



NCI | CeNC

NATIONAL CITIZENS INQUIRY

**EVIDENCE
WINNIPEG HEARINGS**

NCI | CeNC

**Winnipeg, Manitoba, Canada
April 13 to 15, 2023**

ABOUT THESE TRANSCRIPTS

The evidence offered in these transcripts is a true and faithful record of witness testimony given during the National Citizens Inquiry (NCI) hearings. These hearings took place in eight Canadian cities from coast to coast from March through May 2023.

Raw transcripts were initially produced from the audio-video recordings of witness testimony and legal and commissioner questions using Open AI's Whisper speech recognition software. From May to August 2023, a team of volunteers assessed the AI transcripts against the recordings to edit, review, format, and finalize all NCI witness transcripts.

With utmost respect for the witnesses, the volunteers worked to the best of their skills and abilities to ensure that the transcripts would be as clear, accurate, and accessible as possible. Edits were made using the "intelligent verbatim" transcription method, which removes filler words and other throat-clearing, false starts, and repetitions that could distract from the testimony content.

Many testimonies were accompanied by slide show presentations or other exhibits. The NCI team recommends that transcripts be read together with the video recordings and any corresponding exhibits.

We are grateful to all our volunteers for the countless hours committed to this project, and hope that this evidence will prove to be a useful resource for many in future. For a complete library of the over 300 testimonies at the NCI, please visit our website at <https://nationalcitizensinquiry.ca>.

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NATIONAL CITIZENS INQUIRY

Winnipeg, MB

Day 1

April 13, 2023

EVIDENCE

Opening Statement: Shawn Buckley

Full Day 1 Timestamp: 01:43:35–02:06:08

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Shawn Buckley

Thank you for joining us this morning with the National Citizens Inquiry as we begin our hearings in Winnipeg, Manitoba. For those of you that have been following us, we had three days of hearings in Truro, Nova Scotia. We've had three days of hearings in Toronto, Ontario. We are now in Winnipeg, Manitoba. We will be marching across Canada.

We're moving next week to Saskatoon, Saskatchewan; Red Deer, Alberta, the week following that; Vancouver, British Columbia, the week following that. We're then moving to Quebec City. And then we're concluding in our nation's capital, Ottawa, Ontario. For those of you that aren't familiar with the NCI, we are a hundred per cent citizen-organized, -run, and -financed group that just realized that we had to have an inquiry march across Canada, giving Canadians the opportunity to share their stories so that we could find out basically what has happened, what we have experienced; that we can come up with positive recommendations as to how to do this better; and more importantly, as this process has started, so that we can come together, listen to each other, and heal.

Now, I would invite everyone out there to join in and support. When I say this is citizen-run and -funded, I mean, we're not kidding. We don't have a single donor. We depend on people like you to donate. I think each hearing costs us roughly about \$30,000 to \$35,000 to run, and so we would invite you to go to our website and donate. We'd also invite you to plug us on your social networks and to push us out to your friends and family, to anyone that isn't part of the conversation about what happened. The mainstream media is not here, and they've not been here. And we anticipate that they won't be here. But we are growing at just an incredible rate online because you, the citizens, are making this happen. And we invite you to continue to participate in every way that you can. If you're a business owner and you have a tire shop and you have a TV in the waiting room, livestream us. When we don't have live hearings on, just stream one of the hearings that we have recorded on our website. But get the word out; get people involved in this conversation.

The thing that I can promise you about the National Citizens Inquiry, and those of you participating online, and those of you in the room with us this morning, is you cannot go through a day of this experience and not have your life changed. I attended at the Toronto hearings, and I am a changed person.

One of the things that shocked me as I reflected on that experience, as I reflected on the stories that I heard, actually, was the hatred. And I'm going to speak to you a little bit this morning about hatred—that's such a sharp word. But I have to tell you that I'm also going to be speaking to myself. Often, when we see something that's troubling us, it's also inside of us. And so I'll ask everyone to have an open mind as I speak about this. You can go and watch the Toronto hearings. We have them posted at the NCI site for everyone to see. We've got them on our Rumble channel. We had Canadians telling their story. And story after story, experiences of hatred surfaced.

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We had stories from unvaccinated people speaking about things like social shaming. Do you remember Tom Marazzo? He's working as a college professor. And the dean sends out an email to over two hundred of the faculty and staff saying, "We're bringing in mandatory vaccinations." And Mr. Marazzo emails back in a "reply all," saying, "Well, that's basically all fine and good. But there are some other things. There are some rights [at play]. And perhaps we should be having a dialogue about this." And then if you recall his testimony, somebody in a "reply all" said, "Please take me off your email list." And then somebody else, and then somebody else, and then somebody else. And then, somebody on that list who is clearly getting too many emails chimed in and said, "Can we not 'reply all' so that I don't have to go through hundreds of emails?" And then another person chimed in and said, "No, we need to publicly shame Mr. Marazzo. We need to stand together in shaming this person." And so, it was "reply all, reply all," all day long to deliberately shame him. Now that is hatred.

We heard testimony about unvaccinated people literally being treated as subhuman by medical workers. We heard that from patients.

I recall Mr. Mark Auger who testified. He shows up at the emergency ward and he's being treated fine. He needs to stay because he needs surgery the following day. They don't have a room, "So Mr. Auger, you're going to stay on the gurney in the hallway in Emergency." And there's a conversation, and they find out he's unvaxxed. And all of a sudden, he's in a room. They don't even take him off the gurney to the bed. He spends the night on the gurney even though he's in a room with a bed. He's hardly visited at all. And if you remember, the shaming when he had to get up to go to the bathroom, and he comes back, and on the glass door is a sticky note with one word: "unvaccinated."

If you recall the testimony of Scarlett Martin, who is a paramedic, about, basically, the hatred in both the ICU wards and in Emergency towards the unvaccinated. And comments within the medical system like, "Well, the unvaccinated, they deserved what they got when they got sick." And we've actually all heard comments like that when we were in the midst of this, that "those unvaccinated, they deserved what they got." Now that, that is real hatred. And we heard comments that the unvaccinated should be denied healthcare. And we all remember that in the midst of this crisis, in the midst of this fear, in the midst of this hysteria in Canada, we would be hearing publicly— It put out that perhaps the unvaccinated should not be entitled to healthcare. So it's somewhat ironic that vaccinated people that are now injured from the vaccine are telling this Commission that they are,

basically, in effect, being denied healthcare—that that's been turned around. This is real hatred.

Let's talk about the hatred towards the vaccinated. We had witnesses take the stand in Toronto to speak about tremendous injury. People that are totally disabled, their lives are ruined, where it was difficult for us listening to the testimony, not to tear up, not to choke up, not to feel tremendous empathy for the suffering that they're going through. And yet, they described to us that when they show up to the hospital with serious injury, that they're just discounted: "Oh, you have anxiety. Oh, this is all in your mind." And then that basically they have to fight to get treated. They're not succeeding. They're basically being treated as second class

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within the healthcare system that will not admit, that for some reason, the doctors and nurses— We can't admit that we are having vaccine injuries. And the doctors and nurses are telling people that they can't admit that. But it's one thing to be cowed to do dishonourable things from your professional organization because you're scared. But it's another thing entirely to not treat a person with kindness just because you're being bullied. And so what we have here is real hatred.

I think the thing that is most despicable with not treating vaccine-injured people with respect, and a couple of them said it on the stand, "Basically, we took one for the team. We were told to take the vaccine to protect everyone." Some were reluctant to do it, but they took one for the team. And now that they're disabled, the team is discarding them. And that is despicable.

We're talking about hatred. And when I'm thinking about how awful it is—how we're treating people that are vaccine-injured—I couldn't help but think of that video that we watched in Toronto where we have veterans at the war memorial when the *Emergencies Act* is being introduced. And we have all these police officers looking like stormtroopers, they're so geared up. And that one wounded war veteran—so served Canada; is wounded; we couldn't see in the video, but his medals were on his chest—being dragged to the ground and kicked by the police officers. In Canada. One of our war veterans. A decorated war veteran who is disabled because of his service. That's hatred.

So we're experiencing real hatred. And the fact that we've now moved into treating vaxxed people like lepers in the healthcare system is just despicable.

So I have two things to say to our health care workers who deny vaccine-injured people kindness and respect because these health care workers are not willing to take personal responsibility for their actions: The first thing I want to say to you is you should pray. You should pray that you are never treated the way you are treating these people that are vaccine-injured. And the second thing that I'd like to say to you is, may "you" always be treated with kindness and respect. May you "always" be treated with kindness and respect. Because the only way for us to move forward—the only way for us to move forward—is for all of us to treat everyone with kindness and respect. There's so much hatred in this country that every one of us has different ideas of how we would like this to play out: We want justice. We want vengeance. And none of that is going to work.

I think it was on day one of the Toronto hearings, I tried to point out that the vaccinated and the unvaccinated really had the same experience. And that the hatred that we have for each other has come out of a place of fear. And just to quickly recap. Understand that a

large number of the unvaccinated people believed that the vaccine was dangerous, believed that literally it could kill them or cause serious disablement to either them or their loved ones, like their kids. And the difficulty that they faced was, you have the government trying to force this on them and their family. And the vaccinated people participated in this social pressure. And the employers imposed these mandates, which they didn't have to, et cetera, et cetera. The vaccinated, in the minds of the unvaccinated, actually became a real threat to both themselves and their family. And when you feel fear, you become resentful, and then you hate. There is a lot of hatred

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from unvaccinated people over what happened.

And the vaccinated had the exact same experience. They believed that COVID-19 presented a serious threat to themselves and their family—that literally they or their loved ones, like their children, could die or be disabled—and there was a solution. They believed the vaccine was the solution, and it would work. It would take away the threat if “only,” if “only” those unvaccinated people would play along and get vaccinated. And so, understand that to them you unvaccinated people were a threat. You were a real threat. And then the resentment came, and then the hatred came. And there was real hatred.

And so, we had two groups that started hating each other all out of fear, all having the same experience. But we have to forgive each other. Even if the other side doesn't owe us an apology, we have to forgive. And we have to stop hating. There is no other way.

You know, it's funny. We took a week off for Easter. The Easter story is all about forgiveness. And as I was preparing last night—I don't decide what I'm going to say in the morning until the night before or the morning of—I'm asking myself, “How the heck do I explain that we need forgiveness ourselves and we also have to forgive others? How do I explain that to people?” And then it came to me, of course, the parable of the master, the lord. And I'll just share it with you just because I couldn't come up with a better way of explaining the concept.

So for those of you who aren't familiar with the parable, I think it was Peter who goes to Jesus and says, “Jesus, how many times do we have to forgive our brother who sins against us? Up to seven times?” And you have to understand, when Peter's asking that question, he's thinking the idea that you would have to forgive someone up to seven times is really bizarre. Surely after three times we can kick that person loose and have nothing to do with them. So he's stretching it: he's saying up to seven times. And Jesus responds to him, and he wasn't expecting this. And He says, “No, no. You forgive them seventy times seven times.” Now Jesus wasn't meaning that after somebody's wronged you 490 times, you can stop forgiving them. Jesus was just making the point— There's actually no cut-off point where you stop forgiving people.

And then He tells this parable and listen carefully to this parable because it applies to Canada; it applies to our need to forgive each other. And He says, “There was this lord that decided to settle his accounts with his servants.” And I'll just use Canadian dollar figures. “He has this servant brought before him and says, ‘Listen, I've lent you \$150,000. And I want you to pay me back now. We're settling our accounts. I want you to pay back the money that I've lent you.’ And the servant can't. And the master says, ‘Well, that's fine. We're going to sell all your possessions, and we're going to throw you and your family in debtors' prison.’

“And the servant is realizing that his life is ending. He and his family are going to be thrown into prison, and they’re never going to recover from this. It’s done. So the servant does the only thing the servant can. He falls on his knees and starts weeping and begging and saying, ‘Lord, don’t, please have mercy.’ And the lord is moved with compassion and says, ‘Okay, I’ll forgive you. I’ll forgive you your debt. Off you go.’

“And this very same servant then comes across another servant that he had lent 1,500 bucks to and says, ‘Hey buddy, you owe me that 1,500 bucks, and I want it back.’” This guy’s just felt challenged about money. “And the other servant doesn’t have the money to pay him back. And so, the one servant says, ‘Well, I’m going to have you and your family thrown into debtor prison.’ And this other servant, she realizes her life and her family’s life is ending now.

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“So she does the only thing she can do. She falls on her knees and starts begging for mercy. And this servant doesn’t grant it and says, ‘No. Off to debtors’ prison.’

“Now, some of the lord’s servants had seen this happen and reported back to the lord, who had forgiven this servant \$150,000, and has the servant brought back. And basically says, ‘I forgave you a large amount, and yet you wouldn’t forgive a little, so off you go to debtors’ prison.’”

And what this parable explains to us—I hope it helps us understand—we have wronged other people. And in this COVID experience, no matter where you are on the conversation, you have wronged other people and you have decided to hate. Most of us have decided to hate. And I’m speaking to myself.

But the second more important thing is others have wronged us—or we think others have wronged us—and we have to forgive them. This is the whole point. We are the only ones that can get rid of our hatred by forgiving them. We— We can stop hating. And we learned in Toronto that we have to, the amount of hatred that we have seen. We— We can choose to act with kindness because that’s what Canadians used to be about. We used to treat each other with respect and kindness. And so, I would like to announce to you today that “we” are free to be Canadians again. And by participating in this process, I hope that we will keep an open mind and an open heart and start treating each other like we used to before.

So those are my opening remarks, Commissioners. For the record, my name is Buckley, initial S. I’m attending this morning to assist with the Commission Administrator, the Honourable Mr. Ches Crosbie, who is present to help guide these proceedings today, and who I hope will be giving us a closing summary at the end of the day.

[00:22:32]

Final Review and Approval: Margaret Phillips, August 10, 2023.

The evidence offered in this transcript is a true and faithful record of witness testimony given during the National Citizens Inquiry (NCI) hearings. The transcript was prepared by members of a team of volunteers using an “intelligent verbatim” transcription method.

For further information on the transcription process, method, and team, see the NCI website: <https://nationalcitizensinquiry.ca/about-these-transcripts/>