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Sunday Services

The theme for October is Healing. This month will feature five Sundays, each of them dedicated to an aspect of healing. The speakers will talk about many aspects of healing: personal, local, domestic, and international, and all will bring diverse but complementary messages about the general theme.

October will also bring some new faces and stories to our podium, and that is great! Please remember that everyone can find a speaker, propose a topic, lead or speak at a Sunday service. As a lay-led congregation, we rely on each other to ensure that each Sunday is a “special day” in the life of the Unitarian Fellowship of Fredericton. To learn more, contact Heather Lunergan, Chair of the committee. Advice and resource materials abound.

October 1: Heather Lunergan is the service leader and the topic is “Five Habits of the Heart.” This service will feature a sermon written by Canadian Unitarian Minister, Rev. Carole Martignacco. This talk bridges our theme for September, of Promise/Covenant with that of October, Healing.

October 8: Thanksgiving Day. Join Jo-Anne Elder-Gomes as she talks about “Truth, Healing, Recognition, and Gratitude.” There will be Soup and Bread lunch to follow.

October 15: One of our Lay Chaplains, Deby Nash, will talk about her own healing process. Her title is “Finding The Way.”

October 22: Tony Fitzgerald, also a Lay Chaplain, will

lead the service and our guest speaker will be Therese Murray. Therese is the Executive Director of the Fredericton Community Kitchens, a local non-profit organization. She will speak of the work which the kitchens do providing meals for the homeless and anyone in need. This will include more recent initiatives such as the school lunch and backpack programs and plans for the future.

October 29: Linda Sprague will be our service leader, and our guest speaker will be Paula MacQuarrie. Both are members of Grandmothers Helping Grandmothers. According to Paula, “We are a part of Stephen Lewis’ ”Grandmothers to Grandmothers” and we also serve ”Help Lesotho.” Both have similar objectives: the healing is not just of children who have lost parents to AIDS, but of grandmothers too, who are finding themselves, their human rights as women in Africa, and the world, through the efforts of many international groups like the Stephen Lewis Foundation.

Looking ahead. The first weekend of November, our Congregation will enjoy a visit from Rev. Linda Thomson-uu. Linda is a familiar face and her visits are always a time of sharing, remembering, learning, and often laughing together. Linda’s topic for the weekend is “Growth in Membership and Outreach Activities.” Watch for more information.



Reflections on Healing

Jo-Anne Elder-Gomes

“Along with reawakening the sense of newness, Bach’s music points me to wholeness, a wholeness of body, mind, and spirit, which we seldom glimpse, but which we are intended to know. It is no coincidence that the root word of whole, health, heal, holy, is hale (as in hale and hearty). If we are healed, we become whole; we are hale and hearty; we are holy.

“The marvelous thing is that this holiness is nothing we can earn. We don’t become holy by acquiring merit badges and Brownie points. It has nothing to do with virtue or job descriptions or morality. It is nothing we can do, in this do-it-yourself world. It is gift, sheer gift, waiting there to

be recognized and received. We do not have to be qualified to be holy. We do not have to be qualified to be whole, or healed.”—Madeleine L’Engle

“Forgiveness is the name of love practiced among people who love poorly. The hard truth is that all people love poorly.” —Henri J.M. Nouwen

“Healing yourself is connected with healing others.”
—Maya Angelou

“The beginning of atonement is the sense of its necessity.”
—Lord Byron

“Without forgiveness there is no future.”—Desmond Tutu

“Blame it on the snake, the woman, the apple, bad parenting, rock-n-roll music. Kids and adults alike are not always our best selves. We’re not always who we want to be. We—and everything else—are broken. And yet, in that brokenness, amazing things happen. Buildings are erected that don’t keel over. Drivers manage to navigate crowded roadways with relatively few accidents. Kids grow up and fall in love. Every now and then, influenced by the actions of very broken people, the moral arc of the universe bends, imperfectly but perceptibly, towards justice. It’s enough to keep me going.” —Reverend Meg Riley

“Wounding and healing are not opposites. They’re part of the same thing. It is our wounds that enable us to be compassionate with the wounds of others. It is our limitations that make us kind to the limitations of other people. It is our loneliness that helps us to find other people or to even know they’re alone with an illness. I think I have served people perfectly with parts of myself I used to be ashamed of.” —Rachel Naomi Remen

Spiritual Exercises

A. “Healing comes from letting there be room for all of “this” to happen: room for grief, for relief, for misery, for joy.” —Pema Chodron

1. What is the difference between ‘letting go’ of pain or sorrow, and of ‘letting there be room’ for it?
2. Have you ever felt pressured to move forward too soon, or to act as though your healing and mourning is finished?

B.

“There is a reason that those of European ancestry might be inspired or called to Native American or other indigenous spiritual and healing traditions.

“In them, they feel the ancestral memory being stirred in remembrance of their own pre-conquest ancestral traditions that were wiped from history ... or at least the history we learned in school.

“It can be most powerful, and even part of purpose or

dharma during these times, to seek those wisdom traditions that are deep in the cellular or ancestral memory — literally, in our cells and bones.

“When we follow the fragments and severed threads — the clues — of the European indigenous or ancestral traditions, we find worldviews that have much more in common with other indigenous-ancestral traditions throughout the world than we do with the later Roman-Christian traditions that were so focused on exterminating (often through exceedingly violent means) the pre-existing wisdom and Wise Ones adept in it.”

“As we remember, we come back into wisdom and harmony — inner and outer — both of which have gone sorely missing.

“And so we are called to restore essential wisdom that’s been fragmented and buried away — to remember, reconnect, and reweave the ancestral wisdom whose clues can be found in our own cells and bones and ancestral memory.

“As I’ve found and written from my own journey, the stronger and deeper our roots, the more skillfully and gracefully we navigate the storms as we live our path.”
—Jamie Walters

<https://sophias-children.com/2014/10/13/ancestral-wisdom-heal-whole-health-and-holy/>

1. Have you explored your ancestral traditions? What have you learned from them? What role does the wisdom of ancient spiritual practises or religions play in your life?
2. An Elder who mentored me told me that if, when I look at the history of my people, I feel shame or divisiveness, it is because I have not gone back far enough. If we keep digging, we will all find the roots of earth-centred beliefs and common humanity. Does this idea resonate with you? What could we learn by focusing on pre-patriarchal or pre-colonial ways of knowing?



CUC 2018 National Conference & Meeting

“An Invitation to Love & Justice” is the theme, and will take place May 18 - 21, 2018 at McMaster University in Hamilton ON, hosted by the First Unitarian Church of Hamilton. Interested in submitting your idea for a Stream of Workshop? The Call for Proposals is out; see the information and application form:

cuc.ca/2018-cuc-conference-invitation

Deadline for applications is Oct 31, 2017. Registration to attend the conference will open in January. For more information, see the CUC eNewsletter for September 2017.

If anyone wants to attend this conference, please notify Glenna Hanley at president@uff.ca



Women's Pot Luck

The next Unitarian Fellowship women's pot luck will be held Friday, October 27th. Deby Nash will host the gathering at her home, Apt 319 - 845 McLeod Ave. Parking behind the building. We gather at 6 PM and eat at 6:30 PM. Topic for discussion has not been decided on yet. For further information, contact Joan Brewer at jebrewer@rogers.com



River Thieves

author: Michael Crummey

This novel examines relations between the seasonal fish and fur trappers, the few settlers, including some Micmac who had come from the mainland, the government officials from Britain and the indigenous Beothuk in Newfoundland during the early years of the British rule.

The title gives some idea of the problem: some of the settlers were former thieves from the Thames area of London, forced to leave England; all of the traders were taking produce from the rivers previously only used by the Beothuk and the Beothuk were helping themselves to the equipment and catches of the newer arrivals.

A naval officer working with the British governor's cooperation is shown trying to establish peace with the Beothuk through visits to their distant camps, taking settlers and traders with him. Perhaps because the Beothuk were not usually a threat to him his humane instincts could surface. Crummey vividly describes the threats of weather and distance and gradually unfolds the stories of the non-Beothuk's struggles in their own lives, past and present that make the peace so difficult. These are people constantly feeling threatened by life and very unwilling to do anything to lessen their minimal security.

There are no pastors or priests mentioned as working to convert the Beothuk or establish better relations. As you know some of those in French Canada had at least learned the language and visited mainland indigenous communities to establish a peaceful relationship, even if this did not include respect for their cultures. Religion is not mentioned as important to the settlers either.

The most successful tie Crummey describes is between a Beothuk woman taken by the officer's party and a woman settler. The upsets as well as the household work of both their lives gave them something in common.

I will not be a "spoiler" and hint who committed the murder that makes agreement harder. But I do suggest the novel's well worth reading for plot, setting, relevance

to the history of that time and to the continuing problems of creating a joint relationship with justice conciliation and benefit to all.

Sheila Andrew



Review of Last Walk of Adolfo Ich

Editor's note: The following review may be found at the NB Media Co-Op website:

<http://nbmediacoop.org/2017/09/20/play-about-canadian-mining-victim-brought-to-life-in-fredericton/>

Canadian mining victim's story dramatized in Fredericton

Written by Sophie M. Lavoie on September 20, 2017



Reading of the play, The Last Walk of Adolfo Ich, in Fredericton on Sept. 19, 2017.

Photo by Sophie M. Lavoie.

A group from the Unitarian Fellowship of Fredericton held a reading of the play, *The Last Walk of Adolfo Ich*, on Sept. 19 in Fredericton.

The play, created by noted Canadian playwright Marion de Vries, fictionalizes a true event that happened: the savage killing of Angélica Choc's husband, Adolfo Ich, in September of 2009 by a security guard at the HudBay Minerals mine in El Estor, Guatemala (the mine was subsequently sold to the Solway Group in 2011).

The piece was commissioned from de Vries by Aluna Theatre company in Toronto and is being promoted by Amnesty International and the Maritimes-Guatemala Breaking the Silence Network (BTS), as a way to raise awareness about the impacts of mining.

The dramatization was read by a troupe whose roles included Adolfo Ich's wife, Angélica Choc, and her Canadian lawyer, Corey Wanless from Klippensteins, a progressive law firm from Toronto, a representative of HudBay (played by Myron Hedderson) and a Canadian government worker, as well as four witnesses to the event (including actors Carlos Gomes and Jo-Anne Elder-Gomes).

All the actors took great pride in their roles and the chorus of voices with contradictory messages made for

a very thought-provoking experience. The actress playing Angélica Choc, Najat Abdou-McFarland, denounced her husband's murder and demanded justice. Her voice contrasted with the government and company representatives' economic propaganda about "maximizing shareholder" revenue, claims of corporate social responsibility and of being "good corporate citizens."

Joan McFarland, the play's director, described the sometimes-graphic images that were presented on the slides during the original production in Toronto, choosing instead to keep an iconic picture of Angélica Choc holding a picture of her deceased husband.

Adolfo Ich's widow, Angélica Choc, visited Fredericton in November 2013 during a Canadian tour to talk about the situation in her home village in El Estor in Guatemala. A documentary film called Defensora, made by Rachel Schmidt, about what happened to Ich in 2013 was screened during her visit.

The person accused of killing Adolfo Ich, Mynor Padilla, was acquitted during his original criminal trial in Guatemala but this decision was overturned in September 2017. Klippensteins is creating a legal precedent by taking a Canadian company to court in Canada for the actions of its subsidiaries abroad in 2013. The case is making its way through the courts today.

McFarland is a member of BTS who has visited two other Canadian-owned mine sites in Guatemala, the now-closed Goldcorp gold mine and now-suspended Tahoe gold and silver mine. McFarland led a group discussion with the public after the reading of the play. She mentioned that an ombudsman for the extractive sector was one of the promises made by the Trudeau Liberals in the last election. The Fredericton group is sending letters to Fredericton Member of Parliament Matt DeCoursey to hold him accountable. DeCoursey is also the Parliamentary Secretary to the Minister of Foreign Affairs.

McFarland also encouraged people to read the June 30th piece from The Walrus on these cases. Canada Pension Plan is invested in these companies, something that is mentioned in the play and shocked some members of the public in attendance.

BTS is putting on this play in the Maritimes in order to raise awareness about the need for mechanisms for justice in Canada for those harmed by Canadian mining abuses abroad. Groups wanting to hold a reading can get more information from the Amnesty International's website:

<http://www.amnesty.ca/Stage%20your%20own%20performance%20of%20The%20Last%20Walk%20of%20Adolfo%20Ich>

Sophie M. Lavoie is a member of the Fredericton committee of the Maritimes-Guatemala Breaking the Silence Network. An editorial board member of the NB Media Co-op, she writes on arts and culture for the co-op.



Samhain Ritual Invitation

Editor's note: The Greater Fredericton Area Witches (GFAW), the Pagan group who occasionally use the Fellowship and its grounds, has been operating for the past year as a closed group. In celebration of opening up once more and in grateful appreciation of the space which the Fellowship provides, they are issuing a general invitation to the congregation to attend their New Year celebration of Samhain.

The air is hot and heavy, it feels more like the heat of Lughnasadh than the chill of Samhain. Regardless of the weather the veil thins and the ancestors await us.

On the evening of Saturday, October 28th, we will gather in community. We will journey in trance to the land of the dead, spend time with those who have gone before, dance the joy and sorrow that are life, and raise energy to feed the living.

All are welcome to join us for this open ritual, simply rsvp to gfawgfaw@gmail.com by October 21st to be sent details.



Journalist asks if the Irvings are good for NB

The City of Saint John has the dubious distinction of being the centre of the Irving empire, owned by the fifth wealthiest family in Canada, while at the same time having one of the highest child poverty rates in the country.

This contrast in the port city's circumstances gives rise to the question are the Irvings good or bad for New Brunswick. Journalist Bruce Livesey has attempted to answer that question in an eight-part series called *The House of Irving*, featured by the online publication National Observer. Livesey was guest speaker for NB Media Co-op during their annual meeting Sept. 21, at McCain Hall on the St. Thomas University campus.

NB Media Co-op, marking its eighth year, is a media co-operative formed by social activists, environmentalists and others who felt media coverage in New Brunswick by corporate owned outlets, including the Irving owned newspapers, was inadequate and biased.

Despite the many Irving enterprises headquartered in the port city Livesey said Saint John is "becoming a ghost town".

"It is literally shrinking in population. In fact last year Moncton supplanted Saint John as the largest city in New Brunswick." And according to a 2016 study 20 per cent of the city's citizens and 30 per cent of its children live in poverty. The city has the highest number of low income

families in the country.

Meanwhile brothers Arthur and James Irving, sons of company founder the late KC Irving, are said to be worth an estimated \$3.1 billion and \$7.7 billion respectively.

In 2009 The Conservation Council of NB study found SJ rates of lung cancer 50 per cent higher than in Fredericton or Moncton, even though smoking rates are lower.

“That is likely due to the air pollution and that is largely from the Irving facilities (including the pulp and paper mill and largest oil refinery in Canada.),” said Livesey.

The city itself is “in dire financial **straits**” and one reason is they cannot garner enough taxes from the Irving- owned properties said the journalist.

He cited a recent CBC story on an oil shipping rail terminal, owned by the Irving’s, that paid only \$20,000 in property taxes while the Tim Hortons across the street paid \$37,000.

The situation is not much better on the provincial side.

The provincial government is heavily in debt. (\$13.8 billion according to the most recent reports) yet it continues to give loans, subsidies, property tax breaks and a whole host of subsidies to the Irving companies.

Yet Livesey said most of the business and political class and likely most of the residents of NB think the Irvings are good for the province. You often hear the refrain, “Thank God for the Irvings” and people think they would be worse off without them said the writer.

“If the Irvings are the solution to your economic problems you are in deep trouble.”

The Irvings are alleged to be sending millions and billions in profits to offshore tax havens, notably Bermuda, while ordinary taxpayers are supporting them through the tax breaks and other support they get from government.

“The Irvings are one of the richest families in Canada at the expense of NBers and its taxpayers and yet there is this belief they are doing a public good,” said Livesey. Here are some of the reasons why he doesn’t believe that.

The Conference Board of Canada has given us a D in economic performance, we have a high suicide rate, unemployment stubbornly hovers around 10 per cent, we have the highest out-migration of all the provinces, and the median income rate is \$71,000 compared to a national rate of \$81,000.

There are many more reasons which you can read in his series. He also opens a window into some of the internal conflicts within the Irving family.

Livesey said his stories were difficult to research because the Irvings rarely grant interviews and wouldn’t talk to him. He had some communication with the public relations people at JD Irving, but they were “aggressive and

hostile”.

All of their companies, estimated to be between 174 to 250, are privately owned so you can’t get access to their financial records.

When he began seeking interviews with people such as former premiers and cabinet ministers he met a wall of silence. He described a “fear factor” in trying to get people to talk about the Irvings. People were afraid to talk to him.

No matter which government is in power, Liberal or Conservative, the Irvings have massive influence and don’t hesitate to pressure for what they want.

Livesey’s conclusion was that the Irvings are “abusers”. “They do abuse the people of the province, the resources, and the government.”

You can find out more about why he says that in his series which you will find at www.nationalobserver.com. Just search “The House of Irving”.

There was a large crowd in attendance at the Kinsella Auditorium and many comments and questions followed Livesey’s talk. One speaker described New Brunswick as a “captured state” and said this is not just happening here but is a global phenomenon where one or two corporations become so large and powerful that they dominate local governments.

Submitted by Glenna Hanley



Yom Kippur

Editor’s Note: I received the following from the Rabbi and am repeating it here with his permission. Some of you may be reading this on Yom Kippur, which is from sundown on Friday, September 29, until sundown on Saturday, September 30, this year.

Dear Community, Family and Friends, Shalom,

This Shabbat we celebrate the most important day of the year, the Day of Atonement known as Yom Kippur. The Torah reading discusses the worship and service of the High Priest on Yom Kippur (Leviticus 16:1-34). In the afternoon there is a special reading from the Prophets - the whole book of Jonah. The conclusion of this book is that 120,000 people (in today’s world – like Mexico city has 20,000,000 people) may repent, even if they are the worst sinners.

Our Rabbis argued whether or not there is such a thing as the holiest day of the year and the two opinions that are most prominent are those of Ramchal and Rabbi Yehudah Ha’Levi. The main point of discussion is whether or not Shabbat, which is one of the opinions, can be considered the holiest day when it repeats itself 52 times a year.

The main question about Yom Kippur is what is the real

reason for it and is it connected in any way to Rosh Hashanah? A little bit of background. Rosh Hashanah is celebrated because it is the day that Adam and Eve were created according to our tradition. Yom Kippur is the day that Moses came back with the second tablets after spending 40 days on the mountain after Hashem said that we were forgiven for the sin of the golden calf. So, is it a coincidence that they both are within 10 days of each other?

There are seven things that we do not fully comprehend. The Talmud says that one of them is the profundity of judgment (OMEK HADIN). We don't know what it really means to go to Heaven or Hell. Recently, we watched a show where the ADA wished this lawyer that he will rot in hell, and his response was that he was Jewish and that Jews don't believe in hell. Wrong. Hell is not mentioned specifically in the Torah, but even Rabbi Yosef Elbo who gives a list of only three (as opposed to the famous 13 by Maimonides) foundations of our religion, lists reward and punishment as one of them. Rabbi Glatstein in a class four years ago explains that just like most people would not accept an offer to have their fingers smashed but receive \$10,000 as compensation, so too we should not accept the very temporal pleasures of this world when the punishment will be great.

One of the most fascinating stories in our history is that of Elisha ben Abuya who was the youngest Rabbi to be ordained to the Sanhedrin. Later in his life he became

a heretic and actually supported the Roman oppressors against his peers. When he died, (the Talmud tells us in Tractate Hagiga 15b) the Heavenly Court decided that they can't decide. He couldn't go to Heaven because of all of the bad things that he did, but he also couldn't go to Hell because of all of the Torah he learned. Rabbi Meir, his disciple, made a promise that when he died he would force the Heavenly Court to punish his Rabbi by putting him in Hell, in order for him to be able to go later on into Heaven. In fact, when Rabbi Meir died there was smoke seen coming out of Elisha's grave, proving that he actually went into Hell. 150 years later Rabbi Yochanan said that that's enough, and prayed that Elisha go into Heaven. The reason I am sharing this story with you is because Elisha ben Abuya's mistake was that he thought that there was no way for him to repent. He told Rabbi Meir that he heard a Heavenly voice saying "Shuvu Banim Shovavim - Chutz Me'acher", meaning everybody may return, except for him who is known as Acher (the other one). We must understand that at this major point in our lives there is no exception to the rule of allowing repentance!

Wishing you all a very good Shabbos, a very meaningful and easy fast and may we all be sealed in the Book of Good Life for many many more years.

Wishing you a very happy, sweet and blessed New (Jewish) Year - Shana Tovah U'Metukah!

B'Shalom, G-d Bless,
Rabbi Yosef Goldman

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