

# CHURCH CHAT



possible  
by health  
suspend public

A lot has changed in the two days since I sent a letter to be read to congregations on Sunday (March 15) about our response to COVID-19. This message replaces the directive sent on Wednesday (March 11).  
  
Our central action together, normally, is to gather on Sunday for the worship of God and to perform the liturgy that sends us again into the world in Christ's name. I was hoping that we could do this courageously and as safely as until such time that we were advised or directed authorities or the government that it would be necessary to

worship. We have not yet been so directed but a consensus is growing that our civic and moral responsibility is to partner with a growing number of communities who have suspended their gatherings. This consensus has also grown among the other bishops of Anglican dioceses in the ecclesiastical province of Ontario.

Therefore, the Anglican bishops of the province of Ontario have collectively made the decision temporarily suspend public worship services, effective Sunday March 15.

In the Diocese of Huron, all public worship services will be suspended, effective immediately. In Huron, this pause from public worship will continue until Wednesday April 8 when a decision will be made about the possibility of a change.

This measure is in place especially for the protection of those among us who are most at risk and to support a mass movement of care and concern for our health care system and the people who care for us in God's work of healing. This does not mean that the church will stop worshipping or serving in our communities.

In prayer and worship: I will help to provide resources, videos, live-streaming, etc., all of which may also be created locally in ways that help us to worship in small or family groups

**Pastoral Letter From  
Bishop Todd**

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away from the church building. It is recommended that, if churches want to record or live-stream prayer or music, these “liturgies-for-broadcast” be services of the Word (not Holy Eucharist) with a homily, led by fewer than six people who have scrupulously followed the health protocols for a pandemic.

In serving: it is essential that, where it is safe and welcome to do so, we reach out and support the individuals who will be most hurt by this crisis. For example, those who are in precarious employment, those who live alone, those who are at risk in any way—these people are in much greater need of the church’s ministry over this time. Essential programs which support those who live in poverty, those who are food insecure and/or those precariously housed may continue with procedures that mitigate risk as much as possible.

In addition to this temporary pause in larger, public worship gatherings, all non-essential meetings should be either cancelled or moved to electronic format, and all groups who use our buildings are asked to consider postponing or to assure strict compliance with pandemic protocols.

Because of the short notice for this Sunday March 15, where possible, please have someone at the door of your church building at the time that people would normally gather—in order to inform people of this temporary situation and to make sure that people are cared for. If it is appropriate, brief prayers may be offered at the entrance to the church with individuals before they leave. As before, please follow safety, health, and “no-touch” protocols to avoid transmission of viruses.

Our churches are normally open as places of refuge and prayer at times of crisis and we want to return to that mission as soon as possible. I pray that, over the next three weeks, we will learn that we can safely resume smaller gatherings for public worship.

A more detailed and comprehensive letter will follow in the days to come with support material and new guidelines.

I want to express appreciation and concern for the clergy and lay leaders of our Diocese. Ministry is front-line work, and risk is always part of that. I urge you to monitor your own health and err on the side of caution. Call on your colleagues and other capable lay leaders to cover for you, as best as they are able, and please keep your Archdeacon and Bishop informed as to your own well-being and the state of your parish.

With prayers for peace and healing,

The Right Reverend Todd Townshend

Bishop of Huron

## Easter Worship Schedule

These are unprecedented times. As we seek to grapple with this global pandemic, practice social distancing and self isolation all in an effort to flatten the curve so our health system is not over burdened we have followed the instructions of the bishop of Huron, Todd Townshend. To this end, a Palm Sunday service will be live streamed on our Facebook Page. The scheduled BCP evening prayer for Hoy Monday, Tuesday and Wednesday have been cancelled.

Currently we are planning to live stream parts of the Triduum. The schedule is listed below.

Maundy Thursday 7:30 pm  
Good Friday 10:00 am  
Easter Sunday 10:00 am

The diocese is working very hard to get prayer services out to the clergy that we will be able to use for live streams for the Triduum. Once we have these services we hope to put together 1 Easter bulletin to be distributed through email. This may not be possible, depending on when the diocesan approved services arrive. Regardless, the All Saints' team will work diligently to bring the best worship experience to your screens as we seek new ways of being church in these chaotic times.

Go forth into the world in peace; be of good courage; hold fast that which is good; render to no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honour everyone; love and serve the Lord, rejoicing in the power of the Holy Spirit; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen.

~Pastor Marty Levesque

## Development Update

Over the coming month the development team and the wardens are meeting with three separate developers who are interested in bringing the project to conclusion. Once we settled on a partner, there will be a special vestry called for the congregations approval. Stay tuned for that meeting date.

~Development Committee



## A Dash of S.A.L.T.

A youth summit had been scheduled for March 24 and is now postponed until such a time that we can gather together again. During this time, I along with the whole ministry team, invite you to consider what it is we want to deliver and accomplish with the youth program. What does it look like now and what could it be in the future.

This time to sit and think is a perfect opportunity for the parish of All Saints' to re-imagine youth ministry here and how we can use the program to feed our youth and attract others to Jesus Christ.

~Pastor Marty

## Evangelism Moment

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbour as yourself.’ On these two commandments hang all the law and the prophets.”



What does it mean for the church to obey the “greatest commandment” as we read it in Matthew 22:35-40?

At one level — the level of the individual — it seems almost too obvious to be worth the time it will take to read this reflection. For, what else is a Christian than the one who seeks to occupy the crux of this cruciform commandment, where its two fundamental axes meet: the

vertical axis that calls us to love the God who is “above” us and the horizontal axis which calls us to love the one(s) near us — our neighbours?

But if we think about this at another level — the collective level — things become a little bit more complicated. While it is true that most congregations are pretty good at collectively loving God (in worship), it is less obvious if these congregations collectively love their neighbours as well.

## A Problem for the Church

This has become a problem for the church – a serious problem at that. In some cases the survival of a congregation will depend upon the development of a new competency; or, more precisely, the reactivation of an older virtue: something we might call collective neighbourliness. There was a time, not too long ago, when the people we lived near were the same people we went to church with. But two things have changed: many of our neighbours have stopped going to church, and many of us have stopped living in the neighbourhoods where our churches are. Many congregations now find themselves disconnected from their local communities. The way for churches to reconnect with their neighbourhoods is to reactivate their commitment to the second clause of the great commandment and to consider ways of doing so collectively, as congregations.

### **Three principles to support this reactivation:**

If the church is to carry out the great commission (Matt 28:19-20), it must obey the great(est) commandment.

The first principle is implicit in what I have already been saying. The church will be in no position to “make disciples” (at least not disciples of Jesus Christ), if it is not wholeheartedly loving God and loving its neighbours.

For the church to love its neighbours well, it needs to learn to love its neighbourhood. The second principle attunes us to the collective nature of neighbourliness in the church. This principle identifies the neighbourhood, or what some traditions call the parish, as the inevitable context of congregational ministry. The desire for a flourishing congregation is inseparable from the pursuit of a flourishing neighbourhood. To paraphrase the prophet Jeremiah: “in the neighbourhood’s welfare the church will find its welfare.”

Urban planners recognize neighbourhoods to be the basic unit of urban life. Their scale is large enough to support a vibrant and whole social existence, but small enough that changes or qualitative enhancements can still be generated from neighbours themselves. It is worth considering whether neighbourhoods might also be seen as the basic unit of parish ministry — and not something peripheral to it. If this is the case, then learning to love our neighbourhoods might



require us to expand our inherited ministry tool kits. Neighbourhood well-being would no longer fall under the ministry category of “outreach,” but become a core (and resourced!) practice of the church. Loving our neighbourhoods might require us to learn to become lay urban planners, amateur policy analysts, or part-time affordable housing advocates, depending upon our contexts.

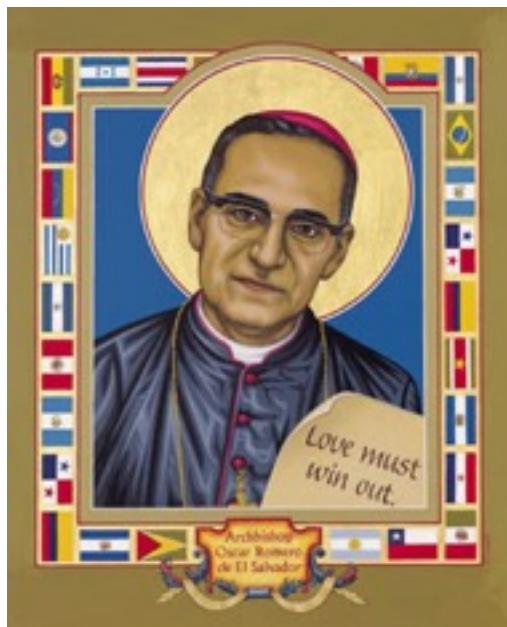
Some of these capacities may already be present in our congregations and it will be a matter of recognizing and empowering those who offer them. But often times we will have to look beyond the church walls — to the neighbourhood. However, if we begin to see the neighbourhood as the basic unit of parish ministry, then we will also begin to see that neighbourhoods are more than just the sum of their needs. We will also see the tremendous assets that exist there. Accessing these assets, however, will require yet another capacity: partnership building.

### Collective neighbourliness requires partnership.

The third and final principle of collective neighbourliness assumes the second principle. For, neighbourhoods are made up not just of individual neighbours, but of schools, businesses, community groups, service agencies, and other faith communities, many of which are also seeking the welfare of the neighbourhood. In some cases, they are doing so more effectively than that church!

One such framework, adapted from The New Parish, sees neighbourhood partnership building on a continuum of neighbourliness. At one end we have the personal practice of being a good neighbour in our everyday lives. At the other end of the continuum are the significant, strategic, and sustainable institutional partnerships which impact neighbourhood well being

over the long term. This might be a food security initiative, an affordable housing project, or any number of contextually relevant joint initiatives. In between the personal practice and the institutional partnerships, however, lie a whole range of connections that the church can cultivate. These include intentional practices of neighbourliness within congregations, joint projects with other churches, interfaith partnerships within a geographical area, and neighbourhood collaborations that serve the common good.



A well-known prayer by the late Archbishop Oscar Romero reminds us of the “sense of liberation” that accompanies the realization that “we cannot do everything.” Letting go of the illusion that we can do

it all, furthermore, opens up a space for God's grace to intervene. To this important piece of wisdom I would only add that such grace can sometimes arrive in the form of a neighbourhood partner and that we should learn to see and appreciate such partnerships as grace. In order to have the eyes to see this grace, I suggest, we will need to cultivate the collective virtue of neighbourliness within our congregations and understand the neighbourhood as the fundamental context of ministry.

~Jason McKinney, From the Institute for Evangelism. <https://institute.wycliffecollege.ca/2018/09/practicing-collective-neighbourliness/>

## Book Club

The All Saints' Book Club was created in March of 2015. The faces have changed a bit, but the core has pretty much remained the same. This would mean that we have met approximately 43 times and have read the same number of books, which seems pretty remarkable.

We have met in January and February of 2020 and while reading a couple of books that were a bit harder to digest, have had lively discussion and wonderful fellowship. Our hosts have spoiled us with tasty snacks and goodies and this also contributes to a nice evening together.

We do try to choose from different genres to keep it interesting as most people tend to gravitate to the same type of book.

We all bring titles that we think would be interesting, discuss them and then make a joint decision on which ones to read. Everyone gets a say.

The next few months we will be reading "Good Night from London" by Jennifer Robson," The Girls With No Names" by Serena Burdick and "Rules for Visiting" by Jessica Francis Kane.

If any of these titles sound interesting come and see what we are all about. We would welcome any new comers.

"Do not go where the path may lead, go instead where there is no path and leave a trail"  
Ralph Waldo Emerson.

~Joyce Harry



## Stewardship Moment

### Why is Pre-Authorization so Important?

When you go away from home, the hydro, water and heat still work in your home. The same is true when you are away from church. Ministry still continues.

Just as bill paying has become easier through pre-authorization withdrawals and automatic deposits. So our church is making it easier and simpler for you to continue to support our ministries even when you are away, on vacation and during these unprecedented times.

Pre-authorized giving is a monthly giving option available to you at no additional charge.

It eliminates the need for you to write a cheque each week or month for your regular contributions to the building up of the Kingdom of God.

Offerings are recorded automatically and individually on your monthly bank statement or passbook. These offerings are also recorded at the church and included on your annual tax receipt.

During these unprecedented times, pre-authorization helps the church continue to fulfill its mission even when we cannot be there.

## Ladies Dinner

A special thanks to all the men that participated in planning, prepping, cooking and serving at the annual 'All Saints' Ladies Dinner' held at the church on Saturday February 8<sup>th</sup>. It was a great evening and enjoyed by approximately 30 ladies. You could feel the effort and planning that was put into the event. I'm sure everyone that attended felt some pampering from the moment they arrived.



Upon entering the church, we were warmly welcomed by a handsome man in a tuxedo and after hanging up coats, we made our way to Laurel Hall. The entrance to Laurel Hall displayed the Dinner menu that had been thoughtfully planned for the evening. As we entered, the tables were set with white linen tablecloths and a vase of fresh flowers was placed on each table. The background dinner music that played throughout the evening was also a nice touch!

As we found our seats, we were greeted by our well dressed and friendly waiters, who served our dinner and waited on us throughout the evening. I'm sure if you ask them they may say

the evening had some fun and challenging moments in serving thirty ladies! It's no surprise that they do take a little teasing from the ladies but all in good fun. They did a great job!

Now, I understand there has been some confusion with who put the 'menu' together. Pastor Marty told me *he* put the menu together – hmmmm --- once I gathered more details about the prep and planning that went into the evening, it came clear that Pastor Marty's '*putting the menu together*' actually meant '*assembling*' the menu cards that were placed at each place-setting. The actual menu, which offered two main course options, was created and coordinated by Chris Harder. The meal was delicious and I know Chris had requests for some of the recipes that were used that evening. Thanks Chris!

It was evident throughout the evening that everyone who attended enjoyed great food, conversation and some fun and laughter. Following dinner, Pastor Marty shared some jokes with us. What can I say, in Pastor Marty style, some jokes were funny... and then some were ... well you know.

As the evening came to a close, I believe everyone left feeling they had enjoyed a great evening of food and fellowship and all will look forward to what next year brings!



## Sharing talents with those in need

Retirement comes with a new opportunity to seek God's input about what we are to do. In a developed country context, it is important to note that with early diagnosis and improved treatments, more than 50% of early breast cancer patients will now have another cause of death, rather than breast cancer.

One of the new items I have been involved in is a continuation of the past, using a breast cancer specialty to help Mexican medical oncologists in Monterrey and Mexico City set-up a clinical research database for young women, those 40 years or younger at diagnosis: the *Joven & Fuerte* (Young & Strong) prospective cohort. This volunteer work was initiated by Dr. Paul Goss, a longtime colleague and former Canadian, through the Global Cancer Institute at Harvard.

The Mexican government has funded breast cancer treatment since 2003; however, there was no good knowledge about the sociodemographic or clinical needs of these young women who are diagnosed at a very vulnerable time in life. Clinical impressions were that the up to 15% of young breast cancer cases exceeded the proportion in say US Hispanics, being diagnosed at a much later disease stage than their American counterparts.

The approach taken was to establish a comprehensive set of international, and Mexican context, surveys to detail patient baseline and later characteristics that were completed at clinic visits with notepads. Clinical data used the latest US data definitions. The very complete data were uploaded directly to a database, reviewed, and adjudicated to become research quality data to ultimately be compared with both US and other Latin American patients. The 90 dear young women patiently completed their forms, and the pilot results have just been published in the Journal of Clinical Oncology Global Oncology journal (JCO Global Oncol 6:395-406, 2020).

All 90 patients had care funded by the government; 98% had low monthly household incomes (<\$610 US), 59% had at least high school education, 36% did not have partners, 25% wanted (more) natural children. Eighty-four percent had lumps found by themselves or their partner; 48% were diagnosed with stage III disease with 51% having a physician visit  $\leq 3$  months after detection although 39% received diagnosis >12 months later. At baseline 66% were overweight or obese.

Follow-up may include alerting clinicians to consider that lumps in the very young may be cancerous and to provide women with nutritional/exercise advice. Sociodemographic needs of the low income breast cancer patients have been described, and are already being further assessed. The attainment of research quality data in a low income environment should be a useful example for other venues, and the young women's tumour samples are undergoing research laboratory assessments.



Although not reported in this paper, most of the women reported a Christian affiliation.

There are many volunteer opportunities. I also belong to Statistics Without Borders where volunteers assist with short to medium length work on fast turn around needs. This Mexican opportunity was for a longer term of about 5 years that was personally a better match as it permitted more in depth development and a relationship framework with eager young Mexican oncologists. The patients who faithfully completed all their survey forms and donated tumour sections will help many others.

In a Christian context, God is the ultimate Healer of spirit, mind, and body through many levels of action, and provides Peace that passes all understanding as we go through trials. May you know Peace and strength if you are going through something right now.

Love in Christ,

~Judy-Anne Chapman

## WORLD DAY OF PRAYER 2020

Surely I am not the only one who didn't realize that the origins of the World Day of Prayer date back to the mid 1800's ...1861 when Christian women of Canada and the United States launched a variety of co-operative activities supporting women's involvement in mission both at home and elsewhere in the world ....despite vigorous resistance from all male mission boards!

Prayer, both personal and communal, was always at the forefront and study was everyone's responsibility.



Today, Friday, March 6<sup>th</sup>, I had the opportunity of joining Christians from over 170 countries who came together in spirit on a common day to pray for issues affecting women and children. The 2020 World Day of Prayer service at St. George's of Forest Hill was written by the women of Zimbabwe. Zimbabwe, which means 'House of Stones', is a landlocked country bordered by the Republic of South Africa, Botswana, Zambia and Mozambique. The estimated population of 16 million people speak 16 official languages of which English, Shona and Ndebele are the most widely used.

Today's reflection was John 5:2-9a:

<sup>2</sup> Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew<sup>[a]</sup> Beth-zatha\*,  
<sup>[b]</sup> which has five porticoes. <sup>3</sup> In these lay many invalids—blind, lame, and paralyzed.<sup>[c]</sup>

<sup>5</sup> One man was there who had been ill for thirty-eight years. <sup>6</sup> When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" <sup>7</sup> The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." <sup>8</sup> Jesus said to him, "Stand up, take your mat and walk." <sup>9</sup> At once the man was made well, and he took up his mat and began to walk. \*House of mercy or grace

The Rev. Dr. Stephen Hendry, Rector of St. George's homily on this passage made me want to look at it again using the Ignatian Prayer of the Imagination (just as if I was there) as I had done in 2017 when I participated in the Lenten Week of Guided Prayer study of Matthew 21:1-11.

As I've said before, I have an olfactory memory so as soon as I thought about standing there on the stones of the portico I could smell the dust kicked up by the winds and hear the clamour of those around me. I'm pressed against a pillar to avoid being jostled as the anxiety and anticipation of those waiting for the waters to bubble up is palpable. My eyes, too, are fixed on the pool but then out of the corner of my eye I see a man approach a paralytic on a mat and something about that man makes me turn toward him.

Although I am surrounded by chattering people I can hear every word as the man speaks to the invalid. "Do you want to be made well?" What kind of a question is that? Of course, he wants to be made well. Why else would he be here? The invalid tells the man that he has no one to help him into

the pool and so many others get there before him there is never any room for him. Then the man says, “Stand up, take your mat and walk”! “Take up your mat and walk”, he’s a cripple! But amazingly he does exactly that. Had the invalid been faking so that he could live off the efforts of others and not have to scrabble to earn a living? Surely not as those around me murmur that the invalid has been ill for 38 years and, according to someone next to me who whispers, this is not the first miracle that the man whose name is Jesus, has performed, that he is a preacher who has turned water into wine, healed a leper and calmed the sea.



Why do I feel that  
Jesus looked at me too  
as he asked that  
question?

One of the authorities  
who saw the man  
carrying his mat  
loudly said “Stop: this  
is the Sabbath-day and  
it is against the law for  
you to carry your  
bed!” The man, not  
putting down his mat,  
only replies, “The one  
who made me well  
said to me, ‘Take up  
your bed and walk.’”  
The person of  
authority now asks,

“Who was this man that

told you to carry your bed on the Sabbath-day?” but the man was unable to identify Jesus. I’m holding my breath and look to find him but he has melted into the crowd and is nowhere to be seen. I heave a long sigh of relief and find that I am now at the synagogue.

[The study actually ends before the scene in the Temple but I felt that I needed to continue to the end of verse 14 in order to try and understand what Jesus was telling me in this parable.]

As I gaze around at the crowd in the Temple I see Jesus approaching the man who had been cured and Jesus said to him, “You have been made well; do not sin against God any more, or something worse than disease will come upon you.” But what does the man do but run to the authorities and identify Jesus as the person who told him to pick up his mat and walk! Hardly the actions of a grateful person.

What then is Jesus asking when he says, “Do you want to be made well?” Don’t you wonder why in 38 years the invalid never made it into the pool? You’ll notice that he didn’t really answer Jesus’ question rather explaining (giving an excuse?) why he hasn’t been healed.

Does the man represent our helplessness as sinners? Are we comfortable in our brokenness, in our ‘aloneness’? Do we really want to change? Do I too provide excuses?

Luckily for the invalid (and for us) Jesus doesn’t allow himself to be put off by the man’s failure to answer his question more directly. No more questions, just action, the command to take up our mats and walk. Walk and act in the power of our Lord Jesus Christ giving thanks, obeying the two Great Commandments and praising God for his mercy.

~Twila Niemi

Two final notes:

1. Today, next to the Pool of Bethesda, stands the Church of St. Anne built by the Crusaders around 1120.
2. How many of us realize that there is no verse 4 in this chapter as it is not found in the best manuscripts and its Greek wording is unlike the rest of the Gospel of John and is, therefore, probably not originally part of this Gospel?

## Present Concerns

In one way we think a great deal too much of the atomic bomb. “How are we to live in an atomic age?” I am tempted to reply: “Why, as you would have lived in the sixteenth century when the plague visited London almost every year, or as you would have lived in a Viking age when raiders from Scandinavia might land and cut your throat any night; or indeed, as you are already living in an age of cancer, an age of syphilis, an age of paralysis, an age of air raids, an age of railway accidents, an age of motor accidents.”



In other words, do not let us begin by exaggerating the novelty of our situation. Believe me, dear sir or madam, you and all whom you love were already sentenced to death before the atomic bomb was invented: and quite a high percentage of us were going to die in unpleasant ways. We had, indeed, one very great advantage over our ancestors—anaesthetics; but we have that still. It is perfectly ridiculous to go about whimpering and drawing long faces because the scientists have added one more chance of painful and premature death to a world which already bristled with such chances and in which death itself was not a chance at all, but a certainty.

This is the first point to be made: and the first action to be taken is to pull ourselves together. If we are all going to be destroyed by an atomic bomb, let that bomb when it comes

find us doing sensible and human things—praying, working, teaching, reading, listening to music, bathing the children, playing tennis, chatting to our friends over a pint and a game of darts—not huddled together like frightened sheep and thinking about bombs. They may break our bodies (a microbe can do that) but they need not dominate our minds.

C.S. Lewis, On Living in an Atomic Age" (1948) in Present Concerns: Journalistic Essays

~Rachel Prichard

## Wool Gatherers

This morning I found this gem in my inbox nestled oh so comfortably between Henri Nouwen's daily meditation and Kevin Shorter's 18 Verses on God's Compassionate Love for You. It is from a daily knitting blog that I love ([www.masondixonknitting.com](http://www.masondixonknitting.com)) and today's was so special and so appropriately.

### Keep Calm and Model On by Michelle Edwards

We were out of a few essentials last Friday afternoon, so I stopped by our Costco in Coralville, Iowa. The vast parking lot was nearly full and the checkout lanes were holiday-season long. I did my shopping quickly. After I settled on a line, I reached for my knitting. The night before, inspired by MDK's Dishrag Revival, I had cast on a Ballband Dishcloth in pumpkin orange and apple green, garish and joyful. Pleasurable, portable knitting, perfect for inevitable waits and unpredictable pandemics. Already I envisioned creating a colorful pile of cloths.

What's nice about the Ballband Dishcloth pattern is its predictability and its ease, allowing me to knit and observe. All around me, shopping carts were stuffed to overflowing with the expected and the unexpected. No doubt, though, that under the bags of frozen veggies, the sacks of potatoes, the glass jars of pasta sauce, the containers of yogurt, and the monumental bottles of scotch, was a tightly wrapped bundle of worry. Our collective worry. The uncertainty of what will happen next. Will we have enough toilet paper to survive? Did the cashier wash her hands? Who will we be when this is over? Who will help me carry in all this stuff? Will the schools close? What about the library? Should I get my hair cut? Did I really need all those chips? Who sneezed? Will I get sick?

I believe the clicking of our needles comforts not only us, but others, even those waiting in line impatiently, with heavy hearts and full grocery carts. When we knit on in public and in our homes, we model calmness. After all, knitting is an act of faith and hope. It is about believing in the future, a time when you will use all those dishcloths.

In Knitting Without Tears, Elizabeth Zimmermann famously wrote, "Knit on, with confidence and hope, through all crises." When my children were young, I thought knitting on was a way to weather the ups and downs of motherhood. Back then, in the thick of balancing it all, I knit

myself a simple pullover. Only after a good ten years of wear did I happen to notice one cuff was finished with a 1×1 rib, the other 2×2. The sweater was knit ostensibly for winter warmth, but even more, it was knit simply to knit on.



These days, I am more mindful and less distracted. This comes with age, I suppose, and with age, too, comes a deeper understanding of what Elizabeth Zimmermann might have meant by “knit on.” She was born in 1910, and lived through two world wars, the first one as a young child, and the second, which made her and her husband refugees in America, as a young mother. She survived the 1918 flu epidemic and the Great Depression. Knitting on through all crises was surely not limited to the trials of personal life.

“This, too, shall pass,” my mother would tell me when I worried. She is long gone, but I am here. The torch has been passed and I am taking up her mantle of reassurance. With needles in hand, I will knit on until this, too, passes.

For all of you, wherever you are, stay open to goodness and what brings you joy. Dip into your stash. Dig out your impulse buy, the one you were saving, and create something wildly soft with it. Fearlessly take on the funky sideway socks lingering on your someday knit list. Tackle a Latvian mitten. Muster bravery and strike forth on a sweater with a steek. Knit a Ballband Dishcloth. Support the knitting world; order promising patterns and savory skeins. Keep your needles clicking.

Model calm for yourself and others. Be safe. Be well. Knit on.

**Michelle Edwards** is an author and illustrator of many award-winning books for children, one book for adults, and nearly one hundred essays and cards for knitters. Her recent picture book, A Hat for Mrs. Goldman: A Story About Knitting and Love, illustrated by G. Brian Karas, received four starred reviews, a Sydney Taylor Silver Medal, a Wilde Award, and was both a Hicklebee’s Book of the Year and a Junior Library Guild selection. Her other titles include: *Chicken Man* (National Jewish Book Award), Room for the Baby, Stinky Stern Forever (Gryphon Award, Blue Crab Award), and *A Knitter’s Home Companion*, an adult title.

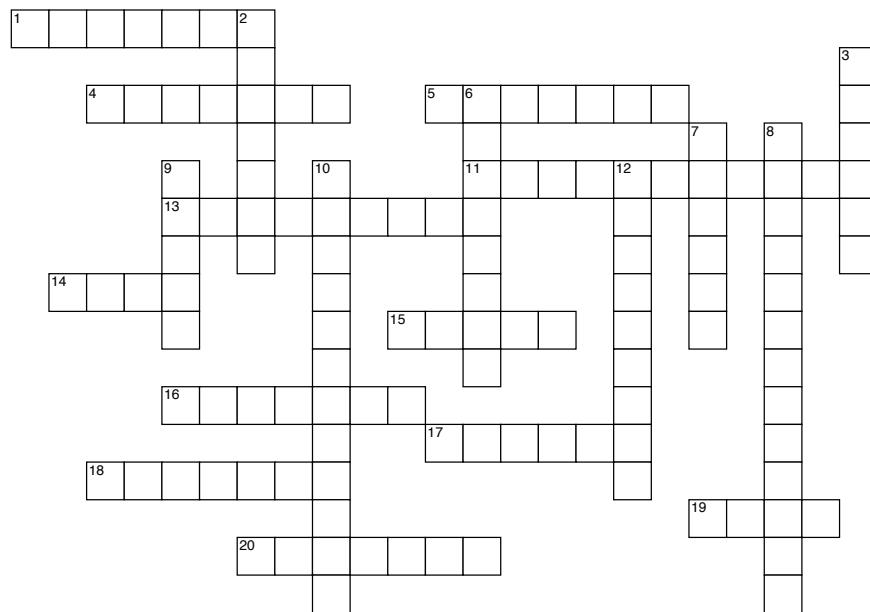
~Rachel Prichard

## Crossword

Name \_\_\_\_\_

### Patron Saints Crossword Puzzle

Find a saint who is the patron saint of each clue listed below.



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#### ACROSS

- 1** Astronomers
- 4** Animals
- 5** Lost Items
- 11** Travelers
- 13** Bakers
- 14** Doctors
- 15** Television
- 16** Beekeepers
- 17** Cooks
- 18** Farmers
- 19** Mothers
- 20** Accountants

#### DOWN

- 2** Musicians
- 3** Boy Scouts
- 6** Brides
- 7** Fathers
- 8** Students
- 9** Fishermen
- 10** Youth
- 12** Athletes

## Funnies

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**"I don't know all Ten Commandments.  
The only ones I remember are 'settle down',  
'act your age' and 'take that out of your mouth'."**

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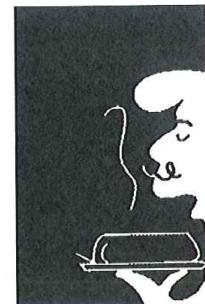


On a quiet country road north of Bloomingdale, Ontario you will find a working farm that has been in our family for five generations. On our farm, we view the fields, woodlot, and livestock as part of nature. So we try to do things in a positive way, to help create a healthy environment. We are open minded to new ideas, yet appreciate many of the things learned by previous generations.

Thanks to Snyder Farms for donating the maple syrup for the Shrove Tuesday Pancake Supper.



# THE DAILY GRILL RESTAURANT



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