



Arlington Unitarian Universalist Church

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<http://arlingtonuu.org/>

Kaleidoscope

July 2014

Wednesday	July 2	7:00 p.m.	Pagan Open Forum
Sunday	July 6	10:00 a.m.	Sunday School Gang: The Dead Sea Scrolls #11 "Biblical Manuscripts at Qumran"
		11:00 a.m.	Children: "Everyone Is Important" (See page 7)
		11:00 a.m.	Chad Martin speaks in the sanctuary on "Reflections on Teaching in a Second-chance Inner City School"
		12:00 p.m.	Finance Committee meeting
Sunday	July 13	10:00 a.m.	Adult Forum: History of UU DVD series
		11:00 a.m.	Children: "We Are Made of Starstuff" (Page 7)
		11:00 a.m.	Dr. Phil Roos speaks in the sanctuary
		12:20 p.m.	Board Meeting - led by Lea Worcester
Wednesday	July 16	7:00 p.m.	Pagan Open Forum
Saturday	July 19	8:00 a.m.	Early Bird Tai Chi Chuan and Qi Gong
		9:30 a.m.	"Ending the New Jim Crow" - special workshop at First Jefferson UU Church (See page 2)
Sunday	July 20	7:30 a.m.	Early Bird Tai Chi Chuan and Qi Gong
		8:30 a.m.	Breakfast Club
		10:00 a.m.	Sunday School Gang: The History of Christianity #9: "Extreme Christianity in the Second and Third Centuries"
		11:00 a.m.	Children: "How Big Is Your Footprint?" (Page 7)
		11:00 a.m.	Gregory Ellis speaks in the sanctuary on "Posthumanism: Little Sister of Postmodernism"
Sunday	July 27	10:00 a.m.	Adult Forum: TBD
		11:00 a.m.	Children: "My Own Story" (Page 7)
		11:00 a.m.	Amy Martin speaks in the sanctuary on "The Moundbuilders: Lessons for today from the original spirituality of N. America" (See Page 8)
		12:30 p.m.	Monthly potluck lunch

Pledging: It costs \$43 per pledging unit per month to sustain the Arlington UU Church.

Ending the New Jim Crow (Workshop)

On July 19, 2014, from 9:30am to 4:15pm, Bob Ray Sanders of the Fort Worth Star-Telegram will be the keynote speaker at a special workshop at First Jefferson UU Church, 1959 Sandy Lane, in Fort Worth. This workshop, inspired by Michelle Alexander's book *The New Jim Crow* (the UUA's Common Read for 2012-2013), will look at how we can have fair and just law enforcement in our communities. How can we stop racist mistreatment of young people of color by police, the "pipeline to prison" so frequently mentioned in news items and social justice articles in recent years? How can we create a more just society? Presenters include: Innocence Project of Texas, Mothers Against Teen Violence, Mothers and Students Against Police Brutality, NAACP, Dallas Citizens for Organized Change, Cynthia Garza (Dallas Assistant DA), Convictions Integrity Unit. Registration is \$15 (\$18 after July 10) and includes lunch. Visit NTUUC.org/EndingNewJimCrow for more information and to register. Posters with more information are available in the AUUC church foyer.

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. **NOTE:** There will be no Breakfast Club on July 27.

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. **NOTE:** This month no Tai Chi session on July 26 and 27.

Gratefulness

We who have two legs can easily practice walking meditation. We must not forget to be grateful. We walk for ourselves, and we walk for those who cannot walk. We walk for all living beings - past, present, and future.



Thich Nhat Hanh

People of AUUC: Larry Heath



What do the City of Los Angeles, "Gone With the Wind," "Mr. Smith Goes to Washington," "The Wizard of Oz" and Larry Heath all have in common? The latter four all had their debut in the first in 1939. Graduating from USC with an accounting degree, Larry joined the Navy. He went to

Officer Candidate School, served two years aboard the USS Wm. Mitchell, then completed the time requirements for his CPA certificate. While at OCS in December 1962, his class viewed a navy information film which told that a small number of military advisory personnel were going to Vietnam to help its struggling young army, and that in no way would we ever be involved in actual combat over there. In 1967 Larry married Helena. They have three grown and college-graduated children: two daughters and a son. After moving from California to Pennsylvania in 1987 and to Texas in 1993, Larry has worked as an accountant, as a realtor, taught an occasional class at TCC and held various other jobs as opportunity has offered. He is a long-time member of the church board, having served in the past as Vice President and currently as Treasurer and has served for many years as alternate pianist on Sunday mornings.

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

Creative Corner

At AUUC

I stepped into the sanctuary
and the people greeted me,
"We welcome you. Come in and find your place."
I did so.
And the chalice was lit.

I wandered into the garden
and Gaia cried out to me,
"Put your hands in my soil that I can grow again."
I did so.
And the chalice was lit.

I walked into the grove with the trees
and they whispered to me,
"Communion with us that we might breathe with one another."
I did so.
And the chalice was lit.

I found a path into the meadow.
The flowers beckoned at my feet,
"Come dance with us and we will bring each other joy."
I did so.
And the chalice was lit.

So now, with this steady light
growing brightly from within,
I return to that first place
ready to reach out and welcome others.
And the chalice will stay lit.

Sandra Martin, 2014



Philosophical Perusings

Naren Jackson has drawn our attention to the very widespread belief in reincarnation in virtually every country/culture around the world. The *Wikipedia* article on this topic begins: "Reincarnation is the religious or philosophical concept that the soul or spirit, after biological death, begins a new life in a new body. This doctrine is a central tenet of the Indian religions. It is also a common belief of various ancient and modern religions." To read the entire article and access links to other articles on this topic go to:

<http://en.wikipedia.org/wiki/Reincarnation>

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.



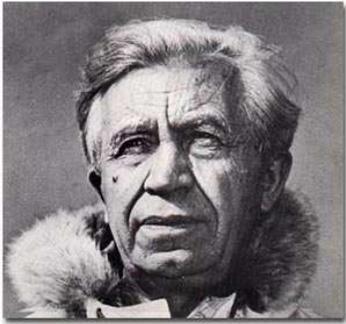
Zanthoxylum clava-herculis, **Hercules' club**, **pepperwood**, or **southern prickly ash**, is a spiny tree or shrub native to the southeastern United States. It grows to 10-17 m tall and often has distinctive spined, thick, corky lumps 2-3 cm long on the bark. The leaves are glabrous and leathery, pinnately compound, 20-30 cm long with 7-19 leaflets, each leaflet 4-5 cm long. The flowers are dioecious, in panicles up to 20 cm long, each flower small, 6-8 mm diameter, with 3-5 white petals. The fruit is a two-valved capsule 6 mm diameter with a rough surface, and containing several small black seeds. The tree has also been called *Z. macrophyllum*. The genus name is sometimes spelled *Xanthoxylum*. Along with the related *Zanthoxylum americanum*, it is sometimes called "toothache tree" or "tingle tongue" because of the numbness of the mouth, teeth, and tongue induced by chewing on its leaves or bark (thus relieving toothache). It was used for such medicinal purposes by both Native Americans and early settlers. The tree has a rounded crown and requires plentiful water and sunlight. Its leaves are browsed by deer and its fruit is eaten by birds. The fruit passes through birds, which helps the seeds to germinate. The new trees tend to sprout below the favorite resting places of the birds, along fence rows and the edge of woods. It

is known to be host to a number of insect species, including the Giant Swallowtail (*Papilio cresphontes*) and the leaf beetle *Derospidea brevicollis*. Several small specimens occur around the church grounds, both in the Grove and along the fenceline. All of them were probably planted fairly recently by birds feeding on the fruit of other specimens around the area.

Dewberries are a group of species in the genus **Rubus**, closely related to the blackberries. They are small trailing (rather than upright or high-arching) brambles with berries reminiscent of the raspberry, but are usually purple to black instead of red. Dewberries are common throughout most of the Northern Hemisphere, sometimes thought of as a nuisance weed, but the leaves can be used for a tea, and the berries are sweet and edible. They can be eaten raw, or used to make cobbler, jam, or pie. Around March and April, the plants start to grow white flowers that develop into small green berries. The tiny green berries grow red and then a deep purple-blue as they ripen. When the berries are ripe, they are tender and difficult to pick in any quantity without squashing them. The plants do not have upright canes like some other *Rubus* species, but have stems that trail along the ground, putting forth new roots along the length of the stem. The stems are covered with fine spines or stickers. The berries are sweet and, for many, less seedy than blackberries and worth the scratches and stains that come from picking them. In the winter the leaves often remain on the stems, but may turn dark red. The leaves are sometimes eaten by the larvae of some Lepidoptera species including peach blossom moths. The berries are such a popular wildlife food they rarely stay on the vines for long once they have ripened.



Meet Vilhjalmur Stefansson: Arctic Explorer



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.

Vilhjalmur Stefansson was born on November 3, 1879, in Ames, Manitoba, to Johann Stefansson and Ingibjorg Johannesdottir, who were both Icelandic immigrants in America. Christened William, he would eventually change his name to its Icelandic variation. The Stefanssons lived in a tiny log cabin in an area known as New Iceland because of its immigrant population. The family moved to North Dakota in 1881 following an 1880 flood in Manitoba. From the beginning, Stefansson was a rugged character who felt at home in the wild. Although he went largely without a formal primary education, he often practiced reading the Bible and local publications. His father died while he was but a youth, and he decided to ease the hardships of his mother by moving in with his sister, and creating a meager income by helping his brother herd cattle and sell horses. Stefansson was introduced to secondary education in 1898 at the University of North Dakota's Preparatory Department, from which he was forced out in 1902 for supposedly inciting a protest within the student body. He then enrolled at the University of Iowa, from which he received his B.A. in 1903.



As a freshman at North Dakota.

Before leaving North Dakota, Stefansson had met William Wallace Fenn and Samuel Eliot, both of whom had seen potential in the young man to become a Unitarian minister. They offered to fund his studies at Harvard Divinity School. Stefansson's passion, however, lay beyond the realm of conventional studies. After aborting his theological studies upon the completion of one year, he entered the world of anthropology. In 1906, Stefansson left the divinity school to join the Anglo-American Polar Expedition, and traveled to the Arctic. Ever the adventurer, he neglected to make contact with his colleagues and spent the winter months among the native Inuit of Tuktoyaktuk, learning from the people how to hunt and fish. The most difficult part of being an expeditionary was funding the voyages. In 1907 Stefansson traveled to New York to persuade representatives of the American Museum of Natural History to grant him the necessary finances for a second expedition. With some help from the Canadian government, he was able to depart in May of 1908.



Making a boat sledge (photo courtesy of Geological Survey, Ottawa, Canada).

The second expedition included Rudolph Anderson, a classmate of Stefansson's from the University of Iowa. This journey took the men to northern Alaska, where Stefansson continued his study of the natives. For the next two years he explored the area on his way to Victoria Island to study an isolated group of Inuit who still used primitive tools and had strong Caucasian features, and whom some believed were descended from Vikings. Surviving this trip was far from easy. He notes that just after the outset, "the group was short of three things: ammunition, which we all knew was a necessity, and tea and tobacco, which the Eskimos believed were necessities. When we reached the mouth of the Horton on

our way back to camp, we divided our party in two... Our troubles began. It took us thirteen days to get to camp. We were delayed by blizzards, and found the hunting poor along the way. There was not enough food for the six of us. We ate what we could, including the tongue of a beached bowhead whale. Four years dead, the carcass would have been hidden in the snow except that foxes had been digging into it... The pieces we ate were more like rubber than flesh." The study of this group transformed Stefansson's livelihood into more of an academic pursuit as he published his findings from this unique group of Inuit in *Scientific American* and the *Literary Digest*. The culmination of this study was the book *My Life With the Eskimo*. Stefansson then narrowed the range of his studies to the Arctic Ocean, even living on floating ice with two colleagues for several months. They subsisted on polar bear and seal. Stefansson believed that another expedition was in order in 1920 and attempted to convince the British government to fund it, but it refused. This setback caused him to abandon expeditions and to concentrate entirely on lecturing and writing. Stefansson essentially wanted to emphasize the fact that the arctic was not the desolate, windswept land that it was largely believed to be. The two books that he wrote to this effect were *The Story of Five Years in Polar Regions* and *The Northward Course of Empire*. Beginning in 1932 Stefansson began mapping flight plans for the nascent Pan American Airlines, and in 1933 he actually had the opportunity to work on Charles Lindbergh's plan for a transatlantic flight. This occupation precipitated a 1940 request by the War Department that he educate the head of the Alaska Defense Force as to the conditions of the Arctic. For the next two years, Stefansson aided in the development of Alaska and northwestern Canada, particularly in oil prospects and the mapping of the Alaska Highway.

Despite the many successes, controversy surrounded the explorer's reputation. His attempt to raise reindeer on Baffin Island failed, and his effort to create a colony on Wrangel Island in 1923 ended with several deaths. Furthermore, Stefansson's conflicts over leadership positions with other explorers are well-documented. Stefansson's accomplishments are widely recognized. He was the last explorer to discover new lands in the Arctic, and above all, he recognized the unique beauty of a culture other than his own and introduced society to the reality of the Arctic sans the myths and rumors. On April 10, 1941, Stefansson married Evelyn Schwartz Baird. He subsequently moved from New York to Vermont, and then to Hanover, NH, where he and his wife were active in the Unitarian Fellowship and "Stef" pursued his research, writing, and public speaking at Dartmouth College. Vilhjalmur Stefansson died in Hanover, N.H. on Aug. 26, 1962.



By Edric Lescouflair, Harvard College '03

<http://www.harvardsquarelibrary.org/biographies/vilhjalmur-stefansson/>

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 16 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 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.

Church Newsletter Editor: John Blair, 817-265-3429, blairbards@sbcglobal.net

Religious Education at AUUC

My children often ask me what does a Christian believe or what does a Muslim believe and what do atheists believe anyway? What does a pagan believe; a Wiccan; a Mormon?

Sometimes a simple, easy answer follows that is enough for the moment. I will have time to formulate a longer more detailed answer for the next round. Then my children asked me "Mommy, what does a Unitarian Universalist believe?"

This should be easy, right? I mean I am Unitarian Universalist. I struggle to answer this simply because the fact of the matter is that every UU is entitled to his or her own path and will answer this question very differently. I don't want to limit my children's understanding or relationship with the divine. I don't want to tell my children what they believe or what to believe. I want them to discover that for themselves. I want all children to discover that for themselves. Still, where is the balance between that desire and not leaving them to fumble through it all on their own.

I closed my eyes for second and thought carefully. I so dearly love being Unitarian Universalist. I spent many tumultuous years breaking up with the Christian church, stubbornly clinging to anti-Christian atheism, and finally finding a place to heal and grow spiritually at my own pace as a UU. I can't put all of this in a simple answer. What do I believe? Aha, but that isn't what she asked, is it?

"Mommy, what does a Unitarian Universalist believe?"

Eyes wide open, I got this one: What does a Unitarian Universalist believe? We believe in the Seven Principles. Whatever our backgrounds, wherever we are on our paths, we believe in the Seven Principles. Wherever we hope to go or whatever we strive to become, we believe in the Seven Principles. Age gaps may be wide, our religions as varied as the flowers of the field, our hearts claimed to diverse callings; and we believe in the Seven Principles. And the chalice. We believe in the light of the chalice.

Sandra Martin, AUUC RE Director

RE Calendar

Coming In July

A whole new journey just for YOU!

July 6- Everyone is important!

A look at how even a delicate butterfly is important

Project: butterfly collage/mosaic

July 13- We are of made of starstuff.

Wow! Did you know that stars and UU's are made of the same stuff?

Project: Star spatter-paint

July 20- How big is your footprint?

Exploring ways we can reduce our footprints on the Earth we all share.

Project: written word/poetry

July 27- My own story.

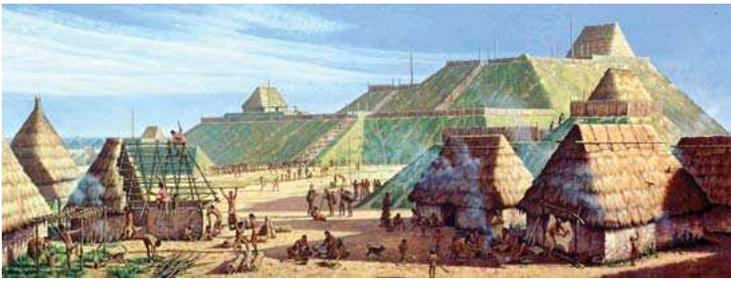
None of us has a story without others. Where do you fit?

Project: community circle art

Coming in August

**A new year begins with learning from
*A Tapestry of Faith and
Our Whole Lives***





Amy Martin Speaks July 27

"Christianity and Islam are deeply informed by their desert origins, Hinduism reflects the fantastical jungle that birthed it, Buddhism and Taoism are imbued with the mountain serenity of their source. Most spiritual paths in the U.S. are imported from overseas. So what does the divine beneath our feet have to say? For that, we look to the surprisingly sophisticated cultures of the Moundbuilders. We find an egalitarian social structure, love of mystical ceremonies, and a deep sense of being connected to both Earth and cosmos."

For 20 years, Amy Martin produced festivals and concerts, including the acclaimed Summer and Winter SolstiCelebrations, that emphasized shared metaphors of the Earth. She also operated Moonlady News for the holistic and spiritual communities. A writer of three decades experience, she is senior comedy journalist for TheaterJones.com and writes the North Texas Wild column for GreenSourceDFW. Reach her through www.Moonlady.com.



UUA News: I'm an Evangelist for Love

Love is the greatest justice cause of our time. And love is the greatest spiritual imperative of our time. How are you an evangelist for love? Not all that long ago, my passion for a better world was fueled by anger. I was angry that injustice existed and I felt hatred for people who perpetuated it. And you know what? Acting from that place was toxic. It left me feeling empty and hopeless. So I found another way—a path grounded in faith and paved with love. Now my passion for a better world is fueled by the flames of love. Love for all life. A desire for all beings to thrive. And it fills me with purpose and hope. Love is what makes me a person of faith. When people meet me, I want them to feel that love and sense that I am someone different. That I am a "love person." That's my evangelism: inspiring people of all beliefs, backgrounds, and identities to join the cause of love, each in their own way. I want to be clear: I'm talking about unconditional love. I don't have to like someone to love them. I don't have to see eye-to-eye with someone to wish the best for them. It is hard work to access compassionate, unconditional love for people I struggle with (and I don't always succeed!), but that's what makes it a spiritual practice. If every single person believed in, as the great Rev. Dr. Martin Luther King, Jr., put it, "projecting the ethic of love to the center of our lives," there could be no war. There could be no inequality. There could be no inhuman treatment. *That's* what makes love the greatest justice cause and the greatest spiritual imperative of our time. So, on the eve of the fifth anniversary of Standing on the Side of Love, how do you stand (or sit, or roll) on the side of love? How are you an evangelist for love?

*In loving faith,
Alex Kapitan,
Congregational
Advocacy &
Witness
Program
Coordinator
Unitarian
Universalist
Association*

