



The Victoria Unitarian
FIRST UNITARIAN CHURCH OF VICTORIA
Growing in Spirit, Living with Compassion, Inspired to Serve

SERVICES IN FEBRUARY 2021

SUNDAY SERVICES BEGIN AT 10:30 am



Welcome
to the month of
**Beloved
Community!**

www.victoriaunitarian.ca

Sunday, February 7, *Earlier than Usual!* 10:00am Pacific

National Service for all Canadian Unitarian Universalists

A Faith Worth Failing For

Revs. Shana Lynngood and Samaya Oakley, homilists

National Zoom – not our regular church zoom

To join the service, click here: http://bit.ly/SOF_2021

This national Sunday service is hosted by the Canadian Unitarian Council (CUC).

We often talk about Unitarian Universalism as a transformational faith - and yet to be transformed means to take a risk. How is it that we are adverse to taking such risks when it comes to widening the circle of who we are as a community? Join Revs. Shana Lynngood and Samaya Oakley for a service that explores mistakes we've made and how we can learn from them to become the transformational faith we proclaim to be.

Continued next page...

Livestream begins each Sunday by 10:25 am. To view [please click on this link](#). To view past worship services (as of Jan. 27) [click on this link](#).

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Sunday, February 14, 10:30am

Rev. Melora Lynngood, homilist

An 8th Principle?

Casey Stainsby, worship associate

This month's theme is Beloved Community. As part of an effort to make that vision a reality, some UUs, in Canada and in the States, have proposed adding to our [7 Unitarian Universalist principles](#), an 8th principle: "We covenant to affirm and promote: journeying toward spiritual wholeness by working to build a diverse multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions". What do you think? Why would we need this if we already have our 1st principle?

Sunday, February 21, 10:30am

Rev. Shana Lynngood, homilist

Love and Justice

Emily Tietz, worship associate

As we continue our exploration of beloved community, we'll consider the quotation from scholar and theologian Cornel West, "Never forget that justice is what love looks like in public". How do we extend our sense of who is beloved to us such that it brings about more justice? How do we celebrate the places where we have created an expansive, inclusive sense of community? Can we learn from our Indigenous neighbours who remind us that it is important to be mindful of "all my relations."

Sunday, February 28, 10:30am

Arran Liddel, homilist

Our All Ages Beloved Community

Fran Pardee, worship associate

Join us in this worship service to celebrate the multigenerational connections in our community. There will be lots of music and singing as well as a quiz about our very own beloved community. We will be using the popular quiz platform Kahoot! Please download the app to your phone or tablet, or have it open in another window (you will need to be able to see both the Zoom window - to see the question - and the Kahoot! window - to answer the question - at the same time to play). Households can play individually or in a team. Download here: <https://kahoot.com/> If that is beyond your technological skill or equipment, don't worry, we have a back-up option.

COMMITTEE ON MINISTRY

Talk to us. Do you have a concern about our church that you would like the ministers to know? One purpose of the Committee on Ministry (CoM) is centered on developing a strong, healthy relationship between the Minister(s) and the Congregation. Members of the CoM are: Andy Lee, Chair, Lorna Anthony, Jeri Dause, Bill Glassman, Jan Thomson, Shelley Motz.

MINISTERS' SABBATICAL, MAY AND JUNE 2021

Reverends Shana and Melora receive one month of sabbatical leave for each year of service to our church. In order to avoid a long absence, they are experimenting with “mini-sabbaticals” taken more frequently.

The Board has approved a two month “mini-sabbatical” this May and June, followed in July and the first part of August by the ministers’ annual two weeks’ vacation and annual four weeks’ study leave. The ministers will also take a three month “mini-sabbatical” in February, March and June of 2023.

While the ministers are away, the Committee on Ministry will serve as the Sabbatical Team, a hub for overseeing the ministry of the congregation, in concert with the Care and Concern Team (for pastoral care needs) and the Worship Associates (for vibrant worship led by guests and lay leaders). The April newsletter will contain detailed information with both a list of contacts and full worship schedule for May and June.

SOLAR PANEL REPORT

The FUCV One Planet Saanich team recommended, following a congregational survey, that we consider installing solar panels on the church. As a result of this, In December the Board established a solar panel task force of Kristina Stevens, Bruce Nicol, Bernhard Spalteholz, David Smith and Jim Willis to develop a plan. We have set up engineering and a finance sub-committees and will begin work over the coming weeks. Our aim is to develop options for consideration by the Board and by the congregation at our Annual General Meeting in June. We will publish updates monthly in the Newsletter. Questions can be sent to Jim Willis.

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What does it mean
to be a people of

Beloved Community?

www.victoriaunitarian.ca

The Dream of Beloved Community

The idea of a beloved community comes to us from Dr. Martin Luther King, Jr. The vision he held was of a society that was based and rooted in equal opportunity, justice, and love of all people. Most people are aware of Dr. King's work for racial justice, but his vision of beloved community was also rooted in his work for peace and economic justice. What a huge difference it would make if we all made decisions and choices that reflected a conviction that all people were not only valuable, but lovable--beloved?

During this month we'll have a chance to explore the connection between love and justice. Sometimes we think of work for justice as this large scale project that only deals with systems, forgetting that those systems each begin with people and relationships. It may sound cliché, but all of our larger issues--climate change, poverty, mental health--all have roots in relationships and how we treat and value one another. How are you doing in your relationship with yourself during these months of isolation? How has that impacted your connections with others? How does all of that relate to your vision of our human future on the Earth?

See you in our virtual sanctuary,

Rev. Shana

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As you look at the spiritual reflection questions from the Soul Matters Network, I invite you to think about how the personal ebbs out to the communal. Pick a question that speak to what you are reflecting on or wrestling with these days:

What was your first experience of Beloved Community?

- Who taught you the most about creating Beloved Community?
- Has the distinction between “community” and “beloved community” been important to your spiritual path/sensibility?
- What do you think is the most unrecognized impediment/threat to Beloved Community?
- It’s said that Beloved Community isn’t about the absence of conflict, but the willingness to stay at the table and work through it. What has been your best strategy for staying at the table? What practice or wise words keep you from running (or attacking) when things get hard?
- How well are you doing at staying at your current table of conflict? What grade would you give yourself?
- What is your first response when you hear the call to “Love your enemy”?
- How are you healing from having your hopes for Beloved Community dashed?
- What one new commitment will you make this year to build Beloved Community?

See you in our virtual sanctuary,

Rev. Shana



Spiritual Exploration & Learning: A People of Beloved Community

UUs, Beloved Community, and Anti-Racism

In our Unitarian Universalist religion generally, as well as in our church specifically we are working to be anti-racist and ending white supremacy in our church and communities. You may have taken part in the Beloved Conversations program this year or maybe your kid(s) are taking part in our Anti Racism program for elementary school kids, or will be joining our social-justice themed Minecraft program. But maybe you don't know about the anti-racist work going on in our broader movement. If you are reading about it there are some acronyms that are important to know. That is because these are groups working for a just and whole world without racism. They are showing the way, and we want to honor them.

First, there is an acronym that describes our work.

ARAOMC - Anti Racism Anti Oppression Multicultural - a description of a way we want to be as a religion. Some people say "Aromac" to pronounce it.

Next, there are three acronyms for groups which have been very important in our Anti-Racism Anti Oppression Multicultural work, remember - the acronym ARAOMC?

[DRUUMM](#) Diverse Revolutionary UU Multicultural Ministries. It's pronounced just like the instrument, a drum. DRUUMM is a collective of people who identify as People of Color working together to overcome racism through resistance and transform Unitarian Universalism through multicultural experiences.

[BLUU](#) - Black Lives of Unitarian Universalism. It's pronounced like the color Blue. BLUU is a group of people that came together out of a need for spiritual connection and commitment to creating a more just and loving world for Black people. They developed the Seven Principles of the Black Lives of Unitarian Universalism - their take on the Seven Principles of Unitarian Universalism as well as introduced the [8th Principle](#): "We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote: journeying toward spiritual wholeness by working to build a diverse multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions." [More about BLUU.](#)

[ARE](#) - Allies for Racial Equality. These are white folks who support ARAOMC goals and want to work on anti-racism and support DRUUMM and BLUU.

All of these folks are working hard to help everyone understand how to make Unitarian Universalism an ARAOMC faith, a Beloved Community. You can look at their websites to find out more... and maybe join!

Another way you can find out more about how UUs are engaging in Anti-Racist work is to go to the [UU General Assembly](#) (GA) June 23-27, 2021. GA is a gathering of thousands of UUs from across Turtle Island and beyond to "explore the theological underpinnings of our faith, and lean fully into our mission and principles". It is fun, engaging, and challenging. This year it will be online and so much easier to attend than ever. We often need people to represent our church at the AGM too - contact the board if you are interested!

Transgender Inclusion in Congregations Course

Sign up now with Rev. Melora or Arran



This is an online course, designed by a UU organization, facilitated by Rev. Melora and Arran. The course is geared toward people from generally LGBTQ-welcoming congregations or faith groups who want to deepen their understanding of gender and transgender identities and are invested in creating truly trans-affirming faith communities.

The Discussion Groups (to discuss the online material)

Each Group gathers 3 times (5 people per group). Choose ONE group:

Tuesday 1pm-3pm, facilitated by Rev. Melora

- February 23
- March 30
- April 27

Sign up by adding your name to this [google sign-up sheet](#), or email rev.melora@gmail.com with subject heading “transgender inclusion” or text/call 250-891-6330

Wednesday 6:30-8:30pm, facilitated by Rev. Melora

- February 24
- March 31
- April 28

Sign up by adding your name to this [google sign-up sheet](#), or email rev.melora@gmail.com with subject heading “transgender inclusion” or text/call 250-891-6330

Group for Parents and SELCY Volunteers, facilitated by Arran

- At a time mutually agreed upon by group; to express interest, contact Arran Liddel , director of Spiritual Exploration and Learning for Children & Youth, arran@victoriaunitarian.ca 778-557-3492

The Online Material -

Time: Whenever works for you!

TRANSGENDER INCLUSION IN CONGREGATIONS COURSE continued...

There are six sessions, which we are combining into 3 sets (we'll discuss 2 sessions at each of our 3 group discussions). Each session includes a 45- to 55-minute online video lecture by instructors Mykal and Alex, reflection questions, resources to take it deeper, and a short informal quiz.

- **Sessions 1 and 2** are designed to ground you in this work, theologically, spiritually, and historically, and help you explore why we are called as people of faith to dismantle gender-based oppression—as well as exploring how each and every one of us are impacted by it and practices that can help us stay present.
- **Sessions 3 and 4** explore gender diversity and the lived experiences of trans people—including the ways that race, class, and other factors influence those experiences—along with trans spirituality.
- **Sessions 5 and 6** are all about culture and how to transform it. Expanding the circle of inclusion within a congregation or faith group requires understanding the unique culture of that group, along with how that culture works to include or exclude.



At the end of this course we will have a number of practices, frameworks, and tools that to help create an action plan for being radically welcoming to trans/non-binary people in our congregation.

Want to know more? Check out this [video about the course](#).



NEED A RIDE TO CHURCH? (when it opens again, of course...)

Check "Ridesharing" <https://victoriaunitarian.ca/directions/>

SHARE THE PLATE for February is supporting the hospital where Christine Johnston was born:

Livingstonia Hospital in Central East Africa needs our help.

Malawi is one of poorest Countries in Africa. Livingstonia is in a remote area in the North (3,000 ft up) and accessed only by dirt roads or by boat (followed by a climb to the plateau with 22 hair-pin bends.) The hospital and 4 outlying clinics serve a catchment population of 17,000 people. Hospital has 100 beds in all, but only one trained doctor with numerous medical assistants.



The Mission complex was built in 1910 by Scottish missionaries, along with numerous schools, a church and technical training college; and these still exist today. The hospital was accepted by UBC in 2018 as a practicum placement for a medical student and she reported back positively. It is completely staffed now by Africans. The administrative director is Mphatso Nguluwe, who has a Masters in Nursing from Ireland.

Poverty is widespread and very few can pay for treatment or medicines. The Malawian government and Malawian Presbyterian church cover 2/3 of the costs. Overseas donations from US, UK, Canada and Australia are necessary to allow the hospital to function.

The hospital cannot handle all the emergencies and tricky births but the nearest town is far away, many hours travel. Roads to the closest town are very rough and they use two old land-rovers as an ambulance – but these constantly need repairs and new tires i.e. breaks down are common. They are collecting for a better vehicle which could be used as an ambulance. Baby deaths are comparatively high, etc. Malnutrition is prevalent. Deaths from Covid have been skyrocketing recently.

My long-term personal interest is that this hospital was my birthplace and that of my sister. My father worked there for 19 years. And I have visited as an adult. As Rev. Melora recently said, revisiting memories of one's roots is important. Surprisingly the hospital seems to have changed little in 87 years - the UBC student's report reinforced that! But the Irish and Scottish missionaries have left and money is short.



On-line photos of the life at the hospital are plentiful and colourful.

See: David Gordon Memorial Hospital Malawi Facebook site.

Canadian charity is the Presbyterian Church of Canada, # 107856619 RR0001

The THRUU team (Truth Healing and Reconciliation Unitarian Universalists) aims to facilitate education and connections to local Indigenous communities.

Here is another free webinar curated by the Nanaimo Ladysmith Public Schools, in collaboration with UBC Press and their authors. The webinars feature Canadian authors and thought leaders on a variety of Indigenous issues. In January the series features Dr. Jo-ann Archibald, Q'um Q'um Xiiem, a member of the Stó:lō Nation. She is Professor Emeritus in the Faculty of Education, University of British Columbia. In 2018, Q'um Q'um Xiiem was appointed an Officer of the Order of Canada for her lifelong contributions in advancing Indigenous knowledge. The webinar is titled "Indigenous Storywork in Practice" (<https://trc57speakerseries.ca/speakers/jo-ann-archibald/>) and will take place on January 20, 2021 / 12-1pm PT. You can still watch the webinar after that date. The webinar focusses on how Indigenous stories have the power to educate and heal the heart, mind, body, and spirit. Archibald's book *Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit* is based on Archibald's research and is available from the UBC Press (<https://www.ubcpres.ca/indigenous-storywork>).

Canadian Unitarian Council presents: **Elder's Circle with Stephen Paquette**

Wednesday, February 24, 2021, 4 pm PT (90 minutes)

Online via Zoom. Fee \$25. For further information and to register click [here](#).

Further Implications of the Indian Act by Evelyn Peters

My colleague Lynn Beak previously outlined the nature of status under the Indian Act. Here I wish to highlight some other aspects of this legislation. Major amendments to the Indian Act in 1951 subsequently removed or amended some of the more egregious aspects of the Act, but its legacy continues to affect First Nations' relationships with settler institutions.

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In contrast to the nation-to-nation nature of the treaty negotiations and the Indigenous authority over land recognized in the Royal Proclamation of 1763, the 1867 British North America Act gave the federal government authority over “Indians and Lands reserved for Indians.” In 1876 the federal government created legislation (subsequently known as the Indian Act) which defined Indians as wards of the government without the rights of citizenship. The Department of Indian Affairs was created to implement the Act, and “Indian Agents” were appointed to administer the affairs of First Nations and their reserves. Here I will briefly touch on two elements of the Indian Act: band government and attacks on culture.

The system of elected band chief and council was first introduced in 1869 as a way of undermining traditional governance structures. The amendment forced bands to adopt a municipal-style government with very limited responsibilities and no power to enforce these responsibilities. There was no provision for traditional groupings beyond the level of the individual band and reserve. Resisting bands were deprived of federal support, so First Nations were forced to comply. Some First Nations attempted to retain traditional elements of governance but it was often difficult to maintain both. Recently in BC, we have seen firsthand some of the implications. In Wet’suwet’en territory, pipeline companies negotiated with band councils which had authority over the limited areas of the reserves, largely ignoring the opposition of traditional governance structures based on houses and clans. While there has been some progress in resolving which level of government has authority in this situation, the pandemic has prevented the consultations and ceremonies required to resolve the issue to date. The chief and council system underpins the organization of the national First Nations representative organization, the Assembly of First Nations, and on many reserves, it represents an important source of income, prestige and influence.

Indian Act legislation undermined other aspects of First Nations cultures, as well. Traditional dances (including the sundance) and the celebration of the potlatch and other ceremonies were outlawed. Individual First Nations visiting other reserves could be evicted by the Indian agent, eroding kin relations. In 1914, western First Nations were banned from participating in stampedes and agricultural exhibitions in cultural dress and in 1933 they were banned from attending completely. In the prairies, a pass system administered by the Indian agent prevented First Nations people from leaving their reserves without permission of the Indian agent, interfering with traditional subsistence activities, but

Note that I am using the term “Indian” because that is the legal terminology of the Act.

Status Indians were not allowed to vote in federal elections until 1960, since they were not defined as citizens until then.

For more information, see: <https://www.cbc.ca/news/indigenous/wetsuweten-mou-title-negotiations-signing-1.5570128>

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also preventing political organizing. Despite First Nations resistance and the retention of many cultural practices, the combination of the Indian Act, the residential schools, and the work of missionaries, resulted in a loss of knowledge about traditional ceremonies and practices.

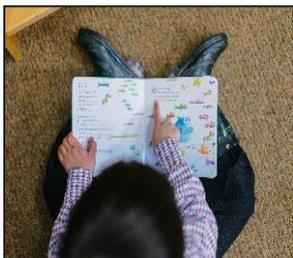
These and other Indian Act amendments left a lasting legacy of impoverishment, cultural loss and mistrust. In 1995 the federal government introduced legislation allowing First Nations to opt out of the Indian Act and create their own structures to deliver programs and services to their communities. While a number of First Nations have negotiated self-government agreements, the process continues to be a lengthy and involved one. Many First Nations have opted out of federal administration of reserves under the First Nations Land Management Act though.

Additional Reading

Joseph, Bob. 2018. *21 Things You May Not Know About the Indian Act*. Port Coquitlam, BC: Indigenous Relations Press.

Royal Commission on Aboriginal Peoples. "Chapter 9: The Indian Act," in *Report of the Royal Commission on Aboriginal Peoples: Looking Forward, Looking Back*. Volume 1. Ottawa: The Royal Commission on Aboriginal Peoples, 1996. 235-308.

For more information, see: <https://www.rcaanc-cirnac.gc.ca/eng/1100100032275/1529354547314>



Social Justice Story Time - All Welcome

Saturday Mornings at 8.30 am (approx 15 mins)

Our little ones have been missing their church 'grandparents, aunts and uncles', if you are awake at 8.30 am please consider joining us for a 'Time For All Ages' on Saturday mornings.

UU'ers, from newborns to the elderly and everyone in between can light a chalice, breathe, and enjoy a social justice themed picture book. ***PJs and breakfast welcome!***

Join us on Zoom: <https://tinyurl.com/SJS-Spring21>

Jenebai Wai, Catering Student and Scholarship Recipient

You never know when asking a question might change another person's life. That's what happened in the case of Jade Taylor and Jeneba Wai - young women who were childhood pen pals for three years. In primary school, Jade wrote from her modern and comfortable school in Victoria, BC; Jeneba replied from the barebone school she attended in the small town of Taiama, Sierra Leone. Jade remembers being inspired to get an inside view of life in Sierra Leone and Jeneba similarly loved that Jade's letters gave her a first hand glimpse into how people in Canada live. The young women feel that they clicked as children, despite their great geographic and cultural differences.



As a young adult, Jade thought of her penpal often, and wondered what had happened to her. Eventually, she found the right contact information and was able to ask key players in the Victoria-Taiama Partnership, the NGO that had organized the letter exchange program. No one knew, but when Project Manager Eric Sama next visited Sierra Leone, he looked Jeneba up and learned that her life was full of challenges.

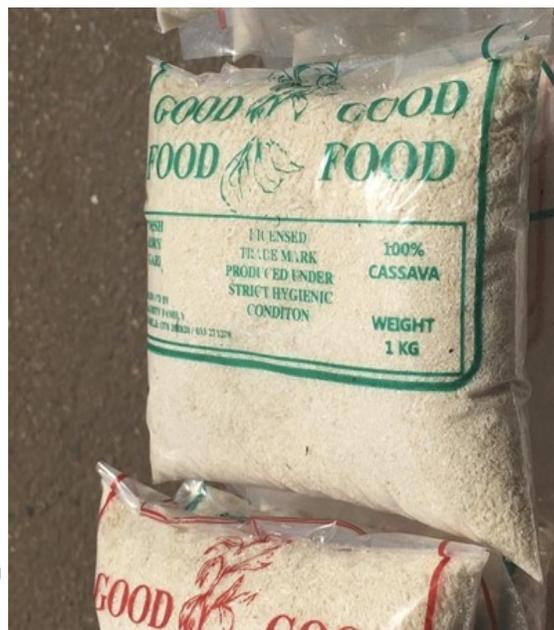
In the fall of 2018, after Eric told her about Jade's concern, Jeneba found the courage to apply to a Catering Program at a college in Bo, about 50 km southwest of her hometown Taiama. Before that, she had tried to find work in the city, but was living with an aunt who required her to do a huge amount of household work, making it impossible for her to do much else. Jeneba is thrilled to have received a Zoie Gardner scholarship which allows her to live independently, freeing up time to focus on her studies, and prepare herself for a better

life. *The scholarship is made possible by the First Unitarian Church of Victoria, thanks to member Jim Hackler, who died very recently.*

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The catering program includes food safety, menu planning and kitchen management, with a focus on Krio Cuisine. Jeneba especially enjoys the practical sessions where she and her classmates prepare popular restaurant fare. When I ask whether she eats the food she cooks, she shakes her head. "It's all sold. People put in orders and we deliver the dishes to them, or sometimes we sell it on the street. If I have money, I can buy some - but it is expensive for me. Most of the time I eat gari." Gari is an instant cassava porridge and an important West African staple, but a little monotonous so, when Jeneba has enough money, she buys rice. Sauce is a rare treat for her - the ingredients are costly, even for a student with a scholarship.



My husband and I knew nothing of the story when, on one of our last days in Taiama, Jeneba dropped by laden with goodies. She told us that she wanted us to sample the Krio meal that she'd prepared, which is significantly different from the traditional Mende style cooking of the region.



Soon enough, the six of us who happened to be on the porch were smacking our lips. The platter she presented was overflowing with the temptations of fish fried to perfection, crispy potato and sweet plantain fries, fresh tomato wedges, cucumber slices, and more.

As we sat talking after the meal, Jeneba told me that she has 2 brothers and 6 sisters. Her father left the family many years ago and her sister's husband has been similarly irresponsible. After seeing what happened to her mother and sister, Jeneba broke off the relationship with her boyfriend when he refused to support her decision to attend college, and she is glad she did.

She also told me that the best things in life are her friends. I was surprised then to learn that she currently doesn't see them often - the transportation costs involved in visiting them are prohibitive for her. She says she doesn't mind.

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as she is very intent on doing well in her college program and says that fond memories of friends, especially of Jade, sustain her.

I asked Jeneba her dream and she smiled, "Once I get a job, I want to be able to support my mother." Hopefully her vision will bear the same kind of sweet fruit that Jade's question has done.



Zoom Sing – Everyone Welcome... Nancy Dobbs, Jewel Spooner

1st and 3rd Fridays of the months (except January):

February 5, 19; March 5 and 19:

from 3 to 4pm

Informal, relaxed, campfire vibe with words provided. With Zoom only one singer can be heard at a time. Practice harmony in the privacy of your home. Tech and moral support provided by Bernhard Spalteholz. Email Nancy Dobbs nandobbs@telus.net for the Zoom link.



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Do you have a friend in need ... of a ceremony? A wedding, child dedication or memorial?
Tell them about FUCV's Lay Chaplains. It's what we do!

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CARE AND CONCERN COMMITTEE

We Care!
for hospital and home visits,
or just to talk...

Barbara Boyle
250-381-0264

or your Neighbourhood
Group Care and
Concern person



CALENDAR:

[CLICK HERE](#)

DECEASED

Tess Steele, Nov.29, 2020

NEW MEMBER

Evelyn Peters and Bob Stock

**The Newsletter Deadline is the
15th of the Month
EVERY MONTH!**

FROM THE EDITORS: GUIDELINES FOR YOUR SUBMISSIONS

We try to standardize the presentation, to avoid the dog's breakfast aspect...:



- Where possible we use Calibri font.
- One space between sentences and between lines.
- No pdf files, please, use Word.
- Send pictures in jpegs... Don't send text as jpegs.

FEBRUARY BIRTHDAYS

Suzanne	Dearman	01
Jean	Mihell	01
Koba	ter Neuzen	01
Nanw	Cariad	04
Kieran	Domney	04
Anne	Swannell	05
Clara	Buttemer	06
Laura	Anderson	07
Sandra	McMullen	07
Marcella	Calberry	08
Jerrelyn	Dause	08
Katrin	van der Leeden	08
Margaret	Nixon	09
John	Stewart	09
Forest	Sterling	10
Phyllis	Gardiner	12
Anna	Isaacs	12
Daniel	Klimke	12
Ben	Smith	13
Teo	Smith	13
Mary	Theal	14
Kellina	Dyer	16
Robin	Sacker-van Gessel	16
Jonathan	Taylor	16
Shana	Lynngood	19
Ryan-James	Adam	21
Cyrus	Belisle	21
Leslie	Gillett	21
Mary-Ellen	Nicol	21
Sheila	Drew	23
Julia	Guilbault	23
Ruth	Ralston	23
John	Tibbles	23
Sandra	Haywood	26
Jean	Wallace	28



Ads appearing in this issue are not necessarily endorsed by the church.

RENTAL NEEDED FEBRUARY/MARCH 2021

Sylvia Krogh's sister and her husband from Alberta would like to rent a place in or near Victoria for February and/or March 2021. If you are aware of such a place please phone Sylvia at 1-780-454-6216 or email skrogh@shaw.ca

Masks - new & improved

When I started sewing the first masks in March, I held the optimistic view that they would be a temporary attire, a distant memory by the end of the year.

Now, we all realize that masks will be an accessory to our wardrobe for some time to come.

So, if you are tired of your old one and feel like upgrading to a new improved three layer model in fun patterns, let me know!



Astrid

island montessori
A local non-profit for all children (Since 1973)

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Book Now for a Tour!

- preschool to grade 2
- before and after school care
- small class sizes
- supportive and caring staff
- excellent academic foundation
- Kodaly music program
- lovely rural location connecting children to nature

5575 West Saanich Rd (across from Red Barn Market)
250 592 4411 imhs@isnet.net
www.islandmontessori.com



Help wanted: We are looking for someone, preferably female, to take Laura to the Panorama rec, centre once a week and help her with her water walking and exercise routine. Will pay \$25 an hour (approx. 3 hours per session) or will donate the money to the church in your name. Call Nellie for details. Nellie and Laura at 778 426-0300



Marya's Mindful Mending

Marya will do some simple mending for you! You agree to send a donation to our Church! Highly recommended by Naida Hyde, Sarah Kendall and Christine Johnston.



Phone Marya Nijland at 250-592-6484, email philmar@islandnet.com, Street address: 1394 Vista Heights Victoria BC



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For those without email, copy may be left at the church
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