



Making Room for Women Project

Interview with Linda Ervin

February 16th, 2021



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Oral History Recording Summary

Interviewee: Linda Ervin

Date of Interview: February 16th, 2021

Transcribed by: Karina Greenwood

Interviewed by: Kimiko Karpoff

Location: Zoom call

Auditor of Transcription: Linda Ervin

Time Log (minutes)	Description of Content
01:00	Beginning of Interview, introduction, permission
00:57	Early life and childhood in the church, her parent's beliefs and social justice work
10:19	Becoming involved in the church, education programs, helping women get access to abortions
15:42	Going in to ministry, women in ministry, volunteering at the YWCA, studying at the Centre for Christian Studies and becoming a deaconess, her studies
21:58	Work in Alberta, work with Indigenous nations, attending the funeral of Nelson Small Legs Jr.
32:32	Social housing, work in the Downtown Eastside (needle exchange, bank)
39:24	Conference level with ethnic and intercultural ministries, Katherine Hockin prompting her to assert herself and speak up
48:17	Trying to get housing and daycare built
53:55	Going to Japan
57:16	Technical difficulties
1:04:09	Taking on a refugee family – Maria Barahona and her children
1:14:44	Work with the community while at Trinity United
1:17:54	Summary of ministry and work, the diaconal community
1:22:03	Final comments, paperwork

Linda Ervin

1:27:40

SUMMARY KEYWORDS

people, church, Linda, ministry, called, community, housing, united, minister, audio settings, congregation, deaconess, women, Jim, support, Caz, part, years, centre

SPEAKERS

Linda Ervin, Kimiko Karpoff

Kimiko Karpoff 00:01

Okay, so the recording's started. I'm going to put myself on mute. And I'm just going to use my keyboard to unmute myself when I need to talk. I just want to make sure that's gonna work.

Kimiko Karpoff 00:29

Today is February the 16th, 2021. I'm Kimiko Karpoff, and I'm here with Linda Ervin. We are going to be doing an interview about your life and your ministry, Linda. And just to remind you that we are being recorded. Do I have your permission to carry on in a recorded conversation?

Linda Ervin 00:55

Yes, you do.

Kimiko Karpoff 00:57

Great. Linda, I just want to say first of all, that I'm delighted to be interviewing you. You know, we have a bit of a history; this isn't our first time meeting. So it's kind of fun for me to do this. Can you start by just talking a little bit about your childhood with church and the United Church of Canada? Where did it start for you?

Linda Ervin 01:29

It started at St. Andrew's United Church in Stewiacke, Nova Scotia. And it started with my mother, who was a part of the Woman's Missionary Society. And my father, who sang in the church choir and was part of the board at the United Church – of course, back then women weren't part of the board. It started then. And what was three things that happened for me – my mother's dedication to Woman's Missionary Society – she received the booklet every month, and I got to read all the stories about the missionaries all over the world. That was fascinating to me. My dream as a child was to be a missionary and go to Africa. I haven't managed to get to Africa yet.

My father was a very interesting guy who was loved by everyone. And my father – there was a highway that was built through our property; they expropriated our property. But they didn't put an underpass

underneath the property for the cattle to go across. So my father gave all the kids in the community homemade stop signs. We would stop all the traffic so that cattle could slowly cross the Trans-Canada Highway. That was my first bit of activism with my dad. That evolved into bringing the hay across the Trans-Canada Highway at a particular hour of the day when it was the hottest part of the day. That garnered some political interest in what we were doing. We did get our underpass eventually, for the cows, not for the hay.

And in Sunday school, I remember this question. That was – how can you be a witness? I understood witness from all the mysteries that I would have read as a child, to be somebody who would testify in court. And it's taped. It is a question that has lived with me all those years, about how do you be a witness for God's word? That was very important to me. Try and figure that out. I spent hours with my Sunday school teacher, and my minister. And the minister that encouraged me in ministry was Don Murray. And Don Murray said to me one year, "Linda, how would you like to do the Christmas Eve service at the church?" I had no idea what to do. My mother helped me – my father was no longer living. I grew up in a family with a single mom; four children, and we on a farm and rural community, which was interesting in itself. So I created this Christmas Eve service. Years later I was at a General Council meeting in Montreal. A young man came up to me and he said, "You're Linda Ervin?" And I said, "yes." He said, "We still do Christmas Eve at St. Andrew's United Church, and this year, I'm in charge." And that was many, many years. And Don got me interested in the church in a different way than I had experienced in my schooling.

Linda Ervin 04:51

So those were my early years in the church. I remember my mother always baking for all kinds of socials. She said, "I just wish women could do something; make a difference in the community." Those words stayed with me, as did the words of my father who said, "We can make change." And I watched him kick the Premier and the Deputy Premier off our property. And say to me, "We have rights." And we can we can work on those rights for the farmers, because I grew up in a farming community. And so that was my introduction into social justice. And the other part of that is – when we were in Truro one day, my father pulled out some money and gave it to somebody who was walking on the street. It was probably a quarter, it might have been a dollar, I don't know. But I had been asking for some money – this is in the '50s – to buy some candy, and dad gave this man some money. And I said, "Dad, why did you do that?" And he said, "Because he is an alcoholic. And if I don't give them enough money to buy a good bottle of alcohol, he'll go and spend it on shoe polish. And that is not good." We went on to the exhibition, and somebody came to the stands and said, "Ice cream is 10 cents, and I don't have 10 cents." And my father said, "Oh, we'll have to deal with that." So I towed my father to the ice cream stand – he was part of the dairy board in Nova Scotia at that time – and he wondered why the ice cream had gone to 10 cents and wasn't five cents. And the ice cream was changed back to five cents that day. And he said, "Everybody has a basic right to ice cream." Years later, at a conference in Vancouver, I presented a paper on "ice cream is a basic human right," on addressing poverty. It was something my father told me, and shared with me, and my mother and father were both beloved in the community. A Dutch family moved into the rural community. I told my parents when I got home from school that night. They wore their wooden shoes and they were all wet because they had to walk to work. And my father who was chair of the trustees said "They walk to school? They didn't come on the bus?" I said "No." And he immediately left the table and went to the telephone. And I heard him

talk to the bus driver. And then my instructions were to report how the Berfello children [got to] school the next day. And I dutifully reported that they came on the bus and, and father said “They're part of the community. They come on the bus.” Another time there was a man, a black man walking on the highway. And he said, “Go find out what's going on with him.” So I went and I asked him what was going on. And he said, “I'm going from Halifax to Truro to see if I can find some food or some work.” And in the meantime, my mother had made him some food to take with him. Dad didn't have any work for him at that point.

Linda Ervin 08:23

But dad often found work for people. The Mi'kmaq – they weren't known as Mi'kmaq at that point – but they would come and dad would give them some money. And they traded money for a goat, just days before my father was killed. And they taught my father how to mount the goat. When he was killed, they came to pay their respects. And mother said, “I think you should take the goat because we don't know how to care for the goat.” That was that was a wonderful experience, growing up in rural Nova Scotia, very white community, and being introduced to a Dutch family, the Berfellos, and being made aware that there were people who were often on the outside of society.

So often the folks from the Mi'kmaq community in Shubenacadie would end up in the town Stewiacke. And people always blamed them for everything that was going on. But they would come to our house and mom and dad would offer them tea and biscuits, and sit around the table, and eventually the RCMP would show up. And we'd all sit around the table and have a conversation and then dad would have a conversation with the RCMP officers to say “I'll take them straight home. And these people have done nothing. Because they're Aboriginal, they're being treated as if they're criminal. And that's not true.” But we had sitting around that table RCMP officers, the folks from the Mi'kmaq community, and my parents, and me. I was the eldest in the family so I got to be part of all of that, and to see that kind of activity go on. And that was very formative in my growing up. I didn't know then that I was really going to go into ministry, but I thought I'd like to be a missionary and go to Africa. I like the idea of Africa.

Kimiko Karpoff 10:19

So how did all of this – introduction to church, and Sunday school, and social justice – at what point, and how did it become a call to ministry?

Linda Ervin 10:33

I was in Halifax and part of a Hi-C group, I think it was called back then. I was taking part in Bible study by Bader, who was at the Theological College St. Andrew's in Saskatoon way back then. I was part of a group of people that was doing the Bible study; we started a drop-in center at Bethany United Church in Halifax. I became in charge of that as one of our outreach programs for the church. I didn't know the structure of the church very well, but I was thrilled that they gave me support. And the Bible study participants became the leaders with me. So they came and they did things like health at that time. Health and, the work around education; around taking care of yourself. We talked about birth control pills, we talked about pregnancy. And we also talked about drugs. Because we were a port city – Halifax was – drugs were everywhere. And some of the people that were in the drop-in centre were the people that were buying and creating drugs. And some of the young women were becoming

pregnant. In that time, I learned how to help these women – young, young women get abortions, because abortion wasn't legal back then. And so we could go to Boston, or you could go to Montreal. That was the kind of work that I did with other community friends, who were involved in helping women find a way –young women. I can't tell you, if they ever asked permission of their parents to do this. I don't remember that part of it. I just remember helping the women get the support they needed in order to have an abortion. That is what they chose to do.

I remember learning a lot about drugs at that time, and what the effects of those drugs were on people, and how they were coming into the city of Halifax. I also learned about lock-key [i.e. latch-key] kids, I think it was called, they carried the keys with them, because their parents both worked. And most of their parents from this particular community worked on the docks. So it wasn't only the children, young kids that had access to drugs. Their parents also did. Drugs became quite a thing at that time. The other concern was what was going on in the United States, the ending of, or the beginning of the ending of the Vietnam War. And so all the draft dodgers that were coming in to the Halifax area, as well as the civil rights movement in the States. And in Halifax, there was a very significant Black community, and they would also come to the drop-in centre. And we'd have conversations with the folks from the Black community. I became one of the only white women that could go safely into the Black community in Halifax at that time. I can't recall specifically why I was going into the community. But I did.

Linda Ervin 13:58

And one of the things I did in those days – there were two drop-in centres, one at Bethany United Church, and then one of the Catholic Churches. One ran Friday, one ran Saturday. I was working in both of them. I was the director – I don't know whether you call it a director – but I had responsibility in both those centres. What I did in those days is [see] some leadership potential. So “Coat” [as he was known] was one of those people. Coat was actually the young man that had many pockets inside his coat, and he was the drug dealers' bank. And then there was the drug dealers [who] also had some leadership skills. We had an arrangement – no drugs on the site, but they would be able to police and give leadership at the drop-in centres. And what a joy it was to see them when they were acknowledged – that they had some skills. These young people were able to work with the people that were coming to the dances. And we also had programs at Bethany – a variety of programs besides dance {but} always ended with a dance. At the one at the Catholic Church, it was always a dance. But these people demonstrated leadership that would encourage others and support others. And if there were going to be any fights, those were arranged to be off site. They could go somewhere else, but not on the properties of the church, to do whatever – by the time they got to that someplace else, the fight dissipated.

Kimiko Karpoff 15:37

Linda, tell me how this all translated to you having a call to ministry.

Linda Ervin 15:42

So my minister said, “Why don't you think about this?” Now Don Murray had encouraged me to go into ministry, and sent me to what we would call today a discernment process, in Tatamagouche area somewhere. And I came back to Don and said, “Mr. Murray, there are no women in ministry, just to let

you know,” and he said, “Linda there are.” And I said, “No, there aren't – I was the only woman there. And there were no women in leadership. So there are no women in ministry.” And he said, “Yes, there are.” Well, then I moved to Halifax. And Ross Hamilton was the minister at Bethany United Church. He had been Don Murray's supervisor in ministry, and he said, “Linda, there are women in ministry,” and he introduced me to two diaconal ministers. In those days, they seemed to wear black shoes, and black skirts, and black jackets. And I said to Ross Hamilton, “I want to wear colour. I don't want to wear black. And as much as I like black, I don't want to have to wear black. I want to be in an organization where I can wear colour.” And he said, “You can wear colour, Linda.” And I met the diaconal – or they were then called deaconesses, and they were doing work in the hospital. They weren't doing congregational work, I don't think. I did not get to know them as well as I would have liked to.

Linda Ervin 17:12

By then I was volunteering at the YWCA [and] I was working for the Royal Bank of Canada. I tried to form a union in the Royal Bank of Canada, unsuccessfully, but did make that attempt. So I went to volunteer with the YWCA and I became a big sister. The director of the YWCA, I guess, saw some leadership potential, and she encouraged me to find a path where I could use my leadership skills, and where I could work with people. And Ross was trying to encourage me to become a deaconess. So I decided I would apply and I did. And the Centre for Christian Studies accepted me, but they said it was a conditional acceptance, because they weren't sure that I would be able to do the work of a deaconess. And I decided, “Oh, well, I'll go anyway, even though they say I'm not going to succeed.” And that's what I did.

Kimiko Karpoff 18:16

That's interesting. Which work of a deaconess did they think that you were unsuitable for?

Linda Ervin 18:23

I have no idea, and I can't find the letter. But I used to carry it around with me all the time. And it really did hurt. But I thought, and Ross said, “You can do this. I don't know what they're talking about.” And the executive director of the YWCA said the same thing. “You can do this. It's not a problem here, so do it.” So I did. I don't know what part of deaconess they thought I couldn't do. But that's what they said.

Kimiko Karpoff 18:58

When you did that training, what kind of ministry did you get commissioned into, at that time?

Linda Ervin 19:06

I did the training. We were in turbulent times. You look at the history of the Centre for Christian Studies in those days. Some of us were arguing for a different curriculum of study at the Centre for Christian studies.

Kimiko Karpoff 19:21

What time [period] is this? What's the era, the year?

Linda Ervin 19:27

I graduated in 1973, I think – or was it 1971. I think I went there in 1969. Yes, maybe it was 73. I'll have to go look at my transcripts. But I grew up – so it was at that time. And this is what I remember doing at one of those many discussions. We had several facilitated discussions. It was in my second year, my first year, for the first month, I had a migraine headache. I was absolutely terrified. I did not think that I could succeed. But fortunately, they had counselors for us at the Centre for Christian Studies. So I went to see a counselor, and he was really great and supported me, and helped me find my own gifts and strengths. So I persevered to get my diploma at the Centre for Christian Studies.

Linda Ervin 20:27

In the second year, I was feeling a lot stronger, we'd kind of had formed a little, a union. And were demanding some different coursework in our studies. One of the things I said in one of those facilitated conversations, we didn't call them that then, was to one of my classmates, and he said, "Doug, I'm sorry to say this, but it appears that all your notes are very yellow. And then you've been using the same notes for years on years. You might make a few notes in the margin, but doesn't theology evolve and change? And, and shouldn't we be reading some of the more contemporary theologians?" And I said that. Of course, that hurt him deeply. That would, I would understand that. But years later, he met me in Vancouver for a conversation, called me up and he asked me if the two of us could have coffee together. And we did. He thanked me for challenging him in using – he said "You were right, Linda. I did use notes year, after year, after year. I never did any – wrote them the first time and I never did any more work on them, you were absolutely right. And thank you for making me aware of that, and challenging me as to why I was still teaching theology." So that was kind of interesting.

Linda Ervin 21:58

While I was at the Centre for Christian Studies, I did not think that I could graduate, but I didn't think I was ready yet to be in ministry. So my supervisor, Marjorie Smith, talked to me about that. She said, "Linda, you have the skills and gifts to go into ministry. You don't need to do any more work at this point. You come commissioned, find yourself a job, and I'm there if you ever need to talk to me." That was important to me. I agreed to be commissioned, and ended up in Rose Hill United Church in Calgary, Alberta. And in that first year, I met Kaz Iwasa, because he and I both went there the same time in the same year. And I met Chief John Snow, and Kaz Iwasa and I were on the outreach committee. And at my very second presbytery meeting, Kaz made a motion to give back land to the Aboriginal community in Morley, Alberta, where McDougall United Church was located and unto itself sat. That they had all this extra land and weren't using it. He moved the motion and I seconded it. Kaz and I were then called the "Red Communists" from the audience [i.e. the presbytery members]. And we continue to collaborate together on all kinds of interesting things over the years. He was a very important mentor to me, as well as John Snow, and John Snow's son now works for Pacific [Mountain Region].

Linda Ervin 22:08

So that was important to me. In that time, hearing it while I was at Rosedale United Church, I was influenced by some work that Kay Foyer had done. And I became involved with the school that was next door, and I suggested that I could be the school chaplain. I didn't need to be at the school, but if the kids needed to talk to me about anything, I was available to do that. And the church, we decided

we would put out a picnic bench and if they wanted to come and have their lunch on our lawn, at the church, they were welcome to do that.

So I started to build connections with the school. And of course, again the subject of abortion. Because a lot of young, young girls were pregnant, and they didn't have anywhere to go. There were very few resources in those early days in the '50s, '60s, and '70s, for women who were facing that difficult situation, and there were very few resources for women who were facing domestic violence. I was becoming more and more aware of women, I started to meet many single women who had suffered from domestic violence. We didn't call it that then. And I tried to find things to try to find support, but when there weren't really any, when you say housing, whatever, but those are the kinds of work that I did in Calgary.

Kimiko Karpoff 25:35

Was that work part of your role in the church, or that's just the kind of thing you were doing on your own time?

Linda Ervin 25:46

I saw it as very much part of the role in the church because one of my areas of responsibility was outreach. So my office was used for – I forgot the name of the group, they were from the North – anyway, it was a United Church-Anglican sponsored group in the North, that look at at the issues of the North. And they landed in my office one day because Kaz Iwasa said, “Linda has a big office. She can handle you.” Thanks, Kaz. [laughter] And they arrived, and they were doing some lobbying with the provincial government in Calgary, even though Edmonton was the capital. Other people that used to land in my office – thanks, Kaz – were the Aboriginal community, who were doing their protest in Calgary. So they'd come and have tea with us before they'd go to their protests. And Roy Little Chief or others would stay behind. “Well, it's not a good place for me to be seen today, Linda, so I'll just sit here all afternoon and have tea with you.” And the Secretary and I, and Roy Little Chief, and others who didn't want to be seen for a variety of reasons, would stay with me at the church and educate me.

So we were doing reconciliation work in Calgary very long before we used that term. So from that work, [Kaz and I] and Jim Hillson, we began to do work in the community of educating people about Aboriginal rights. And so Chief John Snow, and others, Chief Roy Little Chief, Chief Nelson Small Legs, were all involved in coming into the churches and doing some education.

I remember saying to Roy Little Chief one time, “Hey Roy, I've got a lot of experience in education. I know how to develop programs. I know how to do facilitation of groups.”

And he says to me, “Linda, I'm the chief. You follow me, and you will learn about who we are as people on – you need to follow and learn.”

“I guess I can do that, too.” And so that's what we did.

Linda Ervin 26:29

The other thing that happened was Nelson Small Legs Jr. committed suicide, after going to a hearing about the pipelines in the North. He just felt hopeless that anything would ever happen, or anything would ever change for the Aboriginal peoples anywhere in the country. And he committed suicide. I was one of the white women that was invited to that service along with Kaz Iwaasa. And Kaz and I went to that service along with Chung Suk Cha, who was here from – who was in Alberta, as a guest of the United Church of Canada from the Presbyterian Church in Korea. And she wanted to know what was going on, so we went to the funeral. We had permission to take her with us. We were all photographed by the RCMP as we went into the funeral. We couldn't get into the church, so we had to stay outside.

We then went to the grave side. And Nelson was buried, and I remember Ed Burnstick was there from Northern Ontario, who was a leader in his community, against mercury in the waters, and for rights, Aboriginal rights. And who's the other guy, now works for the United Nations? Anyway, we were there and they were very angry with the Minister of Indian Affairs, as they recall back in the day, who was Judd Buchanan, and they said some words and I went over and said, "Okay, guys, I can agree with your position, but I cannot agree with violence."

And he said to me, put his hand on my shoulder, "Linda, this is Indian humour, this is how we do humour, nobody is going to do any violence against Judd Buchanan. It's just humour." So I had a lot to learn about how people in other cultures identify humour, how people make decisions, all those kinds of things.

Linda Ervin 30:24

So, it was a very helpful time for me in my learning. When I arrived in British Columbia I received a phone call from Roy Little Chief to say that "You need to be careful. As you know, there are different organizations of Aboriginal groups, and some will have more violence than others. And so we just want to caution you as to who you will be associating [with] in the Aboriginal community in British Columbia. So you will remember, in southern – in the States, there's a group, I think they were called the red... but they were very militant group. And they were doing a lot of training in Canada, for a variety of Aboriginal groups. So I always felt protected, you might say, by the Aboriginal community, they kept in touch with me for many years, make sure that, one, I held up the cause of Aboriginal justice; and two, that I didn't get dragged into a place that wouldn't have been helpful to me, or to the group that wanted to make changes. And that was such a long time ago, I can't remember all those facts. It made an impression on me.

Kimiko Karpoff 31:54

You have done so many different kinds of things in your ministry. I know you've worked at different levels of the Church – in the Conference level. And you've been involved in all sorts of things, I know in the diaconal community, internationally. I wonder if you have something that you might identify as being the most meaningful work that you've done.

Linda Ervin 32:32

When I was working at First United Church, I think the issue of housing became an awareness for me, every single day. Social welfare was not – it didn't cover housing and it didn't cover food. So you made a choice. And, and most of the houses, people's homes – well they weren't homes, they were just

places to lay your head, really, were not really good places to live, and not good places to raise children. I watched as children were apprehended, and I would talk with some of the frontline workers, the FAWs and the social workers about – what's going on here. And I met a lot of social workers who were people who did child apprehension. That was hard on their thoughts. And then the government had a program at one point to support families, and then they removed that program. I became aware of a program in the States – where it was called Housing First. Housing First has been around for a long time; it might have different kinds of names over the years. And I made the case at First United Church, that what we needed to do was build housing.

So John Cashore and I went to Presbytery, and we made a motion – John moved, I seconded it – that we would have First United Church become a place for housing. We'd tear it down, we'd have the mission part of the church, and the rest of it would be housing. This was a motion, and it passed. We were thrilled. To make that happen was going to be a little bit more difficult. But we did form First United Church Housing Society. I became the President of the First United Church Housing Society. Our first project was on Jackson and Hastings. We got a phone call from Mike Harcourt who said, “Hey, we're going to write down this property, and you guys build housing.” And that's what we did. That was our first project. And then we built that – it was called Bill Hennessy Place.

Then the next piece of housing was called Jenny Pentland Place. And then there was a third project. I think it was in Mount Pleasant. By that time, I'd been involved with the housing society, I'd moved on from First United Church, and I was taking a break from all of that. But getting people – We got criticized. I remember getting a phone call, someone said, “Why are you building a bathroom? Why can't people share bathrooms? It would be less expensive, and they could all share kitchens.” I said, “Everybody has a right to a bathroom, their own private bathroom. And everybody has a right to a stall where they can cook their own food. This gives people dignity. And this is what we're about, people having a safe place where they can go home, and know that they're safe, can make the food that they like, and have their own bathroom, where they can whatever.” It just made sense to me.

Linda Ervin 35:46

So you can get people into safe housing, then if there are mental health issues, which I became aware of – and again, the drug issues – not what it is now on the [Downtown East Side]. But at that point, First United Church became the first needle exchange – not a well-known fact. But we decided that we would have available to people on the street, we would have clean needles, and they could give us the old needles, we would have condoms. And we would also have women's feminine hygiene products, because those were expensive items, and they had no other place to get them. So our administrative people who were on the front desk, would have to give out the free needles, give out the condoms, and the feminine hygiene products. I was very proud of them, proud that we were able to get housing, proud that our staff was able to do the needle exchange. And we were very aware of what was happening with AIDS, we knew that sex trade workers would be paid more money if they didn't require a condom. So we were having to do a lot of education in that, in that area about AIDS, and the reason why condoms were necessarily. Did I think that I'd be talking about condoms and needle exchange when I took my vows at Maritime Conference to the deaconess? No, that wasn't in the realm of my experience. What I've learned is that we need to understand the context that we're in, and find ways to respond to that.

So I did a lot of work in training around mental health. And we brought in people into the community to train us around deescalating conflict, and mental health, and taking care of ourselves in the midst of all this chaos that we [are living in]. And that wasn't just for First United Church; that was for everybody in the community, all the workers that were working in places like the Downtown Eastside Residents Association, and at St. James and the Gospel. And I was also part of founding a bank for the community people in the Downtown Eastside, but we've had a bank that was just specifically for the residents of the Downtown Eastside. And the other staff, people who lived in the Downtown Eastside, but catered – the people were trained on how to respond to the people who live in the margins of our society. And I asked the bank manager, Martin Draper, one time I said, “Tell me about the loans, who pays the loans back,” He said, “You're gonna love this. The people that pay their loans back were the people who received social assistance. “They came in every month to make sure they'd been paying a little bit on their loan every month. People that didn't, were the FAWs and financial aid workers, and the social workers, they were more negligent on loan repayment than the people who lived on social assistance.” I always thought that was an interesting little fact.

Kimiko Karpoff 39:24

I know that you did some of – what was probably the early work at the Conference level with ethnic and intercultural ministries.

Linda Ervin 39:35

I did.

Kimiko Karpoff 39:36

Can you talk a little bit about how that came about? And maybe a highlight or something from that time?

Linda Ervin 39:44

That came about because the national church had decided that we needed to figure out how to – or I think really what was behind it was integration. But that wasn't the word that was used, because it was the dominant group that was creating this project, without a whole lot of consultation to the people they wanted to make content with. So I was hired as part-time staff to do that work. It was a new awareness for me. We brought together all clergy who were working in the various congregations. So Japanese, Chinese, Taiwanese, Filipina – and there was another one. But we started there bringing together the clergy, and I'd be the only woman at all of these luncheons, because we had lunch together. And my teacher was James Pan, who had – I don't know how many doctorates behind his name. And Greer Ann Ng, who was also another one of my teachers. She was at Vancouver School of Theology. And Sang Chul Lee, the moderator. He wasn't in BC, but he was a distant mentor for me in this whole area of what I needed to learn.

Greer Ann Ng and I and James Pan thought, “Well, maybe we need to have an educational session, help other people in the congregation to understand the Japanese, Chinese, Taiwanese, Filipina congregations,” so we decided we'd go ahead with this. And I remember the then Executive Secretary said to me, “Linda, I didn't know these people were this highly educated.” And I said, “More educated

than any of us in this room, and much more experienced in ministry. And we need to listen and understand.” Then I went back, and I told Greer Ann Ng about the encounter I had, because it was with the Executive Secretary. And I spoke my piece. And she just held me and said, ‘Thank you.’”

Diana Sung, who was going into ministry used to say to me, “Linda, really lovely. Why? Because you kick the door in, and you step aside, and we can get to the table. Because we've never been allowed at the table before.” And then Yonah – what's her first name? Anyway, she is now a senator. She was with the Korean Church, and the Korean Church was having some difficulties. So the Presbytery had decided, “We're just going to shut it down.” I said, “No, you're not.” And they said, “Linda, we are, we can't deal with this.” I said, “There are ways of working with the congregation. We're not going to shut down the Korean congregation.” There were two Korean congregations that, by that time, I said, “We're not shutting it down,” and “What are you going to do about it?” And I said, “We're going to have a conversation, we're going to have dialogue.” And that's where the former moderator came in, helped me figure out how to do that.

So it was a racist remark by the Presbytery that said, “We're going to shut this down.” There was also the dominant culture making a decision without consultation about another group of people. So I was able to arrange a meeting – Presbytery didn't like me very much – arrange a meeting, and people were able to go to the table. I was not at that meeting, because as my friend, the senator, whose name I had forgotten today said to me, “Linda, you've got us here. And you've named the issue to all the people that are sitting in that room. Now it's our turn for us to go in there with your encouragement, with your support, to work out the details – work on what we need.”

And I was really proud of that moment. I didn't have to be at the table. What I took away from that is, as Diana Sung said, the doors have to be opened. I'm a woman. I don't have as much privilege as men, but I am a white woman with privilege. And I need to use that for the good of all, and that's what I did for – what was then called the Ethnic Committee. Of course that name has changed over the years.

Linda Ervin 44:57

On the National level – I was asked to be at the Women's – what's called the Bamboo Conferences. I was asked to go to the first Bamboo Conference, give a workshop on white privilege. And I was told that they were going to be asking the white women to lead the meeting. They said, “We know they're not going to want to do that. So Linda, would you make sure they do.” And I had to – in some cases, [with] strong persuasion, say, “You need to lead this.” And it's what I witnessed in the diaconal community, when I was with Katherine Hockin, at my very first World Diakonia in Wolfville, Nova Scotia. Katherine was sitting at the back of the room, she often did, knitting away furiously. I went and sat down beside her. And she said, “What do you see? And what's wrong with this picture in front of us?” Here was a white German woman talking about various diaconal groups in Africa, and what they needed, and what they could and could not do. And I said, “That's what's wrong.” And she said, “Yes. Now, what are you going to do about it?” And I said “Why me, Katherine? Why should I do anything about it? I'm – this is my first meeting, I don't know anybody. She said, “You know how to organize; get out there and organize.” We did. And we brought a motion to the floor, two motions. I remember being told by the Executive, “We don't do motions.” And I said “Yes, we do. You know, this is a democratic committee meeting; of course you do this motion. There's two motions.” The Caribbean,

and the Filipino people are coming in, it's joint with the African people, all Africans already, people have already spoken for Africa. And I said, "No. And the Africans haven't spoken. White people have spoken. You will hear from Black, brown, yellow, red people at this conference today. And if not, we'll do a little protest." And they said, "All right." So they did. They were there.

It was an interesting experience – and as it was happening, I was sitting with Katherine at the back of the room. She said, "These are the things, you know; you need to be doing these kinds of things Linda." Inserting yourself into these power dynamics that keep people marginalized. That's what you have to do. That's your mission." "Okay Katherine." And so I've always cherished those – that time with her at the back of the room, making me be aware, because I wasn't aware until she asked the question. And so that's the thing that I have taken from Katherine – find the right question to ask and then give the support for the change.

Kimiko Karpoff 48:17

Linda, what was the most surprising ministry that you found yourself in?

Linda Ervin 48:21

I really don't know what – I guess it was – I always wanted to work in a mission congregation. And I would have liked to continue my [calling?] with First United Church – that was a dream that ended. I think I then became involved in congregational ministry in Kitsilano, and discovered that as the solo minister, which was then beginning to happen for deaconesses – now, we recognize diaconal ministers – that we were taking on more leadership as solo ministers. And I began to realize that from a report that was done in the Vancouver-Burrard Presbytery called "Settling down in Babylon." Brian Teixeira did that report, and Jim Hillson and Joyce Jones were the Presbytery people that he was accountable to. I read the report, and all the information about the lifespan of United Churches, for years to come. And I thought, "Oh, we're in serious trouble." This was in the '90s. We're in serious trouble here [and] we need to do something.

And so I elected myself "Bishop" and called the meeting, West Point Grey, St. James (Alanna was there), Chalmers United, and Canadian Memorial, and University Hill. And we came together – they only came because I elected myself Bishop and they wanted to know what that was about. What's Linda up to now? And they came together. And we started to talk about the report. You know, we make many reports in the United Church. And then they go to the shelf. And I was determined that that couldn't go to the shelf. So we started to dream about what all of these churches could do. And then we wanted to make it broader. Let's bring in the Anglican community; and the Jewish congregation from the East side of Vancouver approached us to see if they could be part of something in the Kitsilano area. So we worked hard at finding a way to have one United Church with maybe two or three sites, off sites, one Church share space, with Anglican shares pace, with the Jewish community. We thought this was possible, doable, there could be a way of making this happen.

So what happened is that two United Churches – conflict arose in those congregations. My colleague and I, Jim and I, were assigned to those two congregations, to address the conflict. What conflict did was just demoralize and de-energize those two congregations from further participation. Even though

they wanted to, the energy was gone, the balloon was burst. And it was eventually left with Jim and I trying to figure out how we could come together as a faith community.

Now Kitsilano and St. James did merge. Eventually, we did share space with the Anglicans in a redeveloped building which is no longer there. We used – Kitsilano United Church became the housing – a marketable housing – whatever. But that was to be low-income or mid-income range, with two daycares. That was the dream. They were going to address the issue of homelessness and lack of safe housing in Kitsilano. And we were going to have two big daycares, baby daycare, which is very expensive to do. And then a regular daycare. And the women had Simon Fraser University who had an association that founded baby daycare, and the people at the YWCA where I used to be on the board, we gathered together to figure out how you could make that daycare happen. We were \$400,000 short, we're making this whole project become a reality. So I called BC Housing and asked for a meeting, if they could just up front some money. We needed upfront money, but we needed another \$400,000. And they wouldn't do it.

So I called Joan Smallwood, who was Minister of Housing, and Darlene Therrien, who was the Minister of Social Services. And Mike Harcourt saw me on the street one day, and he talked to me. All tried to get that money from BC Housing, and they refused. And we could have had the first housing development – in Kitsilano, on the old Kitsilano United Church site, that housed two kinds of daycare, and that housed four stories of multiple kinds of housing – one bedrooms, two bedrooms, three bedrooms. That was what we were going to do. But we couldn't get the money; we had to let it go. And when that happened, I advised our board, of all the people that were involved, that we needed to take a break, to take a breather, and let God's Spirit move. And we'd figure out what the next steps were.

Linda Ervin 53:55

And in that break, I went to Japan for the first time. (No, maybe it wasn't the first time.) I went to Japan on behalf of the United Church of Canada to a peace conference in Okinawa. That was very powerful and informative. Okinawa was where the war was fought. And I went into some of those caves [where many people died] having been fired bombed by the Americans. Then I was invited to lunch by this woman. She said, "We need talk." She said, "We have a lot of domestic violence here. We need resources."

And I said, "Well, the only resources I can get are in English."

"Okay, don't worry, I speak English. We need resources, we need support. That was an amazing meeting. And she introduced me to somebody who had experienced domestic violence. And we developed a support system [for a few years] which was amazing. I went there for one thing, and ended up doing something else, which was also good.

Then I went from Okinawa to Hiroshima, and there I learned that Japanese unfortunately hadn't taken ownership for their part of the war, which a number of people in Japan were lobbying for. But the people, the Korean people, who live on a rice ball a day, were not allowed to have their memorials inside Hiroshima proper. And so that was interesting. I had already met – he's the man that was known

as “the Peace Maker” who had written some curriculum on peace, had actually wanted to be an engineer and fly like – he saw the Enola Gay movie. And he was at this conference, he and I, and we were asked if we would do a communion liturgy. We did it with the red potato, because the red potato was the only source of food for so many people in Okinawa at the time. And so we did it. It was wonderful. It was a wonderful time to work with him; that liturgy, and that will always be remembering when we had all these people who are concerned about human rights, from many parts of the world. This was also co-sponsored by the World Council of Churches. And it was a wonderful experience. And to have those conversations but, share communion with the minister known as the Peace Maker of Japan. We created a purple potato liturgy for the closing event.

Kimiko Karpoff 57:16

Linda, let's just take a pause for a moment.

Linda Ervin 57:19

Yes?

Kimiko Karpoff 57:20

Your sound is really starting to cut out and I neglected at the beginning to make sure that you had your sound set properly.

[Discussion of technical issues]

Kimiko Karpoff 1:04:08

Linda, I know that we can talk all day; you have done so many things. I know you've served so many congregations. I wonder if there's one particular story, or one particular highlight that you really want to make sure that you get to talk about today?

Linda Ervin 1:04:28

So, Maria Barahona. We had done some education at what was now Trinity – Kitsilano and St. James became Trinity United Church – and we had done some education around providing support for refugees. Received a phone call one afternoon, it was December the 6th, we had done a memorial service for the people, for the women who had been killed the year before at Polytechnique. And so we were going to do it outside a coffee shop. But that night, the coffee shop got vandalized. I received a phone call from a *Vancouver Sun* reporter, Doug [Todd], who did reporting on religion. And he said, “Linda, I think your life is in danger.” Oh really, my life is in danger? What does that mean? And he said, “You need to go down to the coffee shop.” And yes, indeed, they had made some statements about this rally that we were going to hold at the coffee shop that afternoon. So I got in touch with the folks that were going to be part of it and said, “What do we do?” They said, “We go ahead and do it.” And the co-chairs of the board said to do it at church. And we had more people at that rally than ever.

After the candles and everything was put away, post the rally, I received a phone call. At that time, I could never say who it was from, couldn't for a number of years, but it was from Jim Manly, who called

to say “We have a family that's going to be deported tomorrow. Can you take them?” I turned to Jim Hillson, my colleague and I said “Jim, what do you think?” “Oh, yes, we might as well.” All the board chairs and said, “Oh, yes. What do they need?” I said, “I think everything, I have no idea. I've never done this before.”

So Maria Barahona and her five children arrive, and they stayed with us for 21 months. That was an amazing experience. Amazing because it involved the community, who came together to support Maria, along with – we had some unions that were involved in BCGEU. We also had some people from the Anglican Church that were also involved. And then from other – the Catholic Church, other churches, everybody wanted to be involved. And we renovated the basements in old Kitsilano United Church, so Maria can have a shower and a bathroom that was hers. And we gave her the kitchen. And then we took the women's meeting room and turned it into a bedroom. It was just an incredible opportunity for people to come together. And then from there, we get all kinds of educational projects about refugees, asylum, everything under that umbrella.

Linda Ervin 1:07:36

Eventually, we lost every opportunity to keep her in Canada. Two of those opportunities were bungled by lawyers, one of whom sits in the Senate today, who I am angry [with]. That was very frustrating. I confronted her, because she forgot to do a filing at a particular time? How could you forget to do a filing at the time? You're a lawyer. So – I had [been] taking criminology at Simon Fraser University. And I had learned about the human rights – human rights for children. I decided to talk to the committee, and I said, “These kids have rights – separate and distinct from their parents – therefore they should be allowed to go to school.” We decided that we would try to get the kids in school. And we were successful. And we did, got them into school.

And I remember the school superintendent, when I phoned him to tell him that this is what we were going to be doing. He said, “I've been waiting for your call. I figured you'd call me one of these days. And let me know that this is what I needed to do.” So that's what we did, and the children started school. I was in a meeting one day and this little young girl, she came running in and she said, “Linda, Linda, I'm supposed to be in school and you're supposed to take me to school.” And I thought, “Oh yeah, I was supposed to take her to school. I'm not a very good parent.” So I took her to school. And they all did really well. I wish they could have stayed in Canada. Maria's no longer living; the children did go back to El Salvador – I accompanied them back to El Salvador.

The day we left to go to the airport to, catch the plane, we were in an armored vehicle with security that carried guns. When we couldn't fly out of the airport, we were given a choice. Go back to your own homes, or go into a detention centre. Now me, I would have liked to have gone to the detention centre, so I could actually see how that worked. But I know it wasn't the best thing. We had the option to go into people's homes – back to their homes, that would be better. So we did that. But we had to find our own way home. And Julia said to me, she was the eldest of the children. “When we came to the airport, we had men with guns accompanying us. When we left the airport to go back to our homes, there were no men with guns. Why? Why would that be?” Answer that question. That was, that was an interesting experience. And then we got to El Salvador. And we went to the location that

they were going to live in, we found them a house, we got them into school, we did all of that. But these children were all born in North America. And El Salvador, was very foreign to them.

And their mother was very frightened because she, she was a victim of child sexual abuse, and domestic violence. And she was a laborer in the fields. And she used to live listen to Dom Hélder Câmara and others, and she was terrified about going back to El Salvador, because the memory of the violence when she was there, because she was escaped, was still fresh in her mind, and you know, bones, in her whole body. And that was there, and she was terrified.

She eventually moved from El Salvador to Los Angeles. I visited them in LA; she was known as the "Take Charge Woman" on the block. So when the drug dealers came around, she called the police, and had the dealers removed. Did her a little bit, protect her family, wasn't a little bit in LA. That was a big deal to call the police in a place where drug dealers were used to having command of the system. But Maria wasn't going to allow that to happen.

Linda Ervin 1:11:46

Maria, before we went to El Salvador, asked me if I would take care of her youngest daughter, Lionella. Now, Lionella would come into my office, when I was working, and she'd sit in the chair, and she said, "I'm going to grow up to be like you Linda." And I said, "What's that?" "I'm going to be the lawyer." I said, "But I'm a minister." And she said, "No, you're a lawyer. You help people." That was her idea of a lawyer. Lionella, you know, I would have loved to have kept Lionella in my – as my little family. But I knew it was not good. And I told Maria, it's not right; she begged and pleaded with me. And I just felt it wasn't the right thing to do. She wanted Lionella – she's very clever – wanted Lionella to have all the options to go to school. And to use her skills. Whether I did the right thing, I don't know; I will never know. I thought it was right for her to be with her family. When I left El Salvador, Lionella just held on to me for life, did not want me to leave. But I, I had to leave to come back to Canada.

Also, during that time, while they were a refugee in sanctuary, one of the children was sexually assaulted. And of course, that's reported immediately to the police. It was then I had the opportunity to work with the Crown Counsel, who wanted to prosecute; and one of the police officers who was in charge of Child Sexual Abuse. I spent a lot of time with the Crown Prosecutor. I said to the Crown Prosecutor, "These people – this family is being deported. And the outcome of this trial could well be that the perpetrator will be found guilty, and he's going to be deported right back to the very area that this family is going to be deported to. So tell me how this is justice?"

"But we need to do this," and I said, "I really need to do this [i.e. keep her here]. But you can't deport this family because he will be hopefully deported back to the same place. And they weren't willing, and the federal government wasn't willing, to budge on that [i.e. keep Maria in Canada], so Maria, the mother, said, "No, we won't go to court. We can't risk that because he will be back in our community." And it wasn't, it wasn't safe. But then, that was one of the saddest pieces of work that I had to do at that point in my ministry.

Linda Ervin 1:14:44

I had worked really hard in the United Church with others to make sure we got an abuse prevention policy. Now, here I was in this very difficult place, having to say that, if we go ahead with this, then this person [is] successful, then this family was in jeopardy. So no charges were made in Canada. I don't keep track anymore. I used to keep track. I don't keep track anymore. But that was a difficult time in ministry, but one of the most interesting things that we did at that time.

That church – what inspired me about working at Trinity United Church with Jim Hillson, was the connection that we had with the community. Our job was being as connected with the community as we were in pastoral care, in other ministries, and Jim and I took leadership in the community in different areas and worked together. We were involved with the David Suzuki Foundation, we were involved with the community group that was working on a variety of issues. And Jim was always the chairperson of any of the election campaigns that went through when we had all candidates meetings. Jim did all that, chaired all those meetings. We just had a wonderful time working together, and I think we made a real difference in that community.

We also began to experiment with what would it be like to have different kinds of services. And how would church begin to look – we knew, Jim and I both knew, that church was not going to stay the same. If it did, it would die. And so we knew that what we had to do is to help, not only our congregation but others, see a different vision. And I was on a commission with them, national United Church, to look at congregational transformation, new ways of being in the church. It's Senator Yonah Martin, who I couldn't remember earlier, from the Korean congregation. She actually somehow got Jim and I involved in several workshops that she facilitated on congregational transformation. She had a name for us, which I've now forgotten, but it was kind of an interesting name. She always introduced us, sort of like a dynamic duo, or something like that. A lot of fun. And so I enjoyed working with Yonah in a variety of other ways.

Kimiko Karpoff 1:17:38

Linda, I know you've got probably hundreds more stories.

Linda Ervin 1:17:43

I can tell you about red leather shoes and sex trade workers, and how I failed at being a sex trade worker, because I didn't know how to move my hips properly.

Kimiko Karpoff 1:17:54

Okay, that does sound like another story. And we will never capture all of the stories of all the ministries, and the work that you've done, both within the formal context of your ministry and just with the ministry of your life. And I wonder, just briefly, can you say something that, that in any way sums up, or holds together how you see your work and your life work in the church, and in the community, starting from those early childhood – getting the cows across the highway – well, and I know that your ministry isn't done even now – but is there something that...

Linda Ervin 1:18:54

I think having the support of the diaconal community, and discovering not only the diaconal community, in North America, but worldwide, and knowing that there are many of us around the world

that are doing similar ministries, and caring for the people who live on the margins. And so it's that kind of cradle, I think about often, of the cradle of women and men around the world, who do this kind of ministry – passionate, compassionate ministry, to educate, to teach, to be prophetic, to be pastors, and to just share God's word of our joy and hope, and God's word, to challenge, and to act justly, love, kindness, and walk humbly in God's name. And also to choose blessings and not curses. So working from a place of blessing and hope to make a difference in the world.

And for me, I, I think of Sister Hildegard from Brazil, and how the two of us would support each other in our ministry, and how that is replicated by all the connections that I have made throughout my life. In the diaconate, I thank Margaret Fulton for saying to me, 'Linda, you need to go to a world diaconal meeting.' 'Oh, why do I need to do that, Margaret?' 'Because it will change your life.' She was right. It changed my life, because I met all of these diaconals, who have, as we say, a diaconal heart, we can recognize each other across the room, that we – when we listen, can hear that heart talk. And that's been really important to me, in my ministry, to know that. When I was chatting with my – one of my students yesterday, in the mentoring session, we talked about that connection with the diaconal, and how that uplifts us, supports us. It's like a cradle of people around the world that are holding us in love and in hope that we will make a difference. And as Sister Hildegard would say, "Just one little step." The whole ministry, our whole ministry should be about diakonia, reaching out and working with people on the margins, serving and making a difference. That's I guess how I would sum up my ministry. I didn't want to be a deaconess, or [wear] black. But – and I don't – I do like black. But I wanted to – I learned over the years what a deaconess could do, and the kinds of changes that many deaconesses and diaconals have made all over the world to enhance God's will, to bring forth God's dream into the world.

Kimiko Karpoff 1:22:03

That was a fantastic round up of your – well your life, but also diakonia, which is also important to me.

Linda Ervin 1:22:14

Very important to me. Yes.

Kimiko Karpoff 1:22:15

Thank you, Linda. Thanks for taking the time today and for the ministry that you have given, not just to the United Church of Canada, but to all of the communities that you've worked in. Powerful stuff. Powerful stuff. Thank you so much.

Linda Ervin 1:22:33

Thank you.

Kimiko Karpoff 1:22:34

Bye.

Linda Ervin 1:22:35

We'll talk again. Bye.

Kimiko Karpoff 1:22:39

Okay, don't, don't hang up quite yet. Linda.

Linda Ervin 1:22:42

Oh, okay.

Kimiko Karpoff 1:22:43

Okay, just hang on a second. I'm just going to unmute myself.

Linda Ervin 1:22:46

Alright.

Kimiko Karpoff 1:22:49

And I'm going – yeah, so just thank you. I don't remember if we did the paperwork stuff. Did I –

Linda Ervin 1:23:01

It's it sitting on my computer.

Kimiko Karpoff 1:23:03

Okay, so –

Linda Ervin 1:23:04

I can send that to you.

Kimiko Karpoff 1:23:05

Yeah, you can send it to Blair, if you like.

Linda Ervin 1:23:08

Okay. All right.

Kimiko Karpoff 1:23:10

And you know, I don't know if Blair has – do you have like a resume of the work that you've done?

Linda Ervin 1:23:18

Yeah. So this is the other thing Kimiko, you know that committee called Archives?

Kimiko Karpoff 1:23:24

Yes, they want, they want that kind of stuff too.

Linda Ervin 1:23:26

They do. So –

Kimiko Karpoff 1:23:28

It doesn't need to be in Blair's hands, but it would, you know, it is good to capture these things. And, and to say, if there are other stories that you really, really want captured, we can do some more recording. I know that we didn't even touch on so many things, but we can't; it's already [been] an hour. Part of it is just to get a taste of what it is that, that people have offered to the world.

Linda Ervin 1:24:06

So should I send you a copy of the resume?

Kimiko Karpoff 1:24:11

You can send that to Blair with your other stuff. Yeah. And I – just as a point of interest, I was going to tell you, you were talking about Joan Smallwood, I was the communication – did communications for Joan Smallwood, when she was the Minister of Housing, Recreation and Conser–

Linda Ervin 1:24:31

Oh you're kidding. Yeah.

Kimiko Karpoff 1:24:33

The hired me because they just needed someone who could come in and get things done. While they were changing how some things got done, they called me and said, 'we need someone who can just do stuff. Can you come?' So I did. I went and I worked in that department for – I don't even know how long – it wasn't a long, long, long time because it was in Victoria. That's not where my life was, but –

Linda Ervin 1:25:03

Do you know that – I didn't share this, because I never – I haven't. Darlene and Joan used to call me their private minister, their pastor. You know, the NDP can be good in some things, but they had some men who were extremely misogynist.

Kimiko Karpoff 1:25:24

Oh, you don't even know me. I have been around the party my entire life. I worked as in as executive assistant to a cabinet minister. I worked in the government side, in the communications department. You know, I, I've been – and I have many, many friends who still do that work. I am well aware. Yeah, foible.

Linda Ervin 1:25:53

They used to tell me, they used to just chat with me about that kind of stuff. So that's pastoral stuff, right? The other thing is, Darlene Marzarri and Vicki Gabereau. When those two got together, they'd had these ice cream parties for fundraisers, and I'd always go. Vicki had her red glasses. That's partly why I have red glasses. I was just – I liked Vicki. But the other person that was a dynamo for me – she was a president of Simon Fraser University. I can't recall her name now – Pauline Jewett, I think. When she retired I was at Simon Fraser University. And she, this car came screaming up and put on its brakes right beside me. And she jumped out of the car and said, "Hey, Linda, I retired. And this is what I'm going to do. When you retire get yourself a red Corvette."

Kimiko Karpoff 1:26:45

Ha. Hilarious.

Linda Ervin 1:26:47

Pauline was a character.

Kimiko Karpoff 1:26:50

Oh, yeah, that does sound right. Yeah.

Linda Ervin 1:26:52

Yeah, yeah. Yeah, she was a holy fire in many ways. She was supposed to run in the riding of Svend Robinson but Svend dropped his papers first. Lots of interesting dynamics.

Kimiko Karpoff 1:27:06

Okay, well, we could, we could [garbled] intrigue, and between church and politics. You and I, as you know, we can get chatting a lot. But thank you, I'm on time. We've spent a long time getting organized, and I will be sharing – sending this to Blair.

Linda Ervin 1:27:32

Good, okay, thank you.

Kimiko Karpoff 1:27:34

Alright, thanks a lot.

Linda Ervin 1:27:35

Bye.

Kimiko Karpoff 1:27:36

Bye.