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## *SHRINE MONT 2021 IS ON!*



*Click Here for  
more by Lisa!*



## ***Bishop Jack Spong has died***

***By Bruce MacAlister, Editor***

Just 18 days after HoCo Rector Emeritus Fletcher Lowe died, bishop Jack Spong died also in Richmond. The relationship is closer than the dates of their deaths. Both were strong advocates for justice and care for the marginalized in society. Fletcher practiced that as a Diocese of Virginia official and as Rector of Holy Comforter. (An article on Fletcher is in this Messenger.) Jack (the Right Rev John Shelby Spong) practiced as Rector of St Paul's Richmond before he was

elected Bishop of the Diocese of Newark, NJ.

Jack was best known for his theological views versus the older traditions of the church. He was labeled a "liberal" bishop and became quite controversial in the Episcopal church in particular and for Christianity in general. There is an excellent



summary of his life, work, and theology in that tome of all wisdom, Wikipedia at [https://en.wikipedia.org/wiki/John\\_Shelby\\_Spong](https://en.wikipedia.org/wiki/John_Shelby_Spong).



## ***Stewardship - Broken Open***

***By Lisa Lettau, Senior Warden and Stewardship Chair***

"While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, 'Take, eat; this is my body'." Matthew 26:26

This year's Diocesan Stewardship theme of **Broken Open** is based these words from our Communion liturgy, and these words are said every Sunday as we are invited to the altar. We are part of the body of Christ.

When I think of what being **Broken Open** means to me, I think of Kintsugi - the ancient Japanese practice of repairing broken pottery with gold. It's embracing imperfection, just as

God embraces each and every one of us, whether we feel deserving of it or not. Kintsugi treats breakage and repair with reverence because it is part of history, and not as something that should be disguised.

We are currently in repair mode, both literally and figuratively. Broken ways of life continue to be reassembled with new practices just as we have been repairing our buildings this year. In Japanese, the word kintsugi means "golden rejoining", and I like this description for Holy Comforter. We have had to learn to rejoin in different ways than we would have liked, and these repairs have strengthened us. There will always be obstacles in our lives, yet as Christians we persevere, drawing strength from our faith. In being broken, we open ourselves to God and recognize we are never alone.



In the coming weeks, everyone will be asked to make a commitment to HoCo for 2022. We went into 2021 with great uncertainty and have actually accomplished a lot in spite of the restrictions placed on us. We will continue to repair what is broken and create an even stronger church family as we move forward, with God's help.



## *A Message from Hilary +*

Dear Friends and Companions in Ministry,

I'm so thankful to have returned from my time away to be with you again. Every time that I go away, I come back with a renewed sense of the importance of our church's mission and your gifts for ministry. It is good to be back. Thanks



to all who helped with worship, pastoral care, and general leadership in many areas, during my sabbatical.

We have all returned to another Fall that is happening in the context of the pandemic. The Delta variant necessitated a return to wearing

masks for worship and all church meetings and events inside. Thank you for following the protocols. We will continue to monitor the situation and make adjustments as needed. I'm praying that those adjustments will be in the direction of easing restrictions but that is uncertain. We have also returned to another Fall in the context of God's love, for you, for all. At all times, our church is called to witness to the goodness of God. We are a sign of hope in the world. Your continuing support of our ministries, participating as seems best for you, sustains our community during this pandemic and positions us for God's call to us now and when we can finally say that the pandemic is over or at least a less constant danger.

Some of the programs that we offer are going well, even in these circumstances. I'm happy to see that the Food Pantry continues to serve our friends in need; I'm glad the Community Meal is coming back as a to-go option. Our Adult Education programs are doing very well, both in-person and virtually. We are Blessing Animals on Sunday, October 3, 4pm in the churchyard, and other fun and meaningful worship experiences are planned. Would you like to get out of town for

the weekend and go to the beautiful mountains of the Shenandoah Valley? We have space open for our Parish Retreat at Shrine Mont, October 22-24. Social distancing will be possible. Let me know if you would like to go; scholarship money is available and children under 12 go for free.

What can I do to help you? What can our church do? Is there a way that you feel God is calling you to help others or be part of a ministry/church activity? Let me know: [hilary@hoco.org](mailto:hilary@hoco.org) or give me a call.

Grace and Peace,

*Hilary+*



## *Shrine Mont 2021 is on!*

*By Lisa Lettau*

While we likely won't have the numbers we usually do, hopefully a good number of us will make the trek out to Orkney Springs on October 22nd. Shrine Mont is open for business and is following all CDC recommendations - masks are required inside all public indoor spaces, including until you sit down to eat. If you're not comfortable eating in a public space, you can get your meals "to-go" and eat outside or in your room.

Bedding and towels are provided, but you are welcome to bring your own if you feel more comfortable doing so.

Rather than have any formal programming this year, we are taking the weekend as a chance to unwind and just enjoy being together. Bring a puzzle or a board game, a good book to read on the porch - the only scheduled events will be meals and worship. We do need to confirm how many of us are going so food can be planned, so please sign up if you want to come. The cost is \$185 for everyone age 13 and up - ages 12 and under are free. We do need payments in no later than October 10th, and they can be mailed in or dropped off at the church office - just make sure to put Shrine Mont on the memo line. Should you have questions or need more information, don't hesitate to contact me at [lglettau@gmail.com](mailto:lglettau@gmail.com) or 703-395-5307.





## ***J Fletcher Lowe, Holy Comforter Rector Emeritus***

***By Bruce MacAlister, Editor***

The Rev Canon John Fletcher Lowe got the title “Canon” because of his commitment to justice, in this case racial justice. When Idi Amin Dada became the ruling despot of Uganda he

*Holy Comforter Episcopal*

### **Church Appoints Rector**

began wiping out Christians and especially powerful Christians like Anglican Bishops. Fletcher offered safe haven in Richmond to bishop Yona Okoth and his family. (This is Richmond in the 1960s and the bishop and his family are black.) Once able to return to Uganda, in 1984 Okoth was made archbishop of the Anglican Church of Uganda and Fletcher became a Canon of the cathedral. In his 15 years as Holy Comforter’s Rector, his time at the Wilmington, Delaware parish, and in retirement back in Richmond, Fletcher was all over justice and serving the poor and mistreated. “Those are the kinds of nudges he would give people,” by Jeff Shapiro (*Richmond Times-Dispatch*, August 28, 2021) describes some



THE REV. J. F. LOWE JR.

of the ways he worked in advocacy and justice in the community and at some pretty high levels of political leadership in the state.

So, what about Fletcher is remembered by HoCo parishioners? Senior Warden Lisa Latteu collected

some at the news of Fletcher’s death.



Here they are:

“Fletcher ... called church the ‘base camp’ where members came to rest, be fed, and be inspired to go back out into the world where God’s work really was. He was broadly famous for his focus on social justice and outreach to those on the margins of society. What was less well known was Fletcher the liturgist. He enlisted teams to work on new liturgies. Every Easter there were new custom designed banners and stoles. The 9:10am “hippie” service was usually full of life and variety. The diocese enlisted him to plan the liturgies for the annual council (now called a convention). In his mind church was ‘base camp’ but it was to be an engaging and invigorating camping experience.” - *From Bruce MacAlister*

“We have known Fletcher and Mary Fran for 36 years. Fletcher guided us through our confirmation and marriage, which he presided over. Fletcher was also instrumental in the creation and success of the Interfaith Council for Public Policy which made him a trusted advocate for social justice issues with the Virginia General Assembly. And, who could ever forget those plaid slacks. Rest in peace. You are already missed.” *From Nancy and Ed Deane*

“Fletcher Lowe began as a neighbor and proceeded to bring the Taylors back into organized religion after many years away. His intellect, commitment to social justice and outreach, and assurance that HoCo was a safe place to question and make use of the reason leg of the Episcopal church resonated with us. He was a master in integrating new people into the ministries that fed them and bonded them into the church family. He led by example and had a joyful presence in all God’s creation. Traveling to Africa with him was a beautiful and spiritual time I’ll never forget. He was truly a man of God who left this world better than he found it.” *From Sue Taylor*

“Fletcher was a lovely man who loved chocolate almost as much as he loved Mary Fran, and I think using the word ‘love’ is to describe

him. He was a lover of humanity and spent much of his life reaching out to them. My God, we're going to miss him!" *From Kathryn MacAlister*

"Talk about social justice, Fletcher was a driving force at Holy Comforter and in the Diocese. We had many ministries - feeding programs and prisoner rehabilitation. He spoke out against the death penalty. Fletcher also guided us through the prayer book revision. A free-standing altar was constructed by a parishioner and later a sturdier one was donated in memory of a parishioner. It was used until the permanent one we now have was built into the transept. Fletcher was welcoming, had a good sense of humor and loved God. Mighty glad I knew him."

*From Terry Long*



## ***Diocese of Virginia Annual Convention online***

***Excerpts from diocesan news***

Given the uncertainty surrounding the Delta variant of the COVID virus, and after careful consideration, Bishop Susan Goff has decided that the 227th Annual Convention of the Episcopal Diocese of Virginia will be held online, and not in-person at the Crystal Gateway Marriott Hotel as was previously announced.

"Simply put, a gathering of more than 400 people in an indoor location with limited space in which to distance creates too great a risk," stated Bishop Goff.

In announcing the move to the online format, she added, "We do this to protect the safety of all delegates, clergy, and their families, many of which include children under age 12 who are not yet eligible for vaccination."



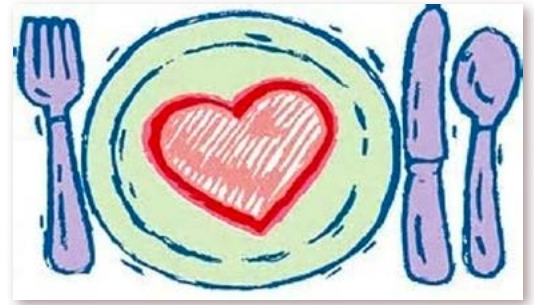
## ***Monthly Community Meals Will Be Back***

***By Patty Galdun***

We are very excited to re-open even if we can't yet have a sit down meal. We will be providing take out soup, bread and a dessert every month for the rest of this year, beginning on October 5, 2021 and on the first Tuesday of the month for the rest of this year. We will be monitoring guidelines

from our Diocese and the CDC for what we will be able to do in 2022.

All are welcome to stop by to pick up a hot meal on your way home from work between 5:30 and 6:30 p. m. We will have a table set up in the parish hall during our Food Pantry distribution hour. The soup will be homemade and delicious. Stop by and pick up some warm soup, buttered bread, and a dessert. If it's not the best soup you have ever eaten, come back again next month and we will try again!



## ***Vestry updates***

***By Terry Long, Register***

- An anonymous donation of \$4000 was made to buy equipment to live stream our Sunday service.
- Another Sacred Ground course will be offered in the Fall. Maria Scott will facilitate.
- Pledge income has been down this summer, but so has attendance. We hope the deficit will be made up in the coming months.
- The flat roof over the food pantry in the parish house will be replaced.
- There was a successful parish work day in August. Another may be scheduled for October. The wardens supplied workers with breakfast sandwiches.
- Elizabeth Scholder donated a painting that is now hanging in the Cary Montague Room.
- The Lay Eucharistic visitor program will be restarted by Joe in the Fall.
- The Vestry presented a resolution of thanks to the Rev. Briggett Keith for her ministry to the congregation while Hilary was on sabbatical.
- Popsicles were served outside following the service on September 5th to welcome Hilary back from her sabbatical.



## *A Service For All Hallows Eve*

*By Ellen Johnston*

This year Halloween falls on a Sunday and we plan to offer a Service for All Hallows Eve at our regular 10am service. Elsewhere in this newsletter you will find an article by the Rt. Rev. Shannon Johnston about how Christians celebrate Halloween. This liturgy is found in the Book of Occasional Service. This liturgy features scripture readings about the Witch of Endor, the War in Heaven, the Dry Bones, and the Vision of Eliphaz the Teminite. You will see jack-o-lanterns in the church and you may wear your Halloween costume as well. As usual, masks are required.

From ghoulies and ghosties and long-leggity beasties

and thing that go bump in the night,  
Good Lord, deliver us!



## *Yes! Halloween is Christian - Wonderfully So!*

*By the Rt. Rev. Shannon S. Johnston*

When I was a child, I loved Halloween. All of my family participated enthusiastically, decorating our house with witches, devils, black cats, and ghosts. It was innocent fun, filled with imagination and creativity. Looking back, what made Halloween so great for this child was its contrast of silliness and fright, the supernatural and the known, the permitted and the forbidden, the secretive and the public. Halloween was unique; no other occasion was anything like it.

As an adult - and as a priest - I still love Halloween. And I do mean **Halloween**, not a “fall festival” or the like. Every year, I carve two pumpkins—one playfully smiling and the other “very scary.. I love seeing the children’s costumes and making a big fuss over them. How sad now

that Halloween is being spoiled and even taken away from us by the absolutely outrageous ideas that it is “satanic,” pagan, or of the occult. Such notions are poorly informed, terribly misguided, and absolutely untrue. There are many materials circulating these days, all pretending some sort of scholarly knowledge and/or religious authority, that strive to show that Halloween is



“really” celebrating the powers of darkness. In response, I must be absolutely clear. Pretenses of authority notwithstanding, these materials are at great odds with centuries of commonly accepted theology, not to mention

scholarship with proven accreditation. The so-called “exposure” of Halloween is nothing more than a skewed, self-serving agenda from various churches that make up only a tiny minority of Christianity, indeed a minority within Protestantism.

Of course I am aware that satanists, Wiccans, and other occult groups are indeed active on October 31. It is also true that some pseudo-spiritualists and some plain ole’ nut-cases use Halloween as an excuse to act out. **None of this changes what Halloween actually is or what it means in the church’s life and witness.** Much of the occult association with the day arose long after the Church’s observances began in the mid 300’s. Our answer to those Christians who bristle at the celebration of Halloween is that we will not allow occultists to steal it away from God’s Church. Moreover, several Christian observances have pre-Christian ancestry or pagan parallels (the date of Christmas, for example). Whatever the case, the fact is that the Christian truths proclaimed on such days are not affected.

A big part of the problem here comes from the people who do not understand the Liturgical Year because their churches do not follow it. It’s hard to keep a clear perspective on something so rooted in history and tradition if you belong to a church

that has no such roots, or to one that rejects as irrelevant or “suspect” the ancient practices from the earliest Christian centuries.



**The bottom line is Halloween’s relationship to All Saints’ Day (Nov. 1), one of the Church’s seven “Principal Feasts.”** The celebration of any Principal Feast may begin on the evening before - thus, Christmas Eve, Twelfth Night (before Epiphany), Easter Eve (the Great Vigil), etc. Halloween is simply the eve of All Saints’ Day, which is also a baptismal feast. The great truth behind halloween’s revels is that which we declare at every baptism: **“You are sealed by the Holy Spirit in baptism and are marked as Christ’s own forever.”**

The most important things to remember is this: Halloween is the time when Christians proclaim and celebrate the fact that Satan and the occult have no power over us and cannot disrupt our relationship with our Lord and Redeemer, as long as we live faithfully to Christ. We show this by making fun of such pretenders, lampooning them in their face. This is why our costumes and decorations certainly should be witches, devils, and ghosts. In the victory of Christ, Christians are privileged to do this and we must not be timid about it!

Ours is not a fearful faith, cowering from the prospect of falling unawares into Satan’s grasp. In God’s grace and your faithfulness, you are Christ’s own forever. Nothing supersedes that fact. Halloween is therefore one of the boldest Christian witnesses, precisely because of its highly public, graphic, and lampooning nature. Personally, I suspect that those who cannot embrace this are living a fear-driven and even

insecure faith. If so, they have bigger problems than the highjinks of Halloween.



## ***Health Brigade receives All Saints donations***

***By Bruce MacAlister***

Health Brigade, formerly called Fan Free Clinic is on Thompson St. just off Monument, a short distance from Holy Comforter. HoCo has supported them with funding and, at times with volunteer health professionals. All Saints Sunday is one of the approved designated Sundays where donations go to that charity.



**health brigade**

Health Brigade started as Fan Free Clinic on Hanover Ave near Allen Ave and affiliated with the nearby Disciples of Christ church. It offered health care to those without insurance, those suffering from AIDS, and others unable to access traditional health services. Today it offers comprehensive care from physical ailments to mental health issues. You can check them out at [www.healthbrigade.org/](http://www.healthbrigade.org/).

To donate, put cash or a check in the Sunday collection plate or go to [hoco.org](http://hoco.org) and click the big yellow donate button at the bottom of the page. On the donation page is a “pulldown” menu where you can pick Health Brigade.ert





## ***This Old House***

***By the Rt Rev Jennifer Brooke-Davidson, Bishop***

Jesus said, “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.” Matthew 7:24-25

I have always liked old houses. Especially the quirky, idiosyncratic kind with peculiar nooks and big drafty windows. Double points for more than one staircase, finished but uninhabited attics, and pantries made for cooks and gardeners who mean business. And... I also like tankless water heaters, lots of electrical outlets, WiFi, and central air.

That is to say: I like old houses that have been carefully, thoughtfully, respectfully renovated.

Like you, I've been wondering what the future looks like for this house called The Episcopal Church in the Diocese of Virginia. As we move from summer into fall, the questions seem to have a bit more of an edge - how have we weathered the storms of the last year and a half?

Something about this atmosphere feels deeply familiar. I've lived in actual houses boarded up for hurricanes before, stocked with bottled water and propane and batteries (and TP). I have listened before while the wind howls, fades suddenly into eerie stillness, and then howls again, and this last year has felt a little like that. I have felt before this unsettling mixture of fear and novelty, of adventure and claustrophobia, of being locked inside while a storm raged. I have waited before to see what the damage actually is and what still stands. I have worried before in uncertainty about

whether the creaking and swaying mean that the house survived, thanks to sound engineering and flexibility, or whether it has been pushed too far and will be condemned to demolition. It's the uncertainty that many rectors and congregations (and bishops, truth be told) are feeling about emerging into the sunlight and taking stock of where things stand, now.

As we are all talking about what the world looks like after (please, God) the worst of Covid, the sense of radical change afoot in the world, and what seem to be seismic shifts in culture, the uncertainty polarizes many of us into several camps, from: “Thank God that's over - let's get back to familiar patterns and stability right now!” to “Might as well tear what's left down and start from scratch,” to perhaps the largest camp: “I am (or we are) exhausted and overwhelmed and don't even know how to think about all this.”



What will the Church look like in Virginia in 2022? 2030? Will it still be here? Will we recognize it? Will it still sustain and strengthen us to do the work of the Gospel? Will - and should - we expand or contract? Will the Good News be reaching more and younger and different people? Will the Truth of Christ, mediated in Word and Sacrament, still bring transformation and hope to our communities? Is this house sound, or is it about to topple over?

Everyone along that spectrum wants the best for the Kingdom of God and Christ's church, including this house called Episcopal. I don't believe there's any possibility that the Church will be gone; it's the embodiment of Christ on earth, in some way or another. The real question, then, is **how** to get there. Like the debates in the civil arena, some argue for locking down tradition as tightly as

*Images on these two pages are by Laura Hunt, from her recent book, "Six Months in an English Country Parish".*





possible, changing nothing, maybe going a little back in time if possible. Others argue for throwing all that out and starting again from first principles, whatever they imagine those to be.

When business guru Kevin Oakes asked similar questions about managing change and culture in business organizations, he concluded organizations do not thrive when they choose either reactionary doubling-down nor sweeping, radical demolition. The metaphor that he proposes for the way healthy organizations deal with the inevitability of a changing world is renovation.

This house called The Episcopal Church is old. That in itself is a source of strength and hope. It's a truism in hurricane country that old houses can often fare better than new, high-tech structures. Some of that may be luck and the vagaries of windstorms, but some of it is that the old houses that come through the gale were built solidly, and at the same time, because of their timber frames, they are more flexible. The big drafty windows, even boarded up, and the functionally unnecessary but comforting fireplace chimneys, can help equalize the barometric pressure and prevent blowouts. The newer places, airtight and rigid, sometimes just blow right over. (Obviously, this is a loose metaphor, but let's play with it, shall we?)

Beyond hurricane survival, there's great opportunity in an old house. There's much to

rediscover, to preserve, to cherish. There are things that newer generations may come to value at different times, and there are sometimes treasures to uncover in attics and even magical wardrobes. And, naturally, there's much that may need significant updating and repair. I know very few people (though I do know a few) who'd want to live in a place with cloth-covered wiring, a privy in the garden, a wood-fired stove, and an icebox.

Where are our foundations strong and solid, and what needs repair or updating? What has collapsed in the storm and created space for something new and stronger? What did we stumble upon in the attic while we were housebound? How has the hurricane changed the neighborhood, and the city? What can we do to be better prepared to weather the next storm? While we're patching things up, might this be a good time to go ahead and replace all those harvest-gold kitchen appliances?

How can we renovate this grand old house?

I invite you to play with this metaphor with me as we move forward. I will be meditating further about the questions and the opportunities I see along these lines, and I hope that this will be a conversation. I hope that I will hear from you. And, with that peculiar surge of energy that can come after a storm, I hope and pray and expect that good things are on the way.

And God bless us all, every one.





## **October Book Club - Born a Crime**

*By Stephanie Turner*

Our selection for October is *Born a Crime* by Trevor Noah. It sounds like a terrific book and I'm excited we are going to read it. We will continue to meet using Zoom for the time being, - October 19, 2021 at 7pm. The link is <https://zoom.us/j/99461451877>. A description of the book follows below. Please let me know if you have questions.

“Winner of the Thurber Prize for American Humor and an NAACP Image Award • Named one of the best books of the year by *The New York Times*, *USA Today*, *San Francisco Chronicle*, *NPR*, *Esquire*, *Newsday*, and *Booklist*”

“Trevor Noah’s unlikely path from apartheid South Africa to the desk of ‘The Daily Show’ began with a criminal act: his birth. Trevor was born to a white Swiss father and a black Xhosa mother at a time when such a union was punishable by five years in prison. Living proof of his parents’ indiscretion, Trevor was kept mostly indoors for the earliest years of his life, bound by the extreme and often absurd measures his mother took to hide him from a government that could, at any moment, steal him away. Finally liberated by the end of South Africa’s tyrannical white rule, Trevor and his mother set forth on a grand adventure, living openly and freely and embracing the opportunities won by a centuries-long struggle.

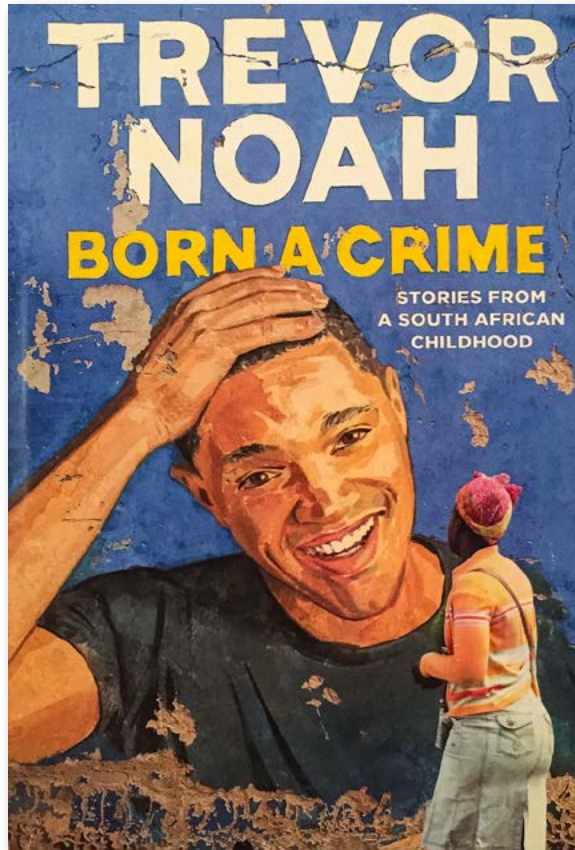
“Born a Crime is the story of a mischievous young boy who grows into a restless young man as he struggles to find himself in a world where he was never supposed to exist. It is also the story

of that young man’s relationship with his fearless, rebellious, and fervently religious mother - his teammate, a woman determined to save her son from the cycle of poverty, violence, and abuse that would ultimately threaten her own life.

“The stories collected here are by turns hilarious, dramatic, and deeply affecting. Whether

subsisting on caterpillars for dinner during hard times, being thrown from a moving car during an attempted kidnapping, or just trying to survive the life-and-death pitfalls of dating in high school, Trevor illuminates his curious world with an incisive wit and unflinching honesty. His stories weave together to form a moving and searingly funny portrait of a boy making his way through a damaged world in a dangerous time, armed only with a keen sense of humor and a mother’s unconventional, unconditional love.” -

Courtesy <http://Amazon.com/>



## **Don't Be Blue - October Men at the Movies**

*By Steve Van Voorhees*

While October’s movie is *The Blues Brothers*, you guys won’t be blue, if you join the us other guys in the Parlor on Tuesday, October 12th, at 6:00 p.m. Even with masks on and no popcorn, our September crowd had a good time being together and watching our featured film. So, plan to join us! (Still masked, no eating, socially distanced.)

*The Blues Brothers* is described as a musical comedy. Roger Ebert said, “This is a weird movie.” He went on to



describe the car chases, the mad dashes from scene to scene, Illinois Nazis, a mystery woman, and show-stopping songs and dances by Aretha Franklin, Cab Calloway, and James Brown. He wraps this up with, "What's a little startling about this movie is that all of this works." Gene Siskel gave it 4 out of 4 stars. Rotten Tomatoes has a 92% audience rating and IMDb gives it 7.9 out of 10.

The chaotic-looking story works because of the energy and the generosity of the lead actors, Belushi and Aykroyd, and the contagion of all the other featured performers. Sprinkled in the movie are actors and notables you may want to try to spot: John Lee Hooker, Twiggy, Carrie Fisher, John Candy, Paul Reubens, Steve Lawrence, Frank Oz, John Landis (the writer and director), and near the end of the movie, Steven Spielberg.

The movie is the story of a quest to save the orphanage that Jake and Elwood Blues were raised in from closure. They must raise enough money to pay the back taxes. They see this as being on a mission from God. To accomplish this feat they need to bring the Blues Brothers Band back together for a big payday concert. Pulling this off is not going to be easy; Jake has been in

gets wilder and weirder from then on in this tale of "redemption"—remember September's movie was *The Shawshank Redemption*, which also featured a prison.

Three more tidbits of information about the movie: First, the director of *Animal House*, John Landis had a 324-page rough concept document that Dan Aykroyd handed him after 6 months of writing. Aykroyd had never written, *let alone seen*, a movie script before, but Landis needed only 14 days to turn it into a shooting script. Secondly, Belushi was into serious drug use, which killed him two years after the film was released. This delayed production numerous days and ran up the cost. Third, what also ran up costs was the need to create and operate an auto mechanic and auto body garage to service and keep running the 70 cars used for the daily shoots. This film set held the record for cars destroyed (105) until the sequel was made twenty years later.

At John Belushi's memorial service in the Cathedral of Saint John the Divine in New York City, Dan Aykroyd gave a short and eloquent eulogy of his Blues Brother, "John was a very bad boy and a very good man."

Join with me and others in celebrating quintessential American music and comedy on Tuesday, October 12th, at 6:00 p.m. in the Parlor. For more information, contact me.



Joliet Prison for a time, and the band has broken up and gone their separate ways. As the movie starts, Elwood picks up Jake on his release from prison in a used police cruiser. Elwood says to Jake, "It's 106 miles to Chicago, we got a full tank of gas, half a pack of cigarettes, it's dark and we're wearing sunglasses...." That's pretty much all you need to get rolling and everything

## Church of the Holy Comforter, Richmond

a parish in the Diocese of Virginia under the Episcopal Church in the USA  
which is part of the worldwide Anglican Communion  
Monument Avenue at Staples Mill Road  
web - [www.hoco.org](http://www.hoco.org); e-mail - [office@hoco.org](mailto:office@hoco.org);  
phone 804-355-3251; fax 804-355-0049

*Coming Events at the Church of the Holy Comforter*  
See the [Hoco web site calendar page](#) for detailed calendar and rota

### Schedule of church events following the Covid-19 period (still evolving)

- **Sundays**, 8:45am, Adult Formation, resumes September 12th
- **Sundays**, 10am, Eucharist, masks required, nursery available

*Weekday services; check [hoco.org](http://hoco.org) as this pandemic continues to evolve*

#### Food Pantry Hours:

- First and third Saturdays, 11:00am to noon
- First and third Tuesdays, 5:30 to 6:30pm

#### Veterans' Shelter Dinner

- Prep between 5 and 6pm - 4th Thursdays
- Drop off at shelter between 6 and 7pm

*Editing of the Messenger is done by Bruce MacAlister, the layout by George Collier.  
The November Messenger will be available Sunday, October 31st, 2021. The deadline for that edition is  
Friday, October 22th, (but earlier submission is encouraged).  
If you feel that you have something you'd like to contribute, please contact Bruce MacAlister at  
[editor@hoco.org](mailto:editor@hoco.org)*

### Hoco Birthdays For the month of October:

*Peggy Hombs, 2nd; Cheryl Groce-Wright, 3rd; Pamela James, 6th; Alan Joseph, 9th;  
Phoebe Winter, 10th; Donna Jackson, 11th; Kipley Herr, 13th; Munro Thomas, 19th;  
Tim Jackson, 20th; Jennifer Moon, 23rd; Lit Maxwell, 24th; Emery Nelson, 30th*

