



this issue

The Red Dress Project

Tiny Home Villages

Family Stories

EDITOR'S INTRODUCTION

In May we are publishing the fourth edition of Inquiring Minds since Covid began in March of last year. Who knew??

Since then we have made great progress and it seems that most of the Emmanuel community have received their first shots. Emmanuel has continued to carry on a vibrant and active life together with our church family (and others from beyond our community) linked by many Zoom get togethers, streamed Sunday services with lots of people participating, coffee and conversation, bantering with Brian, activities with families and children in the parking lot, Easter worship by Zoom on Jeannie and Iain's back deck and new activities that have been initiated.

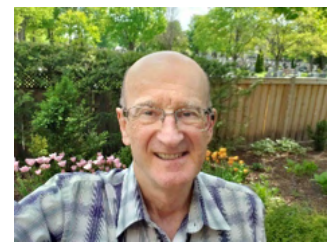
In this issue we have stories about new initiatives in building Right Relations, articles from our family members in Ottawa, Moncton, Sackville and Pasadena. We also have a story about how to use technology to keep families connected during illness.

People have been busy reading and have contributed a number of reviews of interesting books and suggestions for TV watching. One of the main reasons for the success of this newsletter is the lively interest that people take in contributing stories, pictures and ideas to every issue.

We are cautiously hopeful about soon achieving a successful level of community vaccination, and we are looking forward to being able to gather in person (a little bit) outdoors this summer. Stay healthy. Stay hopeful. Stay connected to each other.

Phyllis MacRae
Editor

Jon Jones
Publisher



If you have items for publication, suggestions or comments, please send them to:
newsletter@emmanuelunited.ca



FROM BRIAN'S DESK

On my walk to elementary school every day I passed a small garden by the Township fire hall which my mother tells me was maintained by the garden club. And at this time of year the hyacinths were in full bloom; colorful and fragrant and honestly they are the only flower which I remember growing in that small garden but there must have been others all season long. In the book of the prophet Jeremiah God asks, "Do I not fill heaven and earth?" (Jer.23:24) Indeed God fills the world, at least the northern hemisphere, at this time with a new beauty. After the barrenness of winters' days the earth abounds in wonder and we are blessed.

The pandemic has led Sandra and I to go for a walk along one of the many paths near our home almost every day of the last year. Where once the trees were empty and sullen, slowly green is emerging. At first we noticed thick buds but no sign of colour and then subtly there was the faint hint of new life and the pale green of emerging leaves and each day the green has started to fill the seeming blank spots in the horizon. And with time what looked like an empty forest path will be shaded with trees laden in leaves of green. God fills the heaven and the earth.

There is increasing evidence that a daily walk in the woods is good not only for the heart but also for the mind and soul. In some countries, physicians have started prescribing it for one's mental health as well as physical. When we walk in the woods each day that same feeling washes over us; namely, that we are blessed, blessed beyond compare. And hope inspires us. If the forest can regenerate itself with each new year and if the hyacinth can blossom and fill us with cheer, then we too shall emerge from this time of great uncertainty and isolation to see and know once again that God, our Creator, has filled heaven and earth for our enjoyment, our recreation and our soul's wellbeing. Take time this spring to bathe yourself in the world God made!

Blessings, Brian

Rev. Brian Copeland



PASTORAL CARE LETTER

Pastoral Care looks quite different than it did a year ago, as you might expect. Long Term Care and Retirement homes are physically inaccessible due to the Pandemic. Pastoral Care still involves listening, but in different ways. I have had to access the virtual “side and back doors” to enter spaces with folks at Emmanuel. One recent initiative involved children who assisted in bringing Easter messages of hope to about a dozen people who are not connected digitally. The children’s efforts were truly appreciated. We all need to know we are seen and heard.

Speaking of being heard, have you ever met anyone who always asked the right questions, to get “your story”? I had an Aunt who did this very well; she was genuinely curious. It was interesting to see where her questions would lead; inquisitive, but not invasive. I felt heard after I’d spoken with her. Many years later her daughter would become a Journalist. I believe my cousin developed her interest in journalism organically.

It was Albert Einstein who said “One cannot help but be in awe when one contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery every day. Never lose a holy curiosity”.



“Coffee with Roxanne” on a Friday morning



I always admire the curiosity and imagination of a child. My own daughter, when she was 3 years, would ask the most inquisitive details of the world around her. I find myself wondering about this approach to life during this Pandemic.

In the article “The Spiritual Practice of Being Curious” by Jean Wise (Nov 2019), she discusses curiosity and how it can facilitate an objectivity about ourselves, shining a light on our thoughts and patterns. In addition she relates how it can invite God to open our hearts; to see our true self, through God’s creative love. This curiosity can be for inner work, but also intersects with others, and our world. This feels somewhat like Mindfulness. Mindfulness is a practice which focuses on the present moment. How is life different if we live in the present moment and ask questions? Connecting with the mystery of God, and Community is important. Watching the slides before the Worship service offers various ways to connect with Community at Emmanuel, i.e. Book Club, TELEOS, Right Relations group, Knitting Circle, Meditation Group. There are many opportunities to connect with these small groups, and you are always welcome. Covid, and our response to it, is a reminder of just how interconnected we all are.

Roxanne Delmage



Doris Smith celebrated her 100th birthday on April 23. She received a letter of congratulations and a photo from the Queen



THE LIFE OF OUR COMMUNITY

HEALTHCARE IN A PANDEMIC

Health Care has always been a challenging workplace, but also rewarding at times. To a large extent, this is an inherent part of the work. People's lives are at stake, it is labor intensive, there are many costs, and it's funded by the public purse. It is a workplace with very little extra space in every sense. In a Pandemic, it is hard to imagine the reality on the ground in health care. The pictures on the News give us terrifying glimpses and, of course, most of us would prefer not to visit personally.

Emmanuel United Church has at least 17 Health Care Workers; some hospital, some agency, some long-term care, and others working in the retirement industry. Recently, Pastoral Care acknowledged their hard work with a token gift of a card with a Prayer, soup (dried) bag, knitted dishcloths, and cookies. It was a message of support and solidarity. To give folks at Emmanuel a window into this lived reality, I spoke to a few health care workers and wish to share some of their thoughts.

Many health care workers have had to pick from their 2-3 jobs, as they are unable to go to different sites. Some workers are getting many hours, and others are getting very few. What is it like to see colleagues who are not getting hours, while you are overextended from your work? So much of health care work gives power to the employer, and much less to the employee.

This arrangement allows for flexibility for the care requirements but makes it difficult to predict income. Many send money overseas to support family, and now they are simply unable to do this.

Employees are often working harder in their workplace, as there is less staff. Some discussed this skeleton staff as an everyday occurrence. Staff are frequently being quarantined, so there is less staff to call upon. Break or lunchroom space is also very limited as there are regulations around how many people can be in a space. It becomes harder to take a break.

Imagine yourself wearing Personal Protective Equipment (PPE) at all times. Most of us are wearing a mask to the store and remove it shortly after we leave. I have had some tell me it becomes difficult to breathe; your oxygen feels limited. Those deep breaths you feel you need to take to stay present, are hard to reach. This leads to fatigue.

Many health care jobs have no paid sick time. I worked regular part-time for 10 years in Long Term Care and never had paid sick leave. If you are not working, you are not earning. No sick time for front line staff is one of the realities unveiled by the Pandemic, and it has cost lives. Some healthcare workers may avoid getting tested for Covid, because if they need to self-isolate, this removes their income. This is not a good situation for patients or workers.



What must the emotional toll be like: dealing with so much uncertainty, and having so little control over your working life? How difficult it is to see people dying with this disease on a regular basis. This leaves much grief and can lead to mental health difficulties.

I have heard of hospital nurses who are trained for working on a Pediatric Transplant floor being sent to work with adults with Covid in ICU. This is very frightening for any nurse, as your experience informs your decision making in your practice and thus it is easy to feel ill prepared.

These are just some of the current issues in health care during the Pandemic. Many have said they appreciate being kept in the thoughts and prayers of others in their Emmanuel Community.

May the words from the Gospel of John be a comfort. "Peace I leave with you, my peace I give you. Not as the world gives, do I give to you. Let not your hearts be troubled, neither let them be afraid." John 14:27

Roxanne Delmage



Roxanne with her daughter Lindy

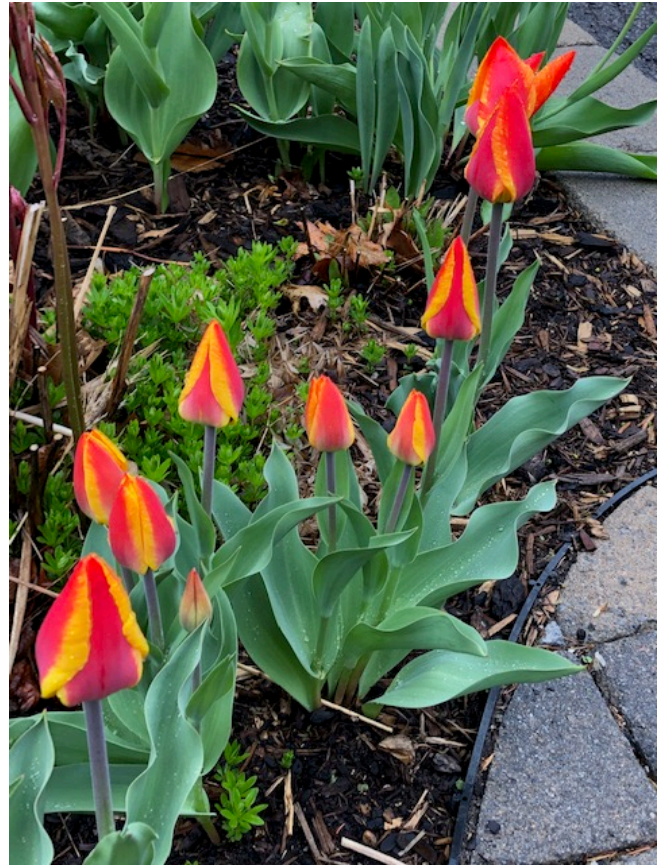


Photo: Phyllis MacRae



YOUTH AND FAMILY ACTIVITIES

Some Winter Family and Youth EvenValentine Making

Several families worked together to make valentines to share with seniors on Valentine's Day. Card making kits were provided by CD and the finished cards were delivered by the Pastoral Care Team.

It was a fun and well received activity!



Shrove Tuesday Zoom Pancake Dinner

Members of CD delivered bags containing pancake mix made by Jeannie Page, sausages and some other Mardi Gras odds and ends to families just before Shrove Tuesday. Then we got together for dinner on Zoom on Shrove Tuesday, when we talked about Lent, ate and enjoyed catching up with each other.



Winter Fun Afternoon

On February 28 we gathered to play together (socially distanced of course!) and explore the idea of the love in our hearts on a beautiful sunny day at the end of winter. We started with an ice orb hunt – frozen colored orbs were hidden in the big snowbank at the end of the parking lot.

The found orbs were then broken open to reveal scripture messages of love.



Shelley Collins led us in several lively group games. We worked together to build amazing structures with marshmallows and toothpicks - all of them unique like each of us.



We made snow volcanos, symbolizing love overflowing from our hearts.

No get together would be complete without a snack, and Christine Hywarren provided hot chocolate, chai tea and cookies. Delicious!



Teen Afternoon

On a very chilly Sunday afternoon on March 14, teens and tweens braved the cold to share a bagged lunch meal outside, sheltering in the sun on the east side of the church. Then they embarked on a neighbourhood scavenger hunt and came back for scoring (both teams found pretty much everything!) and hot chocolate. The afternoon ended with a modified socially distanced game of 'Capture the Flag' in the parking lot, using flour balls. A bit messy, but fun!



Chalk Drawings

Here are some street chalk drawings done by families.

Val Lines



CREATING SUSTAINABLE SACRED SPACE – PART I

Emmanuel Mission Statement states; “We are called to be stewards of God’s gifts to us and creation.

We are called to see the world as God wants it, and to work for that vision.”

In January 2020, we officially began exploring new ideas and possibilities as to how we might continue to bring sustaining life to our Emmanuel family. This resulted in a number of life-giving actions that we would endeavour to take, while acknowledging those areas that we had already put into practice; the environment was one such area.

As of this writing, we do not have a committee to look more deeply into this most vital part of our existence, however, through our understanding of our Christian faith, we have taken a number of significant steps to respect our planet home, realizing there are many more we must take.

I will leave theology to clergy, but here is the way I see it: science and religion tell us we are not apart from, but rather we are part of this planet Earth and all living things; all joined in the intricate web of life. Once we understand that with our hearts and not just our heads, every action we take will matter to us and to the world. “Understanding interconnectedness is fundamental to being a Christian and to being an environmental steward.”

Every time we give money or food to the food bank we are aware of our connectedness to others, and every time we turn out the lights when they aren’t being used, we are aware of our connection to the natural resources of our Earth Home.

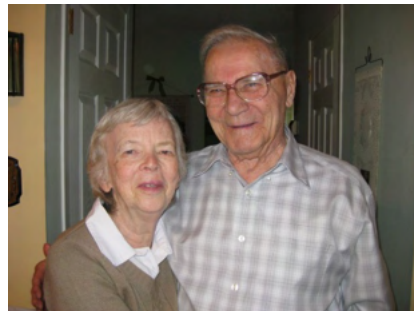
So how do we facilitate good environmental stewardship at Emmanuel?

One of our very proud accomplishments was the construction of a new CE. building. This is a LEED, certified energy efficient building, a much used space where the Emmanuel Family meets each Sunday for fellowship following worship. Throughout the week it hosts meetings, study and social gatherings. Most importantly, it houses our Sunday School where the children enjoy activities, discussion and hear the stories of the Bible, understanding how they are relevant for us all in 2021.

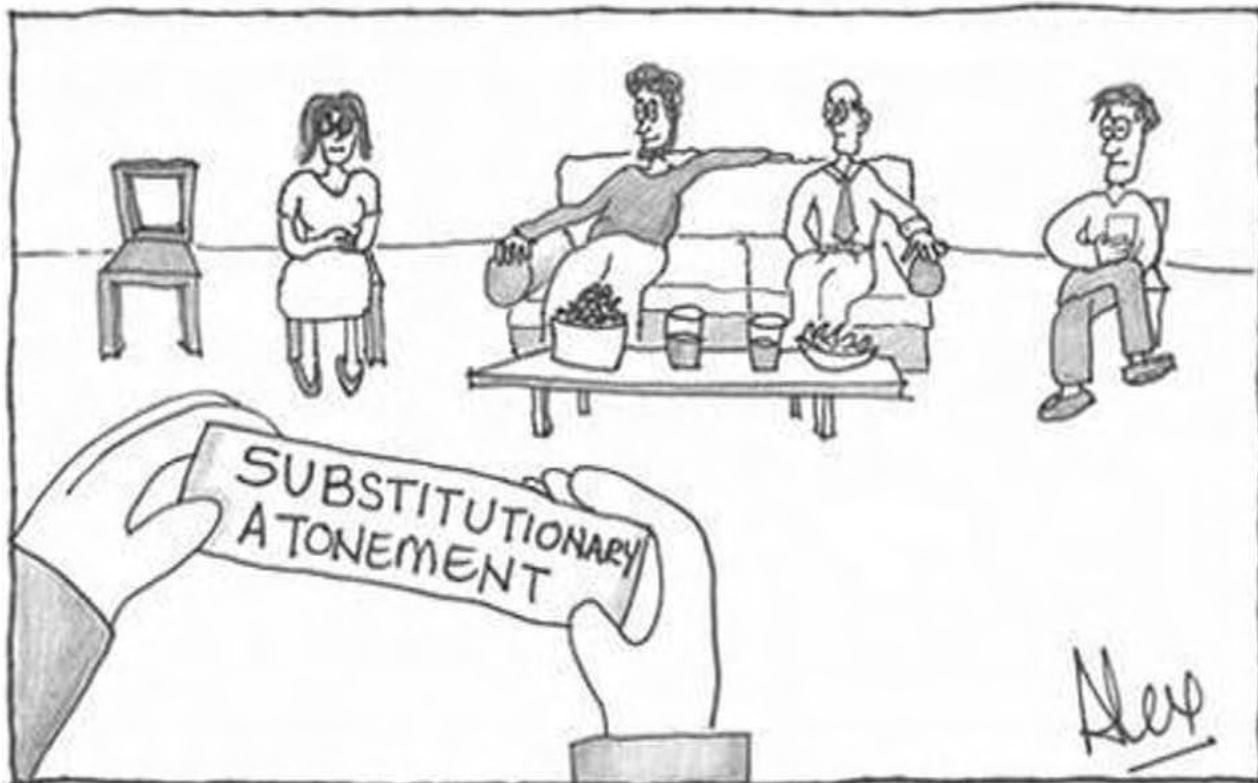
Bill Meek has contributed an extensive, interesting article on our revitalized Christian Education Building illustrating the environmental considerations given to its construction.

I will continue in the next newsletters to do a series on how congregations can practice environmental stewardship. Enjoy.

Patty Kavcic



HUMOUR



AS LEON UNFURLED THE PIECE OF PAPER HE KNEW HE WOULD NEVER AGAIN PLAY CHARADES WITH MINISTERS

Q. What do you get when you cross a Jehovah's Witness with a Unitarian?

A. Someone who knocks on your door for no particular reason.

Christopher Hitchens



CREATING SUSTAINABLE SACRED SPACE – PART II

Emmanuel United Church renovated its Christian Education Building and officially reopened on Thanksgiving weekend 2011. Not only did we rebuild the hall to meet today's stringent building code, we employed the sustainable building strategies of LEED during the revitalization of the Church.

February 1 2013 Emmanuel United Church officially became the second church in Canada to achieve LEED certification. A milestone in a journey of more than seven years.

Achieving LEED Certified status (even though our goal was one step higher at LEED Silver) is an amazing accomplishment of which we are proud. Most projects that achieve LEED status are new building construction from the ground up. Our project was the reconstruction and revitalization of the aging Christian Education Building, only a portion of the entire complex that was considered by the LEED Evaluation Team.

What is LEED?

Leadership in Energy and Environmental Design (LEED) is an internationally recognized green building certification system. It provides building owners and operators with a framework for identifying and implementing sustainable building practices through a suite of rating systems.

Background

After 48 years in service, the Christian Education Building was rebuilt in 2010/11 after it had become rundown, outdated and, in some instances, inoperative. Annual operating expenses were becoming a challenge, the kitchen was no longer meeting health standards, and the indoor air quality had become an issue for some members of the congregation.

Since its inception, EUC has always had a ministry dedicated to environmental and social justice.

Creating sustainability means finding a way to care for the needs of those now living while protecting the well-being of future generations. To do this we need to understand ourselves. We are members of an Earth community that includes a wide diversity of cultures, creatures, and ecosystems. This interconnectedness is so strong that the human community is unintelligible without the entire earth community. The role of human intelligence is to enhance the natural world rather than exploit it.

Instead of seeing the Earth as a storehouse of natural resources to be exploited, all creation is a gift of God we must love and care for.



Prior to construction, the Church identified goals that would enable it to design and build a revitalized space that would compliment the philosophy of the congregation. These included reduced utility consumption, excellent indoor ventilation, and sound environmental stewardship.

Early in the process, the (LEED) rating system was identified as a tool to help the project team address these and other sustainability issues, as well as validating the work upon completion. Emmanuel United Church was revitalized using the LEED for New Construction Rating System.

The EUC Story...

Water

Buildings are major users of our municipal water supply. Have you ever asked why we spend all that money to clean our water supply only to flush our drinking water down the toilets? This building has reduced water consumption by 42% by using low flush toilets and urinals and low flow faucets. In addition, rainwater collected from the roof irrigates our drought tolerant landscaping.

Reduce, Reuse, Recycle ... Materials

The Church installed Marmoleum flooring, which is less toxic than vinyl and is made from linseed oil, a rapidly renewable resource, natural pigments, and by-products of sustainably harvested wood and jute fabric.

The majority of wood used in the revitalization was Forest Stewardship Council (FSC) certified; so the wood comes from a sustainably managed forest.

More than 25% of building materials were sourced from within an 800km radius, supporting local economies in the process as well as reducing the amount of energy required to transport materials to the site. More than 20% of the materials used include recycled content, such as our drywall, cement and steel.

During both construction and operation, buildings generate lots of waste and use large quantities of the earth's natural resources. By implementing construction waste recycling, we diverted more than 75% of the construction waste from going to the local landfills. 60% of the old building's walls, roof, and floors were reused in the new structure, and recycling and composting facilities have been incorporated into our new routine.

Sustainable Sites

This project involved the reconstruction and upgrade of an existing building so points in this category were accomplished in this building's early history, such as site selection on a major arterial street with access to public transit, a parking lot with handicapped spaces to accommodate parishioners. During revitalization, we installed outside lighting that does not contribute to night sky pollution. Materials were contained and controlled on site during construction and storm systems were protected from construction debris.



Energy

According to the Canada Green Building Council, buildings account for 30% of the energy and 28% of the greenhouse gas emissions in 2006.

This building uses several strategies to minimize energy use and reduce its carbon footprint, including eliminating the drop ceiling to expose more of the windows and natural daylight in the CE Hall. This in turn reduces the energy required to light one of our busiest spaces.

A new system, timers, and enhanced commissioning all contributed to energy performance 36% below the Model National Energy Code.

For example, light switches are equipped with motion detectors that automatically turn on lights when the room is occupied and automatically turn off lights when the room is unoccupied.

In another example, a more efficient single boiler system replaced the two boilers and provides central heating for most of the building. Motion detectors in the Sanctuary automatically engage the central air intake and conditioning unit providing additional comfort when the Sanctuary is occupied.

The Air We Breathe

It is estimated that Canadians spend about 90% of their day indoors, where air quality can be much worse than outside. Our Church focused on using low-emitting products and materials to avoid damaging our lungs.



Only materials with low volatile organic compound (VOC) content and no added urea formaldehyde (for composite / MDF wood products) were permitted on-site. This included adhesives, sealants, caulking, paints, flooring, and composite wood products. To maintain the momentum, the Church has implemented a number of new Policies, including 'no-scents make sense' and 'no smoking within 25' of the building'.

Other Features

The new lightly coloured roofing minimizes the heat island effect by reflecting sunlight back towards the sky (rather than absorbing it) and the dedicated parking space for car-pooling should help encourage car sharing among our congregation. We have also adopted green cleaning, sustainable purchasing, and green building education programs.

Project Highlights

- 36% better than the Model National Energy Code for Buildings
- 75% construction waste diverted from landfill
- 60% of old CE Hall structure reused
- 42% less water use
- Reduced heat island effect
- 25% of materials sourced regionally
- 15% recycled content
- 50% of wood products FSC certified
- Rainwater harvesting
- Green cleaning policy
- No-scent policy
- Green education program



We moved back into our newly revitalized facilities on Thanksgiving weekend 2011. The debt incurred by the revitalization was retired in 2019 – a year ahead of its scheduled retirement.

Work continues to further enhance our facilities

One project concept was the addition of chillers in the rooftop air exchange units to bring cooled air into the building. The solar gain from the new windows and unconditioned outdoor air from the roof top units rendered the halls and offices unbearable during the dog days of summer. However if we were to install air conditioning, our current two phase electric supply would need an expensive upgrade to three phase electric power – a major setback to our greening philosophy.

Replacing the 250 watt incandescent and 500 watt flood lights in the sanctuary with LED equivalents that were available in 2018 reduced our power demand. This measure allowed us to further reduce our carbon footprint, provide better and cooler lighting, and use far less power, and to affordably install the air chiller units. We gained all this while maintaining our power demand within the current two phase electric supply and avoiding a cost prohibitive upgrade.

Outdoor LED flood lights were recently installed and directed to improve parking lot safety and security during evening hours with no night sky light pollution.

In 2019, we will installed a new outdoor LED-lit sign and electronic message centre. 2016 bylaw changes now allow places of worship to erect electronic message centres with some restrictions.

From the pulpit on Sunday morning and via emails from our church ministers, we regularly receive tips on what we as individuals can do to save our planet ... for example the latest on how we can eliminate single use plastics.

Bill Meek



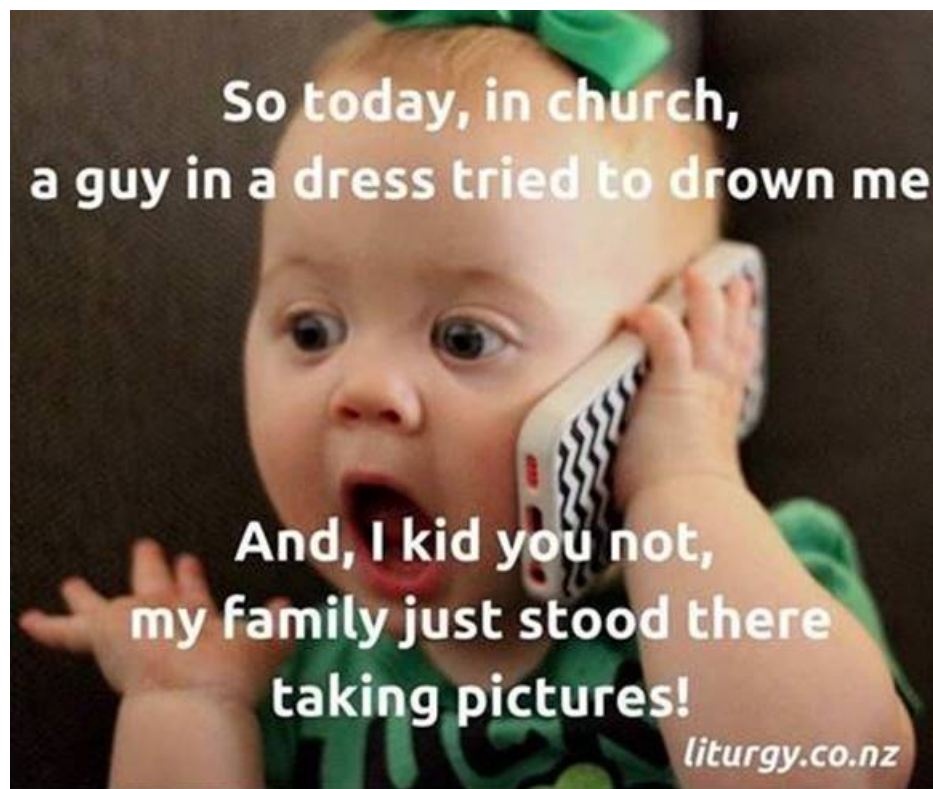
Debbie and Bill Meek in Algonquin Park



MORE CHURCH HUMOUR

The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note, and posted it on the apple tray: "Take only ONE. God is watching."

Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies. A child had written a note, "Take all you want. God is watching the apples".



COMMUNICATING AND CONNECTING DURING ILLNESS

Mobilizing care, support and prayers for people who are ill is a huge task at any time, but especially in the pandemic and when friends and family are spread out. When my eldest sister, Julia in Vancouver was diagnosed with breast cancer this past fall, I reached out to Roxanne for ideas on how to share updates and prayer requests to friends and family across 8 time zones. Roxanne suggested CaringBridge:

www.caringbridge.org, a free website template to centralize health news, requests and well wishes.

Creating the site

If you can Zoom, you can create a website with the user-friendly online template! You can also add other “editors” to share the load of posting updates and controlling visitor access.

CaringBridge is ad-free and privacy levels can be set depending on the individual’s preference: searchable on the web, searchable for CaringBridge users, or by email invitation only. We opted for the latter.

Communicating through the website

Once people’s emails are registered to the site, they can access the information, they can react to news (heart or comments, similar to social media platforms), and they can post to the well wishes section. Unless they are an editor, they cannot post updates or add visitors. They can opt to receive an email alert every time something new is added to the site (as a “follower”), or they can choose the “visitor” option to receive a digest of news as regularly as the site editors have set (we chose weekly updates).

In some cases, friends and family didn’t accept our invitation to the website. CaringBridge offers the possibility of saving all updates as a PDF. The site automatically formats the updates and puts them in chronological order. This has been a very effective way of gathering up the updates and sending them by email to those who aren’t visitors or followers to the site.

Manage Site Privacy

You control the privacy of what you share on CaringBridge. The setting you choose from the options below stays in place unless you change it.

Choose a privacy level based on your unique needs.



Anyone

What you share may be viewed publicly. Only registered users can comment.



Registered Users

All registered CaringBridge users may see and respond to what you share.



Approved Visitors Only

Limit access to only the people you add to the Approved Visitors List.



From the home page, visitors can see the most recent “journal” (or update) and can click on one of the tabs:

- “journal” for more updates;
- “gallery” for photos;
- “ways to help” with links to external sites;
- “planner”: a calendar where prayer and practical requests can be added and people can sign up to help out;
- “tributes”, where people can make a donation to the non-profit organization that runs the website for free; and,
- “well wishes”, where visitors can leave messages of encouragement for the person who is sick.

Other ways to mobilize support

The site thus provides a centralized place for both information and for requests - through the planner. I considered adding prayer requests to the planner. However, since a family friend had already set up a Meal Train (www.mealtrain.com), we decided to pay \$10 to upgrade to “Meal Train Plus” and we added a daily check-in/prayer to that site so that people could sign up for meals and/or for moral support. Meal Train is a great site, but it is publicly searchable (you only have to sign in to sign up for something). So, you have to be careful about what information is shared there - including things like addresses. Moreover, once someone signs up for a meal or a daily communication, they have access to the emails of everyone else who has signed up.



Julia's Story EDIT

Site created on December 10, 2020

Welcome to our CaringBridge website. We are using it to keep family and friends updated in one place. We appreciate your support and words of hope and encouragement. Thank you for visiting.



Meal Train Plus for The Julia Smith Family

Organizer

Jennifer Vandermye

Recipient

The Julia Smith Family

View/Email all participants 43

<https://mealtrain.com/3gmv40>

Invite

Share

Tweet

Invitation help?

About this Meal Train Plus

Thank you for helping our great friends Julia, Craig, Sebastian, Paulina and Hugo - this is a time for them to concentrate on wellness & family. They are so appreciative of all support! xox

Calendar

Updates 4

Location



Number of People

Adults: 2 Kids: 3

Preferred delivery time

3pm - 6pm preferred and cooler will be provided Door Dash type deliveries between 5:30-7pm

General Instructions



read more

Privacy issues

In retrospect, if I had known about the CaringBridge site before the Meal Train site had been set up, I would have simply used the CaringBridge site.

Finally, Anahita and I collated the messages from the "well wishes" section of the CaringBridge site, as well emails that people sent separately, and created a digital book in Canva (www.canva.com) as well as a physical scrapbook. Again, it was so much easier for us to organize and download messages from those who chose to sign up for the website.



Thank you to the Emmanuel community!

I hope that others can benefit from our experiences with CaringBridge. I am grateful to Roxanne for directing us to the site, to the Emmanuel quilters for the beautiful VCQ quilt they made for Julia, and to the Emmanuel community for your prayers. Julia has had several chemotherapy treatments and her surgery is scheduled for May. Thanks be to God!

If anyone would like help setting up a CaringBridge site, Anahita and I would be happy to assist.

Christina Clark-Kazak



NEW AT MULTIFAITH HOUSING INITIATIVE

On April 16th, a welcome announcement was made by three levels of government: city, province and federal. New funding of \$1.5 million from the Canada Ontario Community Housing Initiative will nearly complete the funding required for Veteran's House. The balance remaining will come from pledges already made.

CEO Suzanne Le stated that Veteran's House is now half full, that is about 20 veterans. Another 10 to 15 are in the intake process, but not all are guaranteed to accept a place. Thus, applications are still being accepted. Bill Beaton, a veteran who moved in at the first of March, has become an effective spokesperson for the veterans' community. He spoke of his several instances of homelessness and how "life was getting in the way". He expressed his appreciation for the versatility and accessibility of the building and the services. Landscaping will proceed when the mud is gone. While all resident rooms are fully furnished, furniture is still to arrive for the common rooms.

That delay is not a concern right now as residents are discouraged from gathering while COVID is still so active.

Suzanne also expressed gratitude for EOORC's United We Stand fundraising campaign that has so far brought in over \$83,000 which is to be matched by the Canadian Corps of Commissionaires. This includes contributions made from Emmanuel.

The MHI Annual Meeting was held virtually on April 18th through a restricted zoom arrangement. Members of staff and the executive were visible.

Voting participants had no audio or video but could be turned on if they wished to speak or could express questions through the chat. New staff members, Lindsey Comeau (office administrator), and Seyram Kudolo (marketing assistant) were introduced. We also learned that MHI has expanded its footprint to take over the office next door.



The financial status is good. The Veterans House construction project was on budget. Chair Bill Austin spoke of the year's highlights. The transition from construction to regular budget will occur over the summer. Bruce Marshall who lent his construction expertise to both the Haven and Veteran's House is stepping away after many years of volunteer service to MHI. Similarly, Kerry Marriott who provided communications and marketing contributions and sat on the Board, will soon be returning to the UK.

There will be an opening ceremony for Veteran's House, most likely around Remembrance Day.

A new video presented the plans for this year's virtual Tulipathon to be held on Sunday May 30th. The web site is now open for registration of fundraisers or fundraising teams. Walkers are encouraged to sign up. The first 300 will receive a newly designed MHI mask. To encourage new donors, Hobin Architects will match all donations from new donors.

Plans continue for the next project on the property of Julian of Norwich Anglican Church in conjunction with the Anglican diocese of Ottawa. The project will be called the Anchor and will be somewhat similar to the Haven.

The Gay Richardson volunteer award was presented to Kerry Marriott and Janice Summerby for their outstanding work in communications and marketing.

Janice Péron



Bill Beaton, Canadian Veteran and resident of Veteran's House



INDIGENOUS RELATIONS GROUP

The Emmanuel Indigenous Relations Group has continued to meet and has launched some exciting initiatives. A small group planned a display to honour Red Dress Day and to educate everyone about MMIWG2S+ (Missing and Murdered Indigenous Women and Girls). A number of red dresses and shirts will hang in the trees in front of Emmanuel from May 4 to 31. Several members have attended the EOORC Network, bringing local congregations together who are working on Right Relations. Some attended a recent workshop organized by EOORC and Glebe St James United Church to hear a speaker about the Territorial Acknowledgement. There will be more discussions about how we use the Territorial Acknowledgement at Emmanuel. About 20 people continue to follow the University of Alberta on-line course on Indigenous history, politics and culture.



Red Dress pins made by Carol Scott

Two small groups meet weekly to discuss the course material. Jeannie Page and Sandra Copeland have invited Fr Daryold Winker, priest of St Basil's RC parish, to speak at the Emmanuel service on May 30. Rev Nancy Best, a United Church minister of Mohawk background has agreed to speak to the group sometime in early June. The date will be announced by the office when it has been confirmed. Some research has been carried out about initiatives of Glebe St James and Knox Nepean United Churches to build a stone turtle garden and a medicine garden on their church properties. Members of the Social Action Committee have reached out to learn more about Isaruit, a sewing circle of local Inuit women.

The next meeting of the Group will be on Thursday June 10 at 7:00 pm. It will be advertised in the June packet. If you are interested in participating, please contact the church office or Val Dowd/Phyllis MacRae to receive the Zoom link.

Phyllis MacRae



THE STONE TURTLE GARDEN

As promised, I contacted Rev Andrew Jensen of Knox Nepean United Church (Knox) in Ottawa to find out about their sacred Stone Turtle Garden (Turtle). Andrew explained that their Right Relations Committee had talked about creating an Indigenous land acknowledgment because it was felt that the traditional one was becoming rote and ineffective. The Turtle flowed out of that initiative, in itself creating a very unique and meaningful land acknowledgement.

The project was conceived by Jay Sonley, chair of the Knox Right Relations committee, who asked Frank Stoyles, a church member, if he could make a stone turtle garden. This challenge was readily accepted and a design was developed in consultation with Jay and Mike Strickland. Mike is Anishinaabe Algonquin Golden Lake First Nations. He is a friend of Frank's and lives near the church, but Mike is not a church person. Frank and Mike share a mutual love of stone. A small crew of church members had a delightful summer building the structure.

The garden is in the shape of a turtle, and the back of the turtle is an Anishinaabe Medicine Wheel. Around the circumference of the wheel are seven engraved black granite plaques with the teachings of the Anishinaabe Seven Grandfathers etched into them. The etchings were done by Mike who is an artist working with many different media.

The garden encompasses three significant indigenous concepts, the turtle shape, the medicine wheel, and the teachings of the seven grandfathers. The significance of these concepts is culture specific. The Knox Right Relations Committee invites people to research these concepts through indigenous writings.

Knox is planning to put up signage to go with the Turtle. They hope to make it simple, in keeping with their wish that people discover the symbolism for themselves. They are also reaching out to local schools to invite teachers to bring students to see the Turtle and use it as a focal point for their lessons.



I would like to point out one aspect of the symbolism. Knox used the Anishinaabe order of the colors in the Medicine Wheel (yellow, red, black, white), which respects the fact that Knox is on un-ceded Algonquin Anishinaabe land. In contrast, the United Church of Canada crest, which incorporates the colors of a medicine wheel, is based on the Mohawk (Haudenosaunee) Medicine Wheel (yellow, black, red, white). Mohawk was chosen because the first documented ministry between Indigenous Peoples and the founding denominations began in 1822 between the Mohawks and Methodist missionaries.

The idea at first was that the garden would include various plants having the different colors of the medicine wheel. That idea was deemed problematic considering the timing of when the different plants would flower. It was decided instead to do the garden entirely in stone.

All the stone in the garden is from Algonquin territory. The stones in the medicine wheel are as follows: the yellow is sandstone (sedimentary); the red is granite (igneous); the black is gabbro (igneous); and the white is dolomite (metamorphic). They obtained the granite, gabbro, and dolomite from a quarry in Quebec. Unfortunately, even though the Ottawa area is widely known for its beautiful sandstone, they were not able to find a local source of sandstone accessible for purchase by the public. But they were able to purchase the small quantity needed for the Turtle from a local supplier.

As mentioned, the garden also displays the teachings of the Seven Grandfathers, engraved on seven black granite plaques. These teachings are what western society would call values: honesty; humility; respect; courage; wisdom; love and truth.



In addition to stating the value, each plaque also shows the animal associated with the value: honesty is carried by the Sasquatch; the Wolf carries humility; respect is the gift from the Buffalo; the Bear carries courage; the Beaver carries wisdom; love is the gift from the Eagle; and the Turtle carries truth.

Knox has not yet had any form of formal dedication or blessing of the Turtle. They are considering various alternatives but mindful of being respectful. Mike, a victim of the “Sixties Scoop” is not a church person and not keen on participating in a church ceremony. There is a long road of reconciliation ahead of us.

I strongly encourage you to take a trip out to Knox to view the garden for yourself.

Many thanks to Rev Andrew Jensen and Frank Stoyles for sharing the story of the Turtle Stone Garden with me. Frank also provided the second picture.

Lynn Solvason



Photo: Phyllis MacRae



MORE HUMOUR

A Sunday school teacher was discussing the Ten Commandments with her five and six year olds. After explaining the commandment to "honor" thy Father and thy Mother, she asked, "Is there a commandment that teaches us how to treat our brothers and sisters?"

Without missing a beat one little boy (the oldest of a family) answered, "Thou shall not kill."

One day a little girl was sitting and watching her mother do the dishes at the kitchen sink. She suddenly noticed that her mother had several strands of white hair sticking out in contrast on her brunette head.

She looked at her mother and inquisitively asked, "Why are some of your hairs white, Mom?"

Her mother replied, "Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white."

The little girl thought about this revelation for a while and then said, "Momma, how come ALL of grandma's hairs are white?"

The children had all been photographed, and the teacher was trying to persuade them each to buy a copy of the group picture.

"Just think how nice it will be to look at it when you are all grown up and say, 'There's Jennifer, she's a lawyer,' or 'That's Michael, He's a doctor.'

A small voice at the back of the room rang out, "And there's the teacher, She's dead. "



YOUNG BLACK SCHOLARSHIP PROGRAM PARTICIPANTS ANNOUNCED

Six participants will be researching and sharing Black experiences in Canadian churches under the United Church's scholarship program, including Emmanuel's Sifa Zahinda and Amelia Brohman



*Top row (left to right): Jonisha Lewinson, Brianna Lane, Noah Janosch Brown.
Bottom row (left to right): Sifa Zahinda, Amelia Brohman, Andrew Johnson. UCC.*



THE RED DRESS PROJECT

On May 5, 2021, red dresses and shirts were seen hanging across Canada from the west coast to the east coast and in between. You could see them on trees, along highways, in people's yards, windows, or balconies, on clotheslines, government buildings and statues, in front of schools, and in the trees at Emmanuel United Church in Ottawa. The red shirts and dresses hanging there are a memorial to all the Missing and Murdered Indigenous Women, Girls, Men, Transgendered and Two Spirit People (MMIWGM2+).

Emmanuel United Church invited congregants, through the Right Relations Group, to take the free University of Alberta Indigenous course starting March 2021. This is an online course with twelve Modules and about twenty people signed up. To coincide with the course, we organized two discussion groups. These groups allowed members to match learnings to their thoughts and own experiences, which resulted in a much richer learning process.

One member had seen and shared a plywood image of a red dress on a bridge in Moncton, New Brunswick. This resonated deeply with the group. Nine members felt called to work on a Red Dress project. We worked together with our different gifts. Some shared a dress, some a shirt, some made the signs, others helped with publicity, some hung the dresses or held the ladder, one spoke to an elder, and one obtained the sacred tobacco for her. As often, when people work together, we became bigger than the sum of our parts; open-hearted and willing to bring our love and hope to this Memorial.

On May 5th, a reverent group (limited to ten by Covid restrictions) gathered outside Emmanuel United Church for a sacred ceremony. We were blessed by and grateful for Anishinaabe Elder Barbara Dumont-Hill who agreed to join us. Barbara was an elder advisor to the judicial team hearing the stories of the families regarding their missing/murdered loved ones during the gathering of testimony for the National Inquiry into Missing and Murdered Indigenous Women and Girls, (MMIWG). The final report was issued in 2019.



The ceremony began with a land acknowledgement stating that we are located on unceded and unsundered Algonquin territory. We expressed our gratitude for Indigenous stewardship through many generations and said how much we have to learn from Indigenous people in caring for this planet. It ended by stating “We acknowledge that the church, our ancestors, and yes even we, have contributed to the historical injustices and the ongoing suffering. We commit, collectively and individually, to look for ways to help heal the brokenness and to strengthen our relationship — one based in honour and deep respect.”



Elder Barbara Dumont Hill preparing the blessing



Following this, a red packet containing sacred tobacco (semaa) was offered to Elder Barbara, and she was asked if she would honour us by blessing the Red Dress Installation that was our tribute to the MMIWGM2+. They are lost but not forgotten. Elder Barbara gracefully accepted the invitation and then led us in a moving spiritual smudging ceremony which started by smudging her own hands and the rest of her body with burning sage herb, explaining what each step meant. She continued to smudge the perimeter of the display, the dresses and shirts, the trees on which they were hung, and the grass and earth beneath them. She further smudged each of us. The ceremony ended with the group joining Barbara in a lullaby she sings every night to remember and comfort the lost souls of the Missing and Murdered.



Barbara was so gracious in sharing her knowledge, her story, her time, her humour, and her love. We are very grateful for her leadership that made the hanging of our red shirts and dresses such a meaningful spiritual experience. Due to Covid, Barbara allowed the entire ceremony to be videotaped, so others could be part of and learn from it as well. It is now posted on the Emmanuel website:

www.emmanuelunited.ca

The red dresses and shirts are hanging to commemorate the more than 1200 Missing or Murdered Indigenous Women, Girls, Men, Transgendered and Two Spirit Peoples. This number is just the tip of the iceberg and only includes cases that have been confirmed. Many Indigenous groups are convinced that the number is over 4000, but even one person is one too many. Hearing the story of an individual missing or murdered person and the anguish of each family is important. You can see and hear many of these by googling the CBC Data Case Explorer and then clicking on "Missing and Murdered Aboriginal Women."



Two books (available in many public libraries) that include stories of the Missing and Murdered and the relentless search for justice by their families and friends, are *Highway of Tears* (Jessica McDiarmid) and *Keetsahnak* (Anderson, Campbell, Belcourt eds). These show a stark contrast to the overall inactions or counteractions of the federal government in Canada as well as of the police forces. One of the Calls to Action of the National Inquiry is for ALL Canadians to learn about the injustices that are STILL being perpetrated and for each to do what we can to END this Canadian genocide. The dresses and shirts of our Memorial will remain in the trees until the end of May, but those they represent, will be remembered EVERY day.

Roxanne Delmage, Jill MacLean
and Lynn Solvason



GUARANTEED LIVABLE INCOME (BASIC INCOME)

A Guaranteed Livable Income (GLI) is a sum of money given to people with no or minimal strings attached. That is, it would be given to everyone, much like the Old Age or Senior's Pension. Guaranteed income means it would continue and not just be short term. For example, if unemployment is due to the pandemic and does not qualify for employment insurance or CERB, there would still be a 'guaranteed' income. Livable income means it would be enough to pay for the necessities such as housing, food and clothing. In essence, it would make our social safety net universal and long term.

There have been two trials of GLI in Canada: Mincome in Manitoba in the 1970's and BIG in Ontario starting about 2016. Both trials were stopped before completion due to a change in the governing party.

Jesus said we should look after the poor – “Blessed are the poor for theirs is the reign of God” - is part of the beatitudes spoken by Jesus. The United Church of Canada is promoting the principle of Guaranteed Livable income because it will solve some of our poverty problems.

The politicians, who really do serve us by understanding the art of the possible, will support the principle of GLI. The advantages such as fairness, more equality, limiting cost by not giving GLI to those with large incomes and helping the poor, will be worked out.

Evelyn L. Forget, an Economics Professor from Manitoba, has written the book Basic income for Canadians, and feels a Guaranteed Livable Income is both desirable and inevitable. The Ontario Basic Income Network at www.obin.ca has an informative video and links to material on this topic.

Bill McLeish



THE NEW EMMANUEL LOGO

For those who missed the presentation by Emma Dowd at the April 25 Sunday Service, here is some background on the new Logo being proposed for Emmanuel.

In November of 2020, at the request of Council, a committee came together to tackle a problem. As you navigate across our Facebook page, website, printed packets and read our letters, it is clear Emmanuel does not have a unified logo.

The current official logo is made of the stylized letters EUC combined with a cross; it appears on our letterhead with a jagged line made to resemble the roofline of the C.E. Hall. Our committee has since learned that this logo and letterhead was designed by Theresa Flower.



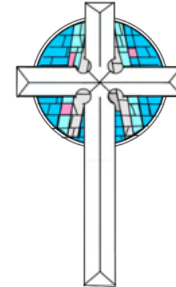
EMMANUEL
the united church of canada

691 Smyth Rd., Ottawa, Ontario, K1G 1N7, Telephone (613) 733-0437

It was the aim of our committee to create a new dynamic logo that could be consistent across all of Emmanuel's communications. Our committee reviewed our current logos, researched the logo designs and branding of other local churches, and took its inspiration from our past logos to create something modern and recognizable to Emmanuel's congregants.



There are two additional logos in circulation. The first recreated our distinct cross and stained-glass window.



The second logo in circulation includes the cross, dove and the letter "E".



Our design features a cross inside a circle with colours sweeping through the background. The logo replicates our beautiful cross at the front of the sanctuary and has been inspired in part by the colours and patterns on the large 'God is With Us, We are Not Alone' banners at the front of the church, which coincidentally were also designed by Theresa Flower, giving some historical continuity.



The circle, with no beginning and no end, evokes equality, inclusivity, and unity. It encompasses our community of faith, and also represents the global nature of our congregation. The active nature of Emmanuel is captured by our replication of the banners at the front of the sanctuary. Whether you envision the spirit of God sweeping across the space, or the winds of change, there is a momentum and motion captured by the design.

Logo Committee – Val Dowd, Emma Dowd, Keith Jeacle, Val Lines, Phyllis MacRae, Ross White



A thought from two months ago:

Spring is just around the corner



NOTES FROM SOUTHERN CALIFORNIA

Numbers! Our lives have been controlled by the daily reports of the numbers- just as in Ottawa. First the cases, hospitalizations, and deaths - then the vaccinations and now the colors determining levels of restrictions. Are we in Purple (widespread)? Red (Substantial)? Orange (Moderate)? Yellow (Minimal)? California is mainly in Orange these days, but the Positivity Rate is watched closely and a change in the 7-day average can move a lot of people in or out of restrictions. Ours is 1.8% now. Restaurants can now allow limited indoor service, nail and hair salons, sport are all ok with limited capacity.

All the Covid policies and rules have come from our California State Public Health; County health officials have jurisdiction on final implementation. The LA County Health Officer has been on the TV and radio practically daily throughout. I hear she is finally booking a vacation.



The pool where Russ and Areta swim regularly

Since New Year the first topic of conversation in every Zoom call has been who has had their shots done or is scheduled. The first groups were essential workers in health, then all persons over age 75 and residents of care facilities of every level. That meant Russ and I got ours in February. Our 60+ year old adult “kids” were all wishing they were older -for the first time in their lives! Eligibility has been extended quite rapidly and is now (April 15) available to all persons over 16 – which means my 16-year-old grandson has had his shot and all my family are “done”! We all sigh with relief. But it has meant that we have JUST (Easter) had our first family time all together since February 2019 and even then, outdoors and socially distant. None at Thanksgiving, Christmas or two birthdays. That has been very hard for me! We did manage a couple of very socially distant visits with each of my two sons’ families separately, outdoors, during these six months. but that isn’t the same.



Another huge issue has come from some non-denominational churches. There are several in California, and one in Pasadena, which have consistently sued the State to overturn the prohibition on in-person worship. That went all the way to the Supreme Court!

Their argument was: why not be as treated as ESSENTIAL as grocery stores? “If they are open, churches should be”. Of course, that argument ignores such differences as the time of exposure in an hour in close contact compared with the quick movement among shoppers. All Presbyterian churches in LA have been very cautious and none have yet opened for inside worship though they are inching towards that – with no singing or chanting allowed. With many aging congregants, there is still a lot of reluctance to open more.

Our church had open air limited attendance services during Lent and on Easter morning, with pre-registration required. But Russ and I actually thought the Zoom experience was better than that would be, so we skipped them.



Russell and Areta

Also, it would have meant we would have to choose between Emmanuel (at 7AM here) and the Pasadena Presbyterian “sunrise” at 8:30 here – not enough time to get from home to church. So, we did the usual regular services at both, as we have done ever since the Covid lockdown began and churches went on air - yes, while in Ottawa or Pasadena. If I want, I can also watch my daughter-in-law’s service, or read it as she sends it both ways. And I always read my son’s. He sends worship service essentials and his sermon, in print by snail mail (so must be mailed early) to his very-elderly and location-handicapped congregants. So of course, I get that too. Fun to see how everyone treats the lectionary each week.



Apart from the continuous attention to all things Covid and our attendance at two church services every Sunday, we spend a lot of time on Zoom- several Bible studies, study and discussion groups. Russ has been on a lot of meetings/blogs/webinars related to Palestinian issues and I on housing and homelessness in Pasadena. It is great to be in a relatively small city (<150,000) and be able to watch and give public testimony on issues at City Council. Our city has just gone from all-online public testimony (which meant writing before or during the meeting but not speaking) to oral testimony. It happened that I was the first to actually speak at a Council meeting.

We have also tried to stay healthy with twice weekly swims in a heated open -air pool. With trees around and seeing the sky as we swim is wonderful though not nearly as nice as being in the lake at the cottage.

In many ways Zoom means our life is much the same whether we are here in Pasadena or in Ottawa. So much is on the computer or watching news and movies on TV.



I attend committee meetings of Social Action at Emmanuel and Local Mission at Pasadena. Bible study here, discussion there. Indigenous study at Emmanuel and Homelessness at Pasadena. When Covid restrictions cease we will have to make choices again – entirely one place or the other. I will miss that life in two worlds that are both very important to me. I guess that means I am greedy. I want to stay involved in both and not to give up either. However, I do think that a lot of important things will continue to be available both in-person and on Zoom.

We will be back in Ottawa in mid-May, so as things ease again, we hope we can actually see our Emmanuel friends in person. Emmanuel has been such a vital part of our lives. We are grateful for all the ways EUC is learning and growing and finding new ways to BE CHURCH! We look forward to continuing involvement in this exciting part of our lives.

Areta Crowell



TINY HOME VILLAGES IN CALIFORNIA

The homeless poor have become a public concern across the continent, a situation aggravated by the Covid-19 pandemic. Providing simple temporary housing has become a partial solution in some cities.

In Halifax NS this has been the private voluntary project of some individual charitable citizens. In contrast, the problem has led to a larger approach in the San Fernando Valley of Los Angeles, where tent encampments line city streets. The city is building communities of “pallet” houses which are operated by the non-profit Hope Of The Valley Rescue Mission. These houses are inexpensive to construct — about \$3000 – and communal utilities keep costs low. Ideal permanent supportive housing takes much longer – about 5 years! – and costs much more- about \$500,000 per housing unit (studio or small apartment). In the meantime it is recognized there must be interim solutions.

Hope of the Valley’s second Tiny House Village, Alexandria Park, has recently opened in North Hollywood.



It will provide (after Covid restrictions end) up to 200 homeless adults with interim housing, showers, clean clothes, hot catered meals, laundry and storage facilities, job assistance, medical and mental health referrals, and case management. Social and security staff are maintained on site 24-7. The security and privacy which these provide are essential to the healing which persons who have experienced homelessness for years require. They are better than usual dorm-like shelters , and more readily accepted, new residents say: “At last I can really sleep! I feel safe!”

Each prefab house is 64 sq. ft. in size, has one or two beds, heat, air-conditioning, windows, a small desk and a front door. Citizens are invited to sponsor a house, and to provide bedding, etc. Suitable occupants are selected and assigned by a social agency, and are kept until they are employed or otherwise supported privately in permanent homes or institutions. On average that takes about four months. Residents are free to engage in their community, access jobs, and participate in other critical activities.

Hope of the Valley and LA City will open two more such villages will open in the near future.

Russell Smith



A LETTER FROM MONCTON

They Settled My (unceded, unsurrendered) Homelands

– a children's story...but also for adults

Once, long ago, I lived in the region now known as Ottawa in Ontario, on a modest parcel of land next to the waters of the Kitchissippi. One time when I had gone to visit relatives, a group of people came from away with earth-diggers and other heavy equipment. They dug up my herbal and medicine gardens, poured a foundation, and when I returned, there was a monstrous building sitting in my garden, cutting out the sunlight that used to pour into my humble little dwelling.

I protested to the newcomers, but the concrete foundation had already been laid. The land was already contaminated. Besides, the people who were now well settled into that monstrous house of their governance in my backyard, began to collude with others who also settled in the medicine gardens of my relatives throughout our territory. Collectively, and with underhanded trickery, they drew up deeds to the land, insisting they were 'legal' documents. They created squads of well equipped, highly trained people to police the territory in defense of the new squatters. Eventually my neighbours and I felt forced to leave our beloved ancestral homelands and go further away from the settlers, but it was never quite the same.

In time, more and more newcomers arrived to settle on our lands. They compelled those who had remained to pack up, and transported us to remote, smaller territories where they imposed new harsh rules which prohibited our freedom of movement. Worse still, their authorities forcibly took our children away and put them on trains far beyond the city of York and past la Ville de Mont Royal. My relations and I were denied the right to travel to see them. When our children eventually returned as teenagers, we barely recognized each other. The biggest tragedy was that they were now speaking in languages we couldn't understand, and could no longer speak our language. Many seemed to have forgotten our ceremonies or how to call on their ancestors for guidance. With downcast eyes, some of our children told of how they were beaten when they tried to speak to each other in our language, and were severely punished when they tried to purify themselves with sacred smoke before praying to the Creator. How could anyone punish a child for showing respect when talking with Kichi Manido who gave each of us life? Surely, those newcomers hadn't yet learned to respect Creator's ways, or to love our Earth Mother who sustains us.



It is now many years since those confusing, distressing times. Little by little, my great-grandchildren are beginning to talk among themselves. They have learned the ways of the newcomers, and understand how to use their laws and systems in order to stand up for our people. They are re-learning our ancestral ways and languages. Some have even found friends among the descendants of those early settlers, friends who are willing to learn the true stories of our collective past, even if it means rejecting the privilege their great-grandparents told them were the Settler's 'entitled' rights. Together, the youth are rising up. Together they are forming a new Two-Row Wampum. My beloved great-grandchildren are reclaiming their collective Rights within the many Nations of Turtle Island.

As for myself, I am now growing old. When I was young, I was free to live in the way of my ancestors. Then as a young parent, I was made to feel captive within my own homelands and ashamed of my proud, generous heritage. But now, although my body is becoming weaker, my spirit is growing stronger. I hold my head high with the dignity of knowing who I am and where I came from. Before Creator calls me to live amongst my ancestors in the Spirit world, I willingly accept my role of guiding the youth of our communities, so they too, will become stronger in the knowledge of who they are and where they come from. Together, the youth and I are putting down sacred tobacco on Mother Earth, with gratitude that we are still here. All My Relations.

Carol Grace Scott



Photo: Patty Kavcic



Psalm 4

- 1 My God! Are you listening?
I once had a space
to stand up for my rights.
So give me a break!
- 2 How long will you guys
disgrace me with lies?
- 3 Believe me, virtue will
divide and prevail.
I know whom to ask.
- 4 Bridle on, but be civil!
Take a rest, and be still,
5 resigned to good order.
- 6 Everyone rages for rectitude.
Good Lord, work with us!
- 7 You're better for me than
for them in their plenitude.
- 8 I will hang easy myself.
You'll keep me in certitude.

RSV (Russell Smith's Version)

Lectionary, 11 April 2021, 3rd Sunday of Easter

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Empty Dresses

Where can healing come from?
Too many have been lost ...
the burden of grief
has lasted so long.

How can a mother,
a daughter,
a family,
a People

continue their plea
for Justice,
their tired hope
ragged and thin

as thin as that Red Dress
blowing in the wind;
as empty as that Red Dress
drenched with tears and rain.

Where can hope come from?
Surely the burden of grief
can be lifted by never forgetting,
and love offered by you and by me.

by Carol Grace Scott

*National Red Dress Day Installation
in commemoration of the MMIWG2S+
Emmanuel United Church
May 5, 2021*

© Carol Grace Scott 2021



Photo: Russ Pastuch



FAMILY STORIES

Sia Soriba and Saidu Koroma

In April I had the opportunity to chat with Sia Soriba about how she and her family are managing with Covid. I would have preferred if we had been able to meet for an outdoors, socially distanced visit in person, but our current lockdown made that impossible. So, we chatted on FaceTime instead.

Sia and her husband Saidu and their 4 children are well-known to Emmanuel:

All 4 children were born in Ottawa: Stephanie 15, Samuel 8, Steven 4 ½, and Solomon 2 ½.

Sia came to Canada in 2005 with her parents Henry Soriba and Kormassa Boi Soriba and her sister Korlu and brothers Henry Soriba Jr, Dorbor Kollie and Kollie Soriba. The family are originally from Liberia in West Africa and Saidu was from Sierra Leone. But they were all in Guinea as refugees from the wars in both countries, when Sia and Saidu met at school. In December 2005 Henry and Kormassa and the family arrived in Canada as government-sponsored refugees. Saidu remained behind in Guinea.

They started out living in a reception centre on Montreal Road. One of the support staff directed them to Rothwell United Church when they asked where they might worship. At first the family had to travel to church by bus, a journey that was long and required bus changes.

The Minister at Rothwell suggested that they consider attending at Emmanuel because at that time Emmanuel operated a bus to bring people to Sunday services.

They were introduced to Bill Smith and have been part of the Emmanuel family ever since.

Stephanie was born on January 4, 2006. Sia says, "I was lost and confused. I had no idea of motherhood. The baby's father was not there. I was in a new country and I knew nothing!" Bill Smith visited Sia and the baby in hospital. He told Sia that several people had organized a baby shower for her. She appreciated the help in providing baby supplies as she was young and had no idea about what babies needed in Canada. When Bill told her about plans for the "baby shower" she was very puzzled. She thought she would have to take the baby outside for rain to be sprinkled on her. In January!! She told me that in Liberia there was a tradition of bringing a newborn outside to be sprinkled with water for a blessing and a naming ceremony. This was not like the Canadian version of a baby shower.

Another cultural surprise about expectations for new mothers in Canada came when it was time for Sia to leave the hospital with baby Stephanie.



The discharge nurse asked how she was going to transport the baby home. "On the bus." Sia said. The nurse told her she could not leave the hospital without a car seat for the baby. Those were "The Rules". "What do I need a car seat for?" asked Sia. "I don't have a car!" Fortunately, the situation was saved when a new friend of Sia's arrived at the hospital bringing a car seat that she had used for her own baby.

Once she was back at home Sia received a lot of help from Emmanuel Parish Nurse Maureen Farnand. The Public Health Nurse also came once a week to check on the baby and weigh her. Maureen helped Sia a great deal with her post-natal care.

The Emmanuel Refugee Group helped Sia and her parents sponsor Saidu to come to Canada under the Family Reunification procedure. This took several years and was very complicated. Sia and Saidu are hugely grateful to Jon Jones for his tireless efforts that resulted in the reunification of Saidu with the family. In 2009 Sia went to Guinea to see Saidu. They married in a civil (legal) ceremony and also in a traditional African wedding. Saidu's parents and Sia's grandmother attended.

Finally, Saidu was able to immigrate to Canada to join the family in June 2012, 7 years after Sia had arrived. In 2015 Sia and Saidu were married in a church wedding at Emmanuel by Rev Peter Lougheed.

All the children have been baptised at Emmanuel: Stephanie by Bill Smith; Samuel by Peter Lougheed; Steven by Christine Johnson and Solomon by Steve Moore.

The family remains very closely involved with Emmanuel. They miss not being able to come to services and activities in person. "We miss the church so much!" Sia says.

They received the Easter packets that were distributed to families by the CD Committee.

On Sundays Sia and Saidu worship with the children at home. They want the children to remain connected to their faith. They read the Scriptures and they subscribe to a children's Bible on-line. At home in Guinea Saidu was a preacher and worship leader in his church. He preached at Emmanuel in an African-themed service several years ago.

Living with Covid has been hard, as it is with all young families. Sia and Saidu both work at the Civic Hospital on shifts. Sia is a Patient Care Assistant like her mother Kormassa. Both have had their Covid shots.

The children are managing well with school. Stephanie is in Grade 9 at St Joseph's High School. She helps her parents a lot with her younger brothers. She attends school on-line and visits with her friends on the phone. She doesn't know what she will do in the summer and has signed up for summer classes. Samuel is in Grade 2 at Ste Kateri Catholic Elementary School. He also does well and is very independent.



Steven attends Kindergarten at Ste Cecilia Elementary School. He can't manage sitting still and watching "school" on-line, so he attends a program at the school a few hours a week. Solomon was in Day Care for a while, but he had to be withdrawn as the cost (\$50/day) was too much for the family.

Sia and Saidu don't qualify for a subsidy because their family income is "too high". An affordable Day Care program would be a big boost for this family. In September Solomon will be able to attend in-school day care for 3 hours/day for 3 days/week.

Sia says that Emmanuel has done so well for all the family. "My hands are full." She says. They miss the church family very much and look forward to being together again as soon as that is possible.

Phyllis MacRae



*Solomon, Saidu, Steven, Sia, Stephanie
Samuel*



FAMILY STORIES

Edna Wright – Letters from India

Small groups facilitate relationships. Friday Coffee Zoom time has meant getting to know folks who have been long time members of Emmanuel. This continues to be a rich Pandemic experience; listening to one another's story. Edna Wright shared with us that her cousin had saved, and then returned Edna's letters written while she was in India. These letters were a gift with so many memories. There was much detail and indeed provides a safe way to travel in a Pandemic, back to Bombay (Mumbai) in the 1960s.

Edna meets John

In June 1955, Edna was living and working in Montreal. She worked for the Canadian International Paper Company and decided to go on an extended trip to England with some friends. Since her boss would only give her three weeks' vacation, she up and quit. After several weeks in England her friends returned to Canada, but Edna found some temporary work and stayed through the summer until October. She booked passage from Southampton back to Montreal on the grand ocean liner the RMS Saxonía of the Cunard Line.

John Wright was born and raised in Wales. He trained as an engineer. Following the end of WWII, John found England to be lacking in opportunity. He decided to emigrate to Canada and was hired by the Shawinigan Engineering Company.

He booked passage on the RMS Saxonía. Guess who he met? John and Edna had a wonderful shipboard romance. A year later in 1956 they married in Montreal.

An adventure in India

In 1960 John was seconded by his company to go to India to work as an engineer on the Canada-India Nuclear Reactor. This was being built under the post-war Columbo Plan, which provided development aid to India and other countries. This led to an experience for John and Edna living in Bombay (Mumbai) in 1960-62.

Edna's adventures were captured in her correspondence with her cousin.

Among the many adventures related, is an evening out at a cocktail party with the Duke of Edinburgh, which sets Edna aglow. There are episodes with servants and coolies who do daily chores and prepare meals with new flavors, a feast for the senses. Many insects make an appearance in the letters; a large praying mantis, and the endemic cockroaches. There are the ever present "Holy cows"; so watch your virtual step. There is a live goose that is delivered to Edna in a basket that sets Dizzy, their Dachshund, barking. Edna visits The Taj Mahal in Agra, the Ghats, Kashmir, as well as watching sunsets over the Arabian Sea. The weather is a constant distraction, especially with the Monsoons. Some periods of time are more challenging with dysentery being a recurrent theme. Milk comes from the Buffalo, and there is mutton to eat. Everything one buys must be bargained for.



Edna attends an Indian wedding and is a witness to the Spring and Fertility Hindu celebration with red Vermillion (a powdered mineral cinnabar) sprinkled about. A red silk sari is purchased (see photos), and Edna learns golf in India. Edna still has the Red Sari. An amazing adventure!

Voyage home to Canada

At the end of their adventure in India John and Edna boarded the P&O Line ship the SS Chusan. Life on board ship was very elegant and they travelled top class. Dinner every night was Black Tie. The trip back to Canada took one month and included stopovers at Singapore, Ceylon (Sri Lanka), Hong Kong, Penang, Yokohama and Tokyo, the Philippines and Hawaii, landing in Vancouver. From there they took the train across Canada to Montreal, completing their Around-the-World trip.

Edna has many wonderful memories and we are fortunate that she can share her stories with us.

Roxanne Delmage and Phyllis MacRae



Edna and John on board ship, 1962



Edna meeting ship's captain, 1962



Edna on Valentines Day, 2021



THE PRAYER SHAWL MINISTRY

Emmanuel began the Prayer Shawl Ministry in the early 1990's. To date we have presented 99 shawls and lap blankets to members/adherents of our congregation.

Prayer Shawl Recipients

Shawls are given out to:

1. Seniors age 90 or over
2. Those grieving the loss of an immediate family member
3. Those facing a serious illness
4. Those experiencing a crisis in their life
5. Those needing to go into a nursing home.

The shawls are knitted by members and friends of Emmanuel.

We supply the wool and pattern (an easy one) - knit 3, purl 3 or if you are an experienced knitter and have a special pattern, this is quite acceptable.

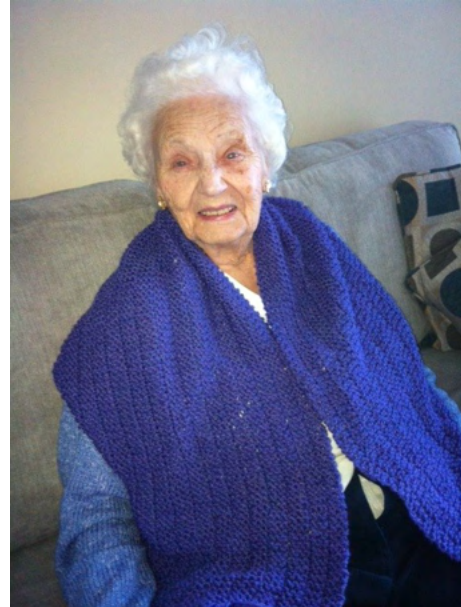
I would like to compile an updated list of those willing to knit a prayer Shawl or blanket from time to time as needed.

The shawls bring many hours of warmth and comfort to those who received them. The pictures show some of our seniors with their shawls.

Please let me know If you would be willing to help.

Thank you.

Nyla Garrett



Ariel Hancock (2016)



Bea Woods (2019)





Daphne Raven (2016)



Anne Darwin (2016)



Flo Barrette (2017)



BOOK REVIEWS

Simplicity: The Freedom of Letting Go

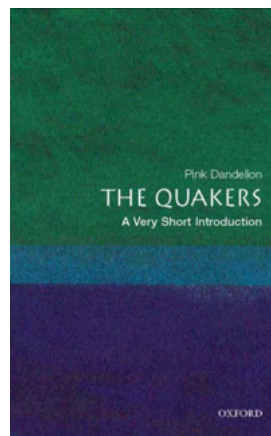
By Richard Rohr
Revised edition 2003
Crossroad Publishing

Richard Rohr is a Franciscan priest who produced daily meditations from his Centre of Action and Meditation in New Mexico. He has a large following, including people from Emmanuel. He has published many books. This is one of his earlier books and was originally published in German.

The book has nine chapters and 190 pages. Some of the chapters in abbreviated form are God the Father/Mother; Community; Getting Rid of the Church; Political Commitment; Contemplation; Freedom (Luke 8); "Women's Stuff"; Social and Political Vocation; Pathways to the Spirituality of the Simple Life.

The book is a loose collection of ideas about changes in Christian thought and practice and are from the outer circle of the Christian Church. He is a strong advocate for more meditation and social action. It is not a "how-to" manual, but more a series of ideas of what we as Christians should do going forward. He promotes values of feminism, non-violence and less materialism. He sees things through a Catholic lens with an approach that is good, although a bit eclectic and disorganized. The Heretics group used this book for its discussions during March and April this year.

Bill McLeish



The Quakers: A very short introduction

By Pink Dandelion
Oxford University Press, 2008

This book has chapter headings of: Who are the Quakers; the History of Quakerism; Worship; Belief; Theology and Language; Ecumenism; and, the Future of Quakerism. References and further reading, timeline and glossary are present.

It is clearly and succinctly written by Pink Dandelion, who is Professor of Quaker studies at the University of Birmingham. It is suitable for readers who want more than a Wikipedia article.

In 161 pages and with 23 illustrations it describes how the Quakers arose during the seventeenth century civil war in England and how their influence extended way beyond their numbers. Quakers maintain a distinctive worship method to achieve a direct encounter with God which has been at the heart of the movement since the beginning.

\$11.83 paperback or \$ 7.99 on Kindle from Amazon.

Bill McLeish



World Without End

By Ken Follett
Penguin, 2007

This is the second book in the Kingsbridge Trilogy, the sequel to *Pillars of the Earth*.

This historical novel is set in the fourteenth century England. This is the time of dominance of the Church amid rising guild groups and merchants. The main story is of love between a master builder and a prioress. It is woven into the story of the Black Death, collapse of the feudal system and war including the Battle of Crecy. If you like a long novel with great character development, sex, violence, courage and squalor this is for you. I found the pandemic response interesting. Leave early, go far, stay long. Ken Follett is a popular writer and you will like this book.

Bill McLeish



Photo: Phyllis MacRae



Highway of Tears

By Jessica McDiarmid

Penguin Random House Canada, 2020

This book is sub-titled, “A True Story of Racism, Indifference and the Pursuit of Justice for Missing and Murdered Indigenous Women and Girls.” What if this was you? What if this was me? We all have mothers and grandmothers. Some of us have sisters, girl cousins, daughters, granddaughters, or friends. Each one of the girls in this book is loved, cherished, and missed—exactly as we would feel if it happened to one of our loved ones! When we just read statistics showing how much more common it is to be missing or murdered if you are Indigenous, most of us tend to tune out. This book helps us to listen.

The *Highway of Tears* is Highway 16 in British Columbia, particularly the stretch from Prince Rupert to Prince George, and it is where the activism on behalf of these loved ones started. What I liked best about this book was how the author described each girl and her family and friends, so you really felt you knew them. For example, Ramona Wilson had a lovely singing voice and broke out with peals of delighted laughter. At age 12, she wanted to be a psychologist so she could help people. At age 14 she played baseball and had a job washing dishes at Smitty’s. She was very reliable and never missed a shift. She wrote poetry and wanted to reconnect with her Native culture. At the end of grade 12 she was to start a summer job as a peer counsellor with Smithers Community Services Association.

On graduation night at age 16 she disappeared. A year later, her remains were found. Her mother would become a lead activist in the fight for justice for all.

A common thread throughout is how most of the police and media responses were very slow. In part, because most missing people do eventually show up and in northern BC there were not enough police to properly cover everything they needed to do. Many officers were young and were not posted there long enough before they were reposted and so no trust was built up. Often, the victims were blamed for having “risky” behavior. This could include hitchhiking, but if you didn’t own a car, there was no other way to travel from town to town. The Greyhound bus left Prince George at 3a.m., but taxi service to get you to the bus station wasn’t available until 6a.m. What was a girl to do? The book describes many of the walks that were held each year on the *Highway of Tears* and the emotions being felt by the walkers.

On short notice, in 2006, the Lheidli T’enneh band council organized a symposium in Prince George, after one of their girls, Aielah Saric-Auger was found murdered. It attracted high powered politicians including BC Solicitor General John Les, MP Nathan Cullen, high ranking RCMP officers, First Nations leaders and most victim’s families. On Day 1 the families told stories and on Day 2 recommendations (33) were made.



These included having a shuttle bus to run between communities, increase RCMP patrols, safe houses along the corridor, programs in schools and colleges and better recreation and social programs in both rural and urban communities. All were considered “doable” by the higher ups. Costing was not included, but all agreed that dozens of lives were worth it. By 2016, NONE of the recommendations had been implemented as money dried up.

Under pressure, Prime Minister Justin Trudeau called for a National Inquiry which hit many roadblocks. However, the final report had 231 calls for justice. One call was for ALL Canadians to act by: “denouncing violence against Indigenous persons, learning about and celebrating Indigenous history and culture, listening to the stories shared by families (there are many more in this book) and recognizing the burdens they carry, being an ally to Indigenous communities and holding governments accountable to act.” If we do these things, we will have gone a small way to earn back trust that we broke over hundreds of years.



Photo: Phyllis MacRae



In spite of all the heartache one feels when reading this book, there are also many sparks of hope and unbelievable stories of resilience. If you have never felt empathy before, this book is for you. If you have, you will also gain a lot from reading this book.

The Ottawa Public Library has 11 regular copies, 5 large print copies and 5 ebooks.

(All information presented was from the book except for the first and last paragraphs, which are my thoughts.)

Jill MacLean



Photo: Joyce White



Bush Runner: The Adventures of Pierre-Esprit Radisson

By Mark Bourrie

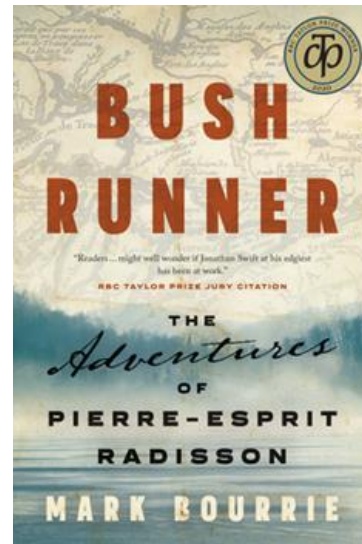
Biblioasis, 2019 314pp

Winner of the RBC Taylor prize in 2020

This is the story of Pierre Radisson from the age of 15 when he arrives as a penniless quasi orphan from France to the tiny, scruffy New France settlement at Trois Rivières in 1651. The story takes us through the life and amazing adventures of Radisson and his brother-in-law Medard des Groseilliers (Lord Gooseberries) until his death at the age of 74 in London in 1710.

The reason that we know his story at all, is because he managed to write down his own adventures and exploits in the form of stories that he told to the English Court of Charles II. And later stories that he recorded for various purposes. And an affidavit he wrote for a court case when he sued the Hudson's Bay Company in the Royal Courts in England. An amazing feat for a poor scruffy French kid with no education to speak of, dumped by his family in the New World. The story of how his documents were lost, found and preserved is also fascinating. At one point the diarist Samuel Pepys came into possession of a manuscript which was then lost or hidden for 200 years. In 1996 a distant relative of Radisson discovered a manuscript in the Queen's archives at Windsor Castle.

The story is based on Radisson's own writings as interpreted by Ontario historian Mark Bourrie.



The author applies other historical research about Radisson and Canadian history and provides frank assessments of where he thinks Radisson is telling the truth and where he is exaggerating or telling whoppers. As he says, Radisson was always the centre of his own story.

The story is fascinating and full of adventure. Radisson was captured and adopted (twice) by the Iroquois living around Montreal and Trois Rivières. Later on, he got himself adopted by the Cree people living south of Lake Superior. In his early writings he has a tolerance, respect and appreciation of the Iroquois and other indigenous peoples, whose languages he learned, that was very unusual for his era. Later on, when he became older and more a part of the 17th century European trading culture, he was less appreciative and more exploitative of the First Nations.



The tone of the author is serious but humorous and wry, never ponderous. He fills in the complex historical background to Radisson's life just enough to give the reader context for the central story. "Politics in the age of Louis XIV were both complicated and duplicitous, and there's really no need to keep all this straight."

The central importance of Radisson's story was his contribution to creating the fur trade into Hudson and James Bays and to the founding of the Hudson's Bay Company, for which he never received credit from the aristocrats and businessmen who ran the HBC. Along the way he changed his loyalties several times between the Iroquois, the French, the Cree, the Dutch, the English, and back again. He always had a good story to explain himself. He traveled across New France from Montreal as far west as the western end of Lake Superior, south through the American colonies to the Dutch colony of New York and the British settlement of Boston.

He was marooned on the coast of Spain when his ship (and furs) was stolen by Dutch pirates en route to England. He traveled with a French fleet to take the island of Tobago from the Dutch and survived a disaster when the entire fleet ran aground on a coral reef and was lost off of Venezuela.



Radisson, self-portrait
© Library and Archives Canada

Radisson was an amazing and endlessly entertaining character. To the reader he is a likable, charming cad, a con man, sometime thief and a schemer, completely untrustworthy but a fellow you are always rooting for. At the time of his death in 1710 he was referred to in the parish records as "a decay'd gentleman".

A great read.

4/5 stars

Phyllis MacRae



TV AND MOVIES DURING COVID-19

This is a list of recommendations from Robert Sims for great TV watching of Nordic Noir TV series. Robert is an aficionado of the Nordic Noir genre of television.

“**Nordic noir**, also known as **Scandinavian noir**, is a genre of crime fiction usually written from a police point of view and set in Scandinavia or Nordic countries. Plain language avoiding metaphor and set in bleak landscapes results in a dark and morally complex mood, depicting a tension between the apparently still and bland social surface and the murder, misogyny, rape, and racism it depicts as lying underneath. It contrasts with the whodunit style such as the English country house murder mystery.” Wikipedia.

Nordic Noir Series

Sweden:

Wallander 2005 (Sweden) Krister Henriksson

Wallander 2008 (UK) Kenneth Branagh

The Bridge 2011 (Sweden/Denmark) Sofia Helin, Kim Bodnia

Jordskott 2015 (Sweden) Moa Gammel

Denmark:

The Killing Trilogy 2007 (Denmark) Sofie Grabol

Those Who Kill 2011 (Denmark) Laura Bach, Jakob Cedergren

France:

The Tunnel 2013 (England/France) Stephen Dillane, Clemence Poesy (An adaptation of *The Bridge*)

Spiral 2005 (France) Caroline Proust, Gregory Fitoussi and others (Series 8 came out in fall 2020)

Belgium:

Salamander 2012 (Belgium) Filip Peeters

United Kingdom Police Procedurals

The Adventures of Sherlock Holmes 1984 (England) Jeremy Brett

Sherlock 2017 (England) Benedict Cumberbatch

Smiley's People John LeCarre 1982 (England) Sir Alec Guinness

Tinkler, Tailor, Soldier, Spy 2011 (England) Gary Oldman

The Perfect Spy John Le Carre 1987 (England) Ray McAnally

Prime Suspect 1991 (England) Helen Mirren

Inspector Morse 1987 (England) John Thaw

Inspector Lewis 2006 (England) John Whatley

Endeavor 2012 (England) Shaun Evans

Kavanaugh QC 1995 (England) John Thaw

Shetland 2013 (BBC Scotland) Douglas Henshaw

Hinterland 2013 (BBC Wales) Richard Harrington

Robert Sims



EL SALVADOR CONCERT FOR PEACE

On Saturday March 27 Emmanuel and other congregations from the Eastern Ontario and Outaouais Region and the Central East Region of the UCC joined together with musicians and members of Iglesia Bautista Emmanuel, our partner in San Salvador. A 2 ½ hour concert of stories and music took place linked by Zoom and YouTube. Jim Lamb organized and Michael Harris played in a Virtual Band. Funds were raised to support the programs of Colegio Bautista Emmanuel, the Christian school operated by IBE. The School has been heavily hit by problems due to Covid and the church board was considering closing the school. The concert was very successful and raised a total of \$13,095 for the School.

Pastor Miguel Tomas Castro sent his thanks.

Jim Lamb

Gracias ! Thanks so much, to each of you, to your churches, to your families. I know that they are part of this feast of solidarity and generosity. I'm moved with tears, but with joy in my heart, and for sure there will be a lot of joy in the communities, the families and their kids.

Many blessings, yes!

Blessings and Peace !

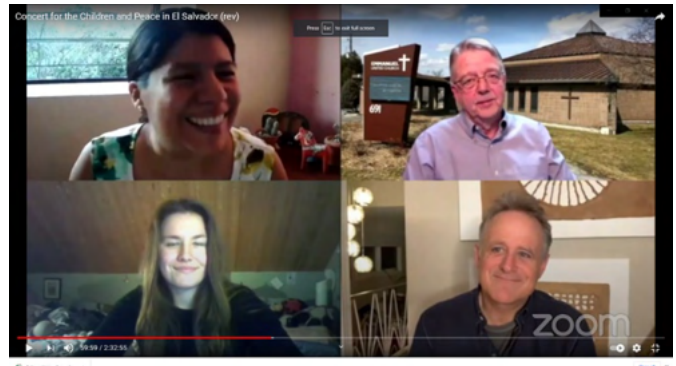
Bendiciones y Paz !

Your friend in The Lamb,

Miguel Tomas Castro

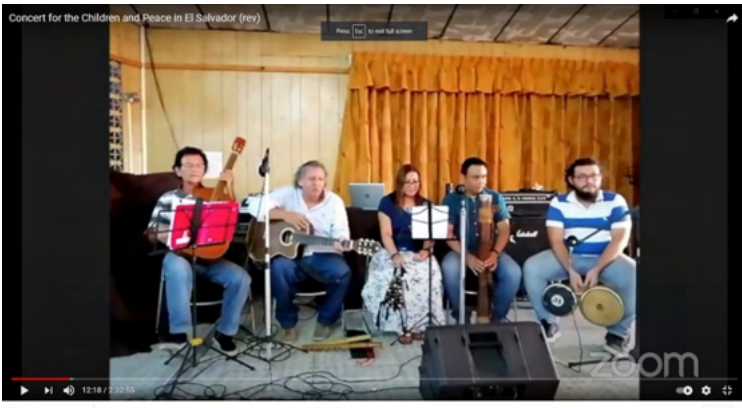


Lidia Granada, Rev. Bill Smith, Pastor Miguel Tomas Castro



Lidia Granada, Jim Lamb, Alex Price, Rev. Peter Woods





Iglesia Bautista Emmanuel Praise Band



Manuel Aquino and friends



Koko Zahinda, Esther Avalos and friends



PASSAGES SPRING 2021

We remember the following members of the Emmanuel family who have left us this winter and spring:

Loree Turnbull November 4, 2020 Age 104
Mother of Mary Turnbull

Ariel Hancock January 27, 2021 Age 101
Member of Wesley UC & Emmanuel from April 1954

Jackie Nuttall February 25, 2021
Wife of David Nuttall

Kaye Weglo April 14, 2021
Member of Emmanuel and formerly active member since January 1960

Eleanor Fantacci April 22, 2021
Member of Emmanuel and formerly active member since Sept 1979

Marion Seely May 15, 2021
Member of Emmanuel and formerly active member since 1960

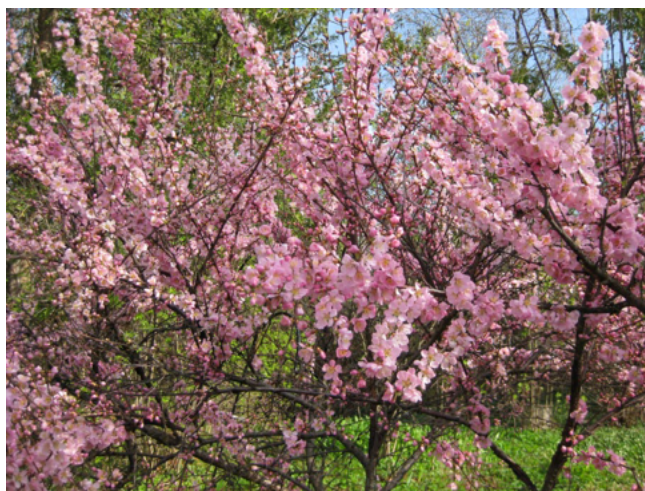


Photo: Patty Kavcic – flowering almond



MORE CHURCH HUMOUR

The Presbyterian church called a meeting to decide what to do about their squirrel infestation. After much prayer and consideration, they concluded that the squirrels were predestined to be there, and they should not interfere with God's divine will.

At the Baptist church, the squirrels had taken an interest in the baptistry. The deacons met and decided to put a water-slide on the baptistry and let the squirrels drown themselves. The squirrels liked the slide and, unfortunately, knew instinctively how to swim, so twice as many squirrels showed up the following week.

The Lutheran church decided that they were not in a position to harm any of God's creatures. So, they humanely trapped their squirrels and set them free near the Baptist church. Two weeks later, the squirrels were back when the Baptists took down the water-slide.

The Episcopalians tried a much more unique path by setting out pans of whiskey around their church in an effort to kill the squirrels with alcohol poisoning. They sadly learned how much damage a band of drunk squirrels can do.

But the Catholic church came up with a more creative strategy! They baptized all the squirrels and made them members of the church. Now they only see them at Christmas and Easter.

Not much was heard from the Jewish synagogue. They took the first squirrel and circumcised him. They haven't seen a squirrel since.



THE BEOTHUK OF NEWFOUNDLAND – RECENT INSIGHTS

The Emmanuel people involved in the Right Relations Group are committed to learning more about what Right Relations means to us. The group is organizing activities that will allow members of Emmanuel to increase awareness and understanding of historical and present-day relationships between ourselves and Indigenous Canadians. For example, the Red Dress project is displaying red dresses and shirts as a visible memorial to all the Missing and Murdered Indigenous Women, Girls, Men, Transgendered and Two Spirit People (MMIWGM2+).

An ongoing activity of the Right Relations Group is learning more about the history of the indigenous peoples of Canada. A recent article about the Beothuk of Newfoundland is a new addition to the group's reading.

The Beothuk of Newfoundland

What is triggered in your memory when you read about the Beothuk? Any reference to the Beothuk indigenous people of Newfoundland immediately brings to mind the tragic period in our history that led to their extermination as a people.

Shedding light on the Beothuk, their social history, their origins, and their unique characteristics is an excellent article in the May/June issue of the Canadian Geographic magazine. The author, Allana Mitchell has written about a series of maps by Shanawdithit, weaving together recent insights from archeology, cartography, genetics, and history to reveal interesting facts and insights.



Here are a few details from the article that caught my eye.

Beothuk Life

The Beothuk were not the first peoples to reach the island of Newfoundland. The Maritime Archaic lived on the island about 8,000 years ago. These people are believed to have abandoned the island for the mainland about 3,500 years ago according to archaeological evidence.

Archaeologists have found evidence that the Beothuk were a nomadic people ranging across the land with the seasons for 2,000 years to the early years of the 19th Century. Salmon, seabirds, seals, and caribou provided food and the fur of beavers and marten provided clothing.

When settlers from England and France arrived in the middle of the 18th century, the Beothuk moved inland to follow a nomadic lifestyle. The homeland of the people described in the article was amongst the lakes and rivers in western Newfoundland. In 1768, the British estimated that there were 350 Beothuk in the area.

At the beginning of the 19th Century, after years of prolonged malnutrition, the impact of European diseases and raids, the Beothuk were approaching extinction.

Shanawdithit's Maps

The focal point of the article is a series of hand-drawn maps by Shanawdithit illustrating the camps, conflicts and deaths suffered by the



Beothuk and the British, and movements of the Beothuk people.

While she was living with William Cormack in his St. John's home, she was asked to draw maps showing aspects of Beothuk life in the camps they inhabited in western Newfoundland. Mr. Cormack wrote his own comments on her drawings.

The maps, drawn in pencil, tell a story of communities, their movements, capture and genocide. Crimson colour was used to show where blood was spilled. For example:

- where Demasduit was captured by heavily-armed British soldiers in March 1819;
- where Nonosabasut was shot and killed; and
- the route that the village people took to flee the muskets and bayonets.

Each map depicts events that occurred over a period of time rather than a depiction at one point in time. Therefore, Ms. Mitchell characterizes the maps as a "movie rather than a snapshot".

What Genetics Tell Us

This part of the story is particularly interesting. DNA analysis has been done on the teeth of the skulls of Demasduit and Nonosabasut, and more recently, on 17 other Beothuk people. The skulls had been repatriated to Newfoundland from museums in Scotland 192 years after they were taken from Canada. Chief Joe led the work to have the ancestral remains repatriated.

Who's Who

Shanawdithit – a Beothuk woman in her 20s who drew maps in the months before she died two centuries ago showing her community and marking significant events. She was captured by English furriers in 1823 and served as a servant in the home of John Peyton Jr. Later she was moved to St. John's to live with William Cormack and died of tuberculosis in St. John's in 1829.

Demasduit – Shanawdithit's aunt.

Nonosabasut – Demasduit's husband, the last known Beothuk Chief.

Chief Joe – worked to have ancestral remains repatriated to Canada from Scotland.

William Epps Cormack - He asked Shanawdithit to record her memories of the Beothuk on hand-drawn maps. He founded the Beothick Institution to open communication with the Beothuk and learn about their society.



Shanawdithit (Nancy)

Last survivor of Beothucks so far as is known. Captured in 1823, died in St John's, 1829.

Thanks to Norman Williams for providing this picture of Shanawdithit.

Library and Archives Canada



One result from the genetic analysis was that the Beothuk were not the direct descendants of the Maritime Archaic but possibly descendants of an earlier people who preceded the Maritime Archaic. Another interesting result is that Beothuk genetic lineages persist to the modern day. A person of Ojibway ancestry living at nearby Conne River, a community in the southwestern coast of Newfoundland, is genetically identical to the mother-line of Nonosabasut. This observation fits with the oral tradition that the Beothuk and Mi'kmaq had intermarried. This does not mean that Beothuk are in any way present today. Their language and culture are long gone. Third, people in Iceland have been found to have genetic segments similar to the Beothuk people. This suggests some Beothuk people were abducted from Newfoundland and taken to Iceland by the early explorers, possibly around 1000 CE.

Keeping Beothuk History Alive In Music

An opera on the life of Shanawdithit has been written by an Algonquin playwright Yvette Nolan which recently premiered in Toronto. The lyrics are directly based on Shanawdithit's drawings, ignoring the notations added later by Mr. Cormack. The lead mezzo-soprano has studied the maps carefully in order to reflect Shanawdithit and her life in music.

Implications For Reconciliation

This article provides very useful information and insights on one of Canada's native peoples.



Learning about their culture and activities adds to our knowledge of indigenous history. This well-documented case of injustices and policy of extermination as reflected in 200-year old maps reinforces the essential need for reconciliation.

The opera composer and the lead mezzo-soprano Marion Newman *"believe it is important for all Canadians to hear the story of the Beothuk, as unfinished and heart-rendering as it is. And to own it."*

"It is where reconciliation starts, talking about things that are a bit more difficult," says Newman, *"and that you don't really have the knowledge of on your own"*.

In Closing

The article provides much more interesting information beyond these highlights. Even though the maps are difficult to read, they outline geographic features, the figures of people and burial sites, and the community's movements on the brown paper that Shanawdithit was given to draw on. Information from history records, archeology investigations, and genetic analysis add to the story.

Graham Campbell



CHIPEMBI ZAMBIA: CHIEF CHAMUKA LAUNCHES A CAMPAIGN TO KEEP GIRLS IN SCHOOL

Due to Covid school closings across Zambia and other countries in Africa, exacerbate previously existing inequalities in access to school for teenage girls. HRH Chief Chamuka VI, who is the traditional hereditary Chief in the Chisamba District, Central Zambia, is using his influence to launch a campaign to keep girls in school.

A major factor that keeps girls from completing their formal education is the prevalence of teenage pregnancy and childhood marriage. When schools were closed due to Covid, this left teen boys and girls with nothing to do. An increase in teen pregnancies is one result.

Chief Chamuka sees a number of causes of child marriage - where girls as young as 12 and teenage boys are compelled into early marriages. There are economic, cultural, social and religious reasons why child marriage continues to exist. Chief Chamuka feels strongly that "child marriage is a violation of children's rights".

"It is evident that girls forced into marriage are put at risk of death or injury during childbirth. Equally common in child marriages is the possibility of experiencing physical, sexual and psychological violence. Inevitably child brides drop out of school, a trend that reduces their chances of realising their potential and living a productive life. Child marriages can also be to contribute to high levels of said poverty among young couples."

Chief Chamuka is also encouraging families and school authorities to ensure that

girls who become pregnant will be encouraged to remain in school to continue their education, and not drop out as most do now. This requires a major culture shift for Zambian girls and their families and school authorities.

The Chamuka Royal establishment is using its authority to create new by-laws that are aimed at limiting child marriages. Local communities, villages and organizations have been consulted, and attempts are being made to make them aware of the need to prevent child marriage and do everything possible to keep young girls and boys in school until graduation.

"Chamuka Royal Establishment believes that the future economic development of (Zambia) is vested in the hands of educated youths."

Phyllis MacRae



Chief Chamuka



YET MORE CHURCH HUMOUR

A little girl was talking to her teacher about whales.

The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small.

The little girl stated that Jonah was swallowed by a whale.

Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible.

The little girl said, "When I get to heaven I will ask Jonah".

The teacher asked, "What if Jonah went to hell?"

The little girl replied, "Then you ask him".

A Kindergarten teacher was observing her classroom of children while they were drawing. She would occasionally walk around to see each child's work.

As she got to one little girl who was working diligently, she asked what the drawing was.

The girl replied, "I'm drawing God."

The teacher paused and said, "But no one knows what God looks like."

Without missing a beat, or looking up from her drawing, the girl replied, "They will in a minute."



WHO'S ON COUNCIL?



COUNCIL MEMBERS (in order shown above)

David Wray Past/Acting Chair	Val Dowd Member at large	Sandra Lawson Member at large	Ron Squires Roll Clerk	Dan Perkins Secretary of Council
Ellen Brohman Chair, Christ'n Dev	Janice Péron *	Don Hamilton Chair, Health	Blake Lines Chair, Trustees	Jeannie Page Chair, Worship
Joyce White Chair, KIT	Marg Armstrong Member at large	Phyllis McRae Chair, Recruit't *	Russ Pastuch Chair, Comms *	Lynn Solvason Treasurer
				Graham Campbell Chair, M&P
Keith Jeacle Chair, Global Part's	Ross White Chair, Finance	Lynn Boothroyd Memorials Coord	Rv. Brian Copeland Minister	Malcolm Collins Chair, Pastoral Care
Bill Meek Chair, P&G	Steve Taylor Media Relations	Evelyn Perkins *	Richard Johnston Vice-Chair	Philip English Chair, Social Action

The following members are not shown above:

Tom Kannemann Member at large	Val Lines Member at large	Isobel Oakley Historian	Mary Turnbull Member at large	Stephanie Warren M&S Coordinator
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Notes:

* = Representative to Eastern Ontario Regional Council (EOORC)
KIT = Keeping in Touch



GARDEN PHOTOS FROM SANDRA COPELAND





Photo: Russell Smith - Sunset over the Gatineau Hills

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