanded us to “take and eat” and “take and drink,” but when this is not possible (as attested to already in the early church), receiving communion in one form or the other is a complete reception. Part of thinking canonically is that when we make an exception it must then be permissible for other situations. The primary exception (in Anglicanism) is that we give communion in one element on a regular basis to the sick and dying. There has been a long-standing tradition of receiving in one kind related to communion with the sick, and particularly with regard to one’s last communion, viaticum. There, the argument has been if one is too ill to receive the bread, the cup will suffice, or vice versa. This emerges in Anglicanism from a medieval tradition that even ocular communion, or communion by desire, is valid reception if necessary:

“But, if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or by any other just impediment, do not receive the Sacrament of Christ’s Body and Blood: he shall be instructed that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor: he doth eat and

drink the Body and Blood of our Saviour Christ profitably to his soul’s health, although he do not receive the Sacrament with his mouth.” (BCP 1962, page 584).

In more recent authorized liturgical books of the Anglican Communion, this is made even clearer: “Believers who cannot physically receive the sacrament are to be assured that they are partakers by faith of the body and blood of Christ and of the benefits he conveys to us by them.” (Common Worship: Pastoral Services, page 73). The logical development from this is reception under one kind as acceptable and full communion in these extraordinary circumstances: “If the sick person cannot receive either the consecrated Bread or the Wine, it is suitable to administer the Sacrament in one kind only” (1979 Book of Common Prayer, page 457) This is a valid exception to the normative pattern (or ordinary communion).

In addition to the long history of Anglican communion with the sick, there is also the more recent (and developing) practice around accommodating allergies, especially with gluten or wine intolerance. For the Anglican Church of Canada, these guidelines are most clearly found in regulations for joint Anglican-Lutheran Eucharistic liturgies: Regarding the elements themselves, “Lutherans traditionally use bread and wine in the celebration of the Lord’s Supper. In certain circumstances grape juice is used.” It is not, however, the practice of the Anglican Church to use grape juice as an alternative to wine in the eucharistic celebration: “The Bread shall be the best and purest wheat bread, whether leavened or unleavened, and the Wine pure grape wine, wherewith a little water may be mingled.” While communicants in both churches normally receive from the loaf and the cup, both traditions affirm that under certain circumstances “the reception of only one element is acceptable.” While practices vary in our churches, “a loaf of bread and the common cup are rich biblical symbols of the unity of the church.” (Guidelines for Common Worship, Anglican Church of Canada)

Because there are now two exceptions to ordinary (or normative) reception of communion under both kinds, the extraordinary reception of communion under one kind is to be understood as a canonically acceptable alternative in Anglican churches as necessary for more than one reason, and therefore applicable in cases of need.

Rev. Canon Dr. Lizette Larson-Miller is the Huron Lawson Professor of Liturgics at Huron University College and the Diocesan Liturgical Officer for the Diocese of Huron.

EUCCHARISTIC BREAD RECIPE (Gluten-Free)

A work in progress for a time in the future

DRY INGREDIENTS:

2 cups of gluten-free flour (I used generic all-purpose flour blend, President’s Choice, which is a mixture of rice and corn flour, works much better than just rice flour)

2 teaspoons baking powder

½ teaspoon salt

1/8 cup brown sugar (use a bit more – better consistency)

WET INGREDIENTS

¼ cup oil (vegetable)

1/8 cup of honey

1/8 cup of molasses (I used a bit more)

1/3 cup of half and half (or perhaps whole milk)

1/3 cup warm water

Heat oven to 350 degrees. Mix the dry ingredients together completely. In a separate large bowl, mix together oil, honey, molasses, milk, and warm water. Add the dry ingredients a little at a time to avoid lumping.

Knead for a least 1 minute in mixer with dough-hook or about 5 minutes by hand on well-floured surface, adding more flour in ¼ cup increments until dough is not sticky. (It takes a lot of extra gluten-free flour to arrive at the right consistency.)

If kneading by hand, use a pressing-fold-ing-turning action performed by pressing down into the dough with the heels of both hands, then

pushing away from the body. The dough is folded in half and given a quarter turn, and the process is repeated. The key to kneading this dough is to incorporate enough flour that the dough is not sticky anymore. Dough should be about the consistency of playdough.

Form in a roll and divide into 6 equal pieces (each piece makes one small ‘loaf’ which is enough for about 20-25 for communion). Roll each piece to ½ inch thickness and cut out a circle about 5” across Use a 4-5 inch round Tupperware or Rubbermaid container as your cutter. If you have a eucharistic bread press, that works very well too.

With a sharp knife carefully score (make shallow cuts) to form a cross into each loaf. Aim to score about ¼ to 1/3 of the way through the dough, and score from one edge to the other. Be careful not to score too deeply or the bread may break before the fraction at the Eucharist.

Bake for about 4-5 minutes on each side. It’s time to turn the bread over when it looks a little puffy around the edges, perhaps slightly raw looking in the very middle, and not yet browned. (Slightly underbaked is better than overbaked.) Be sure bread is completely cooled before putting into containers. Put in freezer well wrapped against freezer burn. The gluten-free bread dries out much faster than the traditional recipe – we’ve found taking them out of the freezer before the liturgy – perhaps a couple hours – keeping them wrapped in cling film until they are processed up – this keeps them in better shape. (L.L.M.)

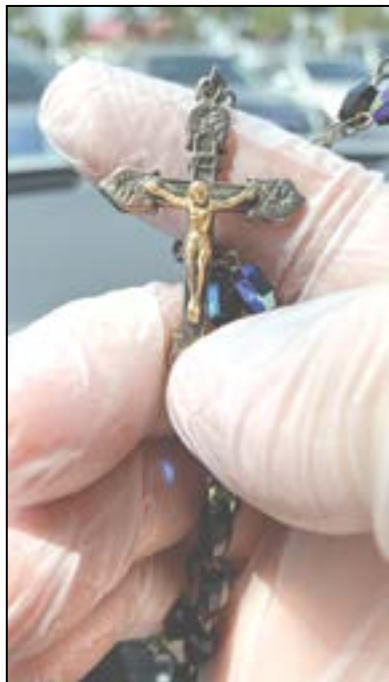
Social distancing - then and now

By Rev. Greg Little

Growing up, my concept of lepers in the Bible was probably shaped by movies as much as the Bible itself. People running away from a leper shouting 'unclean, unclean' or the image of Judah Ben-Hur's mother and sister being thrown out of prison because they had developed leprosy certainly made an impression on my youthful mind.

Until I was studying theology, I had always had the impression that this was very sensible because, after all, leprosy was and is a communicable disease which can be caught through contact with a leper. That was not the case for a number of reasons.

First leprosy, while being contagious, is not highly so. Second, leprosy in the bible was not the disease today we more acutely know as Hansen's Disease or technically Mycobacterium lepromatosis.



Hector Falcon/Unsplash

Rather, biblically, it was a skin condition which separated the afflicted from the community.

What really came as a surprise was being informed by

my New Testament prof that, of course, lepers in biblical times were not isolated because of the possibility of the infection being passed to someone. Biblical people had no knowledge in infectious diseases or even the existence of bacteria. This should have been obvious to me but it hadn't dawned on me until that time. They were kept at a distance because they were considered unclean. That condition could be passed to others by contact.

That being said, what impresses me about the treatment of lepers in the biblical accounts is that they had social distancing, which is now front and centre in this time of COVID-19, down to a fine art. It is made very clear by the account in the Gospel of Luke:

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they

called out, saying, 'Jesus, Master, have mercy on us!' (Luke 17:11-12)

The people of the Bible knew the importance of social distancing. Of course, as I noted, they did not do it for the same reasons as we are encouraged to do now due to the COVID-19 pandemic. However, there is a lot to be said by following the biblical example in this. We can probably stretch the analogy to consider self isolating to be the modern example of keeping people in leper colonies. I am not suggesting that we should put people infected with COVID-19 in the equivalent of leper colonies. I am suggesting that we do need to take this as seriously as they took lepers in biblical times.

We can also should consider the rest of the story of Jesus and the ten lepers:

When he saw them, he said to them, 'Go and show yourselves to the priests.' And as

they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, 'Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?' Then he said to him, 'Get up and go on your way; your faith has made you well.'

I am not suggesting we turn to faith healing to address this crisis. However, we need to pray for those affected by the virus in small ways and in significant ways. However, we can turn to our faith in God to be with us in our times of struggle and challenge.

Rev. Greg Little is the honorary assistant for St. John the Evangelist Strathroy and St. James Parkhill.

Talking about stewardship in the time of pandemic

By Ven. Kim Van Allen

How do we talk about stewardship during an international pandemic?

People are willingly isolating themselves from one another to protect everyone. Children are home or need day-time care, lay-offs affect family incomes, business owners face loss too. Worship and prayer have become a personal thing rather than the body gathered. The weekly trip to the grocery store is a risk rather than a joy or a simple necessity these days. I would never have imagined ordering my groceries on-line for pickup, but today it seems like the right thing to do for all involved.

Three members of my parish died within the first two weeks of worship suspension. Helping

families and parishioners cope with their loss at a time when funerals cannot happen again is a new element to ministry.

Yet we are creating new ways, even if only temporarily. We are doing what we can to support one another, proclaim the gospel, worship at home, feed the hungry, comfort those who mourn, and keep the faith. Phone calls, cards, text messages, emails, bowl of home-made beans or stew from a neighbour left on the front porch ~ all of these are ways you have so beautifully enabled commu-

nity to happen in spite of it all. Bless you.

You see, stewardship is really what we decide to do with what we have. Whether we are talking about your time, energy, skills, physical ability, property, or money — what you do with what you have is stewardship.

Jesus tells us that where our treasure is, there our heart will be also. What we value orients where our life is spent. Helping one another as you do so very well is one of the ways you exercise stewardship. You express

love for neighbour with great generosity.

In time, history will tell us how we did in our response to COVID-19. Your church's ministry continues even though we cannot gather together in our usual ways. Leadership, prayer, worship, and pastoral support carry on in new ways. A great deal of thought, discussion, and time have been devoted to determine how ministry will carry on! Our norms have shifted and that shift has required some thinking!

Church is still happening and is still making a difference in people's lives. How you are involved in these new ways is yours to decide. Will you continue to support God's work through your church even though we cannot gather on Sunday morning? Trust me, communities do not want

to lose their churches. All the things you do to care for others, offer hospitality to your neighbourhood or other caring groups, the prayers you pray, the encouragement you offer, the hope you bear ~ all of this proclaims the faith you have embraced.

This is how we talk about stewardship in a time of crisis. Ministry carries on because we are grounded in God's life-giving ways revealed to us through Jesus Christ. Participate in the ways you still can in these strange times. Your gift of time, energy, and money may be different now, but will contribute to the ministry offered by your church.

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Do you need more proof? Social media is a primary tool to ministry



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**

By Rev. Marty Levesque

In this new normal of living through a pandemic, our reliance on social media platforms has been vindicated. People use to see social media platforms, Facebook, Twitter and YouTube, as distractions,

and not core to ministry. This all changed with Covid-19.

We now rely on Facebook, YouTube, Zoom and Hangouts for everything from connecting with parishioners, holding meetings to streaming worship services. The most popular tools are Facebook for live streaming worship services and Zoom and Hangouts for video conferencing.

Many of our churches already had a decent Facebook presence. Being able to adapt quickly and make use of Facebook Live has allowed many of us to

stream services and maintain our worshipping communities. This weekly opportunity for virtual worship keeps the body of Christ together when we cannot be together.

Zoom and Hangouts have also been instrumental in this new normal. Zoom's free account allows for up to 100 people on a video conferencing call, more than enough for parish council meetings. Zoom's limitation is that it restricts group video calls to 40 minutes. To overcome this restriction you will need to sign up to

plan. The most cost-effective is \$20 a month, or \$200 if paid annually.

Hangouts meanwhile are part of the Google Business suite that the Diocese of Huron has made available to every cleric for free. They host up to 100 participants and have no time restriction on video calls, so there is no need to upgrade the service. Hangouts, as part of the Google business suite ecosystem, integrate all the Google tools. You can present your screen or separate window and share documents live; a great

tool for the treasurer's report.

Regardless of the tool one thing as become clear, social media is no longer a secondary tool, but a primary tool to ministry. And while it is not for everyone, it has been a gift from God in maintaining our communities in this crisis and allowing us the opportunity to continue with ministry.

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Will our sense of 'normal' be transformed by this experience?

By Rev. Chris Brouillard-Coyle

I am writing this at the end of a week in which the bulk of my time has been spent trying to find creative ways to connect with my congregation through Holy Week and Easter when we are unable to be physically present to one another.

It is an extraordinary time. Right now, no one can say for certain if we will be back to any semblance of 'normal' by the time you are reading this. Indeed, will we ever be back to 'normal'? Perhaps the more important question to ask is: how will our sense of 'normal' be transformed by this experience?

At the heart of this experience is a call for physical distancing. The challenge runs counter to our social norms, especially as people of faith. We are nourished by the ways we gather, in worship, in fellowship, and in meals. When we pass the peace in our churches it is often with handshakes

SOCIAL AND ECOLOGICAL JUSTICE



and hugs. Holy Communion involves sharing bread and drinking from a common cup. We connect in physical ways to each other. These physical aspects are signs of love for one another.

Confronted with a contagion that preys on the most vulnerable among us, physical distancing becomes an extraordinary act of love. Throughout this time, we have been asked to behave in a counter-intuitive way in order to protect each other. We are asked to act with restraint in regards to our relationships and our engagement with the wider world. We are

challenged to trust that there will be enough for our needs, to offer help to those who may be struggling and to ask for help as a kind of mutual sharing for the wellbeing of the larger community. In the process we are challenged to re-imagine how to be Church!

What does it look like to proclaim the Good News from within our homes? How do we use alternative forms of communication to remind people that God remains lovingly present during this time? What do we do to remind ourselves?

A Facebook friend noted that she was going to read 5

psalms a day through April as a way to ground herself in her faith during this time. How are we nurturing our faith? What resources do we need to learn and perhaps to teach about the importance of sustaining our baptismal commitments at this time?

In what ways are we responding to human need with loving service? How are we providing support for those who have to choose between risking their well-being and paying rent? How do we care for cashiers, health care workers, truck drivers and others who continue to provide vital services that ensure we have what we need?

When we consider those individuals who continue to work now because they really do provide essential services, to what extent are we also recognising that these individuals deserve to have a living wage? Are we prepared to advocate on behalf of these workers and transform the unjust structures of society that have left too many in poverty for too long?

In what ways has this moment created space for us to consider how we care for God's creation? As we spend more time at home, using technology to communicate, buying only what we need, enjoying the wonder of the plants in our gardens and around our homes are we also considering how we can better seek to safeguard the integrity of God's Creation and sustain and renew the life of the earth.

The Church has always been more than buildings. In what ways is this moment an opportunity, a chance for us to reflect more deeply and be more intentional in our choices? When things return to 'normal', how will our sense of 'normal' be transformed by this experience? May we remain open to the One who continues to work in and through us now and always.

Rev. Chris Brouillard-Coyle is the Social and Ecological Justice Huron chair.

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A time where opportunities abound

By Rev. Canon Val Kenyon

The steadfast love of the LORD never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. Lamentations 3:22,23



Education for Ministry is spiritual, theological, liturgical, and practical formation for laypeople. EfM is about integrating faith and life, and communicating our faith to others.

I have always loved this verse from Lamentations, so artfully placed in a collection of highly charged poetry, lamenting the destruction of Jerusalem by the Babylonians in 586 BCE.

It exudes hope in a very difficult situation, as the poet shares their conviction that while the world around them may be greatly altered, the love of the LORD is something upon which one can depend as surely as with the rising of the sun each day, God's mercies are renewed for us.

This seemed a perfect verse to consider, as a reminder of both

God's love and mercies is just what I needed as I prepared to write this month's article as animator for Education for Ministry in Huron. Like so many around me, I am trying to do the impossible. I am trying to imagine our life both within the church and society at large four weeks in advance. Normally (a term, by the way, that has lost almost all of its meaning since the beginning of COVID-19) this would not be difficult, as in May we generally would be preparing ourselves for our Synod gathering in London and

participating all the components we have come to expect and enjoy. Yet still reeling from a winter/spring filled with uncertainty of all kinds, we have had exercised for us over this season our skills of adaptability as we bend and adjust to what is needed in changing circumstances.

Like all other groups in the Diocese of Huron, EfM groups have too been adapting and have shifted from meeting in person to either meeting virtually or taking a short break planning to catch up in the months ahead. While we may

have many questions one thing is certain – in times like these the opportunities for theological reflection abound as we bring our experiences, ordinary and extraordinary, into genuine conversation with our Christian tradition. As we are shaken out of our long-held and accepted routines we are being invited as people of faith to more thoughtfully engage with questions about the meaning, purpose and value of our lives as understood through the life and ministry of Jesus Christ.

Patricia O'Connell Killen and John De Beer in their classic, *The Art of Theological Reflection*, remind us "theological reflection has the power to confirm, challenge, clarify and expand how we understand our own experience and how we understand the religious tradition. The outcome is new truth and meaning for living." So, while none of us would likely care to repeat the last few months, they

have presented us with some important opportunities both in our practice of reflecting, and in putting our reflecting into action in our parishes and in the world in which we live. Should you wish to learn more about the practice of theological reflection and its potential in all of our lives, why not consider participating in an Education for Ministry group within the Diocese of Huron?

In June we will again be opening registration for the upcoming sessions of EfM beginning in September 2020. While specific dates for Open Houses are not confirmed at this point, we welcome your inquiries For more information on EfM and how you might become involved, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon, at EFM@huron.anglican.ca

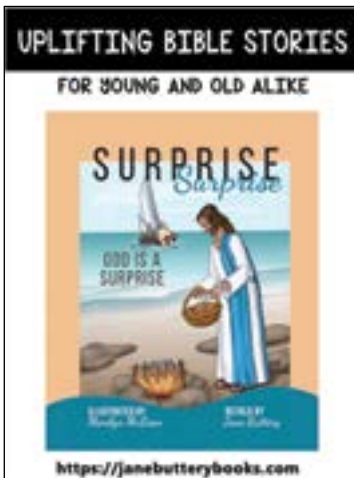
Rev. Canon Val Kenyon is EfM Animator in Huron.

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Isolation calls for new points of reference



AS I SEE IT

REV. JIM
INNES

The isolation called upon in the fight against the spread of COVID-19 may limit the mind's checkpoints used to stay calm and collected.

For example, good students finding themselves lost without school, competitive athletes finding themselves adrift without the gym, self-isolating seniors wrestling with increasing loneliness, home parents fending off isolation and boredom, laid-off workers overwhelmed by decreased activity (and overwhelmed by financial and emotional anxieties).

This list can go on, but the point is this, we may need to develop new points of reference in controlling our emotional, physical, mental, and spiritual well-being.

In Banff, where thousands of



Andraz Lazic/Unsplash

residents have lost their jobs, we find one such story. The pianist at an Anglican Church is ringing the church bells every day at 1 p.m. She is encouraging people to open their windows and listen. Her logic is this, "If we can all feel like we are doing something together, and mark our days, it might make us feel OK."

The Mayor of Banff has shared that "the daily sound of the bells filling the streets has given her inspiration and helped lift her spirits during

these devastating times" (Rocky Mountain Outlook). These ringing bells exemplify changing points of reference. They remind us of what is important, who is important, the responsible reasons for social distancing, and the knowledge that we are not alone in what we are experiencing.

A campaign in Troy N.Y. asks people to go on their balconies or open their windows and doors at 8 p.m. and cheer, clap or make some noise to honor those who continue to work

in hospitals, clinics, nursing homes, and other medical facilities. Such affirmation reinforces a sense of community dependency. It displays a self-soothing humility that generates an internal reward. And everyone doing it at the same time promotes solidarity that defuses the aloneness.

There are many other stories, such as people putting children's art on garage doors to give a smile to strangers passing by, and others writing words of encouragement on sidewalks. And others reaching out to help non-techies manage web communication. These stories, and their small but essential actions of empathy, represent changing points of reference that improve our well-being. They are creative responses arising from an unprecedented circumstance. And they call us to flex the muscle of our resilience in the arena of our loved ones and neighbours.

I am concerned for those who are facing more onerous burdens, for example, those recently laid off. They face many systemic problems. It will

take much courage to remain hopeful and optimistic. Their need for a new reference point is undeniable.

I am also concerned about those with pre-existing mental health issues, for example, those with anxiety disorders or addictions. They are very vulnerable, as are the homeless, the elderly, and any who are already stressed by family problems and personal losses. This population will significantly suffer unless we can somehow reach out and comfort them as needed.

As I see it, this unprecedented time in history will create unique acts of creative resilience. As one anonymous writer states, "We are all on a hero's journey through life, and if we want to find the boon, or the gift that lies buried in the abyss, we must be willing to embrace great difficulties that are a prerequisite to transformation."

Rev. Jim Innes is the rector of the Regional Ministry of South Huron.

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The Lentiest Lent of my life



A VIEW FROM
THE BACK PEW

REV. CANON
CHRISTOPHER
B. J. PRATT

It all started out so simply. Two grandparents heading to Ottawa to be with grandchildren while their nursery school and day care were closed for March Break.

Then events evolved, the world changed and after developing a cough which was unappreciated by the rest of my clan, I was relegated to enforced isolation in my son's basement. This has been, so far, in the words of a Facebook posting, the "Lentiest Lent" I have experienced.

Believe it or not, it has also been profoundly meaningful.

During this Season of Lent, social media has given me the opportunity to worship with colleagues in ministry in the Diocese of Huron, across Canada and around the world. These connections have been the result of the Holy Spirit moving in the life of the Body of Christ, calling God's People to be mutually responsible for each other, upholding each other, caring for each other and ministering to each other.



Kelly Sikkema/Unsplash

As I write these words, we face the reality that Easter Sunday will not be a time when our church buildings will be filled with the community of faith offering jubilant Hosannas. Instead, as individuals, or in gatherings of immediate family members we will have had the opportunity to read the Easter Story in our own homes and to reflect on what the impact of that story is in our own lives.

In the midst of the Season of Lent 2020, episcopal leadership has recognized that as responsible citizens, gathering for public worship was not a viable option. As I write these words, we face the reality that Easter Sunday will not be a time when our church buildings will be filled with the community of faith offering jubilant Hosannas. Instead, as individuals, or in gatherings of immediate

family members we will have had the opportunity to read the Easter Story in our own homes and to reflect on what the impact of that story is in our own lives.

It has always struck me that one of the essential elements of Scripture is how telling the story of God's redeeming love, is such a key element in strengthening the foundation of faith upon which individuals have

been able to sustain a witness through the generations.

The question, "Why is this night different from all other nights?", which is so central to the Passover Supper tradition opens the door for the story of Liberation and Redemption to be shared. The command, "Do this in Remembrance of Me", takes people of faith to a moment in time where an intimate relationship with Jesus is renewed. Emboldened and empowered by the Holy Spirit, the Apostles step out into the world, to tell the world the Good News of Jesus. They tell a story, which is also our story to tell, as we share an identity with the Apostles as being followers of, disciples of, Jesus.

One of my favourite actors is David Suchet. I have been drawn in to his presentation over the years of the Agatha Christie stories she wrote which had the Belgian detective Hercule Poirot use his "little grey cells" to solve challenging murder mystery cases. One of my discoveries during Lent of 2020 was Suchet's reading of the Gospel of Mark from the pulpit of St. Paul's Cathedral, London, England. Available as a more than two hour viewing experience on YouTube, his reading offers a new opportunity to hear the familiar story of our faith. I commend it to you.

As we have been living through, what many have realistically described as

"challenging times", there has been a great deal which has been circulated offering a wide variety of ways to cope with the concerns of day to day living and personal health and well-being. As you hear the Gospel of St Mark read aloud, it is possible to meet kindred spirits in the Disciples, who, like us, have many fears and questions.

Our vantage point in the 21st century allows us to look back over the witness of the faithful followers of Jesus who have told and re-told the Gospel story and who have drawn strength from that experience. It is a strength that has enabled them to come to grips with personal difficulties and global challenges. It is my prayer that your personal well-being will be affirmed and your faith will be renewed by listening to the Gospel story.

As we prepare to celebrate Pentecost this year, let us follow the example of the Apostles and emerge from behind our closed doors ready to share the Gospel Story in a world which needs to hear a message of hope. We have a text which is filled with hope and love. Let us use the Gospel text we have inherited and proclaim it well.

Rev. Canon Christopher B. J. Pratt has retired from full time parish ministry, but continues to offer priestly ministry in the Diocese of Huron.

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What to write and not be completely out of date tomorrow?



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**



Edwin Hooper/Unsplash

I'm cognizant of the fact that I am writing this on April 1. While the natural inclination is to write something about the COVID-19 pandemic; one can't help but notice that every plan made gets changed within a couple of days as this world wide health emergency unfolds.

What I write today might be quite insightful when you see this in 30 days, or it might just seem plain incomprehensible. Knowing that this pandemic will still be active when you read this, my prayer for each of you today, will remain in place as you read my words.

So, what now! Should I take up the spirit of April 1, and write something funny that might distract you just a little from the seriousness of the day? Seems like a possibility, but what if things have gotten worse instead of better. It would seem rather callous to be joking.

I could do a history of pandemics and trace the roots of all the times that the world has seemed on the edge. All the way back to the Black Plague, or talk about the Spanish Flu,

or Smallpox or Polio. There is comfort in knowing that each time the world has risen up together and found a way to recover from what seemed a serious blow to the future of humans. Maybe that would lead into an essay on community. There are so many wonderful stories about community, about how we are helping one another, how support has come from the most unexpected places. But what if there has been a new heroic chapter in how we are taking care of each other and I will have missed it because of the time lapse?

I've been writing Spiritual Reflections for my parish on a weekly basis. I could cobble together what I have written already. One even has a reply from a parish member who was experiencing things in a different way. That might spur some thought. But I've got a couple of dozen more reflections to write

before you read this. My first thoughts might not be the same as my ongoing thoughts and I might seem out of step.

Well, like just about everybody else, I'm helping with "on line" liturgy. I could offer some thoughts on why we chose to do audio only, rather than video; but who knows in a month we might have changed our minds? It's really strange doing church in a near empty church, but the regulations around how many we can have involved change daily so I really don't know what the situation might be in four or five weeks.

I could do something completely off the wall, such as comment on watching an "NHL Classic" of game six of the 1989 Stanley Cup Final between the Calgary Flames and the Montreal Canadiens. I covered that series for CFAC Radio. There were some great memories, including seeing

Colin Patterson, who was not only a good hockey player but an outstanding individual, score one of the Flames goals. I could drift back to the 1986 finals between the same two teams and doing post game interviews with Canadian players in their dressing room, with the Stanley Cup! I mean this column is called "Mostly" About Religion. I could colour outside the lines a bit. But maybe that might seem a bit cold, that I'm not talking about faith in a difficult time for people of all religions; well maybe just make that a difficult time for all people.

I could review my Lenten project of reading Richard Rohr's, "The Divine Dance" for the second time. It was even better second time through. And now I'm into his next book "The Universal Christ." But I guess I better not do that, because I will have finished the book by then (or is it now?) and should be giving a review.

Darn, I just can't find anything to write about. Well Facebook has been (and I'm sure has continued to be) full of little quizzes and ice breaker type things. We could all use the letters of our name to come up with a dinner menu. Or I could tell you 14 really fascinating things about me (I'm reasonably certain I'll run out of material before I get to 10) and implore you to do the same. But it kinda falls apart in

a newspaper column. Maybe we'll have 19 Letters to the Editor next month with your replies. I'm sure Davor can't wait to read them all. Nope! That idea just won't fly.

I could tell you again about how the Kansas City Chiefs won the Super Bowl! Given the eye rolls I've been getting lately on that front, I think I've overplayed it. But it has been a nice distraction to watch the highlights, again and again and again. I think it's about 100 times now. Probably 150 by the time you read this.

I suppose I should give a shout out to sports fans everywhere who are miserable with no live sports to watch. You don't realize just how much time you spend on hockey, basketball, baseball, auto racing, soccer, football, horse racing and the list goes on; until you try to find something on television to fill that gap. 180 channels and there's nothing on!

Okay, I think I've gotten more than a little off track here. But I still have a column to write! With 30 days between writing and reading, anything I come up with in our current situation will be completely out of date! What should I write? I'll get back to you when I have an answer.

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Holy Hannah: converting failures into success



**LAUREL
PATTENDEN**



Holy Hannah and Jacqu O. 2000

Clowning is very rarely thought of as an art. I never thought about it until I signed up for a clowning course many years ago. Yes, clowning schools exist along with conventions, books, websites and workshops. Who knew!

The course ran for ten weeks and each week had a various theme. We learned to identify the clown within us using techniques of body motions and walking. Through these exercises our clown personality emerged. We needed to know our personality because there are different types of clowns and clowning.

The first type of clown is the Auguste clown. This is the silly clown seen at circuses and rodeos. Clowns that bump into things, chase each other and get up to all kinds of antics. They are dressed in bright colours

with ruffles around the neck and cuffs. The birthday party kind of clown. Painted with a perpetually smiling face.

The second type of clown is the Tramp clown. The sad clown. The hobo clown. Remember "Freddie the Freeloader" played by Red Skelton? That is a tramp clown. Dressed in old suits and appearing unkempt. Black coal dust on his face. Always having handkerchiefs in pockets and a painted neutral straight mouth that could turn sad easily. This is the type of clown that emerged from me.

The third type of clown is the White Face clown. Probably

seen more in Europe. Their faces are delicately painted white with sparkles and embellishments. They are usually very skilled at performing exquisite skills of music, juggling and pantomime. Their costumes are very elegant.

As the course proceeded, my tramp clown persona emerged. Taking on a name for her was a challenge. Searching for a name that suited your inside clown takes a lot of introspection. The name must capture your clown's whole essence.

I passed the course and graduated. "Holy Hannah" entered the world that day. She was so

sad! Nothing ever went her way. Her magic tricks would fail, she would lose items for her performances and she grew tired with her day. But none of this discouraged her for long! When she was downcast at her balloons popping or her sparkly, star covered suitcase becoming too heavy to carry, she would always call on God. Her head would tilt skyward, her hands busily pulling a long string of colourful, attached handkerchiefs from her sleeve or bag she would dab at her tearful eyes. She truly was the saddest person you have ever seen! With her hand propped behind her ear she was better prepared to receive her message from God. They were close friends. Holy Hannah never, ever, travelled without God.

The message from God was always an "AHA" moment for Holy Hannah. It would provide a clue to solving her dilemmas. She would listen and become energized and happy. Hannah's feet would tap quickly with renewed motivation. Her failures were soon converted into success and the audience applauded at her triumph.

As I recall the memories of Holy Hannah during this time, I realize that she called on God a lot more than I do. Her faith was so in the forefront of her life that turning to God was the first step in looking for a solution. Hannah appeared to live her performance, her life, trying to impress people and to fit in. However, she really lived her performance by walking closely with God.

At the end of her show, Hannah would hand out stickers for everyone that said "God loves the clown in you!". I know that God loves the clown in me. The clown in you. Holy Hannah was holy because she looked to God always. That's why she was "holy". That's why she was "whole".

I must learn and relearn from her, the sad, but excitable tramp clown. As we all look into our lives at this time search for that sad, tramp clown. Look skyward, with your hankies ready, put your hand behind your ear and listen. Listen with our whole heart. We will be lifted.

Laurel is retired and likes to spend her time in her art studio.