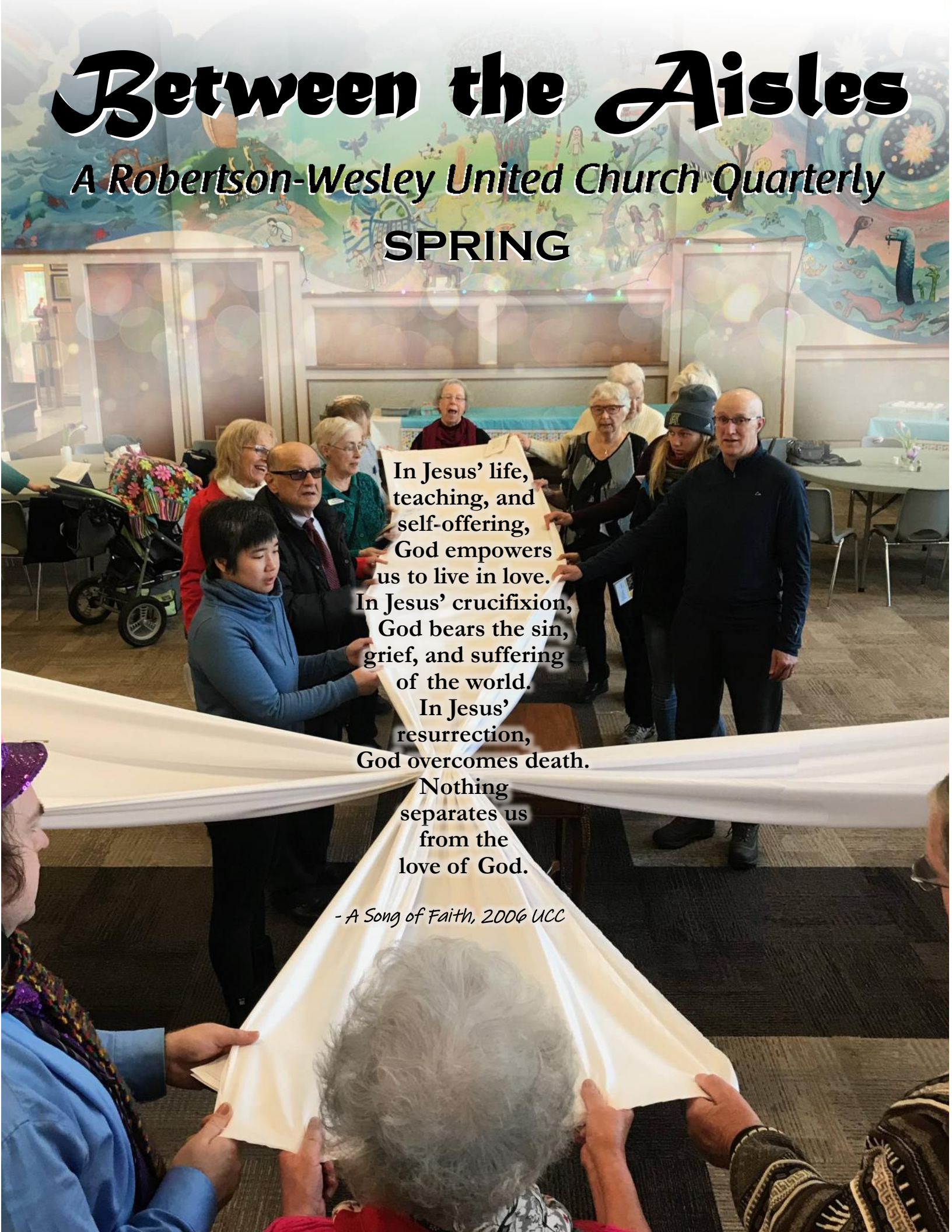


Between the Aisles

A Robertson-Wesley United Church Quarterly

SPRING

A group of people, including men and women of various ages, are gathered in a church. They are holding a large white cloth that has been shaped into a funnel or cone. The cloth has text printed on it. The background shows a church interior with a colorful mural on the wall and tables with chairs.

In Jesus' life,
teaching, and
self-offering,
God empowers
us to live in love.
In Jesus' crucifixion,
God bears the sin,
grief, and suffering
of the world.
In Jesus'
resurrection,
God overcomes death.
Nothing
separates us
from the
love of God.

- A Song of Faith, 2006 UCC

Editor's Welcome

Greetings All!

In this issue of *Between the Aisles* we are happy to announce that we are continuing our Legacy theme by expanding it to the past, present, and future so that everything you offered fits in. The Past, for example, includes Lorna Davidchuk's remembrance of her remarkable father, Dr. Harold Madill Barker, BSc. Md FRCP (C); the Present includes information about activities and Easter/Lent celebrations in the next few months; for the future we have the voices of Shylo Rosborough and Pan Graham encouraging us to broaden our vision. Encompassing all is the first of two major articles on Treaty Six history — problems and promise. We hope you find this edition thought-provoking, interesting and useful.

Co-Editors Nancy Heule and Janet M Clark

Our cover image themes continue to be inspired by six words chosen by the DEAP pod to describe R-W. They come in pairs to show the tension and fluidity that is held in R-W's ministry and mission.

Traditional/ Edgy
Broken/ Blessed
Questing/ Valued

This issue features an image representing Questing/Valued (taken at a sunrise Easter service). We are called to follow the Way of the Cross: never stop questing to live Jesus' commandment. Love your neighbour as you are loved.

We are called to follow the Way of the Cross: believe in God's full acceptance of your whole self. Before, during and after any questing, we are all whole in Christ.

DOOM AND GLOOM?

The Doomsday Clock was a concept founded in 1945 by the *Manhattan Project* scientists who refused to remain silent regarding the implications of their work. The clock's hands stood at slightly before two minutes to midnight for several years. At the discretion of both nuclear scientists* and security experts, the hands can move either forward or backward from midnight, depending on circumstances. Originally a metaphor for how near the world was to a nuclear apocalypse, it now indicates the closeness of irreversible climate change, cyber terrorism, biological warfare, and ever-more-destructive nuclear weapons.

This year's announcement took place on Thursday, January 23. The hands are closer to midnight than ever before; the time now is only one hundred seconds before midnight. How will we, as a church community, respond? Will we take action, both individually and collectively, to address climate change? To offset nuclear warfare? What will we do to help turn the hands back? Hmm.

*Check out www.thebulletin.org, the online newsletter of international atomic scientists. Headquartered in the United States, half of its readers are outside the US and half are under the age of 35.

They're not 'preferred'; They just are.

Pronouns: They have been getting a lot of traction lately. With RWUC hosting regional Affirming Ministries Coordinator Shylo Rosborough, we are blessed to have additional pamphlets in the church about the affirm ministry, pronouns, use of they/them, and the like. But this only goes so far. If we do not use these tools, there is no point to them. For instance, when simple words on my name tag are ignored - the proper spelling of my name and my pronouns. They are not words I "prefer". They just are. Pan. They. Them. Their.

It is a lot of emotional work to be actively 'out' and demanding of something so basic as identity. If I say nothing, the world presumes I sit on a binary of gender - he or she. Despite my expression in clothing, interests and mannerisms, my body betrays me to be "Lady, Miss, Girl, SHE" and every time it is another sad reminder of how I don't feel right. I feel wrong. But wait. No. I am not wrong. I *know* who I am. And that is precisely what makes it so painful, because I want you to know me too. If I have the energy, or anger, to correct strangers I do, but more often than not I am left with the accumulated pin pricks of daily misgendering that can make it hard to want to come back.

Recently, I've attended art and justice workshops where hosts Brooke and Laura have been asking everyone to introduce themselves with pronouns. This intentional leadership has inevitably led to some learning. But just as it serves as a teaching space, it also becomes a further opportunity for pain. My pain. Their pain. Pain in the form of dismissal and feeling contrary. Where cis- and hetero-normativity ooze privileged ignorance: "What are pronouns?" "Why do I need to say my pronouns?" Neglecting pronouns demands that others understand your core truth simply by reading your name and perceiving your body in space. Can't you see we are each so much more than our flesh? Help normalize the fact that **we are souls first and shapes second.**



Being an affirming congregation is not solely about ensuring there are activities for the LGBTQ2SIA+ community, like Be Group or Soul OUTing. It is to be radically welcoming of all people at all times and activities – it is not just the job of the ministers and church staff, but also of every single person in the community. We make the inclusive statement at the start of every worship service, community dinner and similar events. ALL ARE WELCOME. But your comfort does not serve me, nor does it make me feel welcome. Be radical. Tell me your (however easy, expected, presumed, or "obvious") pronoun first so I can tell you mine second and we can truly know and acknowledge one another.

Please do your own emotional labour. Check Google as you check your privilege and state your pronouns as if that part of who you are matters as much to you as it does to me. We are made more than just male and female. But read that differently and we are all BOTH with varied masculine and feminine aspects of our souls. There is nothing wrong with She or He, but They, E, Zir, Zhe, We, One, etc. are all equally valid too.

Maybe for Lent this year, give up a piece of privilege and prioritize pronouns in every introduction and help adjust or correct the behavior of others. Let's make space for moving beyond the binary as we chat between the aisles.

Pan Graham

Treaty Six:

A Time of Despair, Instability, and Expansion

Public gatherings nowadays begin with an announcement that we are on Treaty 6 Territory. Often included are the names of the First Nations who have inhabited this land for generations. But what exactly was Treaty 6? And where is it?

Treaty 6 territory extends through the central parts of Saskatchewan and Alberta. Most of the land within its boundaries is Parkland, as opposed to Prairie Grassland in the southern Alberta, in what is Treaty 7. Edmonton is the largest city within Treaty 6. (Calgary is in Treaty 7 territory).¹

In the early years of our province, when Alberta was part of Rupert's Land, the Hudson's Bay Company, HBC, traded here. Traders of furs were some of the first Europeans to venture into this part of the world.

The HBC established forts along western waterways and began to seek out furs from the local population, the peoples of the First Nations of this land. The HBC's relationship with the trappers was one that sought to benefit each party. The fur traders at the forts would accept only pelts from adult animals, thus ensuring there would be fur in the future, and the peoples of the First Nations acquired trade goods such as cooking pots, rifles, and other useful items.

The trading relationship was ceremoniously marked each year with much celebration. We know from traders' records that some of the trading posts were fortunate to have a physician on site to care for the ill who had travelled there with their families. Traders' records contain information about the sick and elderly being given food, shelter and medical assistance at the posts so we know that activities were not confined only to matters related to trade.

In this part of North America, the buffalo, more accurately called bison, provided food, clothing and shelter for peoples of the First Nations.

Sometimes buffalo were scarce, and sometimes there were so many of them that they formed an unbroken "carpet" as far as the eye could see. However, the buffalo began to decline sometime in the 18th century with the arrival of both guns and horses. Although there had often been more buffalo killed than could be used prior to that time, the coming of faster transportation and more effective weapons helped to facilitate their decline.

Buffalo was the main ingredient of pemmican, the dietary mainstay of the population, trader, trapper or otherwise. Once buffalo robes became fashionable as blankets for sleighs, the buffalo hunt took on even more appeal. In fact, every winter for several years about 75,000 hides were transported to Fort Benton, Montana, to be sent on to the eastern U.S. for processing. No doubt, there were many more robes that were shipped elsewhere every year.

In 1870, the Dominion of Canada acquired, from Britain, the title to Rupert's Land. From the settlers' point of view, the land now belonged to the Crown, and everyone within Rupert's Land was a British subject. The new Canadians believed they now owned the land, according to British laws and cultural traditions. It is doubtful that the natives understood this foreign concept of land ownership. They saw themselves as independent people, just as they had been when they did business with the HBC. Unknown to them, they were - in the settlers' laws and minds - to be considered wards of the government.

Meanwhile in the United States, the Civil War left hundreds of men without homes or employment. Many came to Canada in search of better lives, and soon were busy in the whisky trade or in the acquisition of wolf or buffalo hides. Wolf hunters, wolfers, would kill buffalo; lace their bodies with strychnine, knowing that wolves and sometimes grizzly bears would be attracted to buffalo meat. The animals would die, and the wolfers could then return to the site to remove the hides. Unfortunately, native dogs often succumbed too.

Because dogs were still used for some transportation of goods, their deaths were disastrous for the peoples of

the First Nations. The whisky trade and the trade in wolf hides was so damaging and widespread that in both Treaties 6 and 7, the natives asked that there be no alcohol or strychnine allowed on their reserves. In fact, one of the reasons the North West Mounted Police was established, in 1873, was to curtail the whisky trade.

By the 1870's there were almost no buffalo remaining on the plains. The result was starvation, and with that, reduced resistance to disease. There had always been outbreaks of scarlet fever, measles, influenza, and smallpox, but as long as there was adequate food and shelter, mortality rates were lower than in the 1870's. However, the smallpox epidemic of 1870 is believed to have killed close to half of the First Nations' population.

In 1871 some of the Chiefs on the Prairies² put together a petition to be sent to Lt. Gov. Archibald at Fort Garry in the newly-formed province of Manitoba. The document itself described an agricultural future for natives and relationship building with the government. The petition went through chief Factor Wm. Christie of Fort Edmonton, and on to Manitoba. Christie attached a covering letter in which he emphasized the importance and the need for a treaty because of the instability in the region. Like a lot of communication even today, the message in the petition was not the message that was contained in Christie's letter.

At Fort Carlton in August 1876, and at Fort Pitt in September of the same year, Treaty Commissioners and native Chiefs representing the region's bands gathered to discuss the terms of Treaty Six. In attendance too was Peter Erasmus, a well-respected interpreter, and speaker of at least six languages. There were several terms agreed upon, such as the relinquishing of aboriginal rights to all land except reserves; hunting, fishing and trapping could be pursued on all unoccupied land; each family of five was given 640 acres for the purpose of farming; agricultural equipment and seeds were included; and gratuities for signing the treaty and annuities to each band member in perpetuity.

Of all the treaties signed up to that time, Treaty 6 was the only one to provide a Medicine Chest, which was indicative of the ubiquity of disease affecting the population. Some of the younger First Nations men in attend-

ance resisted the treaties, but the Chiefs themselves agreed to sign. Their traditional lifestyle was disappearing, the buffalo few and far between, starvation was rampant, and many resorted to eating their clothing, their tipis, and their dogs. The Chiefs could see the writing on the wall that the future would be very different.

Unfortunately, the newly formed North West Mounted Police and the government-appointed Treaty Commissioners functioned within a mindset of their own culture's legalism. The people of the First Nations, on the other hand, expected that they would be dealt with in similar way as they had related to the Hudson's Bay Company. In fact, it is highly likely that no one other than the Commissioners and the NWMP knew that the HBC had been purchased by the Canadian government and thus the relationship had changed.

1. Treaty 7 was signed at Blackfoot Crossing in 1877.
2. Sweet Grass, the Eagle, Little Hunter, Short Tail were the chiefs.

Submitted by Nancy Heule who may be contacted at nshwwc@shaw.ca for references. The author recognizes that there is much more information about Treaty 6 than can be accommodated in this short article.

Treaty Six: The Unintended Consequences will appear in the next issue of *Between the Aisles*.

Contemplative Practices

Are you feeling overwhelmed? Are you searching for answers and direction in your life? Do you need a quiet space in this noisy world? Then come to R-W on a Sunday afternoon from 3:00 - 4:30 pm for an individual exploration in a quiet space with others. You will not need to talk to anyone, except yourself and the Spirit if you so choose. Know that when you leave, you may experience a sense of peace, calm, clarity, inspiration, rejuvenation. Absolutely anyone can participate, there are no requirements, no charge, and no expectations. You are welcome to simply come and sit in this sacred place in silence.

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|--------------|--------------------------------|
| Feb 23, 2020 | Meditation with Forms of Water |
| Mar 29, 2020 | Creative Written Reflections |
| May 24, 2020 | Mandala Practice |

Lent & Easter

ASH WEDNESDAY

Wednesday, February 26 at 7:00 pm in the Sanctuary. Ash Wednesday marks the beginning of Lent. Please join us for a time of reflection, worship and ritual.

During the service we will be burning the palm leaves from Palm Sunday last year, turning them into ashes and then the congregation will be invited to receive the sign of the cross with ashes on their hand or forehead. It is a very reflective and meaningful service. Everyone is welcome.

PANCAKE SUPPER



The Roberson-Wesley Music Society invites everyone to attend the annual Shrove Tuesday Pancake Supper on **Tuesday, February 25** from 5:30 to 7:30 pm. You may

have heard the term "Mardi Gras" — which is French for "Fat Tuesday" — referring to the practice of eating richer, fatty foods on the last night before the ritual fasting of the Lenten season, beginning on Ash Wednesday.

Adults \$8.00, children under 12 \$5.00, family (2 adults + 2 children) \$20.00. Tickets will be sold during Fellowship in Memorial Hall and at the door.

A DISCIPLESHIP EXPLORATION IN LENT

Are you seeking to deepen your relationship with God through discipleship? Or perhaps you are seeking to affirm your relationship with Robertson-Wesley through formal membership. There is a Lenten series (Wednesdays) for you!

This course is designed to be a brief survey of the foundational elements of discipleship with opportunity for discussion and exploration of our faith journeys. In 2020, we will have an exciting program with a mix of worship and learning to experience Christian community.

Wednesday Classes From
Ash Wednesday, February 26 7:00 - 9:00 pm to
March 25 7:00 - 8:30 pm

Exploring Our Church Seasons, The Bible, Worship, Following Jesus, Spiritual Gifts and United Church and R-W 101.

Honour a loved one with a symbol of the Resurrection!

Order a Hydrangea to display for the Easter Season. You can choose a family member who has passed away or perhaps a best friend who is always there for you!



Sundays, March 22, 29 and April 5, we will be taking orders for Easter hydrangeas in the Memorial Hall following the service.

The cost is \$25.00. A special Easter Sunday bulletin will include all your honourees names!



Lent & Easter



You know the story of Jesus' birth ... but what about the rest of the story.

In the last week of Jesus' life, he entered Jerusalem with people cheering him on with a Palm Parade.

A few days later he had dinner with his friends - his disciples - and he gave them communion at the Last Supper.
After dinner he went to the garden to pray. While in the garden Jesus got arrested!

On Friday there was a trial and Jesus was sentenced, tortured and crucified.

The disciples and Mary, the mother of Jesus, and Mary Magdalene mourned his death and held a Vigil (a Wake).

Three days after Jesus' crucifixion, the tomb where his body had been laid was empty.
Jesus was resurrected!

Cross of Ashes

Ash Wednesday, Feb 26 7:00 pm
Córtet

Palm Parade

Palm Sunday, April 5 10:30 am
Choir of Robertson-Wesley

Last Supper

Maundy Thursday, April 9 7:00 pm
R-W Ringers (Handbells)

At the Cross

Good Friday, April 10 10:30 am
Choir of Robertson-Wesley

A Wake for Jesus

Easter Vigil, Saturday, April 11 7:00 pm

The Resurrection

Easter Sunrise Service, Sunday, April 12 7:30 am
Paul Kane Park

Sunday, April 12 10:30 am Easter Sunday Service
Choir of Robertson-Wesley
Pergolesi Brass



When people pick up the Bible, they often start reading from the beginning. They venture into the two creation stories that sum up how we are created and how the world came to be. Alternatively, when Christians quote scripture to argue against the full inclusion of LGBTQIA2S+ people, they often find themselves in the same chapters. At a first glance, we read that God created "Male and Female" (Gen 1:27), and that Adam was the first man and that Eve, the first woman, was created after him by the removal of one of his ribs (Gen 2:7-22). Are we content with this patriarchal and binary reading of some of the most beautiful stories? What if I told you there were alternative queer and feminist understandings? Would that change how you understand creation? Or how you understand gender in our Christian world?

As a transgender person reading these chapters, I often found it hard to relate to these stories. I often questioned why God did not just make me male or leave me satisfied in my female identity that I was assigned at birth. On closer look, I realized that Adam was not the first man, but rather a genderqueer human who defied all understanding of gender binaries. More importantly, his genderqueerness was a direct reflection of God's image and Adam was deeply and unconditionally loved and adored by God. Understandably, a genderqueer Adam may sound ludicrous and not theological at all, but after taking a closer look at the first two chapters of Genesis, a genderqueer Adam is not as far fetched as it may seem.

Starting at the beginning of Genesis, the first of two creation stories, is an ancient poem about the duality of creation. God is shown to create all these binary spaces such as night and day, land and sea, and at the end of the sixth day, God creates male and female. This makes sense because if we look at the world right now, we see that we work during the day, sleep at night, live on land, swim in the sea and people are categorized as male or female. As perfect as this may sound, one thing we forget to realize is that there are so many spaces that Genesis leaves out: the non-binary spaces. Dawn and dusk are a combination of night and day, tidal zones and swamps are a mixture of land and sea. There are even

animals such as the Platypus that needs its very own category. If we see that all of the categories shown in Genesis 1 are not so cut and dry, then the binary of male and female must also have non-binary spaces. We have people who are transgender, genderqueer, non-binary and even people who are intersex. As a transgender person, this interpretation affirms that my identity is a beautiful creation of God and not something that went wrong.

If the first creation story allows for the creation of transgender, non-binary, genderqueer, and intersex people, then what does the second creation story suggest? When you hear the name Adam, the first thing that comes to mind is the first human, or more specifically the first man. The second creation story in Genesis 2 doesn't start with a gender binary, but rather with one human being.

The Adam, which translates to "ground-creature" or "earthling" is named from the root word "adamah" which means ground. Gender is not used in these instances. A more appropriate interpretation of Adam is an androgynous or genderqueer/non-binary being. This makes sense theologically because Adam was meant to be the image of God, who transcends and embodies all genders. Adam was not male, but like God, embodied all of humanity's gender into one being. In the Babylonian Talmud, documents compiled over the 3rd to 5th centuries, ancient Jewish scholars acknowledged this verse was not a denial of a person being both. They believe Genesis indicated that not only was humanity at large "male and female" but the first human (Adam) was too. They believed Adam had two sides, a male side and a female side that existed together in harmony.

To further support this interpretation, it isn't until this earthling is put to sleep that male and female emerge and we start to get different Hebrew words for them: "ish" and "ishah." In Genesis 2:22, we get the story of God taking one of Adam's ribs to create Eve. This is a mistranslation since the Hebrew word for "rib" that is used in this verse does not mean "rib" but rather means "side". Extra-biblical Hebrew texts also never use that word to mean "rib" because there is a dedicated word for "rib" that is used in other places in Genesis.

If we reread this verse with the word "rib" translated as "side", we can interpret that Adam or the earthling is split into two, the male side and the female side. This interpretation not only supports that Adam is gender-queer but also supports a feminist interpretation that males and females were created equally.

As a transgender person, these alternative interpretations prove to me that God exults in biodiversity. These in-between, non-binary spaces such as tidal pools, are often places with the most diverse and unique species. God is creative, and would not want their greatest creation, humans, to be boring cookie-cutter individuals. We are meant to be diverse and unique. I think the most important thing we learn in Genesis is that all of us are made in the image of God. Males and females are made in the image of God. Genderqueer, intersex, and trans people are also made in the image of God. Even though Genesis is often used to justify and idolize the binary system of gender and sexuality, I think the central point of the story is that our infinitely creative God loves to image themselves in a whole variety of humans, even the kinds of humans who blur the binary boundaries, Adams and Ishes and Ishahs who image the Triune, non-binary God not by their sexual differentiation but by their love and their creativity.

- Submitted by Shylo Rosborough (He/Him)
Affirming Ministries Coordinator

Dr. Harold ('Hal') Madill Barker, BSc, MD, FRCP(C)

Hal's family came from humble beginnings. His own father, Phillip Barker, was born in 1880 in Slamannan, a small hamlet in Stirlingshire, Scotland. My grandfather was accepted as a candidate for the Canadian church and came to Canada in 1907. He met my grandmother, Mary Madill, a graduate of the Normal School in Winnipeg, the city in which she was teaching school. They married in 1917. Son Harold, Hal, was born in 1920.

Dad went to public school in Brandon and Morden, Manitoba, before attending the University of Manitoba. It was there that he obtained a BSc in 1942 before going off to war. He served in World War II from 1942 until his discharge in 1946. Throughout his military service he

rose in rank from Private to Corporal to Sergeant in the *Royal Canadian Army Medical Corps* as an Operating Room Assistant in field surgical units. Hal faithfully attended annual Remembrance Day ceremonies over the years.

After the war, Dad was accepted into Medicine at the *University of Western Ontario*, where he obtained his MD in 1950. The physical, emotional, spiritual, and social development of children and the factors influencing their development intrigued him, and he made a decision to devote his career to assist children and their families through difficult periods and transitions in their lives. In 1955, Dad went on to earn a Diploma in Psychiatry from the *University of Toronto*. With further training, he qualified for a Certificate in Psychiatry from the *Royal College of Physicians and Surgeons of Canada* and later was awarded a Fellowship of the *Royal College of Physicians and Surgeons of Canada in Psychiatry FRCP(C)* in 1972.

Throughout his career, Dad was an ethical and forward thinking physician. He accomplished many 'firsts' in Edmonton for child and adolescent psychiatry and was widely respected in the medical community. He was always active in the community and in his professional organizations, giving generously of his time, knowledge, experience, and medical background. Supportive of his activities in the community was his beloved wife Betty.

My father learned from his parents the values of Education, Christian service, Ethics, and Community Leadership. In keeping with those ideals, Dad served as Executive Vice-President for the Edmonton local chapter of 'Physicians For Social Responsibility' from 1982-1986. This chapter was part of the larger group 'International Physicians For The Prevention of Nuclear War'. In 1985, Dr. Chazov and Dr. Bernard Lown, co-founders of the 'International Physicians For The Prevention of Nuclear War', were awarded the Nobel Peace Prize for their work in preventing nuclear war. In winning, these two doctors shared the prize with local groups such as my father's. Dad and my mother traveled to Finland for the presentation; he was rightly proud of the work he and his local chapter had done to promote world peace.

Hal died in 2007, leaving behind a loving family and a great legacy of caring, a legacy that was felt not only in Edmonton but throughout the world.

Submitted by Lorna Davidchuk, the daughter of Hal and Betty Barker.

Pocket Prayer Bears



You are invited to join in a comforting ministry of creating Compassion/Kindness Pocket Prayer Bears. These crocheted, knitted or woven bears fit into pockets and onto fingers both large and small and can carry the prayers of the community to those in need of support and faith.

The easy to weave design was first developed by R-W member Noreen Crone-Findlay in response to 9/11 with the hope of soothing frightened, grieving hearts. Noreen has crocheted, knitted and woven thousands of them over the last 20 years, and has given them all away, including to our church's members in need. She also has shared the patterns freely with her only request being that they always be given with love, freely, without cost. We are planning to share the bears with First Responders in Wollaston Lake Reserve in Northern Saskatchewan and the Zebra Centre as well as the Pastoral Care team at R-W. The more the merrier!

For people who don't knit or crochet, mark down March 8th on your calendars. Noreen will guide us through the process during a short workshop after church.

For those who do: please feel free to start them right away. The design is in Noreen's newest book as well as : <https://tottietalkscrafts.com/2015/12/18/crocheted-comfort-bears-by-noreen-crone-findlay/>

You can make some to keep in your pocket for when you meet someone who needs one or pass them to Rev. Leigh or Karen for pastoral care at R-W. The ones that you would like to go to Wollaston Lake Reserve and the Zebra Centre can be given to Noreen Crone-Findlay.

Marcus Borg: Beyond Belief

Marcus Borg was one of the best-known American theologians of our time. When he died in 2015, followers of Marcus, although they mourned his passing, rejoiced at what they had learned from him. *Beyond Belief*, a short DVD series named after one of Borg's books, will be presented on Saturday, March 14, at 9:00 am to 1:00 pm at Robertson-Wesley. The series is narrated by his wife, Episcopalian priest Marianne Borg. A light lunch will be provided.

BOOK BUDDIES

The Cross and the Lynching Tree: What a book! Author and theologian James Cone describes the lynching of thousands of Black people in the United States between 1880 and 1970. These lynchings provided entertainment for the masses; the victims were chosen because they were a certain colour and at the wrong place at the wrong time. Few theologians have explored the similarity between lynching and crucifixion. This book is heart-wrenching and gruesome, but well worth the read. Join other Book Buddies in the Library for a thought-provoking discussion on Saturday, February 22, from 9:00 am until mid-afternoon. Lunch provided. The book will be available for sale after church in Memorial Hall. Price \$25.

Learning about R-W's groups, pods & policies: Part two.

D.E.A.P.

Discernment, Envisioning, and Policy Pod (DEAP)

Listens, discusses and discerns where the Spirit is at work in all areas of church life. This pod reflects back to the congregation, and at times the church board, what they are hearing. This pod helps to name the vision of the church, and at times upon request by Board they help to create policies for consideration. A 7 person team meets on a regular basis with the support of the ministers.

Fundraising

Fundraising for general revenue of RWUC is done to help supplement regular and generous donations. General Revenue helps pay for our costs of operations including our staff, our programs, our facility upkeep and our utilities. The fundraisers in our church follow a "one fundraising event per month" guideline. The reason for this is to avoid overwhelming our volunteers and our members who give financially at most of these events. The Board facilitates a discussion helping the event coordinators schedule their events for each year and also re-

ceives in writing any requests for an exception to the monthly guideline.

Sunday Fellowship Fundraisers help add monies to R-W's General Revenue, R-W's Legacy Fund or the United Church of Canada's Mission and Service. The organizers of each fundraiser will choose which of the above funds they will support and are responsible for indicating with a sign where the money raised will be donated to on the day of the sale.

In addition, we have weekly sales of grocery cards, a program that fundraises for the general revenue of the church.

Fundraising for *Mission and Service* of the United Church of Canada happens in many ways. *Mission and Service* supports mission and outreach work across Canada and the world. At RWUC, we encourage our congregation to designate a certain percentage of their offerings to Mission and Service. We also invite our congregation to contribute to this important fund through a special donation in a blue envelope six times per year. In addition to these donations, the Stewardship committee invites people to donate four times a year to the M&S Bucket in celebration of or in honour of recent important events in our lives that we are thankful for. The UCW and the Catering Ministry also donate to M&S. Some individuals sell their baking or preserves and donate the proceeds to M&S.

Facility and Calendar

Each group takes responsibility for keeping their facility bookings complete and current. The Contact Person for the group should always contact the Church Office to make arrangements for a room for a meeting, activity, event, etc. The Administrator enters it into the Church Calendar to ensure the space is available at the appropriate time, at this time the group can also ask for help publicizing the event.

Even if a congregational event takes place off site, it is still appropriate for it to be included in the Calendar, because (1) it is of interest to more than just the imme-

diate participants and (2) leaders, especially staff, may be asked to communicate the details.

Our church facility gets a great deal of use so it is important to be thorough and meticulous about keeping the bookings complete and current.

In particular:

- Please always make the booking. Never assume someone else will do it for you.
- Please always make the booking early. Never assume that any space will be available.
- Please always inform the Office Administrator if your booked event changes, especially if it is rescheduled to a different time, postponed, or canceled. There could always be some other group who would appreciate being able to use the space.

Communicating with the leaders of R-W

When desired, any individual can communicate their thoughts about an area of the church's life. The best way to do so is in writing, with your name and contact information, to the group that is primarily responsible for that area of the church's life. We call that the Primary Group.

The Church Board members, Office Administrator, and Ministers will always be available to help identify the contact person for the appropriate Group.

Generally, such communication should go firstly to the Primary Group. If the response from the Primary Group is unsatisfactory, a legitimate option is for the individual to appeal to the Church Board, in written form via a signed Hard Copy. If such a communication is directed firstly to the Board, it is appropriate for the Board to refer it to the appropriate Primary Group for initial consideration.

When a Primary Group or the Board receive such a communication, there is no obligation to comply or to agree with the individual; however, they should consider it their obligation to respond -positively or negatively- in a timely and respectful manner.

No action or deliberation is taken if the matter is communicated anonymously.

Volunteer Opportunities

Ash Wednesday Ushers/Greeters

We require ushers for the service on **Wednesday, February 26**. It's a great way to meet new people and welcome all to R-W. Sign up in Memorial Hall.

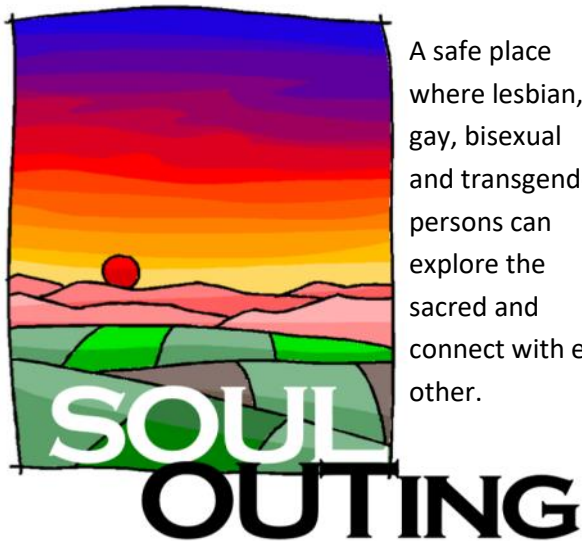
Regional Council Reps

We are seeking 2 persons to join our representatives in the wider church through the *Northern Spirit Regional Council*. The term is two years, renewable. Please speak to Colleen Graves, Ron Soans, or Ted Blezard if you are interested.

Incoming Board Chair

The role of the Incoming Board Chair is to support the Board Chair as needed, and to develop the experience and knowledge of the church, its mission, and ministry. The Incoming Board Chair is a one year term with a three year commitment. This three year commitment consists of one year term as Incoming Board Chair, one year term as Board Chair, and one year as Past Board Chair. Please speak to Colleen Graves, Ron Soans, or Ted Blezard if you are interested.

Deadline for the Summer Edition submissions: May 18, 2020
Release date: June 1, 2020



A safe place where lesbian, gay, bisexual and transgender persons can explore the sacred and connect with each other.

The second Sunday of each month at 7:00 PM

Hosted by Robertson-Wesley United church

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Between the Aisles is published on Treaty 6 territory, a traditional meeting ground for many Indigenous peoples.

We also acknowledge the Métis, who are of mixed Indigenous and European heritage. Edmonton is home to the Métis Nation of Alberta, Region 4.