



Arlington Unitarian Universalist Church

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Kaleidoscope

June 2014

Sunday	June 1	10:00 a.m. Sunday School Gang: The Dead Sea Scrolls #10 "The War Scroll and other Apocalyptic Texts" 11:00 a.m. "Waiting In the Garden" - a sermon on facing death, by Rev. Scott Alexander, minister of Vero Beach, Florida, UU Church (read by John Blair) 12:00 p.m. Finance Committee meeting
Tuesday	June 3	7:00 p.m. Arlington Noetic Science Meeting (see page 2)
Wednesday	June 4	7:00 p.m. Pagan Open Forum: Galen Ananat - "American Tradition of the Goddess, Circle of the Serpent"
Sunday	June 8	10:00 a.m. Adult Forum: History of UU DVD series 11:00 a.m. Mark Joeckel speaks on "What Does An Authentic Community Look Like?" 12:20 p.m. Board Meeting - Newly elected Board meets, led by Lea Worcester
Sunday	June 15	10:00 a.m. Sunday School Gang: The History of Christianity #8: "Forms of Witness - Martyrdom & Apologetic" 11:00 a.m. Fathers' Day service by Keven Holt
Wednesday	June 18	7:00 p.m. Pagan Open Forum: Round table group discussion
Saturday	June 21	8:00 a.m. Early Bird Tai Chi Chuan and Qi Gong 7:00 p.m. Emerald Dragon Midsummer ritual (see page 6)
Sunday	June 22	7:30 a.m. Early Bird Tai Chi Chuan and Qi Gong 8:30 a.m. Breakfast Club 10:00 a.m. Adult Forum: Greg Ellis: "Spectrum of Consciousness" 11:00 a.m. "The Great Divide: Norman Lear, Archie Bunker & the Rise of the Bad Fan" read by Barry Hansen 12:30 p.m. CUUPS meeting 2:00 p.m. Blackland Prairie Protogrove ADF celebrates Summer Solstice in the Grove
Saturday	June 28	8:00 a.m. Early Bird Tai Chi Chuan and Qi Gong
Sunday	June 29	7:30 a.m. Early Bird Tai Chi Chuan and Qi Gong 8:30 a.m. Breakfast Club 10:00 a.m. History of UU DVD series 11:00 a.m. Libby Willis speaks about Education in Texas 12:30 p.m. Monthly potluck lunch

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

People of AUUC: Lea Worcester

Lea was born to a ranching family in Idaho and grew up in Alaska and California. As an adult, she returned to Alaska (Sitka, Seward and Anchorage), where she tried to support herself and her five daughters as a small business owner (laundromat, second-hand store, small appliance repair). After the failure of the second laundromat, she was poor enough to qualify for student loans, so she returned to college in Anchorage and earned a B.A. in archeology. While she worked on her Master's degree, she participated in excavations in Alaska, Texas, Belize and Mexico. Lea found a new career when, as a starving student, she took a temporary job at a library. She earned a Master's degree in library science in 1998. Now she enjoys her large family, including 15 grandchildren. Widowed in late 2013 and recently retired, she is making yet another new life for herself and will be moving into a newly remodeled home south of the UTA campus. She has served as President of the AUUC Board several times in the past and was just elected to that office again.



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.

Noetics Group: Tuesday June 3, 7:00 p.m.

"Role of Near-Death Experiences and After-Death Communication in Grief Counseling" by Dr. Janice Miner Holden, Chair of Department of Counseling and Higher Ed, UNT. Dr. Holden specializes in transpersonal implications of transcendent experiences. She was President of IANDS (International Association for Near Death Studies) and edits its journal.

Congregational Meeting Results

The annual AUUC Congregational Meeting was held Sunday, May 18. Thirty-two members were eligible to vote. The budget for 2014-2015 was presented and approved. Committee chairs presented brief reports. Candidates for the Board of Trustees were voted on with the following results: President, Lea Worcester; Vice President, John Blair; Treasurer, Larry Heath; Secretary, Doreen Kaszak; at-large three-year term, Daniel Woods; at-large two-year term, Zak Kaszak; at-large one-year term, Phyllis Gillette; Past President, Barry Hansen. Amendments to the Bylaws were presented, discussed, revised, and voted on. A copy of the Bylaws as amended is available on request.

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

Freemasonry: An Existential Approach

Leo Tolstoy, in his all-encompassing novel *War and Peace*, describes one individual's (Pierre Bezuhov's) quest for purpose in life. Pierre's primary platform for this search is his discovery of, and subsequent intense involvement in, the Masonic Lodge. Thus, Freemasonry did, in effect, prompt Pierre's life-long search for a philosophy that would define meaning for him. There are any number of books and treatises that explain and examine existentialism; however, the narrative form of *War and Peace* has situations that fit just about all of the "ultimate concerns of life" - death, freedom, existential isolation, and meaninglessness.* These issues are also the bedrock of Freemasonry.

*As an introduction to *War and Peace*, there is a movie, with Anthony Hopkins as Pierre Bezuhov, available on DVDs (BBC, 1980).

Submitted by Naren Jackson



The Garden of Druidry

Some people wake up quickly, startled, with a racing heart. That is an unnatural way to wake up. Others wake up slowly. They go through a morning ritual of hitting "snooze", hitting it again, and then sleepwalking to the coffee pot. My conversion to Christianity was like the first type - unnatural. Druidry is something different altogether though. It is a process. It is waking up to the realities of nature, god, spirit, religion, and mystery, slowly and sometimes reluctantly. Since I left the church, my path has been a slow and peaceful awakening.

I have to admit that I hit the snooze button . . . a lot! I would say that, if Christianity is the act of being born again, then Druidry is the act of

being reborn over and over again. It is a natural process of letting old thought patterns lay to rest and using them to fertilize the ground for new ways of thinking and living. We use scraps to feed the garden, but first Gaia breaks them down at the molecular level. The carbon, hydrogen, and nitrogen that made up the dead material is put to use by the Earth itself to nourish the tomatoes that are growing in this season. Likewise, the love, acceptance, and care for humanity that is present in most religions can be reused to nurture the druidic garden of your soul. Along the way new rains will fall and new winds will prevail. Your garden is different every season, even if you are planting the same crop. It is constantly renewing yourself; always closer to knowing, but never quite grasping your own relationship to the natural world around you.

I say all this to make this point: one does not "choose" to become a druid. There is no middle-of-the-night, jump-out-of-bed, type of conversion. A druid is someone who has set out on a path of rediscovering his or her self in the context of the hidden worlds around them. May your own garden grow bountiful!

Submitted by Chad Martin



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.



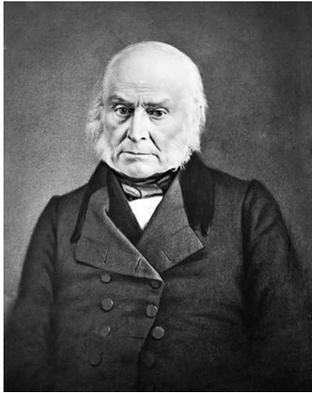
Sideroxylon lanuginosum, or **Chittamwood**, also known by numerous other popular names and formerly identified as *Bumelia lanuginosa*, is a shrub or small tree of the family Sapotaceae. It is native to the Sun Belt and Midwest of the United States as well as Northeastern Mexico.

Chittamwood is usually found in open woods or along fence rows in all areas of Texas except the High Plains. The nearly evergreen leaves are thick and usually dark green on the upper surface, and white, gray, or tan underneath because of the numerous hairs. The inconspicuous white flowers are borne in early to mid-summer in small clusters from the leaf axils and have a sweet and penetrating odor. One-inch-long, oval, blue-black berries ripen in the fall and are a good source of food for wildlife, which spread it readily in the area around a parent tree. The twigs are often armed with thorns at the tips. Children of early pioneers sometimes chewed the sap that oozed from cracks and wounds in the bark. Chittamwood trees can grow as tall as 80 feet and have a spread of as much as 50 feet, but are usually much smaller. There are numerous examples on the church property but the largest by far is located at the end of the driveway, next to the parking area. It is probably the parent tree to all the smaller specimens to be seen in the edge of the Grove.

Ilex vomitoria, or **yaupon holly**, is native to southeastern North America. The name was derived from Catawban *yopún*, a diminutive form of a word meaning "tree". Yaupon holly is an evergreen shrub or small tree reaching 5-9 m tall, with smooth, light gray bark and slender, hairy shoots. The small leaves are alternate, ovate to elliptical with a rounded apex and coarsely serrated margin, 1-4.5 cm long and 1-2 cm broad, glossy dark green above, slightly paler below. The sweet-smelling flowers are 5-5.5 mm diameter, with a white four-lobed corolla. The fruit is a small round, shiny, red drupe 4-6 mm diameter containing four pits. It is an important food for many birds, including Florida duck, American black duck, mourning dove, ruffed grouse, bobwhite quail, wild turkey, northern flicker, sapsuckers, cedar waxwing, eastern bluebird, American robin, gray catbird, northern mockingbird, and white-throated sparrow. Mammals that eat the fruit include nine-banded armadillo, American black bear, gray fox, raccoon and skunks. The foliage and twigs are browsed by white-tailed deer. Native Americans used the leaves and stems to brew a tea for purification and unity rituals. Its active ingredients, like those of the related yerba mate and guayusa, are caffeine and theobromine. Yaupon holly, sheared, appears on either side of the walk to the church's front door. A fine naturally shaped specimen can be seen near the west fence at the back of the parking area.



Meet John Quincy Adams



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.

John Quincy Adams (1767-1848), a lifelong Unitarian, has been credited with formulating the fundamentals of American foreign policy: self-determination, independence, non-colonization, nonintervention, non-entanglement in European politics, freedom of the seas, and freedom of commerce. Historians agree he was one of the greatest diplomats and secretaries of state in American history. Adams was the son of former President John Adams and Abigail Adams. He served as the sixth President of the United States from 1825 to 1829. He also served as a Senator and as a member of the House of Representatives. As a diplomat he played an important role in negotiating key treaties, most notably the Treaty of Ghent, which ended the War of 1812. As Secretary of State, he negotiated with Britain over the United States' northern border with Canada, negotiated with Spain the annexation of Florida, and drafted the Monroe doctrine. By the time Monroe became president, several European powers, in particular Spain, were attempting to re-establish control over South America. On Independence Day 1821, in response to those who advocated American support for independence movements in many South American countries, Adams gave a speech in which he said that American policy was moral support for independence movements but not armed intervention. Adams foresaw what would befall the United States if it sacrificed its republican spirit on the altar of empire. He stated that America "goes not abroad in search of monsters to destroy" lest she "involve herself beyond power of extrication, in all wars of interest and intrigue, of individual avarice, envy, and ambition, which assume the colors and usurp the standard of freedom. The fundamental maxims of her policy would insensibly change from liberty to force." The United States, Adams warned, might "become the

dictatress of the world [but] she would be no longer the ruler of her own spirit." From this, Adams authored what came to be known as the Monroe Doctrine, which was introduced on December 2, 1823. It stated that further efforts by European countries to colonize land or interfere with states in the Americas would be viewed as acts of aggression requiring U.S. intervention. The United States ultimately hoped to avoid having any European power take over Spain's colonies. It became a defining moment in the foreign policy of the United States and one of its longest-standing tenets, and would be invoked by many U.S. statesmen and several U.S. presidents. As President, Adams sought to modernize the American economy and promoted education. He enacted a part of his agenda and paid off much of the national debt; but he was stymied by a Congress controlled by his enemies. He lost his 1828 bid for re-election to Andrew Jackson. Adams was elected a U.S. Representative from Massachusetts after leaving office, serving for the last 17 years of his life with far greater acclaim than he had achieved as president and working with especial vigor to oppose pro-slavery forces. In 1841, Adams had the case of a lifetime, representing the defendants in *United States v. The Amistad Africans* in the Supreme Court of the United States. He successfully argued that the Africans, who had seized control of a Spanish ship on which they were being transported illegally as slaves, should not be extradited or deported to Cuba where slavery was legal but should be considered free. Under President Martin Van Buren, the government argued the Africans should be deported for having mutinied and killed officers on the ship. Adams won their freedom, with the chance to stay in the United States or return to Africa. Adams made the argument because the U.S. had prohibited the international slave trade, although it allowed internal slavery. He never billed for his services in the Amistad case. The speech was directed not only at the justices of this Supreme Court hearing the case, but also to the broad national audience he instructed in the evils of slavery.

Greatly abbreviated from the article at http://en.wikipedia.org/wiki/John_Quincy_Adams



UUA News: General Assembly June 25-29

General Assembly (GA) is the annual meeting of our Unitarian Universalist Association (UUA). Attendees worship, witness, learn, connect, and make policy for the Association through democratic process. Anyone may attend; congregations must certify annually to send voting delegates. This year's GA is in Providence, Rhode Island. The theme for General Assembly 2014 is "Love Reaches Out". Religious life in America is changing dramatically and rapidly. Fewer people are identifying with specific denominations and most mainline religions are losing members in droves. People now find many outlets and places of engagement for their spiritual lives. Current studies of faith in America show that there is a movement toward a liberal, fluid kind of faith that doesn't fit with traditional denominational identity



and structure. We already know that for every adult member of Unitarian Universalist (UU) congregations, there are at least three non-members who also consider themselves to be Unitarian Universalist. A core purpose of our faith is to help people grow in spirit and in service. We believe that our faith provides a path for each of us to unlock our transformational capacity to serve the world with love. We want to expand our faith not just to grow Unitarian Universalism, but also to better achieve this transformational purpose. Therefore, the General Assembly Planning Committee, the UUA Board of Trustees and the Administration want the General Assembly in 2014 help our association live into a future where our "Love Reaches Out" to share our faith both within and beyond our congregations' walls. For more information contact generalassembly@uua.org.



Emerald Dragon Saturday June 21 7:00 p.m.

Emerald Dragon Wiccan Circle will perform an open ritual, honoring the marriage of the God and Goddess, on Midsummer, Saturday June 21st at 7 pm. All who wish to attend are invited to join this celebration of summer.

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.

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