

July 2020

Evergreen News

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Living Joyfully in the Image of God

We as a society have been focused on COVID-19 for the past four months and currently we are focused on racism because of the riots that have erupted in response to the murder of a black man by a white police officer. These events sparked my thinking about what it means to be a part of the human race while looking at my image in the mirror one morning.

The Latin word for image of God is Imago Dei. There are a few ways we can talk about an image: We might say that a picture is an image of my Father, or upon reading a book we might say the image sprung from the paper, or we can use imagery to describe something, like how the tree bark was rough against his skin. The Bible tells us in Genesis 1: 26-27 that “God created man in his own image, in the image of God he created him, male and female he created them”.

An article from Focus on the Family reads: “The imago dei or image of God, is not so much something humankind has as something that human kind is. Humankind was created to be the visible part of God and a representative of who God is and what he is like. When humankind fell into sin, it did not destroy the image of God, rather sin disfigured it. Humankind became a corrupt image of God’s holiness, his intellect, his speech and his desire for relationship. However, humankind cannot lose the image of God, because without it humankind could not be what it is and because without the image of God, Jesus Christ would not have needed to die for us”.

As we seek to be the image of God, Colossians 3:10 reminds us to “put on the new self, which is being renewed after the image of its creator”. With all of humankind, no matter how marred is his or her imago dei, he or she is still loved by God and deserves to be treated with dignity and respect no matter their age, race, social status or disability.

As image bearers of God, we need to love one another as God loves us. As believers, we need to stand up, united in the image of God and spread his gospel to the world. May you be living joyfully in the image of God in the coming days. ~Chaplain Val

Legends of the Wild West



The fourth Saturday of July is celebrated as the Day of the Cowboy. Even though the Wild West era in America ended in the early 20th century, cowboys still loom large in the mythology and ethos of America. But how many of the West's most compelling stories—those of cowboys and Indians, outlaws and lawmen, shoot-outs, bank heists, and train robberies—are actually true?

The story of the North American cowboy did not start in America at all but rather in Mexico. During Spain's colonization of Mexico during the 1500s, Spaniards flooded the dry northern grasslands with cows and sheep. Tending these herds were the first cowboys, called *vaqueros*, a Spanish word derived from *vaca*, meaning "cow." These *vaqueros* developed a ranching culture that stretched north into modern-day Texas and California. When Americans moved West, they adopted many iconic traits from *vaqueros*, such as cowboy hats, spurs, chaps, lariats and lassos, and ponchos.

We often refer to the "Wild" West, but it wasn't really that wild at all. In books and on film, cowboys are depicted in constant danger of being raided by Indians. In reality, the hundreds of thousands of people living on the frontier rarely clashed with Native Americans. Only a few hundred died in skirmishes. When it comes to outlaws and shoot-outs in the street, the numbers are even smaller. There is evidence of only eight bank robberies over the 40-year Wild West period. And the most famous shoot-out of all, the Gunfight at the O.K. Corral, lasted little more than 30 seconds and was not even at the O.K. Corral. Wyatt Earp, despite his reputation as a shoot-first type of lawman, had actually earned his renown for keeping peace without a gun. The Gunfight at the O.K. Corral was the first time he had ever been in a shoot-out, and his victims were likely the first he ever shot. Today's notions of the Wild West are largely the fictional creations found in books and movies. We enjoy this made-up history thanks to romanticized notions of rugged individualism and adventure.

Jumping for Joy

The first full week of July brings World Jump Rope Week. People began jumping rope as soon as the rope was invented. In early China, it was traditional to play the Hundred Rope Jumping game during New Year's celebrations. "Rope skipping," as the sport is called in the Netherlands, was brought to America in the 1600s by Dutch colonists. Dutch children would often jump over two swinging ropes while singing songs to keep the rhythm. From this came the popular jump rope style called "Double Dutch." Jumping rope is not all fun and games, though. It has become a regular part of intense workout routines thanks to its cardiovascular and calorie-burning benefits. Ten minutes' worth of skipping rope is equivalent to running an eight-minute mile and can burn up to 16 calories per minute. Jumping rope is so beneficial for heart health that the American Heart Association has teamed up with physical education teachers across the country to sponsor jump rope programs in schools. The practice also improves quickness and agility. No wonder boxers train with jump ropes to keep them light on their feet. Stepping into a boxing ring is not for the faint of heart. Jumping rope can certainly help with that.

The Disco Demolition



People are still unsure how Disco Demolition Night at Comiskey Park got so out of hand. Back in July 1979, the Chicago White Sox were owned by Bill Veeck, who often came up with creative promotions to draw fans to watch his struggling ball club. Disco Demolition Night was a tongue-in-cheek swipe at disco, a musical genre that Chicago's working class despised. Fans who brought disco records to the doubleheader got a ticket for just 98 cents. Best of all, in between the games, the records would be blown up on the field. No one expected that the stadium would be packed. No one expected the explosion to leave a crater in center field. And no one expected 7,000 fans to rush onto the field and riot. Needless to say, play was suspended, and the White Sox forfeited the game.

A Fight for Women's Rights



On July 19, 1848, hundreds of women converged upon the Wesleyan Chapel in Seneca Falls, New York, to attend what was billed as the Women's Rights Convention. Organizer Elizabeth Cady Stanton had brought women together to fight for the social, civil, and religious rights of women.

Stanton was a well-educated woman who worked alongside her husband as an abolitionist. While attending an anti-slavery conference in London, Stanton met Lucretia Mott, and the two women discovered that they also shared a disgust for the unequal treatment of women in society. The two friends kept in touch, and eight years later they enjoyed the fruits of their labors: the convention in Seneca Falls. Stanton opened the convention with a stirring speech:

"We are assembled to protest against a form of government, existing without the consent of the governed—to declare our right to be free as man is free, to be represented in the government which we are taxed to support, to have such disgraceful laws as give man the power to chastise and imprison his wife, to take the wages which she earns, the property which she inherits, and, in case of separation, the children of her love."

Stanton, Mott, and others had penned their Declaration of Sentiments, a rewriting of the Declaration of Independence that added the words *woman* and *women* throughout. The document also listed 18 grievances highlighting the disempowerment of women in society. Attendees discussed and passed 11 resolutions on women's rights, resolutions that demanded women be held as equals to men in the eyes of the law and society. Ten of the 11 passed unanimously. The ninth resolution, which demanded the right to vote for women, struggled to pass. It took stirring speeches by Stanton and fellow abolitionist Frederick Douglass to muster support. The Seneca Falls convention remains a watershed moment for women's rights, a struggle that continues to this day.

Around and Around

The spinning carousel with its prancing ponies and circus music endures as a symbol of the joy of our youth and the carnivals of yesteryear. Tap into that carefree spirit on July 25, Carousel Day. It may come as a surprise to learn that this carnival ride began as a device for training a cavalry for battle. The word *carousel* comes from the Italian *garosello*, meaning "little war." During the 12th century, Christian knights crusading in the Middle East observed Turkish and Arabian horsemen training for combat. The horsemen rode in a tight circle, using one hand to rein the horse and the free hand to toss and catch a clay ball filled with a nasty perfume. A rider unable to catch the ball risked it breaking and covering them in an awful smell. The French modified the game, hanging wooden horses by chains from a post affixed to a rotating center pole. Horsemen mounted the wooden horses and practiced their lancing skills. Soon, the devices were used not for training but for entertainment. Thus, the modern carousel evolved from a war-training tool to a children's carnival ride.

Getting a Leg Up



If you've ever wanted to feel a little bit taller, then get ready for Walk on Stilts Day on July 27. Stilts are most often associated with clowns who teeter above crowds at the circus or in parades to get a laugh, but stilts originated as utilitarian tools. During the 1600s in the Landes region of southeastern France, shepherds used five-foot-tall stilts to watch their flocks and traverse the soggy lowlands. For hundreds of years stilts have been used to pick fruit from high branches, to prune trees, and even to harvest hops. One of the strangest stilt traditions is the sport of stilt jousting that has occurred in Namur, Belgium, since 1411. Two teams vie for the Golden Stilt award by attempting to knock the stilts out from underneath their opponents. The award goes to the last man standing... on stilts.

The World in Watercolor

July is World Watercolor Month, which gives us 31 days to appreciate this amazing painting medium. The term *watercolor* refers to how the paint is made. The earliest watercolor artists made their paints from natural pigments found in vegetables or minerals. Then, as now, the pigments were suspended in a water-based solution. Once the liquid paint is applied to a surface, the water begins to evaporate, leaving behind the colored pigments. The cave paintings of paleolithic Europe and manuscripts of ancient Egypt and the Middle Ages were all done in watercolors. Watercolors may very well be considered humanity's first artistic medium!



The golden age of watercolor emerged during the mid-18th to mid-19th-century in Britain. Amongst the British upper class, watercolor painting

was part of an aristocratic education. Mapmakers, geologists, military officers, and engineers all need watercolorists to depict landscapes or notable sites. The medium soon turned from the professional to the private, with well-to-do travelers painting scenes of their favorite pastoral getaways: rivers, valleys, seaside cliffs, old castles, and churches. Watercolor soon became England's unofficial national art form. Some of the most notable watercolorists rose to prominence during this era—Joseph Mallord William (J.M.W.) Turner, Paul Sandby, and Thomas Girtin—and their works spurred an international hunger for watercolor paintings.

Today, thanks to the availability of inexpensive watercolor sets, anyone can try their hand at watercolor painting. For those in need of inspiration, Doodlewash (the masterminds behind World Watercolor Day) has provided a list of 31 painting prompts, one for each day of the month. Past prompts have included such varied subjects as “sunny sky,” “window view,” “monochromatic,” “fruits,” and “window view.” Of course, the best advice is to paint what you love most. All throughout July, express yourself through watercolor.

July Birthdays

Employees:

Ashlie – July 10

Tracy – July 28



The Buffalo Soldiers



Buffalo Soldiers Day on July 28 remembers the formation of the very first all-African American army regiments. On July 28, 1866, after the end of the Civil War, the U.S. Congress passed the Army Reorganization Act, which called for the creation of six all-black infantry and cavalry regiments. They were deployed to the Western frontier, where they were ordered to protect settlers, stagecoaches, and railroad crews while fending off Native Americans and capturing cattle rustlers. Why were they called “buffalo soldiers” by the Native Americans? One story tells that they fought as fiercely as the buffalo of the plains. Other theories suggest that the soldiers' dark curly hair resembled that of the buffalo. Whatever the reason, the name stuck, and buffalo soldier regiments served courageously until the desegregation of the Army in the 1950s.