



Delaware Headwaters Charge

Through God's love and in community with one another, we welcome you!

Spring 2026 Newsletter

Welcome to the Delaware Headwaters Charge!

The Delaware Headwaters Charge has brought together Bloomville UMC, Conesville Chapel, Gilboa UMC, Harpersfield UMC, Hobart UMC, First Presbyterian Church/Stamford UMC, and Township UMC under the direction of Pastor Dawn Richards and Pastor Peggy Laemmel. We are happy to have you as a member or a visitor to our churches. God has been doing wonderful things in our communities . . . we invite you to come, share in the fellowship, take root, and grow with us.



There are two ways to stay informed about our Charge.

- Visit our website at www.delawareheadwatersparish.com
- Follow us on Facebook. Facebook groups can be found by searching for
 - *Bloomville United Methodist Church*
 - *Delaware Headwaters Charge*
 - *Angels' Attic*
 - *Conesville UMC-Conesville*
 - *Harpersfield United Methodist Church*

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Our wonderful thrift store run by the Hobart United Methodist Women in Faith will open in May. Please drop off your treasures any Thursday or Saturday in May during our open hours. Emergency requests 607-538-9691.

**Volunteers are
desperately needed**



Coins For Lent Mission Project

Bloomville UMC is sponsoring a fun mission project during Lent. Information can be found on the Bloomville UMC Facebook page. Proceeds will go to Heart of the Catskills Animal Shelter.

Please join us!

Unique Things to Give Up for Lent

- Complaining***
- Doom Scrolling***
- Snacking Between Meals***
- Overthinking***
- Procrastination***
- Using Negative Words About Other and Yourself***
- Driving Impatiently***
- Buying Non-Essential Items***
- Saying "Yes" to Everything***
- Skipping Exercise***
- Food Delivery or Eating Out***
- Talking About Yourself Excessively***
- Rushing Through Life***
- FOMO (Fear of Missing Out)***
- Skipping Sunday Rest***
- One Social Media Site***
- Single use plastics***
- Holding on to stuff you don't use***

What is Lent and why does it last forty days?

Lent is a season of forty days, not counting Sundays, which begins on **Ash Wednesday (March 5)** and ends on **Holy Saturday (April 20)**. Lent comes from the Anglo-Saxon word *lencten*, meaning "lengthen" and refers to the lengthening days of spring. The forty days represents the time Jesus spent in the wilderness, enduring the temptation of Satan, and preparing to begin his ministry.

Lent is a time of repentance, fasting and preparation for the coming of Easter. It is a time of self-examination and reflection. In the early church, Lent began as a period of fasting and preparation for baptism by new converts and then became a time of penance by all Christians. Today, Christians focus on relationship with God, growing as disciples and extending ourselves, often choosing to give up something or to volunteer and give of ourselves for others.

Sundays in Lent are not counted in the forty days because each Sunday represents a "mini-Easter." This is why you will see the designation "Sunday in Lent" rather than "Sunday of Lent" in the naming of these Sundays. On each Lord's Day in Lent the reverent spirit of Lent is tempered with joyful anticipation of the Resurrection.

Ask The UMC, a ministry of United Methodist Communications



From Pastor Dawn

A Word from the Heart.....

Why do anything special for Lent? Most people talk of giving something up for Lent, why? What is the purpose of a "Lenten practice"? According to our UM website: *We give up things during the Lent season to remind ourselves of the suffering and pain that we know Jesus will experience at the end of the season. We also give up things to be reminded of our dependence on God....Lent can also be understood as some sort of house cleaning. Just like how we may clean our house in preparation for a guest, we take time to examine our lives and clean our hearts to prepare to encounter the Risen Christ at Easter. So we clean out the things that hinder our relationships with God and with others.*

Just reflect on those words for a moment...what do you need to "clean out" of your life that gets in the way of your relationship with God and others. Because most people claim they don't have time for spiritual practices, maybe what needs to be cleaned up is your schedule. Is there a half hour in your day that you could replace what you usually do, for a Lenten practice.

And if you find time for a Lenten practice, what should you do? I think that varies depending on what helps you feel close to God. For some what works best is a Lenten devotional. For others it is to be outside and walk and pray. For others it might be being part of a Bible study. For others it might be spending time with someone who is homebound or in the nursing home or some other act of service. The important thing is that you find something that helps you draw closer to God and have an appreciation for the suffering and pain Jesus went through. May this Lent be one that deepens your relationship with God!

Bible Study book for Lent: Calling on Fire: Reclaiming the Method in Methodism

Churches are filled with older folks and attendance continues to decline. What do we do about that? What is our plan of action so to speak to follow Jesus in a world in which the importance of religious institutions is seriously declining? How can we best love our neighbor if they won't come into our church?

Our Lenten Bible study will be using the book Calling on Fire which proposes that we go back to our roots and do field preaching, form micro-communities, engage people socially, and activate our leadership. We will study in-depth what that means and brainstorm ways that we can apply these things to our Charge and Parish.

We will meet at Stamford at 10a and Harpersfield at 6p. You do not need to buy the book, but you may find it helpful to have a copy if you want to read what we don't cover. This is an important study for all of our church leaders, so please plan on attending. We will be using some of the discussion to develop our Charge Mission and Ministry plan.

Mountain Beacon Parish

Our Christmas Celebrations were a huge success with over 100 in total attendance, and about half church folks and half community folks. What a great way to bring the message of Christ's birth to those who may not have a church home.

We have several upcoming events that we hope all of you will try to attend. On March 7th, from 4:30-6:30p we will have our first Soup's On for the year at Stamford. If you come, please bring a little extra for the potluck. We usually run out there because we have a lot of community folks joining us. This a great way to "feed" Jesus' flock as well as have spiritual fellowship.

On July 19th (pending reservations) we will have our Annual Community Worship at Minekill State Park at 10a. This is a great worship to invite people to come and join us. It is also a great worship to get to know others in the Parish.

On July 25th, we are hosting our first Family Fun Day at the Hobart park. This event will include a meal, activities and worship designed to appeal to all generations. This is a child friendly event, so bring your kids or grandkids. Please put this on your calendar as we are hoping to have a lot of folks from the community attend.

We still have several churches without representation on the Mountain Beacon Parish Council. If your church is not represented, we encourage you to find someone who can attend. We meet by zoom. This gives your church a voice on our plans.



Palm Sunday (3/29): All services as scheduled

Passover Seder (4/1): Jefferson UMC, 5pm

Holy Thursday (4/2): Harpersfield UMC at 6pm. Potluck dinner followed by a service of scripture, song and readings.

Easter (4/5): Sunrise Service at Harpersfield at 7am followed by breakfast. Sunrise Service @ Township, 7:30am. Breakfast @ Bloomville UMC, 9-10am. Easter worship services at our normal times.

Pastor Peg's Letter

Hello Everyone,

First of all, I want to start out by thanking all of our churches for the beautiful Advent and Christmas season. The Christmas services were especially meaningful. The family service

at Township was wonderful with all the community contributing. At Hobart several people from the community came because and early church service let them go onto other commitments. At Bloomville we tried something different. Instead of a pageant our youth told the Christmas story as a service of light. Candles were lit on the altar to represent the nativity as our youth read the story of Jesus' birth. Many thanks to everyone who helped during the season.

Now we are into 2026, and winter has hit us with a vengeance. But this is the Catskills, and we make our plans and then work around the weather.

We are now in the season of Lent. Some people don't like Lent because they see it as a time of fasting or removing something from their lives. But I've always looked upon it as chance to clean out my spiritual closet. You see you can only put so much STUFF into a closet before it begins to be too crammed and then we become frustrated when we can't find what we need. I know that stuff has crept into my spiritual closet that I maybe once needed but no longer need now, or stuff that I thought I needed, tried out but found to be useless. There is stuff in there that is useful, but in order to get to it go in there periodically and clean out the junk.

What do you need to let go of this Lent? Is there someone you need to forgive? Is there an outdate mode of thought that it's time to just let go of already? Is there an animosity that is taking up too much real estate in you head? Once we clear out the anger and negative thinking the Holy Spirit can move around more freely in our lives. So, let's use the downtime of winter and Lent to clean the junk out of spiritual closets. We'll feel so much better afterwards!

Pastor Peg

United Women of Faith: The United Women of Faith has been doing something very exciting the last few months. In January and February, we met at the Robinson Assisted Living Home and opened our program up to the residents. Pastor Dawn did the program in January and Pastor Peg did the program in February. Besides our regular events we plan to continue to bring this program to the residents. The United Women of Faith meets every second Wednesday at 2 pm. All of you ladies are welcome to join.

Youth Group: The Youth Group has been having fun with our meetings. In December we had an all-group meeting which started out with a chili dinner, and then Pastor Dawn led our youth on an outdoor Christmas scavenger hunt around Bloomville. In January the Junior Youth Group was able to meet and learned about spiritual gifts and how to make 3D snowflakes. In February we had a snow day at Aunt Jane's and will have an all-youth group meeting at the end of February. Our group is open to all youth from 6th grade on, you do not have to be a member of the church to join. Junior Youth Group meets the Second Saturday of the month, and Senior Youth Group meets the fourth Saturday, from 5 pm – 7pm. Dinner is provided.

Angels' Attic: Would you be interested in volunteering at Angel's Attic? Angel's Attic is the thrift store near the Hobart Methodist Church run by the United Women of Faith; open Thursdays and Saturdays from 10 am – 2pm. Our ministry is to provide used items at very reasonable prices and all our proceeds go to local charities. We are closed for the winter but will be opening again in spring. If you would like to join our crew let Pastor Peg know.

Township: Township is closed for the winter but will reopen on Palm Sunday. We hope to see you there and at the Sunrise Service that we are planning for Easter morning, 7:30 am.

A new (old?) vision for The UMC

By Dr. Ashley Boggan

Yes, The United Methodist Church has a new vision statement: The United Methodist Church forms disciples of Jesus Christ who, empowered by the Holy Spirit, love boldly, serve joyfully, and lead courageously in local communities and worldwide connections.

As we embrace the new, fresh vision, we also recognize a vision that is deeply rooted in our Wesleyan roots, a denominational DNA with a tradition of scandalous grace, joyful discipline, and fearless leadership that has, from the start, disrupted societal norms in order to embody God's love for all people. Love Boldly: The Vile Origins of Inclusive Grace

In the spring of 1739, John Wesley, an Oxford-educated clergyman of the Church of England, stepped into the muddy outskirts of Bristol and changed the world. He had been summoned by George Whitefield to witness the crowds flocking to outdoor preaching. What he found was a moral and literal mess—coal miners and factory workers swarming to hear the gospel outside church walls. His reaction was a blend of horror and divine compulsion. Just two days after arriving, he wrote in his journal, “At four in the afternoon, I submitted to be more vile.” With that phrase—*submitted to be more vile*—John Wesley preached outdoors for the first time, violating his own standards of clerical decorum, and in doing so, ignited a movement that would become Methodism.

John Wesley's submission to be “more vile” was not an aesthetic shift—it was a theological earthquake. Preaching in the open air to miners, dock workers, and

the poor wasn't just a new location for ministry; it was a new direction for the gospel. Wesley equated the soot-covered fields of Bristol with the ornate sanctuaries of London. He proclaimed that God's love belonged as much to the outcast as to the elite. This was a scandal. It was also love in action.

Even before Bristol, Wesley was engaged in a different kind of radical love: prison ministry. In 1732, he and his Holy Club companions took food, medicine, and spiritual care to prisoners at Oxford's Bocardo. Among those inmates was Thomas Blair, sentenced to death for an alleged homosexual relationship. Wesley didn't just visit Blair; he defended him. He helped marshal his legal defense, rose at 4 a.m. to attend the trial, and paid Blair's fine when others wouldn't. Wesley's association with Blair was public and costly. It also marked the earliest known moment when he and his companions were derisively called *Methodists*—a name that stuck because their faith was not merely theological but lived, embodied, and bold.

To love boldly in our day is to embrace this legacy. It is to advocate for LGBTQ+ inclusion not as an innovation but as a recovery of our truest Methodist roots. It is to say, as Wesley did, that no human being is outside the reach of God's grace—and to act accordingly.

Serve Joyfully: Methodism as Faith Acted Out

To **serve joyfully** may sound like a simple command in 2025, but in the 18th century, joy was not a quality typically associated with religious life—especially not for the poor, the imprisoned, or the marginalized. Faith in Wesley's time was often austere, hierarchical, and restricted. Church was something you endured, not something you celebrated. It was a place where your worth was tied to your station, your dress, and your silence. Religion was

solemn, rule-bound, and deeply suspicious of emotion – or “enthusiasm.”

Into this rigid world came a movement that sang—loudly, publicly, and often. A movement that fasted with intention and feasted with thanksgiving. A movement that rejoiced not in power, but in mutual love, spiritual accountability, and care for neighbor. The Methodists, as John Wesley shaped them, were a bit... *weird*. They walked around with strangely warmed hearts, talking openly about grace, crying tears of repentance and joy in small groups, and delighting in the spiritual growth of one another.

This was not only uncommon—it was revolutionary.

The early Methodists didn't just study the Bible. They *embodied* it. Their joy came not from status or salvation as a reward after death, but from knowing they were loved—fully, freely, and without condition—by the living God. They gathered in bands and classes to share life, confess struggles, and encourage each other. They visited prisons and hospitals not out of duty, but from a spirit of compassionate delight. They organized schools, medical dispensaries, and mutual aid networks not just to correct injustice, but because they believed joy could be cultivated through holy community.

And that joy—shared, practiced, and infectious—was one of their most distinctive and scandalous qualities. People couldn't quite figure them out. They sang hymns while being jeered. They smiled while being beaten. They built communities of love in the face of cruelty. They broke social codes with laughter and praise on their lips. It wasn't just what they believed—*it was how they believed* that turned heads.

Joy was their protest. Joy was their spiritual discipline. Joy was their public witness.

When we *serve joyfully* today, we are not just being optimistic. We are embodying the rare, countercultural witness of those early people called Methodist – who dared to find delight in faith, community, and transformation. We are saying, as they once did, that faith as love lived out doesn't drain us—it enlivens us. Because joy, in the Wesleyan tradition, is not a mood. It's a movement.

Lead Courageously: Turning the World Upside Down

Courageous leadership has always meant risking reputation, safety, and power to proclaim the gospel. The early Methodists knew this. In 1743, Charles Wesley was visiting a Methodist society in Wednesbury, England, and was accosted. The story goes: Charles accompanied the society on their four-and-a-half-mile walk to their meeting house. Since they were led by Charles, they, of course, sang hymns as they walked – drawing attention and derision to themselves. Upon arrival at the meeting house, they were confronted by a hostile group who shouted a quote from Acts 17:6, with a slight alteration: “Behold, those people called Methodists, who turn the world upside down, have come here also.” The same words that were shouted to Paul and Silas for proclaiming Jesus as Messiah were shouted at Charles Wesley and early Methodists. How were the early Methodists turning the world upside down? By leading the church outside of its own comfort zone. The Wesley brothers and other Methodists were jailed, assaulted, and mocked. Their crime? Singing hymns in public, inviting women to preach, visiting prisoners, and denouncing slavery in a time when the Atlantic slave trade was at its peak.

John Wesley's courage was not only in the fields or the pulpits—it was in the policies he challenged and the systems he disrupted. His 1774 tract *Thoughts Upon*

Slavery condemned the institution unequivocally. He refused communion to those who enslaved others. He structured the Methodist societies so that enslavers could not be members. When the Methodist Episcopal Church compromised these principles to preserve institutional comfort, schisms followed—not because people left the faith, but because the institution's leaders had lost their prophetic edge.

Wesley feared not the extinction of Methodism but its domestication: “a dead sect, having the form of religion without the power.” That power was not about institutional dominance but spiritual fire—the same Spirit that drew him into Bristol's filth, into prison cells, into scandal.

And today? We face similar choices. Will we lead with courage into new fields? Will we risk the ire of Christian nationalists to proclaim a God who cares for the poor, the queer, the undocumented, the unhoused? Will we prioritize people over property, justice over comfort, faithfulness over familiarity?

The United Methodist Church's new vision statement—*loving boldly, serving joyfully, leading courageously*—is not a marketing slogan. It is a call to reclaim our roots. It is the essence of what it means to be Methodist.

This is our heritage. This is our calling. And in this moment—when the church is rebuilding, reforming, and reopening itself to God's Spirit—this is our opportunity.

Let us love boldly. Let us serve joyfully. Let us lead courageously.

Amen.

Dr. Ashley Boggan is the general secretary of the General Commission on Archives and History. Content was published Aug. 6, 2025.

The UMC Vision and Wesley's definition of a Methodist

By Philip J. Brooks

As we live into the United Methodist Vision to “love boldly, serve joyfully and lead courageously,” we need look no further than our friend John Wesley for inspiration.

Early in his ministry, Wesley wrote a series entitled “The Character of a Methodist” — not only to correct misconceptions people had about his movement, but also to ensure his followers would never forget what it meant to be Methodist. Looking at Wesley’s definition today, we see that Methodism has always been about loving boldly, serving joyfully and leading courageously.

Love Boldly Like many people who set out to define something, Wesley begins by telling readers what a Methodist “is not.” Methodists, he explains, are not defined by distinct doctrines or unique rituals that set them apart from other Christians — the way people might typically judge a new religious movement.

Instead, Wesley describes a Methodist as “one who has ‘the love of God shed abroad in his heart by the Holy Ghost given unto him.’ One who ‘loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength.’” The first and most important mark of a Methodist, according to Wesley, is a bold and complete love of God.

Methodism begins in the heart, but like the Tin Man from *The Wizard of Oz*, Wesley knew that the measure of one’s heart is not by how much one loves, but by how much one is loved. We love God because God first loved us. We are made in God’s image, redeemed through Christ and transformed from within by the Holy Spirit. Aware and assured of God’s unending love, we are able through grace to respond in kind.

But the Methodist isn’t just someone who is in love with God. Wesley explains that the Holy Spirit fills the Methodist’s heart with love for “his neighbor as himself; he loves every man as his own soul. His heart is full of love to all mankind, to every child of ‘the Father of the spirits of all flesh.’”

For Wesley love of God awakens of one’s love of neighbor as we come to see them as

beloved children of God too. A Methodist doesn’t love only those nearby or kind to them, but everyone — including one’s enemies. According to Wesley “The love of God has purified his heart from all revengeful passions, from envy, malice, and wrath, from every unkind temper or malign affection.” For Wesley everything Methodist is and does begins with love of God and love of neighbor.

Serve Joyfully Filled with the bold love, Wesley writes that Methodists “cannot but rejoice... ‘being justified freely, and having peace with God through our Lord Jesus Christ.’” This joy begins in the heart but expresses itself outwardly through action. Methodists are not people who follow Christ’s teachings or perform good works out mere obligation or fear. We do so with a glad and joyful heart. People know us not only by our fruits, but by our spirits.

This doesn’t mean every day is “sunshine and rainbows”, or that we never feel sad or upset. It simply means we find our deepest joy in serving God and neighbor, even the darkest of times. Wesley first encountered this joy when he witnessed Moravian Christians remaining calm and prayerful during a terrible storm at sea. He longed for that same peace and assurance.

Because we take joy in service, it naturally becomes part of our daily ministries and practices. The first unofficial Methodist church, the Foundry, was established in London in 1739. It didn’t just hold worship services and class meetings — it also hosted a children’s school, a shelter for the poor and even a makeshift hospital. This was a church devoted to serving both God and the surrounding community with joy.

Today, many of our congregations continue that legacy, housing food ministries, homeless shelters, preschools, recovery groups and other community services. When we speak with members of these churches about these ministries, they often smile and grow animated because it brings them joy to help others. Without this joy, our witness would not be nearly as strong or enduring.

Lead Courageously Finally, Wesley states that a Methodist is one who does not let “the customs of the world at all hinder his ‘running the race that is set before him.’” He

was no stranger to opposition. Methodist preachers were sometimes attacked in public, their churches vandalized and their practices mocked in the press. In fact, the name “Methodist” began as an insult hurled at them by their enemies.

The early Methodists also faced practical challenges, such as lack of money or trained preachers — and yet they accomplished so much because they had courageous leaders. Wesley would die a poor man with only a few pounds in his pocket, yet his legacy lives on in the millions of United Methodists seeking justice and offering mercy to others all over the world.

Wesley was not afraid to preach against the greatest moral evil of his day: slavery. He preached against slavery from the pulpit and even led economic boycotts against the cotton and tobacco industries. He also was not afraid to try new ways to reach others, such as preaching in the open air. He created new opportunities for laymen and women to preach the Gospel.

Though we live in very different times today, we are still running the same “race that is set before [us]” as Wesley and the early Methodists. We speak out courageously against racism, sexism, homophobia, transphobia and authoritarianism. We welcome all people into our churches, especially those society has cast aside.

We also seek new and creative ways to reach and serve others for Christ using technology and innovation. Today we hold church in bars, coffee shops, beaches and online. Our combined resources as a connection provide disaster relief, global health services and economic development in parts of the world many of us may never see. Courageously, we continue to share God’s love with the world.

Living out The Vision To “love boldly, serve joyfully and lead courageously” is to live as Wesley’s Methodists did — hearts set aflame by God’s love, hands ready for service and spirits strengthened by faith. The world has changed since Wesley’s day, but the heart of our calling remains the same and is embodied in the daily ministries of The United Methodist Church.

Alain & Katherine Niles News

LAZARUS

A nurse came to the ER to get me as a newborn in our OB department was being resuscitated by a colleague and needed assistance. A mother had given birth in a village to twins. The first baby came out safely, but the second had one leg out and was stuck. So, they loaded the mother into a 3 wheeled motorcycle and drove across some very bumpy roads to get to our hospital. On arrival our team was swift to deliver the baby who by that time had no heartbeat and no respiratory rate. His skin was pasty and he had clearly been without oxygen for some time. We worked to get him the oxygen and chest compressions needed, but after 25 minutes decided we had made no progress. I made the call to discontinue the resuscitation and watched as the monitors confirmed that the child was dead. I hadn’t finished disconnecting all the lines and airways when they called me with a second child who came into the hospital unresponsive. I ran back to the ER and again attempted to save another child dying this time from cerebral malaria. Unfortunately, he too did not make it. I went back to my chair to write the 2 death certificates when a nurse came to tell me that the first child had spontaneously come back to life and was breathing on his own with a strong heartbeat. I ran back to find the premature baby alive and well. I don’t often like being wrong, but I was very glad to see this little one had defied all odds and didn’t accept my pronouncing him dead. The staff called him Lazarus; I’m not sure what his parents called him. He spent some time in the hospital before being discharged. What a joy to let Mom go home with both of her babies alive and healthy!! I hope to see Lazarus in clinic soon for his follow up.

MIRACULOUS RECOVERY

Speaking of Lazarus, we had a 10-yr old boy come in to our ER with a history of fevers, malaria and frequent seizures. The child cycled from one seizure to another. We suspected meningitis and cerebral malaria, but when it persisted, we were concerned about a brain bleed or brain abscess triggering the seizures. He was heavily sedated and in a coma like state for days. When I rounded on him, I prayed with his parents and asked God to do a miracle. After several days he was stable enough to be taken off of oxygen and sent for a CT scan which ruled out any serious pathology. Slowly we began weaning him off the sedation. When he was finally discharged, half of his body was paralyzed, but he was waking up, alert and even beginning to say words. When he returned for his follow up one week later, he walked into the clinic fully recovered! A real answer to prayer!

HOSPITAL OF HOPE IS A MODEL FOR MINISTRY

Our hospital has 5 Togolese doctors who are a part of the ICMDA (International Christian Medical and Dental Association). They are going through a 2-yr Family Medicine fellowship with Loma Linda University. The ICMDA decided to hold its first medical training in French Speaking West Africa and our hospital was asked to host it. What a joy to have 14 Christian doctors from 7 different countries in West Africa come and get excellent medical training at our facility. Our hospital was presented as a model for medical ministry in West Africa. On the last day, they had a closing ceremony and we were able to attend and encourage these doctors working in very remote areas. One of them who works in northern Burkina Faso came and spent hours asking us questions about how we are a bold witness

of our faith while practicing medicine. It was so encouraging to hear his story of overcoming deep depression while in medical school to cultivating a desire to live out his Christian faith using medicine as a platform. For us, it was a turning point after all these years investing here in Togo to now be a model for successful medical ministry among Muslims and to be a hub for training Christian doctors for West Africa.

We still rely on short term medical staff to come from the US to help us keep the hospital functioning. Katherine has stepped into her new role of logistics to help coordinate the details of getting these short-term staff out to Togo successfully. She divides her time between serving in this role and still spending some time teaching our kids at the school.

Our weekdays are full with school and a busy hospital; on Sundays we invest in the house church we are involved in. There are over 40 people attending, learning and growing. Thanks for praying for us as we serve in Mango,

Alain, Katherine, Camille, Caleb, and Mia-Joy



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