



Arlington Unitarian Universalist Church

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Kaleidoscope

December, 2014

Sunday	Dec 7	10:00 a.m. Coffee CUUPS 10:00 a.m. Sunday School Gang: The Dead Sea Scrolls #16 "The Halakhic Letter—Rituals Define the Sect")" 11:00 a.m. Children: (in the sanctuary) 11:00 a.m. Chalica Sunday presented by Chad and Sandra Martin (see page 2) 12:20 p.m. Finance Committee meeting 12:30 p.m. Intro to UU (Chad Martin)
Sunday	Dec 14	10:00 a.m. <u>Blackland Prairie Raptor Center special program; come at 10:00 for the entire program (see article on page 5) - a Seventh Principle program</u> 12:30 p.m. Board Meeting - led by Lea Worcester
Sunday	Dec 21	10:00 a.m. Coffee CUUPS 10:00 a.m. 10:00 a.m. Sunday School Gang: The History of Christianity #15: "The Extension of Christian Culture" ??? 11:00 a.m. Children: Winter holiday stories and legends 11:00 a.m. "The Ghosts of Unitarian Christmas" read by Larry Heath
Sunday	Dec 28	10:00 a.m. Adult Forum: TBD 11:00 a.m. Children: "This little light of mine; how do you light the world?" 11:00 a.m. Naren Jackson reads <i>The Velveteen Rabbit</i> 12:00 p.m. Monthly Potluck Luncheon

Unitarian Universalists have said for centuries that there is room in our religion for all seekers. Skeptics and poets and scientists are welcome here, as are nonconformists and shy and uncertain folk. We believe that restlessness and doubts are a sign of grace, that the love of truth is the holiest of gifts.

—Rev. Barbara Merritt

"Worth a Look" by Barry Hansen

Irreligion: A Mathematician Explains Why The Arguments For God Just Don't Add Up, by John Allen Paulos

In 12 chapters, 149 pages, the author takes a common statement, cliché or argument supporting the existence of God, analyzes it and presents an easy, well-thought-out case against it. Subjects include "The Argument from First Cause" (rebuttal, "if everything has a cause, then so does God, or if something doesn't have a cause then there are other things that do not have a cause"); the Argument that God made the world just right for humans to exist (rebuttal, "conditions didn't adapt to us, we adapted to conditions; ever hear of evolution?") and my favorite, "The Gambling Argument" - accept God anyway; if he does not exist we risk little and if he does exist we enjoy endless heavenly bliss (among other rebuttals, "God would know you are a hypocrite and punish you anyway").

"Happy Birthday UU" by Barry Hansen

The following UUs were born in December:

Gilbert Stuart, artist, Dec 3

Faustus Socinus, one of the founders of the Socinians, Dec 5

Robert Collyer, minister, orator, Dec 8

Caroline Sawyer, poet, writer, Dec 10

John Murray, early Universalist leader, Dec 10

Frederic Hedge, minister, hymn writer, Dec 11

Abiel Abbot, minister, developed idea of free, tax-supported public libraries, Dec 14

Thomas Starr King, minister, orator, writer, mountain-climber, Dec 17

Mary Livermore, reformer, lecturer, Dec 19

Thomas Higginson, minister, writer, soldier, social reformer, Dec 22

Clara Barton, founded the American Red Cross, Dec 25

Catherine Sedgwick, author, Dec 28

Edwin Chapin, minister, writer, orator, Dec 29

Andrews Norton, theologian, Dec 31

James Field, publisher, Dec 31

Breakfast Club

The Arlington UU Breakfast Club meets from 8:30 a.m. to 9:45 a.m. the last two Sundays of the month. Locations will vary. We meet at church and carpool to a restaurant nearby.

Early Bird Tai Chi Chuan and Qi Gong

The last two Saturdays and Sundays of each month we meet at the Arlington UU Church at 2001 California Lane. Practice runs from 8:00 a.m. to 9:00 a.m. Saturdays and 7:30 a.m. to 8:30 a.m. Sundays. We'll be practicing Standing Qi Gong (Chi Kung) followed by moving Qi Gong in the form of Closet and Traveling Tai Chi and the First Section of the 108 Long Form. These are fundamental to the entirety of traditional Yang Clan Tai Chi Chuan. Both beginners and invested students benefit.



Celebrating Chalica

Chalica is a week-long celebration of our Unitarian Universalist Principles. The holiday first emerged in 2005 out of a wish to have a holiday organized around Unitarian Universalist values.

Chalica begins on the first Monday in December and lasts seven days. Each day, a chalice is lit and the day is spent reflecting on the meaning of that day's principle and doing a good deed that honors that principle. Not all Unitarian Universalists celebrate Chalica, but it has a growing following. There is a Chalica Facebook page, blog, and many Chalica-themed videos on YouTube.

AUUC Mission Statement – Our mission is to provide a nourishing environment:

- In which liberal religious thought and spiritual growth are encouraged; where doubt is welcome and free choice is the rule
- In which we will be motivated to contribute to the betterment of all life
- In which we will teach and promote all of the other Unitarian Universalist values, embodied in the Seven Principles

Our Natural World - Plants of the AUUC

Our church is blessed by having nearly three acres of land including nearly an acre of natural woodland. This land has been preserved and nurtured by us since we first acquired it in the late 1960s, nearly 50 years ago. As is true of any healthy piece of land, it includes numerous species of plants. This column will feature some among them from time to time.



Ruellia is a genus of flowering plants commonly known as Mexican petunia or wild petunia. They are not closely related to petunias. The genus was named in honor of Jean Ruelle, herbalist and physician to Francis I of France and translator of several works of Dioscorides. Ruellias are popular ornamental plants. Some are used as medicinal plants, but many are known or suspected to be poisonous. Their leaves are food for the caterpillars of several butterflies and moths. Mexican petunia is a perennial in zones 8 to 11 that stands up to 3 feet in height. Stems are green or purple and leaves are dark green, oppositely arranged and lance-shaped, roughly 6 to 12 inches long and $\frac{1}{2}$ to $\frac{3}{4}$ inches wide. Veins are prominent on

the underside of the leaf. Leaf margins are can be smooth or wavy. Flowers are trumpet shaped (1-1/2 to 3 inches in diameter), solitary or borne in clusters at the tips of the stems, and are attractive to butterflies, bees and other pollinators. Bumblebees seem to be especially fond of them. Seeds produce a gel-like substance when wet that enables them to stick to surfaces when they dry. Seeds generally have high germination rates, and can germinate in both light and dark conditions. Stands of Mexican petunia can also spread via underground stems or rhizomes. In places like Florida they are considered pernicious non-native invasives. They thrive in the extreme heat of our Texas summers, then go completely dormant during winter. This is the northern edge of their natural range. On the AUUC church grounds there is a small stand of them next to the storage shed behind the pond.



Tradescantia, the Spiderworts, is a genus of perennial plants in the family Commelinaceae, native to the New World. They are commonly found individually or in clumps in wooded areas and fields. A number of the species flower in the morning and when the sun shines on the flowers in the afternoon they close, but can remain open on cloudy days until evening. The leaves are long, thin and bladelike. The flowers can be white, pink, or purple, but are most commonly bright blue, with three petals and six yellow anthers. Though sometimes considered a weed, spiderwort is cultivated for borders and also used in containers. Where it appears as a volunteer, it is often welcomed and allowed to stay. There is one specimen growing next to the Grove behind the storage shed; we hope it will gradually spread into a clump

Meet Arthur Lovejoy



UUism is a creedless religion — our deeds speak louder than our words — and so it may be easier to understand UUism as a living faith by noting the individuals who have been associated with UUism.

Arthur O. Lovejoy, Unitarian, was professor of history at Johns Hopkins University from 1910 to 1939 and active in the university community until his death in 1962. He is credited with the introduction of the interdisciplinary academic area known as the history of ideas. He founded the *Journal of the History of Ideas* and established the Hopkins History of Ideas Club. Professor Lovejoy was also the first chairman of the Maryland chapter of the American Civil Liberties Union. He was a strong proponent of the right of faculty members to teach unencumbered by ideological restrictions.

Arthur Lovejoy wrote the following: "Whatever other definitions of man be true or false, it is generally admitted that he is distinguished among the creatures by the habit of entertaining general ideas." Lovejoy was an idea man. Ideas were his stock in trade, specifically ideas about ideas. Intellectual concepts have histories, and this is what fascinated him: how the great ideas developed and mutated and combined and recombined and coursed from century to century. He was an archaeologist of the intellect, digging for the foundations of Western thought, seeking to reduce systems, creeds, and -isms to their fundamental particles. Lovejoy was interested in a rational basis for theology, what he termed "a quest for intelligibility," so he studied philosophy and comparative religions and applied the techniques of a historian to his intellectual pursuits.

Lovejoy was hired by Stanford in 1899 but quit two years later when the president dismissed a colleague because the latter's politics had offended a trustee. Harvard's philosophy department wanted him, but President A. Lawrence Lowell blackballed him as a troublemaker. (Lovejoy would later co-found the

American Association of University Professors, perhaps confirming Lowell's worst fears.) Johns Hopkins University, apparently not so easily scared, hired him for its philosophy department in 1910. Lovejoy was a philosophy professor but didn't like what he considered artificial disciplinary lines. Under him Hopkins became known as the center of historical philosophical thinking. When Lovejoy looked at ideas, he saw aggregates. He believed that philosophical systems, political creeds, and big ideas about life and God and meaning all could be disassembled into building blocks that he called "unit-ideas." These units, he said, were passed down and used in new combinations by generation after generation of thinkers. He wrote, "... Most philosophic systems are original or distinctive rather in their patterns than in their components." That is, past a certain point in history there were no new fundamental ideas, just new ways to combine these unit-ideas. In his most famous book, *The Great Chain of Being*, he examined the idea, derived by the Neoplatonist philosopher Plotinus from Aristotle and Plato, that all of creation forms a chain. The chain includes all that could possibly exist, starting with God, in an infinite series of forms, each of which shares at least one attribute with its neighbor in the chain. Lovejoy traced this idea through 2,000 years of intellectual history, demonstrating its influence on thought in the West. An important aspect of Lovejoy's work was his examination of how the meanings of words changed over time, and the effect those changes had on ideas. He'd take "nature" or "romanticism" and demonstrate how people used these terms without being fully cognizant of the ambiguities caused by shifting definitions. Lovejoy once subjected himself to interrogation by the Maryland Senate, when he'd been nominated for the state's educational board of regents. A legislator asked Lovejoy if he believed in God. Lovejoy developed at length 33 definitions of the word "God" and asked the committee member which of these meanings he had in mind when putting the question." As the story goes, no one felt inclined to ask him another question, and Lovejoy was confirmed. Unanimously.

Adapted and condensed from the article at <http://pages.jh.edu/~jhumag/O400web/28.html>

Blackland Prairie Raptor Center

Blackland Prairie Raptor Center (BPRC), located on Lake Lavon, is dedicated to environmental preservation through public education and the conservation of birds of prey and wildlife in their natural habitat. Raptors are birds of prey in the orders *falconiformes* and *strigiformes*. In English, that means eagles, hawks, falcons, owls, osprey, kites, and others. The main feature of a raptor is a hooked beak and long, sharp talons. Named after the tallgrass prairie that once covered more than 23,500 square miles of Texas from the Red River to San Antonio, BPRC is a rehabilitation and conservation education organization, specializing in fostering better public understanding of the relationship between birds of prey and healthy ecosystems.

History of BPRC

In August, 2004, BPRC was incorporated as a 501 (c) (3) nonprofit organization with a small but determined group of individuals and a common goal - to create a place where the people of North Texas could learn, experience and appreciate birds of prey and understand their importance in the environment as a whole. BPRC began by building appropriate caging for 8 non-releasable raptors and using an existing shed on a Board member's property. BPRC offered educational presentations to schools, festivals, camps and environmental groups as well as anyone else interested in learning about raptors, reaching more than 5,000 people in the first year. In 2013, more than 30,000 people experienced BPRC's birds of prey throughout North Texas.

BPRC's dedicated group of volunteers has a combined total of over 30 years experience presenting raptor outreach programs as well as



over 70 years of raptor rehabilitation experience. At this time, BPRC is continuing its expansion of education programming and has built a permanent facility for 14 education raptors. BPRC is building a hospital and appropriate flight caging for the rehabilitation of injured, sick and orphaned birds of prey. Additionally a native plant garden is being developed on the extensive facility grounds overlooking Lake Lavon.

BPRC is open every first Saturday of the month at 1625 Brockdale Park Road in Lucas. Go to <http://www.bpraptorcenter.org/index.html> for more information.

BPRC is state and federally licensed:

Texas Parks and Wildlife permit #: EDU-0207-818

U.S. Fish and Wildlife Service permit #: MB138982-0



RE at AUUC: The Farmer On The Hill

No one knew why the farmer was so ornery. He never had a kind word to say. No one knew why he was so inhospitable, never opening his door to visitors. No one knew why he lived isolated, at the top of a craggy hill, though it was rumored he had moved there after the death of his young son. They knew one thing: He wanted to be left alone. And so he was. It was time for the festival. All the village was there—except for the farmer on the hill. The women sang, the men told tall tales, and the children played, screaming at the top of their lungs as they ripped and ran, trailing long streamers behind them. At the top of the hill, the farmer wondered, "What is all the commotion?" Looking down, he saw the village. But it was not the bright festivities that took his breath away. Beyond, he saw the nearby sea, where a huge wave was rolling toward shore with tremendous speed. Though he had never seen one, he knew what this was: a tsunami, heading straight for the village. The farmer yelled out a warning. He jumped up and down and waved his arms. But because of the festivities, no one could hear him. No one looked up the hill. The farmer was frantic. How could he stop the tsunami from drowning the entire village? Suddenly, he knew. Though the villagers knew he preferred to be left alone, they had always shown him kindness. He hoped they would do so now. With no concern for himself, he rushed into his fields and lit all his crops afire. The dry vegetation crumbled in the raging flames. Who saw the flames first? Perhaps a bright-eyed child, or an elder with a nose for

smoke. The cry of "Fire!" spread quickly and all the festivities stopped as the villagers' eyes turned toward the hill. "Hurry! Get buckets of water! We have to save the farmer and his land!" And all the villagers rushed up the hill—with buckets, with blankets, and with no concern for themselves. They reached the top and doused the last of the flames. By then, all the farmer's crops were destroyed. Yet no one from the village drowned in the tsunami. And they all knew why.

http://www.uua.org/documents/uworld/families/12_winter.pdf



RE CALENDAR

Coming In December

*December 7
Chalica Sunday*

*December 14
Raptor Center Presentation*

*December 21
Winter holiday stories and legends*

*December 28
"This little light of mine"*

Philosophy Corner: UU Quotes

"The freedom of the mind is the beginning of all other freedoms." - *Clinton Lee Scott*

"May your life preach more loudly than your lips." - *William Ellery Channing*

"You need not think alike to love alike." - *Francis David*

"Church is a place where you get to practice what it means to be human." - *James Luther Adams*

"Unitarian Universalism is not a rock to hold onto. It is a river to swim in." - *Rev. Doug Kraft, UU Society of Sacramento*

"We accept the world for the joyous place it was meant to be. We like it, despite the fact that belated theologians look upon it with inherited suspicion. It is no longer 'the world, the flesh, and the devil' but 'the world, the flesh, and God.' The dominant motive of modern religion is to . . . make earthly existence as abundant and happy as it can be made. Modern religion . . . must glorify, spiritualize, sanctify the world." - *Rev. Clarence Russell Skinner*

"To find your religion, it's not enough just to open one's mind and think deeply. Each of us must also open all of our senses and experience the world. Religion grows from the heart as much as the head, and it cries out to fuse body and mind. . . . Faith is the opposite of nihilism and despair. . . It is the ability to experience the universe as meaningful. Having faith means that our lives hold together and make sense at a deeper level. To find your faith you must engage all of your senses. You should feel it as well as explain it, hear it as well as see it, taste it as well as smell it." - *Scotty McClennan*



AUUC Board, Committees, CUUPS 2014-2015

Wonder who does what in our church? Would you like to find a committee that you can join? Or (alas) want to know who to complain to when something goes wrong? Below is the answer - a list of officers, committees, and organizations within the church. Not listed are the many other people who contribute by playing the piano for Sunday services, taking out the trash, making coffee, repairing the windows - the list goes on. To everyone, thank you for your generous contributions of skills, effort, and time!

Lea Worcester

Board of Trustees

President - Lea Worcester; Past President - Barry Hansen; Vice President - John Blair; Secretary - Doreen Kaszak; Treasurer - Larry Heath; Trustees at Large - Zak Kaszak, Daniel Woods, Phyllis Gillette

Regular Committees

Finance Committee: John Blair (Chair), Larry Heath, Joyce Rury, Patsy Rosen, Zak Kaszak, Phyllis Gillette

Membership Committee: Phyllis Gillette

Building & Grounds Committee: Steve Lotz (Chair), Daniel Woods

Religious Education: Sandra and Chad Martin

Publicity Committee: John Blair, Keven Holt, Daniel Woods

Program Committee: Barry Hansen (Chair), John Blair, Keven Holt, Daniel Woods, Tu Le Tesoro

Social Justice & Environmental Concerns Committee:

Worship Committee: Lea Worcester, Phyllis Gillette

Special Committees

Committee to Develop Building & Grounds Use

Policy: Lea Worcester, Joe Tesoro, Daniel Woods, Zak Kaszak, Lisa Rivers, Phyllis Gillette, Ann Rodriguez

CUUPS (Covenant of Unitarian Universalist Pagans):

Tu Le Tesoro (Chair), Joe Tesoro (Secretary), Lisa Rivers (Treasurer), Mike Joffrion (Activities Coordinator), Ann Rodriguez, Chad and Sandra Martin, Phyllis Gillette, Lea Worcester (consultant)



UUA News: Collaboratory: The Simple Story

posted by Peggy Clarke, October 22, 2014

What a phenomenal experience the Climate March was! There were 400,000 people and more than 1500 of us were Unitarian Universalists. I spent months helping to make that moment happen.

Months working with GreenFaith and dozens of religious traditions and working within our own UU structures. In March, I'd been invited to something called "Collaboratory" and all I knew going in was that we'd be talking about environmental justice within Unitarian Universalism. But I marched with 1500 Unitarian Universalists for climate justice largely because of what got started in March. And because of our work at Collaboratory, the Unitarian Universalist Association, the Unitarian Universalist Service Committee, and the UU Ministers Association were fully behind this march and all the work that was to come next in our shared campaign, Commit2Respond. Collaboratory started by making connections among and between these groups from all across our movement. Environmental Justice poses the question, "Who reaps the benefit and who bears the burden of our modern industrial society?" A few things were clear to us:

1. environmental degradation is creating a crisis of almost incomprehensible proportions;
2. the poorest among us are suffering the most;
3. racism, classism, and sexism are at the core of much distress; and
4. solutions must be systemic.

Before Collaboratory ended, we had sorted through logistical and theological quandaries and created a list of ways we could address the problems we are facing. Included in that list was a rethinking and reworking of the Green Sanctuary Program, which helps UU congregations align their environmental values with their lived practices, reorienting it toward environmental justice. We committed ourselves to the creation of a Green



Sanctuary Advisory Committee, which is helping our Green Sanctuary congregations incorporate environmental justice initiatives. And we co-authored an open letter to dozens of UU leaders and organizations calling them to join us in recognizing environmental justice as a critical issue of our day. That letter was a significant part of the motivation which brought 1500 UUs to NYC. It was there that we kicked off Commit2Respond, which also came into being in part as a result of the Collaboratory's call for revitalized support for environmental justice action. Collaboratory, which started as a gathering of UU leaders, is now a network providing leadership for Commit2Respond to help make this campaign the powerhouse we all know it can and should become. We believe in this initiative as a primary way for Unitarian Universalists to engage the question of climate justice and we recognize climate justice to be an issue unlike any other.

Rev. Peggy Clarke is the Minister at the First Unitarian Society of Westchester in Hastings on Hudson, NY. She serves the UUA Metro NY District as Racial and Social Justice Consultant, Chairs the UU Food Justice Ministry, and is on the Steering Committee for the Unitarian Universalist Environmental Justice Collaboratory. Rev. Clarke has also been a GreenFaith Fellow since 2009, and grounds her work in the intersections between environmentalism, racism, and classism.

Cell phones should be turned off during the service.

Food in the Sanctuary: So we can all enjoy a snack and fellowship afterwards, please do not bring food into the sanctuary during services and forums.

Facilities Use Policy: Permission must be obtained prior to use from the church board or, at minimum, the church president. The fee is \$15 per hour with one hour minimum, unless another rate or free use is agreed upon by the AUUC Board prior to use. Copies of the policy are available upon request.

New Members Welcome: Membership in the Arlington UU Church is open to everyone 12 or older who is in sympathy with our purpose and principles. If you wish to join us, you need only sign a membership form in the presence of an officer of the Church or the Membership Chair. Active (voting) members must be at least 16 and additionally make a financial contribution of record during the year prior to, and be on the roster at least 60 days prior to, any congregational business meeting at which they wish to vote.

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