



874 York Street, Fredericton, N.B., E3B 3R8 (506) 451-0919

Sunday Service 10:30 a.m.

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Up-coming Sunday Services

Sunday Services 10:30 am at 874 York Street

We are very pleased to be able to provide Hybrid services now. With the wonderful technical help from a few of our members we are able to have both Zoom and in-house services. The Sunday Services are being recorded for viewing later, however, the sharing of Joys and Concerns will not be recorded for reasons of confidentiality.

Sept. 26th “*The Tomlinson Lake Hike to Freedom*” – Experience the final few kilometres of North America’s northernmost route of the Underground Railroad.
Service Leader: Robin Stanley

Oct. 3rd “When we examine them closely what do the stories we hear and repeat tell us about who we are and about what and how we communicate”
Speaker: Lorna Drew
Service Leader: Haifa Miller

Oct. 10th “*Giving Thanks*”. For whom, why, where, when and how do we give thanks? Being thankful, especially in a pandemic, can be hard. Who thanks us and why? When do we say thanks, and how? Is judgment involved? We at UFF are alive and well – are we grateful for our opportunity to express thanks?
Speaker and Service Leader: Jane Loughborough

Oct. 17th Symbolism in Art or Nature

Guest Speaker: Andrew Cutler

Service Leader: Heather Lunergan

Oct. 24th “We Matter” – An Indigenous and youth-led national non-profit organization committed to indigenous youth empowerment and life promotion. *Guest Speaker:* Gage Perley

Service Leader: Najat Abdou-McFarland

Oct. 31st TBA

Nov. 7th An educator’s approach to creating a space for young people to think about history critically and deconstruct their experiences with it. This is a discussion about historical narratives, and how these impact how youth view history and how it works in their lives, including the discourse of commemoration. *Guest Speaker:*

James Rowinski

Service Leader: Haifa Miller



UFF Starts Hybrid Sunday Services

Yahoo!!! Yeah!! It was an historical day on Sunday, Sept. 19, at our fellowship. We had our very first hybrid Sunday service.

If you don’t know what that is we had people in-person at our meeting house at 874 York St. (about 26 people) and another 11 people joining us via Zoom.

There are a lot of terrible things about this Covid pandemic but this was one positive thing. The pandemic forced us, and a lot of churches, to find new ways to connect and keep our members together during the lockdown and the many restrictions. One answer was services through Zoom.

As we began to see people joining us from places far and wide (Mexico, Massachusetts, Moncton) a light came on. When Covid ends we can continue to welcome people from anywhere to join our Sunday services.

It was a rapid rise in the use of technology for us and there are so many people to thank. I have to mention Kurtis Langevin, a new member, who operated the camera and computer with help from Myron Hedderson. Decima

Mitchell, our president who was assisting, our Sunday services committee, chaired by Sheila Moore and Haifa Miller. And a big thank you to Ken Moore who, when plans for this project seemed to stall, took the bull by the horns and got us the equipment and got us up and running.

I know other people played a role so thank you to them as well.

Now when you attend a service in person, up on the big screen TV you will see the faces of other members and guests taking part from their home, or maybe their cottage, or a hotel room from somewhere they are travelling.

The cost of the equipment, the video camera, big lights, cables, etc, so far is around \$1,000. We have been able to absorb those costs into our normal budget.

I look forward to seeing what other advances we can make using this new technology.

And by the way the tech team is looking for volunteers to learn how to operate the camera, the computer, the Zoom link, etc. If you are interested and have the time please get in touch with Myron Hedderson, m_hedderson@hotmail.com, or Ken Moore, kmoore@nbnet.nb.ca, or Decima Mitchell, dmitchel@mta.ca.



How We Became a Welcoming Congregation



by Jo-Anne Elder-Gomes
president during that year, 2010

At the Annual General Meeting of the Unitarian Fellowship of Fredericton, on June 15, 2005, the membership passed the following motion with a strong majority:

Whereas the Unitarian Fellowship of Fredericton has completed a series of workshops and actions steps from the Welcoming Congregation program, we affirm that the congregation welcomes and celebrates the presence and participation of B/G/L/T (Bisexual, Gay, Lesbian, Transgender and Transsexual) persons and that we shall seek certification from the Canadian Unitarian Council as a Welcoming Congregation.

The motion, allowing UFF to be designated as a Welcoming Congregation by the CUC, was the result of several months of intense learning and growing, and many years of preparation. In 2004, our Social Responsibility committee, led by Najat Abdou-McFarland, decided to explore the possibility of offering the program and purchased the materials. An ad hoc committee was formed by the Board, and its members (approximately 10) organized and led workshops and services, and prepared promotional and informational materials, working in collaboration with several standing committees and the Board.

While the Welcoming congregation program itself is a well-structured, dynamic program, the congregation's process differed slightly from that of others. For instance, three Sunday services offered a rooted, spiritual perspective on the program, including one to launch the program. One of the features of our congregations is a long, proud history of being inclusive and engaged in issues relating to human rights, homophobia and same-sex marriage. The Welcoming Congregation program was a way of building on this history and growing forward. At the first service, long-time members and new ones celebrated some highlights: hiring an openly gay minister early in our history, promotion of our lay chaplains' same-sex marriage ceremonies, the work of members such as Allison Brewer in human rights and equality rights, including a court challenge against the mayor of Fredericton and a Person's Award. There was the fact that we had offered space and support for FLAG and PFLAG, a Metropolitan Community Church group and other activities supporting the GBLTTIQ community. Many of our members attended a forum on same-sex marriage hosted by our MP, Andy Scott, and marched in protest of two cases of gay-bashing in our community.

At the end of the program, when we had completed an intense and ambitious workshop program, we organized a multi-generational service which included songs, stories, children's rainbow drawings. The congregation made a rainbow chain, consisting of links on which participants wrote or drew what being welcoming meant to them. Throughout the process, the children were introduced to some of the principles of inclusivity, and two of our members, Allison Comeau and George DeMille, decided to complete OWL training.

Publicity of our new status as a Welcoming Congregation coincided with federal and provincial decisions in support of same-sex marriage. We worked with the CUC to write a press release and wrote another one for French-language media. The results of our efforts were very successful; we received positive publicity in our local community, and requests for information and same-sex marriage ceremonies after issuing the releases. In fact, a large article devoted to the subject was published in the local paper, and included quotes from the congregation's president.



News from the Board, Sept. 2021

On August 31, a special meeting of the Board was called to address a vacancy on the Board. Our Treasurer, Suzanne Lanéry, made the difficult decision to resign, due to an increased workload at her place of employment. We thank her for her contribution to the good governance of our finances during her term of office.

At the Special Meeting, the Board appointed Heather

Lunergan to serve as Treasurer. Heather will be working with a dedicated software package to bring our accounts up to date.

Board meeting of Sept. 19, 2021:

Present, all six Board Members for the 2021-2022 year. Attending in person were Joan Brewer, Glenna Hanley, Myron Hedderson, Heather Lunergan and Decima Mitchell. Attending via Zoom was Tracy Gleim.

It was decided that a hard copy of our Covenant of Right Relations would be present at each Board meeting going forward during this 2021-2022 year. At each meeting, a board member will read a short passage of their choosing from the CoRR.

Summaries of Reports presented to the Board:

President's Report:

Decima Mitchell

Attendees at the past couple of Sunday Services in the Sanctuary will have noted new coverings for the bay windows, arranged for by Sheila Moore and Haifa Miller.

The fresh paint on the mantel wall and window wall was applied by my sister Lael and I. Lael, visiting from Miami, was enlisted as 'paint roller specialist' while I did the putty and cut-in work. We also painted the front door and surrounds; the door required two primer coats and four top coats.

Communications and Outreach:

Membership Committee Report. Sheila Moore, Chair.

The chairperson met with Joan Brewer and Janet Crawford on Sept. 21st to discuss issues of the Fellowship's definition of "member". A report will be sent to the Board with recommendations.

Communications have been on-going with new people who have contacted the Fellowship during the past year wanting to be added to our e-mail list. These are both people who live in Fredericton and some who live elsewhere. We are hoping that with the opening of our building for Sunday Services that some of these new people will begin attending.

New Visitor Packets are being assembled for hand-out to folks attending our services for the first time. Work still needs to be done on new name tags and on the Directory.

Finance and Facilities Report:

Building and Grounds report. Ken Moore, Chair.

The Heat Pump, approved for purchase at the June AGM as part of our Energy Retrofit, is scheduled to be installed on October 8. Replacements for two doors and three windows will be installed at a later date.

A mold problem in the southeast basement exit room was remediated by a specialist. Ken has three dehumidifiers working continuously to extract excess moisture from the

basement.

Ken contacted an arborist for a quote on removal of the dead elm on the property. The arborist will be contacted again later this year as removal is best done when the ground is frozen.

Ken will be looking for a roofer to patch some areas of the roof.

A wasp infestation in a kitchen vent fan was brought under control after a second visit from an exterminator.

Ken relocated our TV mount to the east corner of the window wall, using a new swivel mount he had purchased for the TV. Ken installed the mount and the TV with the help of Kurtis Langevin.

Programs and Ministry:

Sunday Services Committee Report. Haifa Miller, Sheila Moor, Co-Chairs.

Sheila, Haifa and a number of other people were involved in bringing the hybrid service into operation. Thanks also to Myron, Kurtis, Ken and Decima.

Up to date procedures and protocols for dealing with Covid-19 have been put in place which allow for in-house Sunday Services. These include a greeter at the door in order to maintain continuity and adherence. Thank you to Joan Brewer.

We wish to thank Margaret Fitzgerald who continues to provide amazing music for our Sunday Services, something we have all missed so greatly during the past year and a half.

Additional Agenda Items:

Unanimously approved:

The Social Action Policy recommendations for 2021-2022 from the Social Responsibility Committee.

Reaffirmed:

2021 AGM Delegates Jenn Carpenter-Gleim and Myron Hedderson as delegates for the November 27 CUC meeting regarding the 8th Principle.

Unanimously approved:

A motion to apply for funding from the West Bequest in support of our energy retrofit project. In our application, the retrofit will be described as a measure by the UFF to reduce our carbon footprint in a time of climate crisis.

Myron and Decima will follow up on the development of a safety policy for the UFF.

Unanimously Approved:

A revised Lay Chaplain form.

Joan has updated the policy and procedure manual. She will speak with Tony Fitzgerald about electronic storage of this data.

Under other business:

Having been appointed to serve as Treasurer for the 2021-2022 year, Heather resigned her position as VP, Communication and Outreach. Tracy resigned his position as AVP of Finance and Facilities and was unanimously approved as the VP, Communication and Outreach.

Amanda Duffie, Chair of the Finance Committee, resigned this position and was unanimously approved as the AVP of Finance and Facilities.

Next Meeting:

The October Board Meeting will be held at 1:00 PM on Oct. 17 at the UFF. All double vaccinated persons are welcome to attend in person. Interested persons are also welcome to attend via Zoom.



Social Responsibility Committee's Social Action Plan for 2021-2022

Areas of Concern

- Climate Emergency
- Truth, healing, and conciliation with Indigenous peoples, including education and actions to support decolonization
- Anti-racism / Black Lives Matter
- Equality of people of all genders and rights of women, girls, and femmes
- Nursing homes / ageism / Reforming the care economy

How the areas of concern will be brought forward

- Sunday Services and Sunday Service program
- Thursday evening adult education
- Facebook page
- Caring Circle
- Tea and Conversation
- opportunities to contribute to food bank and or Community Kitchen
- opportunities to contribute to recycling
- opportunities to attend events with other UFF members / friends

Joan McFarland
Janet Crawford
Jane Loughborough
Robin Stanley



Position Available: Lay Chaplain

The CUC limits the term of a Lay Chaplain to a maximum of six years. Our Lay Chaplain, Deby Nash, is in her sixth year and, except for unusual circumstances, should retire following the June AGM, by which time we hope to have completed the process of appointing a new Lay Chaplain giving time to complete the registration process with the CUC and their contacting Service NB to obtain a license to officiate marriages for the successful applicant. Any member of the congregation is eligible to apply.

Interested persons might wish to consult the most recent version of the Lay Chaplaincy Program Manual which, as I write this, may be found at:

<https://cuc.ca/wp-content/uploads/2020/09/2020-Lay-Chaplaincy-Program-Manual-April-1.pdf>

If you are still interested, any of the current and, I would think, previous Lay Chaplains would be more than willing to answer any questions you might still have, again, in complete confidence.

For now, please express your interest in the position by forwarding, in confidence, your Curriculum Vitae or Resumé with cover letter briefly describing why you wish to fill the position and highlighting the skills that you would bring to the position to either:

Chair_LayChaplaincy@UFF.ca

or

Chair, Lay Chaplaincy Committee
874 York St.
Fredericton, NB, E3B 3R8

In the meantime, the Lay Chaplaincy committee has much work to do. We have to strike a working committee to review the applications, conduct and review interviews with the applicants, submit a recommendation to the Board for their review then present the recommendation to the congregation at a general meeting for your approval. If you see me approaching you in the next couple of weeks, please don't run. The working committee will need members of the congregation who are not actively involved in the Lay Chaplaincy as well as one of the Lay Chaplains and, as decided at the last meeting of the Lay Chaplain Committee, yours truly.

Tony Fitzgerald
Chair, Lay Chaplaincy Committee



Identifying as Arab in Canada: A Century of Immigration History

Houda Asal

This book provides interesting insights into how immigrants come to see themselves as part of a companion culture and community related to their country of origin as well as the country they live in. Arab immigrants are defined as Arabic speakers from countries originally part of the Arab Empire that ended in 750 AD. The research only deals with those from the eastern area, including Lebanese and Syrians and goes from 1882 to 1975 in detail.

One of the common experiences was the reason for leaving the home country. The first chronicled Arab arrivals in Canada left in the late nineteenth century when their homeland was suffering from various upheavals of the Ottoman Empire. They came hoping to make a reasonable living and most began as pedlars. This allowed some to make enough money to start businesses and help others from their home villages to follow them. So Canadians often saw "Syrians" as pedlars and the Arabs began to identify with their companion villagers, shared language and culture as they gradually stopped moving around the country. Some also tried to settle into a new culture by changing names and learning French, English and Indigenous languages. Travel took them as far as the North West Territories, but most settled in Quebec or Ontario. The first arrival in 1879 came to New Brunswick, but he did not set up a community on his own.

As communities grew, churches were established. Most of the early immigrants were Christian, either Greek Orthodox, Maronite or Melkite. The first mosque was built in 1938 Alberta thanks to the efforts of Muslim women. Some Arabic schools were started, but with limited success. However Arabic stories, poems, music and pride in their culture continued to link the communities. Remember we owe our ten-based number system to the Arabs. More Arabs moved to Montreal and Toronto and secular mutual aid organisations developed. Newspapers were another important part of creating a common identity and communicating with other Canadians as it was much easier to publish them in English or French.

Calling pedlars Syrians shows the generalisations used in naming Arabs. Nineteenth and early twentieth century government documents called many of them Turks because they came from the Ottoman Empire and others were described as Syrian, Arab, Egyptian or later Lebanese. The situation began to change in the First World War when the British commander "Lawrence of Arabia" led an enthusiastic Arab army to attack the Turks and take control of all the Arabian peninsula, Lebanon, Palestine and Jerusalem. (Note that the author did not mention this and I -a British Canadian-felt it should be added.)

So when Canada feared too many immigrants who might not fit in and began legislation to limit other races, Arab newspapers and associations got together to get excluded from this and were at least accepted as another segment just behind Westerners and before darker races and East Asians. This increased Arab unity in Canada. Political activity has been important in identity establishment.

The Balfour Declaration stating Britain's support for a Jewish state in Israel increased the unity of Canadian Arabs, but has made life harder for them. (Lawrence had led them to take control of the area and they saw it as part of their land.) This did not mean they were necessarily anti-Jewish. Jews and Arabs are both Semitic. But it did mean anti-Zionism was another uniting factor. This included increasing numbers of Arab immigrants who were Muslim. Jerusalem is a sacred city to them too. The Canadian Arab Federation was formed in Toronto in 1967 to unite other organisations in central and western Canada, though not all were willing to get politically involved.

As the situation in the homeland areas worsened with Israeli Palestinian disputes and political struggles in other countries, hostile attitudes and fears of terrorism damaged the image of Arabs, but this does not mean that identity has totally disappeared or become negative. The author sees knowledge of the pioneers and links with the early days as diminishing and hopes the book will help to re-establish this and a sense of identity as Canadian Arabs.

My brief on-line research shows the Federation continues to seek for help for Palestinians without war, for protection of civil liberties, human rights, combatting racism and hate in Canada. Local associations like the Lebanese Community of Fredericton are flourishing as an expression of their culture but have chosen country of origin names rather than Arab identity.

Sheila Andrew



The Appointment in Samarra

as retold by W. Somerset Maugham, 1933

The speaker is Death

There was a merchant in Baghdad who sent his servant to market to buy provisions and in a little while the servant came back, white and trembling, and said, Master, just now when I was in the marketplace I was jostled by a woman in the crowd and when I turned I saw it was Death that jostled me. She looked at me and made a threatening gesture, now, lend me your horse, and I will ride away from this city and avoid my fate. I will go to Samarra and there Death will not find me. The merchant lent him his horse, and the servant mounted it, and he dug his spurs in its flanks and as fast as the horse could gallop he went. Then the merchant went down to the

marketplace and he saw me standing in the crowd and he came to me and said, Why did you make a threatening gesture to my servant when you saw him this morning? That was not a threatening gesture, I said, it was only a start of surprise. I was astonished to see him in Baghdad, for I had an appointment with him tonight in Samarra.

There appear to be a number of Study Guide for this narrative. Here is one:

<https://www.k-state.edu/english/baker/english320/sg-Maugham-AS.htm>

But you should not take any of them up until you have reread this little story a few times. What are some of the details that, on reflection, help to make this exact way of telling the story intriguing? There appears to be no current copyright on the story, however, various commentaries may still be subject to copyright.

On the Lighter Side...

Have you heard the latest UU miracle? Someone saw the face of Ralph Waldo Emerson on a tortilla.

During religious education, the teacher asks a little girl, "Can you tell us what happens on Easter Sunday?" The little girl, of course, knows the answer. "Jesus rolled back the stone, walked outside and saw his shadow, so we have 6 more weeks of winter".

"A Unitarian very earnestly disbelieves in almost everything that anybody else believes, and he has a very lively sustaining faith in he doesn't quite know what."

W. Somerset Maugham
– *Of Human Bondage*



Submitted by: Sheila Moore

October

October is National Pizza Month. The observance began in October 1984 in the U.S. and, like a lot of such things has spilled over into various parts of Canada. The first pizzeria in Canada opened in 1948 in Montréal. During the 1960s pizza gained popularity in Canada with many pizzerias and restaurants opening across the country.

The Canadian Thanksgiving occurs on the second Monday of October, the eleventh this year. While most Canadians celebrate Thanksgiving with something other than pizza, it's nice to know that the month gives us that option. Perhaps turkey and squash could be added to the toppings. The squash should nicely caramelize as part of the baking process and is less obviously fibrous than pumpkin.

The end of October is Halloween. This celebration is one of a number of Christian appropriations of Pagan festivals. In this case, the festival is called Samhain in Celtic culture. Samhain was the Celtic new year, the time when the veil between this world and the next was at its most thin and the spirits of those who has died in the past year could pass through and those of the ancestors would approach to greet the new arrivals and receive thoughts and messages from those who remember. The festival was moved to the beginning of November when the Roman calendar was introduced through the empire, however, the pagan tradition was to end the day with the setting of the sun and celebrate the eve of the new day with the coming of darkness. Thus Samhain and Halloween begin as sunset ends on the last day of October, nicely bracketing the end of the month.

Finally, October is bracketed at the beginning of the month by the first Truth and Reconciliation day at the end of September to coincide with "Orange Shirt" day which First Nations people have been observing for some time to remind us all of how their children were imprisoned in residential schools by the Government of Canada with the collaboration of a number of Christian churches. Those children were literally stripped of their own clothing and dressed, as we dress inmates of jails today, in orange. They were stripped of their language and culture to have Christianity and English literally beaten into them in an effort, as the governments of the day boasted, "to kill the Indian in the child", a process which we now know all too often killed the child as well. For the rest of us, the Settlers, it should be a day of sober reflection and national shame so that we may resolve to work the rest of the year to do whatever we can to attempt to fully understand the truth and sincerely act for reconciliation.

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