



Arlington Unitarian Universalist Church

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<http://arlingtonuu.org/>

Kaleidoscope

November 2014

Sunday	Nov 2	10:00 a.m. Coffee CUUPS 10:00 a.m. Sunday School Gang: The Dead Sea Scrolls #15 "Daily Life at Qumran" 11:00 a.m. Children: TBD 11:00 a.m. Nancy Bean speaks on "The Crisis in Public Education" 12:30 p.m. "Intro to Unitarian Universalism" hosted by CUUPS 12:30 p.m. Board meeting, led by Lea Worcester, offsite 6:00 p.m. ADF Ritual
Saturday	Nov 8	4:00 p.m. - 11:00 p.m. CUUPS Meet and Greet
Sunday	Nov 9	10:00 a.m. Coffee CUUPS 10:00 a.m. Adult Forum: "The History of UU" 11:00 a.m. Children: TBD 11:00 a.m. Joe Swanson, DFW ACLU Community Organizer, speaks on "Voter Rights and Voter Suppression" 12:20 p.m. Finance Committee meeting
Sunday	Nov 16	10:00 a.m. Coffee CUUPS 10:00 a.m. Sunday School Gang: The History of Christianity #14: "Constantine and the Established Church" 11:00 a.m. Children: TBD 11:00 a.m. Mohammed Bourogerdi speaks on "Rumi-Sufism"
Saturday	Nov 22	8:00 a.m. Early Bird Tai Chi Chuan and Qi Gong
Sunday	Nov 23	7:30 a.m. Early Bird Tai Chi Chuan and Qi Gong 8:30 a.m. Breakfast Club 10:00 a.m. Coffee CUUPS 10:00 a.m. Adult Forum: Greg Ellis: "Spectrum of Consciousness" 11:00 a.m. Children: TBD 11:00 a.m. "Want What You Have" - a sermon by Rev. Peter Friedrichs (delivered by John Blair)
Saturday	Nov 29	8:00 a.m. Early Bird Tai Chi Chuan and Qi Gong
Sunday	Nov 30	7:30 a.m. Early Bird Tai Chi Chuan and Qi Gong 8:30 a.m. Breakfast Club 10:00 a.m. Coffee CUUPS 10:00 a.m. Adult Forum: TBD 11:00 a.m. Children: TBD 11:00 a.m. Chad Martin speaks on "CUUPS - It's in the Name" 12:00 p.m. Monthly Potluck Luncheon

"Worth a Listen" by Barry Hansen

Tired of the terrible talk radio around Dallas/Fort Worth? Try WCPT AM & FM radio streaming on the web.

The website is www.chicagoprogressivetalk.com.

Originating from Chicago; progressive radio at its finest. Stephanie Miller, Thom Hartman, Tavis Smiley, Bill Press, Alan Colmes (several of my favorites) and more. Plus the local news, weather and traffic reports from Chicago - especially entertaining during the winter. Used to carry "The UU Hour" on Sunday nights, but the Chicago UU churches stopped producing it. I use Windows Media Player, usually included in every computer software package.



"Happy Birthday UU" by Barry Hansen

The following UUs were born in November:

Washington Allston, painter and author (Nov. 3)

Francis (Ferencz) David, first Unitarian minister in Hungary (Nov. 5)

Cornelius C. Felton, classical scholar and Harvard president (Nov. 6)

Samuel Gridley Howe, reformer, philanthropist, humanitarian (Nov. 10)

Aaron Bancroft, minister, author, historian (Nov. 10)

Abigail Smith Adams, American letter writer, First Lady of the United States (Nov. 11)

James Luther Adams, theologian (Nov. 12)

Charles Lyell, English geologist (Nov. 14)

Mary Tyler Peabody Mann, educator (Nov. 19)

Octavius Brooks Frothingham, minister, writer "Free Religious Association" (Nov. 26)

Louisa May Alcott, writer (*Little Women*, etc.) (Nov. 29)

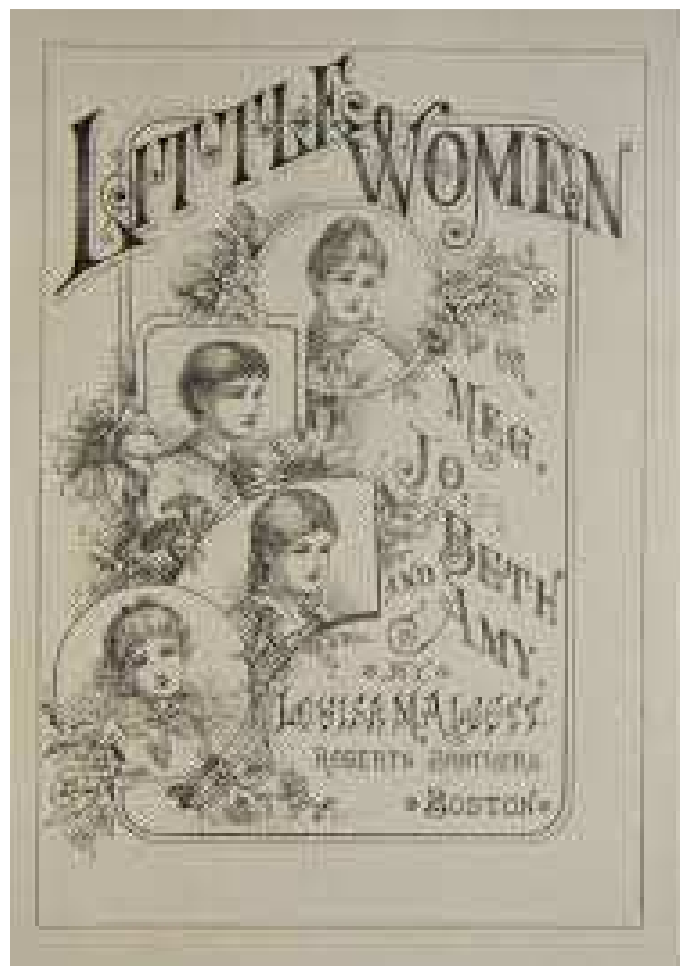
John Haynes Holmes, minister, social reformer, author, hymn writer (Nov. 29)

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.



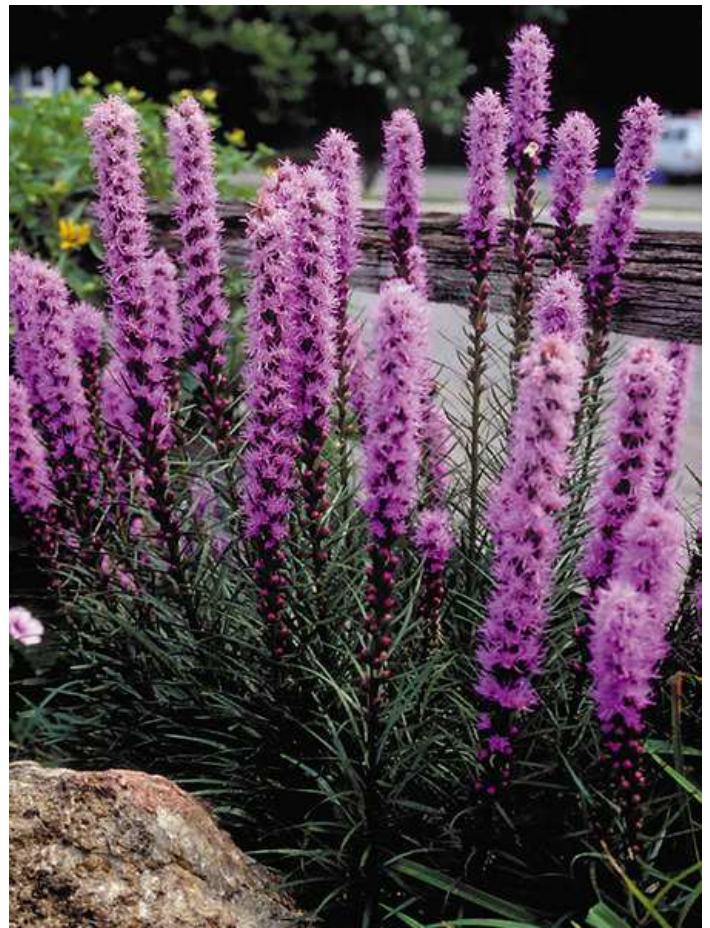
AUUC Mission Statement – Our mission is to provide a nourishing environment:

- 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.

American lotus, or *Nelumbo lutea*, is a species of flowering plant in the family Nelumbonaceae. It is native to North America. American lotus is an emergent aquatic plant. It grows in lakes and swamps, as well as areas subject to flooding. The roots are anchored in the mud, but the leaves and flowers emerge above the water's surface. Flowering begins in late spring and may continue into the summer. The specific name means "yellow" in Latin and refers to the flowers, which may be white to pale yellow. The flowers measure 18-28 cm (7.1-11.0 in.) in diameter and have 22-25 petals. The native distribution of the species is the southeastern United States, Mexico, Honduras, and the Caribbean. It was apparently distributed northwards in the United States by Native Americans who carried the plant with them because the plant's large tuber was used as a food source. The seed is also edible and is known as "alligator corn". Widely planted in garden ponds for its foliage and flowers, American Lotus spreads via creeping rhizomes and seeds. The church's memorial pond has a small clump that blooms reliably in the summer and provides shelter and shade for the pond's fish as well as beauty.



Liatris is the name of a genus of flowering plants in the family *Asteraceae* native to North America, including Mexico and the Bahamas. Common names include blazing star and gayfeather. Some species are used as ornamental plants, sometimes in flower bouquets. They are hardy, drought-tolerant perennials, surviving the winter in the form of corms. Liatris species are used as food plants by the larvae of some Lepidoptera species including the flower moths *Schinia gloriosa* and *Schinia sanguinea*, both of which feed exclusively on the genus, and *Schinia tertia* and *Schinia trifascia*. Liatris is in the tribe *Eupatorieae* of the aster family. Like other members of this tribe, the flower heads have disc florets and no ray florets. Liatris is in the subtribe *Liatrinae* along with *Trilisa*, *Carphephorus*, and other genera. A good specimen can be seen at the end of the planter in front of the church's street sign. There used to be others next to the curb in front of the church until city-required frequent mowing eliminated them. Besides mowing pretty much the only thing that will kill liatris is too much water and soggy soil in the wintertime, which rots the corms. We should plant more of it.

Meet Roger Nash Baldwin



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.

Born in 1884, Roger Baldwin grew up a Unitarian. "Social work began in my mind in the Unitarian Church when I was 10 or 12 years old and I started to do things I thought would help other people." In 1981 his UU memorial service celebrated 97 years of vigorous life. Baldwin had rich, comfortable Boston roots. Relatives included Mayflower Pilgrims and a Revolutionary general. Family friends included Ralph Waldo Emerson, Oliver Wendell Holmes and Booker T. Washington. After Harvard, Baldwin engaged in social work, soon establishing a national reputation. During World War I, he became a leading figure in the American Union Against Militarism. Concerned about safeguarding political rights for conscientious objectors, Baldwin eventually headed the National Civil Liberties Bureau. First he tried to reach out to top government officials, then he deliberately violated the Selective Service Act. This led to a celebrated trial and his imprisonment. In January 1920 Baldwin helped found the **American Civil Liberties Union**, which quickly became involved in a series of noteworthy cases, including Sacco and Vanzetti, John T. Scopes, and the Scottsboro Boys. ACLU attorneys helped reshape American constitutional law, concentrating on the protections afforded by the Bill of Rights. All the while, Baldwin continued to urge Americans to join in fighting fascism, racism and poverty. Revered by many, he also made enemies, including J. Edgar Hoover. Baldwin became increasingly disturbed by purge trials in the Soviet Union and accusations leveled at the ACLU by the House Committee on Un-American Activities. After the Nazi-Soviet pact of August 1939, he worried for the very existence of the ACLU. The following spring, Baldwin campaigned to revise the ACLU charter so those affiliated with totalitarianism could not serve on its Board. At the same time, Baldwin and the ACLU

challenged internment of Japanese-Americans and Japanese aliens. He continued to fight such violations of civil liberties, while seeking to stay on good terms with the federal government. In 1947 General Douglas MacArthur called him as a civil liberties consultant in Japan. In late 1949, when Baldwin resigned as ACLU director, Samuel Eliot Morison wrote, "You have done wonderful work with the Civil Liberties Union. More than any other agency in this country, it has kept alive the traditional rights of man." Margaret Sanger declared, "The name Roger Baldwin and Civil Liberties are synonymous in the minds of all people in the United States." For the next several years, Baldwin worked for international human rights. His book, *A New Slavery*, condemned "the inhuman communist police state tyranny, forced labor." In South Vietnam he criticized the repressive regime of Ngo Dinh Diem. By contrast, in Puerto Rico, Baldwin remained close to Governor Luis Munoz Marin, a former fiery socialist; jailed independence leader Pedro Albizu Campos; and cellist Pablo Casals, among others. In India, Baldwin maintained a friendship with Jawaharlal Nehru and his family. As the 1960s began, Baldwin worked at the United Nations as a consultant for the International League for the Rights of Man. He was praised for his support of civil rights for black Americans. In a moving tribute, Margorie M. Bitker referred to Baldwin as "long the moving spirit of the American Civil Liberties Union . . . a pacifist, the only label, by the way, that he is willing to wear." Bitker quoted him as affirming, "The rule of law in place of force, always basic to my thinking, now takes on a new relevance in a world where, if war is to go, only law can replace it."

Adapted from an article by Robert C. Cottrell at www.harvardsquarelibrary.org/unitarians/baldwin_r.html



Tending the Epicurean Garden

Epicurus is, as his name suggests, a spiritual ally to all who seek to apply philosophy to the pursuit of wisdom and happiness. He was one of the first to propose the idea of the atom; he recommended wholesome association, celebrated the role that science played in liberating humans from superstition and unnecessary suffering, and even had an early theory of natural selection, one that preceded Darwin by over two millennia and which serves as the foundation for our calculated philosophical hedonism where desires are kept under control. Epicurus brought the treasure of his science of happiness to thousands of followers who in the spirit of deep and sincere gratitude honored him as their founding hero who liberated them from false idols, from misery and ignorance.

(Submitted by Naren Jackson)



I Meant to Do My Work Today

I meant to do my work to-day --
But a brown bird sang in the apple-tree,
And a butterfly flitted across the field,
And all the leaves were calling me.

And the wind went sighing over the land,
Tossing the grasses to and fro,
And a rainbow held out its shining hand
So what could I do but laugh and go?

Richard Le Gallienne



Did you know that
NTUUC is a beneficiary of
the **United Way**?

It's a great way to support
Unitarian Universalism while participating in
the United Way campaign at your workplace.

We are listed with GuideStar as

North Texas
Unitarian Universalist Congregations



Origin of Species Published

On November 24, 1859, Unitarian Charles Darwin published *The Origin of Species*, setting forth radical ideas that challenged biblical literalists.

Religious Education at AUUC:



RE Calendar

Coming In November

November 2

November 9

November 16

November 23

November 30



Philosophical Ponderings: Quotations from
Ralph Waldo Emerson (Unitarian)

Trust thyself.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt have crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on yesterdays.

The greatest gift is a portion of thyself.

Learn how to carry a friendship greatly, whether or not it is returned. Why should one regret if the receiver is not equally generous? It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet. Let your greatness educate the crude and cold companion. If he is unequal, he will presently pass away; but thou art enlarged by thy own shining.

Never lose an opportunity of seeing anything that is beautiful; for beauty is God's handwriting -- a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing.

The wise man in a storm prays to God, not for safety from danger; but for deliverance from fear.

Life is a festival only to the wise.

People do not seem to realize that their opinion of the world is also a confession of character.

To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine.

My country is the world, and my religion is to do good.

Creative Corner

Music I Heard

Music I heard with you was more than music,
And bread I broke with you was more than bread;
Now that I am without you, all is desolate;
All that was once so beautiful is dead.

Your hands once touched this table and this silver,
And I have seen your fingers hold this glass.
These things do not remember you, beloved,
And yet your touch upon them will not pass.

For it was in my heart you moved among them,
And blessed them with your hands and with your eyes;
And in my heart they will remember always,
They knew you once, O beautiful and wise.

Conrad Aiken (1889-1973) was a Unitarian American poet and novelist who won the Pulitzer prize for poetry in 1930.



XXII - The Red Wheel Barrow
from *Spring and All* (1923)

so much depends
upon

a red wheel
barrow

glazed with rain
water

beside the white
chickens.

William Carlos Williams (1883-1963) was a Unitarian American poet and physician. This poem is considered a prime example of Imagism. It is frequently anthologized.

UUA News: Teaching About Ferguson: Not "Optional" for White People

(A blog entry by Gail Forsyth-Vail)

I watched events unfold in Ferguson this summer and followed the discussion that was and was not happening around me. I saw—once again—how awkward and tongue-tied white people can get when the conversation turns to race. And I noticed—AGAIN—that while parents of children of color face heartbreaking conversations about personal safety, white parents of white children often content themselves with generalities about fairness and equality but do not talk among themselves or with their children about the hard stuff that is intrinsic to race in America.

How woefully unprepared most white people in the United States are for the deep and honest examination and dialogue necessary to come to terms with our own racial identity and with the racial injustice embedded in our social, political, and cultural systems.

What if talking about race was akin to talking about sexuality? Difficult, yes, but integral to good parenting? What if white people wanted their kids to be not just sexually healthy, but also racially healthy, able to meet, engage, and negotiate complex conversations, relationships, and situations by drawing on a well-formed racial identity based on good information, liberal religious values, and a strong sense of justice? What if white parents believed it was just as important for children to speak for racial justice as it is for them to believe in and speak for the integrity of their own body and sexuality?

For years, we have been telling parents in our congregations and communities that we must talk with our children and youth about sexuality. We argue that if our young people do not receive accurate, values-based information, from their parents, caregivers, and sexuality education

programs, then they will "fill in the blanks," satisfying their need to know by gathering information from whatever source they can find, no matter how unreliable, biased, or devoid of Unitarian Universalist values that source might be.

The same can be said about race: We—parents and teachers of all races—must talk with our children and youth about race, however difficult we may find that to be. We must tell them about race and racism in our country's history, all the way up to the continuing oppressions of today. We must help them understand what our values teach about how to engage and respond—even if we first need to educate ourselves.

Our congregations and communities need to be partners in the effort, supporting parents and caregivers through faith development programming, worship, and social justice efforts particularly to educate white children we are raising together. We can't just move into another congregational year without engaging our children in a conversation about race. We can't. If we do, children will "fill in the blanks" about race by absorbing messages from peers, the media, and the dominant culture. The world we dream about will not be built on silence and avoidance. It's long past time for white kids to learn about race! If you are in a UU congregation with a youth contingent, encourage and support your congregation to provide the core multiculturalism/anti-racism training, *Be the Change!* Developed by the UUA, the program uses six 90-minute workshops to give young people a starting place for discussions about race, identity, and justice. For more information see <http://www.uua.org/re/youth/identity-based/btcp/>

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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