

# **The Harcourt Herald March 2025**

The Harcourt United Church Community



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## ***Harcourt Memorial United Church***

An Affirming Congregation of the United Church of Canada

We are a people of God called together and sent forth by Christ to... **Seek. Connect. Act.**

**Our Mission:** Inspired by the Spirit, we participate in Christian practices that strengthen us in the building of just, compassionate and non-violent relationships.

**Our Vision Statement:** To be an authentic community of spiritual growth and service.

**Our Core Values:** Risk... Respect... Responsibility... Vulnerability... Trust

**Our Purpose:** To welcome and strengthen in community all who wish to serve God and follow the way of Jesus

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## From the desk.

I write this on a February day so white, hoping that when you read this, we will have begun to see early signs of a spring we long for!



We continue exploring what Paul might have meant by his characteristics of “living in the Spirit.” This month we explore “goodness,” which some commentators have thought refers to virtues – habits which make doing good deeds easier.

So often self preservation, accumulation, and ego centredness become the stumbling block. But I also noticed that with age it becomes easier for me to stay tolerant, accepting, kind appreciative of differences (in opinions and otherwise). Is this the result of virtue?

## “Faithfulness”: Overcoming temptation

As we continue exploring what Paul might have meant by his characteristics of living in the Spirit, we come to “faithfulness.” The root of the word “faith” is a Greek term meaning persuasion. What seems to be referred to here is a determination, by individuals and by communities, to avoid returning to the temptations of the “ways of the World.”



Luke’s story of the Temptations beautifully illustrates this: Jesus is contemplating what he should do as a result of his experience of the plight of his oppressed people. The dominant culture always resorts to one or more of three strategies for effecting social change: wealth, power or status. After toying with each, he appears to realize that none of these can possibly bring about a human society which lives according to God’s values. Both the Jewish and the Christian Scriptures abound in descriptions of an alternative way of being human together, where everyone can blossom and have what they need (not what they want.) The values behind this way of being together are distributive justice instead of wealth, compassion instead of power, and humility instead of status.



Faithfulness, in this context, seems to suggest staying the course and avoiding the temptations of using means of the world to bring about social change. This implies a form of resilience and resistance to the temptations offered by “the world,” and understanding, and staying faithful to, the core message of our Holy Scriptures.

How do you manage to stay faithful to the vision of Jesus, especially in these challenging times?

**From our Minister – Kate Ballagh-Steeper**

Blessings to you as we continue our journey through the spiritual gifts as Paul outlines them in Galatians 5. As Andre has pointed out, some translations call the next spiritual gift “goodness”. Others however, translate it as “generosity”. My New Testament Greek is too rusty (well, it was never very good!) to make the call myself as to which might be more accurate translation. Perhaps it is helpful to see it as both.

These days we need as much generosity and goodness as we can muster, offer, create, share and recognize. Like Mr. Roger’s used to counsel –‘look for the helpers’. I would call the helpers those who give us their goodness generously. Those who in times of crisis or emergency risk their personal safety or comfort for the sake of others. Or those whose thoughtfulness can draw another out of despair or loneliness.

One cannot live generously without also holding goodness as a virtue. One cannot hold goodness as a virtue without demonstrating generosity. It is far to narrow to see generosity as merely a financial transaction. Rather, the generosity that marks a spiritual gift, is a generosity that freely offers love, grace, kindness, patience, joy and faithfulness. Generosity grows when we free ourselves from viewing the world and others as transactions; ‘you give and I get – or I give and you get’. To give love, grace, kindness etc generously is to do so without counting the cost. Easy to say. Harder to live. We are surrounded by a cacophony of messages that promote a world view of transactions between us and others. The messages are subtle and it takes intention and attention to step away from them to strive to live and see the world and those around us in a different way. Prayer and being in community with others are what helps generosity and goodness grow. May we continue on this path.

Peace,



## Council News - Kent Hoeg, Chair

This month's theme is "What habits for good do you want to develop for yourself?". That's making me go "hmmmm". It's a great question. I'm in my 60's – do I need to develop new habits for good? Aren't I good enough? Like I said, hmmmm.



My good deeds are rather adhoc. I give financially to charity, I volunteer time and resources at Harcourt. Once in a while, I've served food at Harcourt Saturday Night Supper or a United Way breakfast. I've shovelled my neighbours driveway. I've given people rides. I suppose these are acts of good, but I wouldn't classify them as habits for good, just good habits.

So, thank you for this theme! You've given me something to think about and something to strive towards. I will be retiring in 2026. Let me commit, right now, that I will develop habits for good. I don't know what that will look like, but maybe I will commit to doing a good deed every week. Or I will commit to consistently volunteer at one of the many good causes that exist in Guelph. To make it a habit, it needs to be purposeful and regular. I will do that, as my commitment to myself.

### Council News

Council met on February 19.

We continued the discussions we had at the December and January Council meeting.

1. GUM and how to move forward. Your Council is working hard to address the challenges that we face. At our March 2<sup>nd</sup> Annual Meeting we will share with you some exploration that we are doing with Trinity. Stay tuned.
2. **March 2<sup>nd</sup> is our Annual Congregational Meeting.** It will be in-person and on Zoom. The Annual Report is ready and being distributed. The e-harcourt weekly update will provide you links to get your report, or you can contact the office if you need a printed copy. The meeting will include our 2024 financial results as well as discussion on our 4 visioning priorities and GUM. Of course, by the time you read this Harcourt Herald the Annual Meeting will likely have been held. I want to hear from you, and feedback on the meeting. What went well? What did we not cover? What can we improve? Let me know, your feedback is important.



## Financial Update

Our 2024 financial results are in. At the end of January, we are running a surplus of about \$15,000. This is typical for a January (last year, in January, we had a surplus of \$18,000). Thank you all for your gifts, whether it be time, talent or resources – they all help Harcourt be Harcourt.

Blessings.

## **Summer Camp in the Winter at Manna – Pamela Girardi**

For the last few winters, we've had some weeks where we invite people to wear something summery and come to summer camp at Manna. This year's Camp theme was celebrating one another's gifts - Paul's letter in 1 Corinthians 12: 1-31.

On our first Sunday, we divided into groups and did a variety of challenges. Each challenge required different skills - music, coding, acting, creativity, logic, movement, etc... This helped us to get to know one another and appreciate each other's ways of thinking, solving problems, and talents.





For our second Sunday, the adults went off for a mini-retreat with Kathy Magee. Children and Youth continued their own reflections about their skills and gifts through art and play.

For our final week, we had a talent show! People shared about themselves by getting up to share a talent, bringing things to display on a table, and even cooking and baking for us.

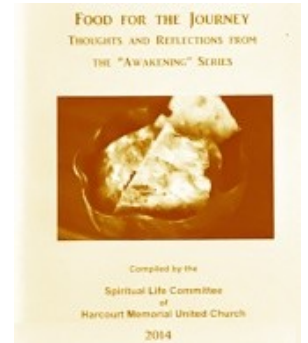


*To be a loving church community, notice each other's gifts and differences. Make space for every person to shine and share themselves! Be grateful for them! All of this diversity comes from the same Spirit, the same Creator God.*



## Food for the Journey – Reflecting on “virtue” – Kevin Steeper for the Spiritual Life Collective

I begin with a confession because it is good for the soul. When I was tasked with writing this piece on the theme of “goodness” I must admit that I was stumped. In an effort to get some clarity I spoke with Andre Auger and he drew the connection between “goodness” and “virtue” and that was helpful. But I was left to wonder does anybody talk about virtue or the cultivation of virtues anymore? Perhaps not unless you are a keen student of Stoicism. However, I do feel that there is a deep longing for “goodness” in the midst of humankind right now but we are not sure what that looks like in our current context where “might makes right”.



Since January 20, 2025 and the start of Donald Trump’s second term as President, I think that we can agree that the level of fear in both the United States and the wider world has skyrocketed. This fear takes many forms around issues of deportation, tariffs, annexation and population displacement. We try to find footing in the face of one crisis after another. We look for something solid on which to cling in a time where some argue there are no facts only interpretation and cries of “fake news” are once again heard. Yet, there is that part of us deep inside that knows what is good in times such as these – “God has told you, O mortal, what is good – do justice, love kindness and to walk humbly with God” (Micah 6:8) These words are echoed in our passage from Galatians 5:22-23 and the fruit of the Spirit. The point being that there is a connection between our understanding of the nature of goodness and our faith in God.

The early church theologian Maximus the Confessor states that because of our faith we hunger for the good. Unfortunately, in this secular age many people seek to satisfy this hunger through the possession of material goods or “experiences”. They remain firmly grounded in the world. But we know that people are never satisfied and are left wanting more – we do not live by bread alone. Maximus encourages us to consider the goodness that is found in the world but not to end there. Rather, we are to look beyond the goodness of the world to its source – namely God. As we progress in the Way of the Christ and our character is reshaped to do justice, love kindness and walk humbly, we tend to become more integrated and disposed toward goodness.

So what Christian practices help us to cultivate goodness in the ordinary moments of our lives and in the wider world? Regular participation in a worshipping community and reception of Holy Communion are important practices as well as works of compassion. As I reflect on my own faith journey these practices have their place. But I also need to acknowledge my Centering Prayer practice. Centering Prayer is a contemplative style of prayer where the practitioner is attentive to God while sitting in silence for a period of time. The Christian

spiritual masters tell us that meditation and contemplation are vehicles for attentiveness and this leads to greater awareness of goodness and of God. Returning to Maximus the Confessor. Maximus states that in our desire to know God we are to contemplate God’s wisdom, power and goodness and be drawn into the divine life.



We are living in time where people are longing for strength and resilience. They are longing for hope and looking for goodness in a world where the differences between “light” and “dark” have grown very stark indeed. I think if we are honest we are seeking to embrace those qualities more deeply as well and it is our faith in God that grounds us in times such as these. In the ancient practices of the Christian tradition(s) we find resilience and strength for times of trial. We find hope and a deeper knowledge of what goodness looks like for God has told us what is good – **do justice, love kindness and walk**

**humbly with God.**

### What’s With Virtues? – Andre Auger



We don’t talk much about virtue these days. Pity, actually. Why bother with virtues? Can't we just make sure that we are at all times open to the situation around us and caring about it? What do virtues add? In what seems like a previous life, I wrote my doctoral dissertation on a description of what goes on in us as we try to be moral persons. I talked about moral imagination, moral sensitivity, values, the “moral point of view,” and... virtue. This is what I learned.

The prime purpose of virtues is to simplify our moral lives, by making us inclined to do the right thing, and by providing us the wherewithal to do things with ease. Virtues are essentially habits of thought and feeling that we acquire that predispose us to act in certain ways rather than in others, and make that acting easier and more effortless. Acquiring virtues tends to reduce the effort and diminish some of the energy required to decide what to do in a given situation. We have less resistance to overcome. We give matters less thought. Our morally good actions come as second nature. We fight less with ourselves. Attention and care, just like certain complex physical movements in a sport, become second nature.

The intentional cultivation of habits which render doing good easier is perhaps key to being morally responsible persons. The Greek philosophers knew this: virtues were at the core

of what it meant to have “character,” the Greek ideal of the person who did the right thing because it was the right thing to do.

Virtues are skills in just the same way as athletes of all stripes practice and rehearse every constituent gesture of their performance to ensure it is the best it can be. Like an athlete, I identify those aspects my knowing or feeling that are weak, where I am not particularly proud of my performance. Perhaps I judge too hastily; perhaps I have difficulty adopting the other's point of view because I am so intent on my own; perhaps my displays of anger reveal some unresolved personal conflict. I might need coaxing, or a nudge from a coach - a mentor, someone I respect and trust, whose moral life is exemplary. I will certainly need examples to mimic, and perhaps someone to give me some feedback every now and then. I will need to keep some record of my own progress. I will certainly need to test myself in ever more difficult situations to see if, in fact, I have acquired the skill I considered I was missing.

## ATTENTION

Essentially, all of the characteristics Paul attributes to “living in the Spirit” are virtues. When we live in the Spirit, we pay attention to the quality of our acts in line with the ideal of God’s “Kingdom,” and we rehearse and practice the skills required to work more and more effortlessly for this new way of being human together we call the “Kingdom.”

### Cultivating Virtue Through Conversation – Christa Roettele

*[Christa and her family are members of the Manna community. – Ed]*



My 7-year old son is a big Star Wars fan. One of the conversations my family and I have had is what life decisions they would have made differently, if they were Anakin Skywalker. What would have been different had he not gone over to the 'dark side' to become Darth Vader? He could have been a good father and husband, was one observation. He fell prey to fear and wanting power, we all agreed. Having conversations with my kids about what kind of virtues one should aspire to, have been great. And what pitfalls bad virtues have too.

I asked my kids, what would you do if you lead the 'universe' as in Star Wars? Feed the hungry? Help the sick? Cause wars? Become wealthy? We all agreed that the first two are the way. And my husband asked, would you lead the 'universe', as in Anakin's case, at the cost of your family's relationship or health?



In Galatians we learn "but the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control". As a Christian, these virtues might never have been more important than they are today. In a fast paced world, patience is hard. In a hard world, gentleness is tough.

I want my kids to make good choices, be kind and loving and have joy. And I also want them to question things. As a parent I try to be more patient and gentle (often unsuccessfully).

I believe that love begets love, gentleness begets gentleness and joy begets joy. Maybe the next conversation with my kids should be how bad or good virtues perpetuate themselves. Or maybe we should talk about judging Anakin less but suggest ways he could be helped instead. Or perhaps more importantly, we could talk about Anakin looking to power for spirituality when God was right there.

In the wise words of Peter, "make every effort to supplement your faith with virtue, and virtue with knowledge". In our house we try our best to increase our knowledge through conversation. It seems like we still have so much to talk about.



## **Reminiscences of Harcourt – Pt 2 – Esther Devolin**

*[Esther has graciously written a lot about her early experiences at Harcourt. Much of it would be of significant interest to those of us who have been around for a long time. This is the second instalment. - Ed]*

I love reading the Herald, since Marion Auger took over as Editor in 2020. She always has a theme to write about. When she got sick and had surgery a few years ago, I prayed and hoped that she would recover so she could continue as Editor. How selfish is that!!!

Last month's theme was random act of kindness, and I wrote about a few people. You need to hear 'the rest of the story', to quote Paul Harvey. So, bear with me, please, there is a point to it all. There are many people at Harcourt who have touched our lives over the years, and I guess that we have touched other people's lives too. I am not bragging about offering help to ours, it just says what Harcourt people mean to me, and have meant to me over the years. The core values of Harcourt are Risk, Respect, Responsibility, Vulnerability and Trust. I have tried to keep them in mind as I write.

I know that Marilyn Whiteley is Harcourt's historian, but Wendy Brown, former minister at Harcourt, told me once that everyone has a story that needs to be told, & this is mine about

Harcourt people. **It's not the destination, it's the journey along the way**, to quote Ralph Waldo Emerson. It's long and will be published in several parts over the next few months & has **lots of sidebars**, a word that Marilyn Murray taught me years ago.

Ann Estill taught a small group of us at Harcourt how to write our memories. She would give us a topic and we would arrive the next week with our stories. She would listen and make suggestions as to how to improve the memory. It was amazing what I learned about the other people writing their stories. **Sidebar**. Ann & Don Estill's autobiography is in the church library, as well as Harold Bailey's and Ken Murray's. There may be others too.

I was a Registered Nurse for 40 years, working 22 years in Emergency, and 18 years in Oncology. I have met and cared for many wonderful people over the years, and always felt that I 'received' from my patients, more than I 'gave'. I had a head nurse who used to say, "I'm going to write a book, and you can pay to keep your name out of it'. That was 56 years ago that she said that to many of us working, and I have remembered it all these years. Loved that nurse. Well, I am going to write a book here, and I am going to mention names, only if it has a positive spin to it. Those who didn't create a positive vibe, I will omit the name. **My background, after much schooling, is critical thinking, research, nursing & attention to DETAIL**. You are going to learn more about me that you ever wanted to know.

Keith and I, along with our two young children, Alison, 3, and Dan, 8 months, arrived in Guelph on a cold December day in 1976. We were church goers and began to check out the United Churches in Guelph. There were seven of them back then. Trinity United was the closest church to our house and the day that Keith went to church to check it out, while I stayed home with the kids, the minister announced that he and his wife were separating. Wow! That was a shock. Secondly, the choir was in the loft back behind the seating in the sanctuary. We like to watch the choir. The second church we decided to try was Harcourt. Those were the days when the churches advertised in the Guelph Mercury, and we could see who the minister was. Well, Harcourt's minister was John Buttars. I knew the name because John's father grew up near my father's home outside of Port Hope in Cold Springs. Also, I knew that John's grandmother married my great uncle, Johnny Rosevear, on a second marriage. Had to be a good sign. We all went to church in January, 1977, because we knew by the advertising that childcare was offered. Bonus! Our church in Kitchener, Calvary Memorial United, had childcare too, so thought this will be good.

John Buttars acknowledged the connection, and was shocked, actually. We met some wonderful people that first day at church, although I don't remember exactly who they were, but it meant that we returned, and joined the church about May, 1977. I do remember that there was a gathering of all the people who were joining the church that next Sunday, at Bonnie & Bruce McCallum's. It was great. The welcoming committee got to know us and the

others joining, and we got to know them. Bill and Joy Smilley and John & Myrna Betik were people who joined that day with us. Allan James was on the committee that introduced us at church, and I remember that he flourished information about me that made me cringe, but I forgave him. He made it sound like I golfed and did all these other things all the time, when in fact, I had little time to do rarely, with 2 small children.

**Here's a sidebar:** Bonnie and Bruce McCallum became very good friends of ours, and when Bonnie got sick in the late 80s, they asked me, as a nurse, to be part of Bonnie's care. I was so honoured to do that, but that's another side bar that I won't tell here. When Bonnie died, we remained friends with Bruce, and still played bridge with him in the bridge club, which I will write about later. Bruce was young when Bonnie died, and he needed a companion. His doctor told him that. He met Janet Beatty, formerly Smith. We became friends with Janet too and loved her. We were at their wedding. When Bruce got sick in 2008, He asked me to be part of his personal care at home. I felt privileged again to be part of his care. When he had his surgery, he asked Janet to call me to tell me if he died. Well, she did call me and we were able to support her, along with others through the next few years. In 2010, after we had an accident in Greece, Janet was so supportive of Keith and me, and one day, she brought us a lovely chicken pot pie from Costco, along with a dessert of some kind.

**Another sidebar:** She told me that day that she had been seeing Murray Woods, and wanted us to hear that news from her, not someone else. Well, we had played bridge with Murray and Emily, and I had got to know both of them, because they were supportive of me when I went back to school, to do a pilot Oncology program at McMaster. Then, I went on to do a post RN BScN, and then I did a Master of Science at U of W. My research thesis was 'Successful Aging'. Great topic. For the academic types, I did qualitative research, by interviewing 26 seniors, between the ages of 67 to 84, on average. I put out feelers to Harcourt Church, The Village by the Arboretum, and the Evergreen Centre. Some of the people who responded to me, wanted to be paid. Most were happy to be interviewed and tell me their story. The people I interviewed, on average, were highly educated with high self-rated health and successful aging. I also gave these people a nutritional scoring screen to complete, When I analyzed the information that I gleaned, the phenomenology of successful aging described by the participants demonstrated the complexity of the concept. 'Embracing life', 'enjoying good health', and 'relationships' were the three main themes that emerged to describe perceptions of successful aging. Within these themes, physical, mental, social, intellectual, spiritual, economic and psychological attributes all contributed to successful aging. These seniors described making active choices and maintaining a balance of activities to support the attributes that were important to them to achieve what they considered successful aging. So, for me, the researcher, successful aging refers to an optimal balance of many attributes. Looking after oneself by practising healthy lifestyle behaviours, fostering good relationships with a partner, family and friends, and, embracing life by adapting to aging processes, focusing



on what is important, and making choices to be active, all contribute to successful aging. **Sidebar.** When I had my stroke, September 16, 2021, I thought to myself, well, this isn't working for me, is it?

In my acknowledgements at the front of my thesis, I thanked my supervisors, and I acknowledged the support and encourage of Keith and our grown children, and I thanked them for their technical support. Then, I thanked my friends and family, who stood by me for the three years it took to do the Masters. They often played without me. I thanked everyone for the encouragement and believing that I could do this. So, Murray and Emily were two of those who supported me, as did Bruce and Janet McCallum.

Soon after we joined the church we got involved as much as we could. There must have been a Stewardship committee, because they put out the request for people to help do an every member visitation. I volunteered to do that. Some homes I visited, I was there less that 30 minutes. Then, I visited Pauli and Hugh Reid. We talked about many things over 2 hours, where we had lived, what our careers were and what we'd like to see happen at Harcourt Church. We talked about playing bridge.

After that conversation, Pauli Reid and June McArthur started the Harcourt bridge club. I can't tell you the year, but I did confirm with June, that that's what happened. Well, the people that we met through the bridge club over the many years it functioned was interesting, to say the least. Some were good bridge games, and some you didn't want to be there. I remember being at Vera & Harold Bailey's one Saturday night playing bridge. One of the men playing didn't like the way Keith played bridge. He said to Keith, "do you read"? Keith, the bank manager responded, "yes, I do". Well, Jean Julian was appalled at the audacity of this person to say that to Keith. Well, Sunday morning, this man showed up at church with a book about bridge and handed it to Keith. He told Keith that he could start reading on page 22. Keith took the book and never returned it for months. Jean often brought the incident up when we played bridge with them, and I can still hear Dick's guttural laugh.

One of the first committees that I sat on and ended up chairing, was the Fellowship and Communication Committee. Lisa Browning sat on the committee too, when I first joined it. She was pushing that Harcourt should have a newsletter. The committee supported her on that thought, and she was the first editor of the Harcourt Herald, but I think it wasn't called that initially.

This committee also held dinners. We may have had Christmas dinners and people volunteered to cook the turkeys and do the baking. I think it was Tom Moseley who promoted that we have a Robbie Burns event. I can still remember Tom and Murdo MacKinnon mashing potatoes in the kitchen for that. We knew John Rowe, from John Rowe Meats and we had John

cook the meat for us and he delivered it to the church at the appointed time for people to carve the beef. I still remember Deane Sherman saying to me, “Esther, I want to join your committee”. Great, I think he did. We all pulled together.

### **In Praise of Curiosity - Jamie Gibson**

If we make it our task to, as Paul describes, “live according to the Spirit” (Romans 8:5, NRSV), then we must discern what it means to live a virtuous life. A virtue is a habit which enhances the perfection of something; a habit is a repeated pattern of actions. If we commit ourselves towards some kind of spiritual discipline, then such certain habits will become less characterized by an uphill struggle and will instead be integrated into our decision-making at a pre-conscious level. Perhaps it is such seamless integration of loving action that Paul referred to when he wrote: “When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put an end to childish ways. For now we see only a reflection, as in a mirror, but then we will see face to face” (1 Corinthians 13:11-12, NRSV).

Yet, perfection as per the Greco-Roman interpretation of virtues appears contrary to the Christian tradition. The crucified God to whom we pledge ourselves daily is, in part, the image of a man bloodied and beaten at Golgotha. Surely, this is a far cry from the bodily perfection as exemplified by the marble statues of ancient Rome. Paul discusses his ambivalent relation through the symbol of wounded flesh: “Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. ... [The Lord says:] ‘My grace is sufficient for you, for power is made perfect in weakness.’ So I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me” (2 Corinthians 12:7-9, NRSV). The motive force of Christian ethics, then, is one of power in weakness and unity in difference.

For Paul, the Church is the primary embodiment of unity in difference (1 Corinthians 12:27-31). However, to navigate such differences Paul calls us to a love which is patient, kind, and “bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:7, NRSV). Hence, a virtue which is guided by Christian love, which draws us towards perfection in weakness, is a love which embraces the stranger – the one who appears as totally “other” to us. Curiosity is the virtue which embraces the unfamiliar and the new. Curiosity does not condemn; it asks “why?” Curiosity keeps us from our most punitive instincts, it asks: “what would have had to have gone differently in my life for me to become the person before me?” Furthermore, curiosity is also what leads us towards self-examination – the process of identifying our own emotional wounds in order to disentangle ourselves from wrath and pride.

Curiosity keeps us open to constructive criticism, it is hermeneutical humility. Curiosity keeps us open to the ambiguous Reign of God in our midst, it empowers us to continue looking for signs of the Divine in the mundane and among the downtrodden. I would like to raise a toast in praise of the virtue of curiosity.

## Virtue and Citizenship – Lisa Beattie

For this month's Herald, we look at "Goodness," the next characteristic Paul identifies as part of "living in the Spirit." It's often interpreted as moral excellence or virtue.

I was asked two questions by the editors of the Herald: *What virtues do you think are most important for living as Christians in this hurting world? What virtues do you wish to model to those around you?*

I thought immediately of two separate ways I look at virtue and goodness. The first is the ancient Greek notion of citizenship as a virtue. Admittedly at that time, and for an astonishing number of centuries afterwards, citizenship applied to a select few essentially men of property. Yet I very much identify with the democratic principle of virtue as participatory. To the ancient Greeks to be a citizen *required* showing up as a participant and a contributor to the society. After the American Revolution the founding fathers spoke of their newborn democracy with this understanding. Democracy would need to be nourished and fought for moving forward and was not just a given.



In this first understanding virtue is action-oriented. Virtue is to participate in a practical way toward a common good, of course not just politically. For individuals, participation will translate into a vast prism of expressions according to beliefs, capacity and situations. It's a form of showing up.



On the other hand, I think of the Christian virtue of goodness in a more intimate and immediate way – as loving one's neighbour as oneself and all that extends from the golden rule – diversity, equity, and inclusion. In this sense the capacity to be virtuous is available to the small child, the Olympic athlete, the dying grandmother. It frequently takes courage and action which emanates from within, but sometimes it is the simplicity of a smile or a helping hand.



Social perceptions of the common good vary, and humans are in conflict with one another, to say the least. Yet treating others as we would like to be treated is a balm in a hurting world. I find this virtue of goodness is one of Christianity's greatest strengths and is demonstrated as servant leadership as well as the smallest acts of kindness available to be given and received.

The moral excellence of kindness is for me not an achievement to be striven for, but a simple of way of understanding that at heart we live in an economy of belonging. As individuals it starts with our smallest actions and leads us forward – each according to their strengths and gifts.

I understand that goodness as a fruit of the Spirit means that we receive the gift of belonging without having to be worthy of it. This is an almost unimaginable grace.

### **The Rainbow Effect – Megan Ward**

I have a lamp in front of my bedroom window with a clear glass base. It catches the light and fractures it into a rainbow, shifting and changing as the day progresses. Although predictable, it's always different, and no intervention on my part can create this happy dance of colour on my bedroom floor. It is inherent to the qualities of the sun and the glass.



That transparency, and the rainbow effect it has through the day, serve as a metaphor for how I am thinking these days about goodness. If I imagine myself as the clear glass base, and the Spirit as the light shining through me, then the rainbow is not of my making, but the work of the Spirit. Put another way, goodness is not my creation, fraught as that is with personal values and desires both known and hidden. Rather, it is Spirit using my inherent qualities to create something good.

The challenge is to be as transparent as possible, and that's the rub. To be or become transparent to the Spirit seems to me to be an act of complete submission, an empty vessel waiting to be transformed for Spirit's purpose. This is so far from everything we learn as children and live into as adults, as to seem nearly impossible. Are we to throw up our hands and say "I'll leave that one for the saints?"

Or is Paul encouraging us in Galatians 5:22-23 by creating a vision to hold onto, a vision of goodness which invites us to live in the Spirit, leaving the creation of goodness in the Holy One's hands?

## Humanity's Innate Goodness – Sandy Phair

What I read about in Galatians Chapter Five is an argument between what Paul claims is a dark side of human nature, and what the Holy Spirit produces.



I need to go back to the Genesis story of creation and I see that what God creates is "good" and "very good". From this early story it seems that the essence of who any of us, and all of us are, is goodness. We seem to have an internal GPS that is about goodness. I do not believe in original sin. If I have been made in God's image, then I too am love, and light, and grace. I have the possibility to reflect all of the positive traits, characteristics, and qualities that I believe are the virtues of Holy Mystery.

I do not use the word virtue with my kids or grandkids, but I do see attributes of compassion, care, consideration, regard, engagement, forgiveness, mercy, and generosity.

If I could sit with Paul today, I would ask him if we could talk about "mirroring". Modern studies have shown that when a parent, or caregiver smiles consistently, and sincerely, and tenderly at a child, that child is quite likely to grow up to have self love, self confidence, and is most likely to go on to be kind and gentle to others. With practice I think we can be more conscious of our inner inklings and can hone them to become better habits. I intuitively sense more opportunities to control my reactions and can pause then act, rather than react. I can choose to bring my best self. I am aware of nudges to slow down and be present to others. I am human so I am not perfect, but my striving to reveal the Living Christ in words and actions seems to be what I am called to be about.

The hurting world needs all of us to shine and shimmer with the Fruits of the Spirit. We can ask Holy Mystery to open our whole being and guide us and use us. We can ask that our minds be open to remember that we are Christ's presence in the world. We can open our mouths to speak kind words. We can choose to open our hearts wide to extend universal love. We can open our hands to generously serve other earth beings, at home and abroad. We can be aware of our relationship to Mother Earth and Father Sky. If the Holy Spirit is God in us and around us, we need to see each other's divinity and goodness.

## Goodness, Me? - Stan Bunston

You are perhaps familiar with Paul's angst as described in his letter to the Romans:

*I do not understand my own own actions. For I do not do what I want, but I do the very thing I hate. ... I can will what is right, but I can not do it.*

Of course Paul is creating a theological argument about the war between good and evil in our beings and minds. Whether we agree with Paul's theology or not, I think most of us can resonate with the challenge and sometimes war between our “better selves” and our day to day behaviour:

Should I be buying these clothes at a great price that were likely made in an unsafe, underpaid sweatshop in Asia? Do I have the time and energy to pay attention to “fair trade” practices? Or how far these fresh food items have had to travel? What about my tone of voice with others, especially those I am closest to, when I am tired or irritated?

Let's face it, we have to come, with Grace, to some manner of acceptance of our frailties as human beings – accepting that the “ego” is always lurking around ready to assert itself, despite our efforts to banish or diminish its power. Indeed, our own needs, or what we perceive as selfishness, may be Spirit blessed in some circumstances and part of the Creator's gift for our own survival.

Virtue, I would argue, is far more complex than the theological opposite which the church centuries ago labelled as “the seven deadly sins” which I list here to illustrate my point:

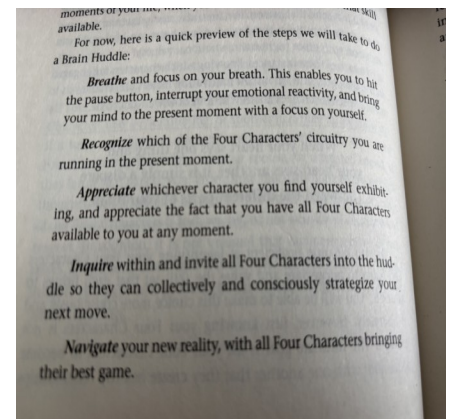
pride  
envy  
wrath  
sloth  
greed  
gluttony  
lust

Those qualities are clearly about outward behaviour observed by others, though some – like pride and envy – are very much internal as well. There is certainly no guarantee that avoiding all of them would lead to a virtuous, moral life. Goodness arises more from an openhearted interior life journey rather than sticking to social norms.

Reflecting upon that interior reality, I have become fascinated with the work and writings of the brain scientist, Jill Bolte Taylor. I strongly believe there can be a complementary relationship between science/intellect AND progressive religion/spirituality rather than a conflictual EITHER/OR conundrum. So when this Harvard-trained eminent brain scientist had the misfortune of succumbing rapidly in 1996 to a massive brain stroke at age 37, all the while observing herself losing almost all her abilities, her insights about that outward and inward journey are worth hearing. Her TED talk and book (published 2008) entitled “My Stroke of Insight” tell the tale of her prior life, her stroke, her immediate struggle to get help and survive, her eight year challenging road to recovery, and her observation about all of this as a brain scientist accentuated by her personal experience of that huge brain trauma.

A point of significant interest to me in the context of this article on “goodness” is that as her dominant left side of the brain was losing capacity to continue with its daily tasks, the right, more heart centred, present moment side of her brain began to come to the fore. The feelings from the unharmed right side flooded her being with peace and a sense of oneness and connection to all of creation. It was a very positive, accepting, love-centred view of reality, though it is important that her fading linear thinking “I need to get help” brain cells asserted themselves and saved her life..

It is worth noting that her 2021 book is entitled “Whole Brain Living: The Anatomy of Choice and the Four Characters That Drive Our Life”. This book steps beyond the commonly accepted left – analytical/right – emotional to suggest that there are “four characters” in our brain that fulfill complementary but also conflicting perspectives that we need to integrate in our daily living. So when we feel conflicted in our minds, e.g this looks like a present moment exciting ski hill to try – yes, but am I safe; or, I would love to increase my charitable givings but what about those bills to pay – different parts of our brain are speaking up in this internal dialogue.



Perhaps the most interesting side of Jill Bolte Taylor's 2021 book is her assertion that we can, with intention, influence the way our “four characters” integrate their perspectives. She terms this a “Brain Huddle” with the goal of each character bringing its important contribution. With a focus on recognizing and appreciating the voices of all the “four characters” we can intentionally, for example, pay attention to our “Right Emotional Character 3” (open, expansive, kind and unconditionally loving) as we feel connected with and at One with all of creation. Maybe the Brain Huddle can balance out the more constricted, fear based, independent and selfish “Left Emotional Character 2”... and so on, taking account of all the attributes of the four characters. Clearly there is a lot going on! This understanding of the

struggle within our inner most being deepens for me the spiritual truth of St. Augustine's words: "You have made us for yourself, O [God] and our hearts are restless until they rest in you."

In recent years brain scientists have been making remarkable progress in learning how the billions of cells in our brain function together in our thinking, feeling, sensing, remembering and all the miraculous gifts the brain offers us throughout our lives. While that scientific progress carries on, we can also be grateful that Jesus the Christ imparted to us the wisdom of the Great Commandment that is a guide toward the goodness to which we aspire: "Love God with all your heart, and with all your soul, and with all your mind [and] love your neighbour as yourself." May we grow in love and compassion for our neighbour, for the other, and for our very human condition.

### Teaching Goodness – Suzanne Webster

*[For many years Suzanne and Lisette Vanderkamp were responsible for Harcourt's very successful Youth Group. - Ed]*

How does one teach "goodness" to young people?

Seriously, I'm asking.

When I decided to start my career in education, I knew I would be responsible for helping to prepare young people for the world. I expected to cover reading, writing and math, as well as social studies, sciences, and health. When I ended up in a kindergarten classroom, I was shocked at how empty these vessels really were. My days are now filled with showing littles how to zip zippers, how to follow one another in a line, and reminding them to use their words when they are frustrated. Who has time for "goodness"?



A teaching method we use a lot in elementary school is modelling. We scaffold lessons by using the "I do, we do, you do" process. In kindergarten, that often makes me the model. Who am I to model goodness? I can be petty. I enjoy the occasional trashy television show and



have certainly made my fair share of questionable decisions. Resilient, independent, or considerate are all traits that I feel more comfortable using to describe myself. But goodness? I'm not so sure.

Between 2012 and 2020, I was one of the leaders of the Harcourt Youth Group. In between the games of Sardines, we tried to create an environment where the members felt safe and comfortable discussing their personal lives and issues that they were facing. I like to think we were successful in doing so, because there were usually some hearty discussions about whatever teenagers find important. There, we were able to model patience, honesty, compassion, and tolerance amongst other qualities. Those teenagers are now adults and have started their careers, and I hope they have remembered those lessons and have adopted those qualities along their journey.

However, life is more black and white in kindergarten compared to the many shades of grey in adolescence. There are rules that we live by: use your words, say please, and thank you, we share everything (except food!), keep your hands and feet to yourself, and most importantly, "you get what you get, and you don't get upset!" These are the rules to help you find goodness in kindergarten, and they are not innate. They are muscles that must be built and toned. They are (arguably) more important than the alphabet and arithmetic. My goal is to shape good people, not simply good students.

It is never too early or too late to work on building "goodness." So, I ask, how have you practised goodness today?

### **An Interview with Larry Smith - Judi Morris**

Due to a cold virus hanging on, I met with Larry Smith via Zoom. If you need a clear definition of Goodness, the theme of March's newsletter, you will have it after reading this interview.

Judi: The standard first question, how did you end up at Harcourt?

Larry: My wife Katie and I used to live at the north end of the city where I attended Trinity United for several years and transferred to Harcourt just over ten years ago, when Jim Ball and Wendy Brown were leading the way into the 21<sup>st</sup> century style of worship that included Manna. I am so very pleased to be part of this affirming congregation and the support that we provide to the Rainbow Chorus.



Judi: How long have you been in the choir?

Larry: Since day one, coming to Harcourt. I have known Alison since she was budding young musician. Several years ago, I joined a Community Choir directed by Nick Kaethler with Alison at the piano.

Judi: Music has been a pretty deep part of your soul.

Larry: It's my anchor.

Judi: When did music come into your life?

Larry: I had music as a kid. My Mom sang in St. Paul's United Church in Aylmer.

Judi: Do you play an instrument?

Larry: No longer. Years ago, I used to play an accordion.

Judi: What might be one of your more memorable pieces that you have performed with Harcourt or any of the choirs?

Larry: The one that comes to mind immediately is, O Love. It was one we sang for Ben Fear's Celebration of Life. It is a beautiful piece of music.

Judi: You and Katie like to travel.

Larry: We did. Katie and I travelled to Europe. Now that we are retired, we seem to be homebodies.

Judi: What field of work were you in?

Larry: Radio frequency engineering. I don't have a degree in it. I had special courses from Ryerson, Conestoga, and Cleveland Institute of Electronics. I managed or was part of the design and construction of at least six radio station transmitter sites and another half dozen studio complexes. In Edinburgh we noticed a large number of homes along High Street, and when we came home, with my wide range of electronics, we founded Smith Security in 1988. We specialized in custom designs for clients such as U of G Research Park, City of Guelph, and other big clients. We did other interesting work for CHUM radio's Marilyn Denis and Roger Ashby.

Judi: You have been living at the Arboretum for 20 years. What attracted you to that.

Larry: The lifestyle. We had a large house with stairs—Katie had bad knees. Through business, I got to know some people through the university in real estate. Interestingly back then, they pointed to a cornfield and said, “That’s going to be the Village by the Arboretum.”

Judi: The theme for March is “Goodness.” You have a plethora of contributions of goodness that you have given to the Guelph Community. You served Guelph Kiwanis for 37 years. Past President, 3 times Kiwanian of the year, and a Mel Osborne Fellow. While now retired from the club, you still remain a director of the Kiwanis Music festival.

I understand one of your favourite and little-known projects with Kiwanis is Belwood Lodge & Camp as a summertime special needs retreat for campers. Can you tell us about it?

Larry: Through the Kiwanis Club, since 1946 we leased a 100-acre piece of land from the GRCA with an old stone farmhouse, outbuildings and cabins. During the summer, it is staffed for people with special needs. It’s anything from youngsters to aging people. There’s a nursing staff who can manage medications so the family can know they can safely drop their loved one off for a week or two weeks.

Judi: That speaks to my heart. I drove a special needs bus for years and I clearly understand what that camp did for the children and the much-needed respite it gives the families. Is it still going?

Larry: Yes.

Judi: Now I want to take you to Food for Hungry Men that you are involved with. We want to hear about that.

Larry: (He chuckles). There was a chap in the village here who is quite a good cook and he felt there were single men in the village and had never cooked for themselves. So he did a 12-week course all the way from the soup to a desert and walked them through all the steps. He even did a table setting. It was fun to do this and I have signed up for another one.

Judi: Wow. It’s wonderful to know something like that is ongoing. Whatever reason they are single, something like that would offer socialization for them and be as important as the food.

There’s so much more to you Larry Smith. Tell us about the Sound and Light Service you do.

Larry: We have a big auditorium called Reid Hall, and we do stage productions. We have microphones and speakers. Now we are into video and that sort of thing.

Judi: That's quite a community.

Larry: There's about a hundred activities here. Everything from playing cards, to swimming, to theatre. Alison, by the way, leads the village choir and the last session had 42 people.

Judi: This is a great advertisement for the village. You should get a discount on your upkeep fees this month. They seem to have everything but golf.

Larry: We have a nine-hole putting course! And, Bocce courts, tennis courts, indoor and outdoor Shuffleboard courts and outdoor pickle ball is being discussed.

Judi: Incredible -- I haven't asked you yet, what brought you to Guelph?

Larry: Work—In broadcast I started out in London, then Toronto, Guelph and Cambridge.

Judi: So where did you meet Katie?'

Larry: St. Thomas. We are both from the St. Thomas area. Katie does not attend services; however, she joins me to support the good works of both Harcourt and Chalmers Community Services centre.

Judi: You are quite a busy man.

Larry: I'm starting to try and wind down a bit. I'll be 82 in May. I'm still in good health, but I really want to encourage younger people in Harcourt to fill some of these property responsibilities. Now we are down to three people. It involved planning and sometimes can be a physical job that needs doing.

Judi: Do you have any spiritual practices that you might like to share or follow?

Larry: My faith is through music.

Judi: Music is a powerful spiritual practice.

Larry: Judi, .... some of the lyrics are jaw dropping. One of my favourites is: O Love that will not let me go.

O Love that will not let me go,  
I rest my weary soul in thee;

I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.

O Light that foll'west all my way,  
I yield my flick'ring torch to thee;  
My heart restores its borrowed ray,  
That in thy sunshine's blaze its day  
May brighter, fairer be.

O Joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That morn shall tearless be.

Judi: Larry, I and all who read the newsletter, thank you so very much for your sharing part of your full and gratuitous busy life with us – a life filled with the goodness and grace of spirit. You are a tough act to follow indeed.

I will sign off this interview with your words, Larry.

“Harcourt radiates a very warm welcome and offers true support. It feels like family and I look forward each week, to returning to connect with friends and worship together. Music is my primary way to worship so the choir is a natural fit. I've been involved with the Choir, Property, helping to design our streaming service, chaired Trustees and was involved in setting up the Instant church online address book.

I like to be a part of the community, and tend to get really involved, but as I said, I'm over 80 so am trying to step back to encourage younger people to take care some of our needed volunteer roles.

A closing thought, especially appropriate for February and Valentine's Day"  
*(the interview was completed on Valentine's Day, however, will appear in March's newsletter)*  
“---Twenty centuries ago, a man named Paul wrote:  
*Three things matter – faith, hope and love. And the greatest of this is love.”*



As we move toward the centennial of the United Church of Canada in June, the Music and Message service will be spending a couple minutes once each month to look at the United Church's history—focusing on twenty-year periods beginning with the most recent. So in the History Corner, let's look at highlights of the history of Harcourt and the Brooklyn Mission, using the same time frames.

1966–1985

In 1976, Canada celebrated its centennial, and with it came many special centennial activities. The women of Harcourt's UCW organized a fashion show, held in April of 1967 in War Memorial Hall on the university campus. It was a centennial project organized through Ontario's Department of Tourism and Information, which provided costumes especially made for these productions. A cast of forty Harcourt women modelled the costumes. Joyce Robinson provided the narration, Leone Sutor and Gerry Roffey played piano, and June McArthur sang. It was a major undertaking and a very successful one. The group used the proceeds to finance the transformation of Harcourt's board room into a chapel.



Figure 1: June McArthur in *Portraits of the Past*

A 1967 newsletter announced, "A small church library has been started and is rapidly enlarging. Contributions of used books from the congregation will be appreciated." Contributions came in, and look how it has grown! It was at various times in the narthex, on the second floor outside the offices, and in the Friendship Room. Then, in 1993, the library moved to the ground floor room where it remains.



Figure 2: The library in the Friendship Room, 1980s

Bob Kaill resigned his ministry to take a teaching appointment at the University of Guelph, and in 1968 Don McLean became Harcourt's minister. Traditionally the minister chaired the Official Board at Harcourt; but in 1972 that changed. Having a lay person chair the board might free him to become more of an "enabler" if he was less concerned with procedure in our meetings. Also perhaps if a lay member were chair the meetings could proceed with dispatch. That idea didn't work out well, at least not at the first meeting. Gary

Piper was elected chair, and the first meeting at which he presided was adjourned at 12:15 a.m.!

Inspired by a trip to a church in Gravenhurst, the UCW began planning to make a tapestry to be hung in the Friendship Room. In 1972, Deane Moore created the design, assisted by Jean Burrill. The UCW asked the women of the congregation to contribute fabric, yarn, embroidery floss, and other materials for the hanging, and invited them to participate in the stitchery, as well. When the hanging was dedicated on October 15 of that year, it was noted that it was, indeed a "friendship tapestry." Women who had not previously known one another drew together because of their interest in needlework, and then became friends.



Figure 3: Deane Moore beside the Friendship Tapestry

The interior of Harcourt was typical of the tall, A-frame churches built in the 1960s: its lines were straight and geometric, with unadorned simplicity. Gradually, however, it was enriched by liturgical hangings known as antependia. The first work began in 1974. Shirley Ann Holmes did research for the worship committee, and symbols were selected. Iris Wright, an artist living in Cambridge, developed the designs and helped a group of women get started making the hangings. The design for the pulpit was a crown of thorns surrounding a cross that was deliberately non-symmetrical, and not a thing of beauty. The lectern hanging included the living bush. These two were dedicated in March of 1976, followed by "Draw near with faith" for the communion table in December.

Around 1980, the worship committee decided to add more antependia. Janet Gostonyi was interested in correlating hangings with the liturgical seasons. She did extensive research and presented several possibilities. Carol Martin contributed her expertise in developing most of the designs, and a good number of Harcourt needleworkers lent their skills. The results were pulpit and lectern hangings for Advent,

When Don McLean resigned, John Buttars was chosen as the new minister. He arrived in Guelph during the summer of 1976 with his wife, Barbara, and their two young daughters. Fiona was ready for kindergarten, while Andrea was just a toddler. During John's first decade at



Harcourt, the congregation sponsored candidates for the ministry. It welcomed interns (see the June 2024 *Herald*) and saw a growth of study groups (see the April 2024 *Herald*).

Figure 4: "A Certain Poor Shepherd," 1981

The History Corner of June 2023 described part of the musical activity during this period, namely the adult choir, but there's more to the story. Earlier, in 1963, a children's choir had been reorganized. Gerry Roffey agreed to direct it, and she asked Leone Sutor to assist. The group thrived under Gerry and Leone's leadership. Eventually it developed a tradition of enhancing the service on youth Sunday in February and one or two other services each year with a lively musical. In 1976, one of these was a shorter version of *Joseph and the Amazing Technicolor Dreamcoat*.

A few years later, an intermediate choir was again organized, this time by Gerry Roffey. On a Sunday evening in June of 1971, it performed the Geoffrey Beaumont's "Twentieth Century Folk Mass" which combined traditional sacred texts with music influenced by the jazz of the 1950s and 1960s.

Altogether, the years from 1966 through 1985 were busy times for the people of Harcourt!

## Working on Habits for Good: A Fine Line - Lisa Browning



*"Nothing good can grow if you don't nourish your own soul."  
~ Elaine Welteroth, More Than Enough*

I recently attended a book launch for David Robertson's latest book, titled *All the Little Monsters* ... his personal memoir about dealing with mental health issues, specifically anxiety. In the book, David uses monsters as a metaphor for the catastrophizing voices of fear that often thwarted his ability to function in the world.

While I do not suffer from anxiety, I have my own monsters ... situations that trigger me, and cause me to fall back into the headspace of being unseen, unheard, and unvalued, which was cultivated during my childhood and strengthened dramatically by the abuse of my ex-partner.



Because I am (finally, after 12 years) completing my own memoir, which will focus on these issues, I am much more aware of those triggers. And I have come to realize that, more often than not, my reactions are unjustified. At times, I misread the words or actions of others, and assume that those words or actions are critical or dismissive of me. Now, sometimes they may be ... but often, they are not.

Julia Roberts summed it up well, in a line from *Pretty Woman*: “The bad stuff is easier to believe.”

Until recently, after assuming the worst, I would stuff it down. Not confronting or questioning, at least not on a conscious level. But here’s the problem, which David articulated so well in his book: “The longer we deny how we really feel, the bigger that pressure cooker becomes. And then it erupts, and everything you’ve been pushing down reveals itself, and you’re forced to deal with it.”

My “eruptions” were usually episodes of impatience or sarcasm, both qualities that served neither me nor anyone else well. And even worse, they were usually directed at someone who did not deserve it. And the ripple effect? More feelings of guilt and shame. Of unworthiness. And of shutting down.

But now that I am aware, and have committed to dealing with my feelings when they arise, I am able to stand up for myself, or to clear the air, whatever the case may be. There is a fine line between aggression and assertiveness. I am far too familiar with the former, but I am now enjoying the process of becoming equally familiar with the latter. And the result? A nourished soul, and the ability to function in the world, and to spread whatever goodness I can, to whomever I can.



## Scouting at Harcourt

The Harcourt Third Guelph Scout group has been busy this last month. Starting with the Beavers! The beavers had an overnight “camping trip” in the comfort of the Church gymnasium! They enjoyed good food and snacks, fun crafts and a sleepover in the church. These little beavers are going to be bona-fide camp experts pretty soon!



The Cubs have been busy too, working on their Kub-Kars, getting them race ready! They have also been doing an around the world theme, and have learned about Brazil, China, and more!



The Scouts also have done some camping, but not so much in the cozy harcourt gym, but in the great outdoors! They spent the first night in the ranger cabin at camp Impeesa, and built tarp and snow shelters to sleep in the second night. Somehow

they all managed to stay (reasonably) warm and sleep through the night. What a courageous bunch!



Lastly this month we said goodbye to scouter Guilherme, Fernanda, and Raphael as they headed back to sunny Brazil. It has been wonderful to have them join us as part of our group, and been an excellent reminder that scouting happens not just in Canada, but all over the world. Special thank-you to Scouter Guilherme, as he brought some wisdom and experience (and some awesome games) from his group in Brasilia to our group here. It's sad to see you go.



The Third Guelph Scout group would like to extend a warm thank-you to the Harcourt Community. We know that without your support, none of our amazing adventures would be possible.

-Yours in Scouting, Scouter Jim

# Life Events:

## Passages



Marjorie Fraser (Omand),  
16 September, 1934 – 10 February, 2025

