

3115 Friendship Place

Rockledge, FL 32955

Telephone: [321] 242-1117

Return Service

Requested

CONSULTING MINISTER

THE REVEREND BETH MILLER

THE FRIENDSHIP

FELLOWSHIP

AT PINEDA

A UNITARIAN UNIVERSALIST

CONGREGATION IN THE LIBERAL

TRADITION



Website: www.uuspacecoast.org



The Friendship Flyer reminds each of you to remember your sweetie on Valentine's Day with a gift, a show of affection, and/or a surprise!







THE FRIENDSHIP FLYER

Volume 24 Number 2

Our mission is to promote living with love and reason

February 2016

DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSPITALITY HOST
Feb 7 	Helen Bennett , Chair of Adult Religious Education and Producer of Monday Afternoon Movies	A Girl Called Laura: The Story of Laura Bridgman	Ruth Rodgers	Lorraine Hennig	Betty Allison	Barbara Kurtz
Feb 14 	The Reverend Beth Miller , Consulting Minister at Friendship Fellowship	Four Freedoms Series, #3: From Want	Pat Tebbe	Donna Klamm	Bill Scott	Ruth Rodgers
Feb 21 	Dr. Robert P. Tucker , Minister Emeritus of the UU Congregation of Lakeland	Exploring The Trinity	Allen Claxton	David Peterson	Vicki Barlow	Harriet Claxton Birthday Cake: Kathy Lees
Feb 28 	The Reverend Beth Miller , Consulting Minister at Friendship Fellowship	Four Freedoms Series, #4: From Fear	Jan Siren	Helen Bennett	Marsha Berry	Mireya Bier and Smitty Hooper

BETH'S BITS**. . . The Reverend Beth Miller**

As we move into February, there is much going on at Friendship Fellowship. As I write, with the Flyer deadline on 1/24, the Strategic Planning Process is about to begin and will be close to finished when you read it. If you participated, thank you! Such endeavors don't mean much without significant congregational input. If you were unable to participate, I hope you will be excited by the results anyway and give the Vision, Mission and Goals your full support. Together we can make this truly wonderful congregation even more vibrant and visionary.



We move into our annual stewardship drive this month with the Canvass Kickoff Lunch on February 14th, Valentine's Day. What better way to express your love for FF@P than by your generous pledge? As I'm sure you know, Unitarian Universalist congregations are completely self supporting, receiving no funding from the denomination. We rely on the annual pledges of our members and friends, cash in the offering on Sunday mornings, and a few fundraising activities each year. Within your individual means, I ask you to carefully consider what the Fellowship means to you and your family and pledge accordingly as generously as you are able. You won't be sorry!

Since my return to FL in early October, there has been a lot on the Fellowship calendar and not enough time to offer an adult education or spiritual enrichment program within the time my contract calls for. With our Strategic Planning Process follow-up and the annual Canvass, February doesn't seem to work either. I miss the intimate interaction such programs bring with participants and want to offer something in March—April, and perhaps May—June as well. I'm wondering what people would particularly appreciate and welcome your input. Are you more interested in exploring your theological/spiritual perspective in some depth or learning more about UU history? Would you prefer to meet on either Saturday mornings or after Sunday services twice a month for about 6 sessions, or have 1 or 2 day-long sessions? Please email (beth849@gmail.com) me if you're interested and share your preferences. I know I won't be able to accommodate everyone, but your guidance will be very helpful.

Yours in Faith and Fellowship,
... Beth



Story For All Ages
What's Up With This Chicken by Jane Sutton
read by Jane Siren, 3 January

SALUTATIONS FROM SUE

I come to you fresh off the Strategic Planning high tide of enthusiasm, great participation, and typical UU difference of opinion. It was invigorating, thought-provoking, challenging and for those who didn't have to leave early for some football game, everyone left with anticipation of seeing this through on Saturday and Sunday. I thank Sue Huseman and Rev. Beth for leading us on this journey of defining who and what we are and where we want to go as members and friends of Friendship Fellowship at Pineda. Even if you weren't there on Sunday, I hope you will try and join us for the rest of the story.



"Thriving congregations are nearly 10 times more likely to have changed themselves than are struggling congregations." This was taken from an article on small churches in USA Today 1/10/16. Through this process of developing and stating our Mission and our Vision, we aren't making big changes but more a process of, if this is what and who we say we are then let's be and do that. I'd say that was changing us from floating to swimming.

The next step in this process will be a meeting with chairs and members of our committees on March 12th to see where each committee can plug in to this Mission and Vision and do their part in helping us to achieve the goals we'll be setting during these next 2 sessions. It's great to say what we want, sort of like New Year's Resolutions, but if the goals aren't worked on with a plan, then our efforts and time will just be an exercise and another unrealized dream.

So here's to moving forward, building on our strong foundation with well defined blocks of insight, conviction and desire.

Go team!!

... Sue Holland









Story For All Ages
White Wash by Roxanne Kurtz (Barbara's daughter, as a child)
read by Barbara Kurtz, 17 January

**Inputs to the *Friendship Flyer*
March edition
are due to the editor
by Sunday, February 21**

February 2016

Comings, goings, and doings for FF@P

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Girl Scouts Sundays-Feb. 7, 14, 21, & 28 2:00—4:00 PM Coffee House 	1 Winter Film Discussion Series: <i>In Old Chicago</i> (story of Great Chicago Fire caused by Mrs. O'Leary's cow) Friendship Hall, 1:00 PM (Helen Bennett) CLC Mtg: Coffee House, 10:00 AM	2 Choir Practice: Every Tuesday 7:00 PM Friendship Hall 	3 Tai Chi: Every Wednesday 2:00 PM, Coffee House 	4  Women's Friendship Circle: 10:30 AM Coffee House	5	6 CAFOB Auditions: 8:30 AM to 4:00 PM Friendship Hall (Marshall Frank)
7 Sun Svc Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> Quakers: 10:00AM-3:00 PM Coffee House CAFOB Auditions: 3:00 to 5:00 PM Friendship Hall (Marshall Frank)	8	9	10	11	12 Introduction to Judaism: 2:00 PM Friendship Hall (Helen Bennett)	13
14 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> CANVASS Catered Lunch Following the Service ... You must have RSVP'd ...	15 Winter Film Discussion Series: <i>The Fault in Our Stars</i> (two teenagers with cancer fall in love) Friendship Hall, 1:00 PM (Helen Bennett)	16 Daily Bread Volunteers meet Tuesday at Daily Bread 10:30 AM	17	18  Women's Book Club: 10 AM Coffee House Criminal Justice Talks: 7:30-8:00 PM Coffee House (John Mandala)	19 Brevard Birth Moms: 7:00-10:00 PM Friendship Hall	20 CAFOB Auditions: 8:30 AM to 4:00 PM Friendship Hall (Marshall Frank)
21 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> CAFOB Auditions: 1:00 to 5:00 PM Friendship Hall (Marshall Frank)	22	23	24	25	26	27
28 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> Music On The Hill Friendship Hall 4:00 PM	29 Winter Film Discussion Series: <i>Legends of the Fall</i> (epic tale of war and three brothers in love with same woman) Friendship Hall, 1:00 PM (Helen Bennett)		The Editor needs your March inputs by Sunday 21 February (Sooner is Better)			

Wake up Your Generous Spirit!

The Unitarian Universalist Friendship Fellowship at Pineda

Fiscal Year 2016 Pledge Canvass



You are invited to a catered luncheon

Location: Friendship Fellowship at Pineda

Date: Sunday, February 14, 2016

Time: Following the Service

REV. BOB MACDONALD SAYS "GOODBYE TO A SEASON OF STARK CONTRASTS" 27 Dec

As we bid another Christmas season goodbye, the Reverend Bob MacDonald, part-time minister of Treasure Coast UU in Stuart, FL, wondered what the season had to teach us and pointed out the stark contrasts between need and greed that are so painfully obvious this time of year.



He began by saying he wanted Christmas to be a reminder of a holy day, leaving him feeling renewed and cleansed inwardly. But today's Christmas seems to have become more an onslaught of pressure to spend more and more money. This contrast between spirituality and materialism provides a clash of values and emotions. What, he asked, does this economic onslaught do to or for the spirit? Can the spirit survive it? And what, in this Christmas season, can we do to work on our own sense of spirituality?

Some ideas he suggested were quiet reflection time and silence, along with a little flickering light that invites our thinking/feeling. And music! Hymns such as "O Holy Night" and "Silent Night" can take us to a needed place and feed our spirit.

The stark contrasts of dire need and unashamed excess are most painfully obvious during this time of year. Amidst all the buying and often straining the brain to think of something for those who already have enough, we see the signs beside the road, "Need work," "Need to feed family," "Please help," everywhere we go.

MacDonald recounted his first ministerial position at Floral Park, New York. Freshly out of Yale Divinity and eager to prove himself, he volunteered to be in charge of the annual Christmas pageant. And not one to follow the usual tradition of Mary and Joseph and the baby in the manger, he found an outfit called the Contemporary Drama Service and a play called "No Room at the Inn." The play, which takes place in NYC, was mainly about the people who got to look into the Macy's windows but couldn't afford to go inside. It ends with a very poor, ill clad man holding the hand of a little girl, both of them looking at the brightly lighted windows. The lights dim, night comes, and the curtain closes. Then the light comes on, it is morning, and shoppers come upon the old man and the little girl frozen to death. The curtain closes again, and MacDonald comes out to say, "Well, we all have food for thought for Christmas. Let's all stand and sing 'Joy to the World.'" As the music starts, he has someone in the congregation primed to stand and say, "Reverend, what kind of Christmas message is this? We don't feel like singing 'Joy to the World.'" People just froze to death." Needless to say, he was not asked to do the Christmas pageant the following year.

MacDonald ended his sermon by asking what stark contrasts grab our focus so that all the holiday getting and spending don't lull us into forgetfulness. Is it the income inequality we see all around us? The racial inequality that is the result of the ongoing heritage of mistreatment with little job prospects and long prison sentences for drug use? Climate change challenges? MacDonald fears that his grandchildren's grandchildren will not be singing our praises for the world we left them.

continued at the bottom of the next column



Film Review: WHITE LIKE ME...Irene McDonald

The presentation of the film "White Like Me" during the Social Justice discussion lead by Dr. Vicki Barlow was sad to watch. Sad for the dozen or so people who attended this workshop because we happened to live right in the middle of that era. Even sadder to watch now because we are experiencing a lot of that same behavior, but in a more respectable way, shall we say.

I wondered how my white fellowship could possibly find a way to make this right. Keeping the faith is difficult to do when one is as privileged as we are, highlighted by the "Privilege Checklist" which was handed out for us to consider.

Then some light bulbs went on and a few very concrete ideas blossomed. It didn't hurt that many of us planned to march in the MLK parade on January 18th.

My suggestion is that you consider attending the next Social Justice Film on February 10th from 4:00 to 6:00 PM. Besides feeding the mind, you might find a little wine and appetizers worth the trip. Look for more information in the article below and bring your imagination with you. We happen to be an amazing group of people.

Don't Be Duped Any Longer; Documentary Film Viewing: ... Bobbie Keith

"MERCHANTS OF DOUBT"

February 10, 2016 (4:00 PM - 6:00 PM)

Join your Social Justice Committee for our next film viewing in Friendship Hall—where interesting conversation takes place and refreshments are provided. This award-winning documentary will take you on a satirically comedic journey—illuminating how a secretive group of highly charismatic, silver-tongued pundits for hire—represent themselves as scientific authorities—yet have the contrary aim of spreading maximum confusion—ranging from toxic chemicals to pharmaceuticals to climate change. "Merchants of Doubt" examines the history of corporate-financed public relations efforts to sow confusion and skepticism about scientific research. PG-13 rated—with obscene displays of greed and dishonesty.

This event is free and open to the public. Guests and family are welcome to attend.

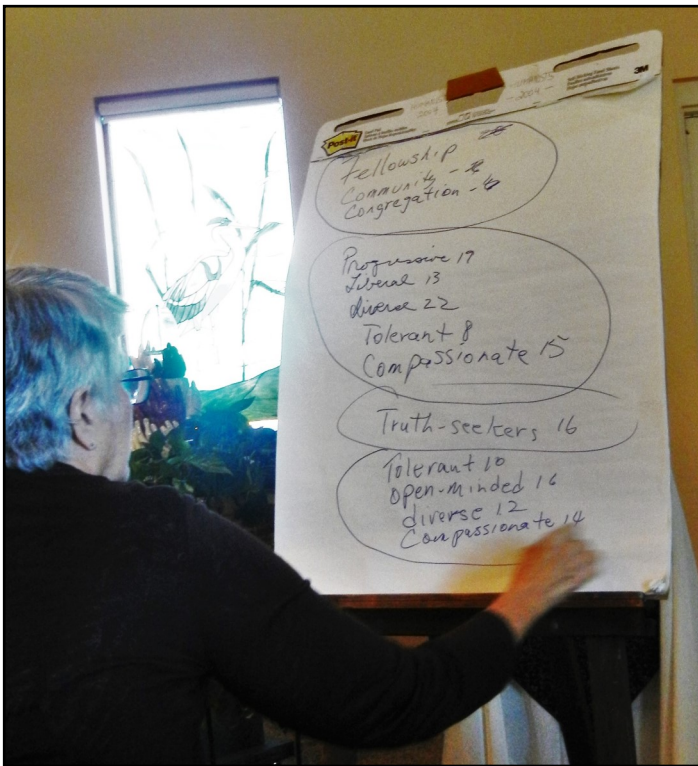
RSVPs are appreciated so all attendees may enjoy refreshments. RSVP TO Bobbie at 321-777-5561.

Another gap or disconnect with the season is emotional. Families are unable to reach across the divide, unable to say what they'd like to say or express how they feel, or irreplaceable losses are highlighted at this time of year, leaving us feeling alone and sad rather than joyous. If only we could find a way to break through and hear the spiritual message of the season. We often sing, "Let there be peace, and let it begin with me," but we don't know how to begin it. Let us all work at doing what we can to bridge the divides and find the wonder of the season. ...rr

ALL CONGREGATION STRATEGIC PLANNING RETREAT ... January 24, 2016

THE SCHEDULE WAS:

- Sunday, January 24 Brown Bag Lunch 12:30—4:00 PM
- Saturday, January 30 Shared Lunch 9:00 AM—4:00 PM
- Sunday, January 31 Shared Lunch 12:30—2:30 PM



All-Congregation Strategic Planning Retreat
Rev. Beth compiles words to describe our Mission and Vision
Sunday, January 24, 12:30-4:00 PM



All-Congregation Strategic Planning Retreat
Sue Huseman outlines our goals for the day
Sunday, January 24, 12:30-4:00 PM

**Inputs to the *Friendship Flyer*
March edition
are due to the editor
by Sunday, February 21**

Dr. ROBERT TUCKER EXPLAINS, "WHAT A DIFFERENCE A DAY MAKES!"

3 January 2016

Dr. Tucker began with a true story that is as strange as anything we might see on the Science Fiction channel. On October 4, 1582, people around the world went to sleep just as they had done every day since they were born. To their shock and horror and astonishment, the next morning people in France, Italy, Spain, Portugal and Luxembourg woke up to discover that it was, all of sudden, October 15th! Eleven whole days had disappeared!



That did not happen everywhere ... not then, at least. From two years later until 1923, most of the world had undergone similar turbulence. When the dust had settled, for the first time in human history, all of the major cultures of the world had the same calendar.

Dr. Tucker allowed that we had figured out that this story was the world-wide adoption of the Gregorian Calendar. By 1952, scholars and farmers alike had become so exasperated by the inaccuracies of the Julian Calendar set up by Julius Caesar in 46 BCE. Despite having its own built-in errors which have to be periodically corrected by such devices as centesimal years (ending in 00) not being leap years. It is precisely because we are all now on the Gregorian Calendar that we celebrate New Year's Day on January 1st.

There have been significant births, deaths, and happenings on that date, events that have altered forever the way we live our lives. For example, those born include such notables as Lorenzo de' Medici, Paul Revere, E.M. Foster, Edgar Hoover, J.D. Salinger, and Madonna. Those that died encompass Maurice Chevalier, Groucho Marx, and science fiction author and founder of the religion called "Scientology" L. Ron Hubbard. Events include the Emancipation Proclamation by President Lincoln, founding of the Commonwealth of Australia, signing of the United Nations Declaration, Fidel Castro seized power in Cuba, Czechoslovakia split into two states and NAFTA went into effect.

In his book, *The Sacred and the Profane*, Mircea Eliade explained the meaning and importance of sacred time in human culture with much discussion focused on New Year's celebrations:

Normal or everyday time he called "profane time." It is perceived as having had a beginning and is expected to have an end. Filled with power and glory at its creation by the gods, this type of time is felt to wear out, to become tarnished and polluted by history, and to become ever weaker and more evil under the impact of immoral human behavior. Problems arise in this profane time and are cumulative in their effects such that, with each added moment, solutions become more and more difficult.

In contrast, traditional religious people also believe in the existence and availability of "sacred time." Unlike ever-changing profane time which is linear, unrolling with one different moment after another from beginning to end, sacred time is understood to always identical to itself, never changing, having no beginning or end. It is an *eternal present* which can be experienced repeatedly ad infinitum. What makes it sacred is the presence of the "holy" within it. It can refer to *the golden historical age of a religion's founder* such as Jewish Passover Seder meal when, metaphysically, they claim to be brought

**Inputs to the *Friendship Flyer*
March 2016 edition
are due to the editor
by Sunday, February 21**

into the same present moment with Moses and the Israelites as all of them, ancients and moderns, together experience the Exodus event; and it can refer to the experience of Christians when, metaphysically, they claim to be brought into the same present moment with Jesus and his disciples as all of them, ancients, and moderns, together share the Last Supper again.

This kind of sacred time can supposedly manifest itself at almost any time in place that the "holy" appears within the secular world, such as the story of Moses and the Burning Bush illustrates. There is also a periodic element to this type of sacred time: for some moments repeat with regularity, as with the five sacred daily times of prayer for Muslims, as with the Jewish Sabbath, and on a seasonal basis, as with Easter.

For almost all primitive religions, the most significant example of periodic observances of sacred time is New Year's day: religious mythology conceives this to be the metaphysical re-enactment of the primordial creation of the universe.

In traditional religions, the old year and old world are understood as worn out, beyond repair, and in need of replacement. Made evil by the sins of people, the old years must be annihilated, at least symbolically. To this end, many religions incorporate fire rituals (in the New Year celebrations and in weekly gatherings); for example, we UUs accompany our services with a Chalice.

Dr. Tucker stated that he was not a supermaternalist, and neither are most of us UUs. The old, traditional religious approaches that depend upon deities re-creating the cosmos won't work for us. Are we therefore doomed to the pessimism of death? He named the one thing that can serve even the most rationalistic agnostics among us, and that is **hope**!

As we enter into this New Year, there nothing supernatural available to us to help make the transition, but there is, Dr. Tucker believes, something "divine" with us that can save the day—New Year's Day, that is. That one thing is **hope**.

Hope is divinely mysterious: we have no control over it, over whether we possess it, or even over what its contents are. Hope is also sacred: it is that spark of divine light at the end of every tunnel. Sometimes it's hard to see, but then, as someone once pointed out: "Only when it gets dark enough, can you see the stars."

Finally, hope is primordially creative: hope is what allows others to forgive us so that we can free of our burdens of guilt, and it is what allows us to forgive them so that they can begin again. Hope is what lets us take the past year, with its failures and its successes, and put all of its contents behind us so that we can undo what we did wrong and improve on what we did right.

Dr. Tucker wished everyone, "Happy New Year!"

... jce

continued at the bottom of the next column



REV. BETH MILLER ADDRESSES FIRST OF "FOUR FREEDOMS: SPEECH" January 10

In the first of four sermons based on the Four Freedoms speech given by President Franklin Delano Roosevelt in his Annual Message to Congress in 1941, The Reverend Beth Miller stressed that there was nothing as precious as our freedom of speech. It is the freedom by which we claim all other freedoms, rights, and responsibilities, and it must be protected.



In 1928 a young American UU minister was in Germany watching a Nazi parade when he innocently began a conversation about Nazism with other spectators. As the argument became heated, he was grabbed from behind, pulled into a deserted alley, and told that in Germany he could get his head bashed in for not keeping his mouth shut. This young UU minister was James Luther Adams (1901-1992), a major theologian and ethicist of the 20th century, a minister and professor at Meadville Lombard Theological School and later Harvard Divinity School, and a passionate proponent and defender of religious and political liberty.

The man who pushed Adams away from the crowd was an unemployed German worker who later explained to Adams the economic distress out of which Nazism had sprung and told him how organizations not complying with the Nazi program were disappearing. When Adams returned to Germany in 1935-36, he watched as Hitler's Nazi government crushed all dissent, and he narrowly avoided imprisonment as a result of his work with the Underground Church movement.

Not long after Roosevelt's speech, America became engaged in World War II, and painter Norman Rockwell did a series of paintings illustrating the four freedoms as international goals that went beyond just defeating the Axis powers. The paintings went on tour in 1943 and helped raise sixteen million dollars in War Bonds.

As we looked at Rockwell's illustration of a man speaking at what appeared to be a town hall meeting, Miller expressed her concerns about how many of the freedoms of Americans have been curtailed since the World Trade Center attacks in 2001, particularly how the conflict between the values considered traditionalist or conservative and those considered progressive or liberal has escalated during these fourteen years. We used to be able to discuss and debate these value differences and sometimes find a middle ground, but now the left and the right can't seem to even talk to one another, and certainly don't listen, except to find a vulnerability to attack.

Regarding free speech, the charge of "political correctness" has become the weapon of choice in the culture war. We may not have much influence over the Patriot Act and Homeland Security, but perhaps we can influence how this political correctness weapon is wielded. The term's original intent was to oppose oppression and inequality based on gender, racial, national or religious categories and not on individual merit (the use of "boy" to describe black men, for example, or "girls" to describe women or only masculine pronouns to refer to human beings in general). Changing our language was intended to raise the consciousness of the majority and empower and raise the self-awareness and esteem of the oppressed and disadvantaged.

Today, however, the term has become a pejorative used by the political right to describe anything with which they disagree. They have gone to extremes in connecting political correctness to

continued at the bottom of the next column



GUESTS
We extended our Friendship Welcome to these guests . . . and we encourage them to return again and again!

MA	Bernice Brioso	Fiskdale,
Fred Dunhour	Richland, WA	
Martha Parrish	Melbourne	
Jim & Jeannie Pender	Titusville	
Jeffry Gardner	Milwaukee, WI	
Priscilla Yoher and Kate Orr	Cocoa	
Julie Gelman	Indialantic	
Alfredo Cantillo	Palm Bay	
Chuck Campbell & Sarah York	Fairview, NC	
Jeanne, Jordan, Jackson Kristen	Viera	
Barb & Tom Balcom	Minneapolis, MN	
Linda Lebovitz	Melbourne Beach	
Kelly Myres	Satellite Beach	
Patti Costello	Merritt Island	
Joanne & Michael Armenia	Newport, RI	
Jim & June Dixon	Melbourne	
Ed & Marilyn Green	Cocoa	
Jim & Lynne Martin	Ludington, MI	

**Inputs to the *Friendship Flyer*
March 2016 edition
are due to the editor
by Sunday, February 21**

virtually every topic (Planned Parenthood, gun ownership, immigration, climate change, etc.) in order to discredit legitimate issues and shut down discussion and debate, a tactic that seems intended to subdue our freedom of speech. Republican presidential candidate Donald Trump has gone so far as to say that "the big problem this country has is being politically correct."

So what do we do about it? James Luther Adams returned to Germany again in 1936 and 1938, wanting to understand the economic, social and political structures that could allow the horrors of Nazi Germany to spring to life. He sought out the leading German theologians of the time, seeking to understand those who were different from him. As religious liberals today we cannot afford to allow dialogue in the public square to be dismissed and cut off. We must seek genuine understanding through discussion and debate. As citizens who still have freedom of speech, it is up to us to insist upon it. We can do that in our own conversations with family and friends, and we can encourage it publicly by writing letters to editors and sending messages to candidates. If we do not make good use of our Freedom of Speech, we will see it erode. We have too much to lose by remaining silent.

...rr

MARTIN LUTHER KING, JR. DAY, by Bill Scott 17 Jan

Bill Scott gave an inspired speech about Martin Luther King, Jr. on the eve of the national holiday named for King. Bill concentrated on the early part of the Civil Rights Movement, and how King got involved with it. Bill, like King, was born in Atlanta, but was too busy starting his teaching career to follow the events in person. He did work in the teacher organization to integrate his school, but it wasn't until he saw a memorial to King in Canterbury Cathedral in England that he was moved to appreciate King's accomplishments. Bill also cites Taylor Branch's book *Parting of the Waters* about the importance of the Civil Rights Movement.



How did King get to his successes after 1957? In Birmingham, the most segregated city in the South, segregation was broken. King wrote a famous "Letter from a Birmingham Jail," and made the famous March on Washington a gigantic success, with his "I Have a Dream" speech. King was also the recipient of the Nobel Peace Prize.

King was from a middle-class background; his father, Michael Luther King, was the son of a sharecropper who attended school at night and became a preacher after his education at Morehouse College. He married Alberta Williams, daughter of A.D. Williams, who was the pastor at Ebenezer Church. Martin, originally named Michael, was born on January 15, 1929. Both A.D. Williams and Daddy King were active in the NAACP and helped build the first Negro high school in Atlanta, Booker T. Washington High, in 1924. They were also active in the hiring of black teachers and policemen during Martin's youth. A precocious child, Martin left BTW High School after the 11th grade to enroll at Morehouse. He was ordained a minister at age 17 and became Assistant Pastor at Ebenezer. After graduating from Morehouse, Martin went north to the Crozer Theological Seminary in Chester, PA, determined to break black stereotypes of laziness, lateness, and messiness. He then went to Boston University to get his Ph.D., even though both of the latter schools were opposed by his father. In Boston he met and married Coretta Scott, from Marion, Alabama.

In 1954, Martin Luther King, Jr., was invited to give a sermon at the Baptist Dexter Avenue Church in Montgomery, Alabama, where he remained after it was a great success. In 1955, a fateful event occurred when Rosa Parks refused to give up her seat in the front of a bus, when blacks were only permitted to sit in the back. After her arrest, the Montgomery Bus Boycott was started, and fellow black ministers chose Martin to lead it at the age of 26. Thus began King's involvement with the Civil Rights Movement, and his eloquence on many occasions stirred the blacks, with their white sympathizers, to victory. Bill quoted King as saying: "...we are not wrong in what we are doing. If we are wrong, the Constitution of the United States is wrong. If we are wrong, Jesus of Nazareth was merely a utopian dreamer that never came down to earth. If we are wrong, justice is a lie. Love has no meaning. And we are determined here in Montgomery to work and fight until justice runs down like water, and righteousness like a mighty stream." ... Helen Bennett

**Story For All Ages**

The Tin Can Man by Laura E. Williams, illustrated by Richard Fewkes
read by Laura Petruska, 24 January

**Story For All Ages**

The Velveteen Rabbit by Margery Williams
Told by The Rev. Bob MacDonald, 27 December 2015

"THE FOUR FREEDOMS SERIES # 2: WORSHIP"**The Reverend Beth Miller****24 January**

In the second of her Four Freedoms series, the Reverend Beth Miller discussed freedom of worship. With the Norman Rockwell painting illustrating Freedom of Worship on the screen, she pointed out how a gray-haired grandmother was at the center, surrounded by faces of varying skin tones. One man in the painting, unlike the others, does not have his hands folded in prayer nor his eyes closed, perhaps suggesting freedom from religion that goes along with freedom of religion.



The First Amendment to the Constitution guarantees freedom of religion, and many assume that Americans have always enjoyed the freedom to worship or not as they pleased, but such was not the case before we became a nation. Although the Pilgrims came to America for religious liberty, they weren't interested in providing religious liberty to others. In the early colonies churches were state controlled and supported by taxes, and ministers were paid with public funds.

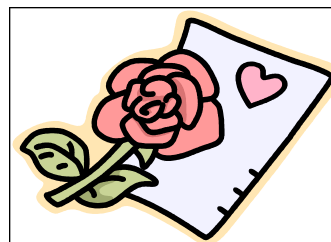
In New York (then New Netherlands), Governor Peter Stuyvesant forbid Quakers from entering the colony, but a group of town leaders in Flushing protested the decree and refused to follow his orders. They created a town document called "the Flushing Remonstrance," signed by thirty citizens, demanding religious freedom. As a result, the entire Flushing town government was removed and replaced with Stuyvesant supporters, but Quakers continued to meet in secret in the woods. When a man named John Bowne invited the Quakers to meet in his home, he was arrested, imprisoned, and fined, and when he refused to pay the fine, he was banished from the colony. Bowne then took his case back to Holland and presented it before the Dutch West India Company, who then sent him back to America with a letter to Governor Stuyvesant decreeing religious liberty in the colony, thus ending the persecution of Quakers in New York.

The basic idea of freedom of religion is that no one, especially the government, is allowed to force a religion on anyone else or prohibit anyone from practicing a religion. All Americans are guaranteed freedom of conscience, to affirm and promote their own religious ideas and to reject any religious idea they disagree with without fear or coercion. Today, however, many Americans are becoming less tolerant of other religions, especially Islam. That intolerance has been bred by fear as many Americans have come to equate Muslims in general with Muslim extremists or terrorists, when in reality these extremists are a tiny portion of the whole Muslim world. When we see members of that group acting badly, such as conducting a terrorist act, our instinct is to see the entire group as "other" and to see those individuals as representative of the entire group.

In contrast, we see the bad behavior of people like "us" (the American majority) as individual aberrations rather than group characteristics. Thus, although Timothy McVeigh was deeply influenced by the Christian Identity movement, a profoundly racist and theocratic form of faith that developed in the late 1970s, none of us see his actions (or those of cult leader Jim Jones) as indicative of Christianity in general.

Blaming terrorism on Islam is psychologically easy, but it's also dangerous. Politics based on that way of thinking don't aim at the actual problem. In fact, ordinary Muslims are in far greater danger from terrorists than anyone else. The problem is not

continued at the bottom of the next column



Feb 1	Bob Johnson
Feb 3	Pearl Osborne
Feb 6	Phil Sheridan
Feb 18	Ruth Rodgers
Feb 21	Bobbie Keith
Feb 27	Lorraine Hennig



Story For All Ages
Questions For All Ages
told by Sally Gourd and her Parrot, 10 January

Islam, but fanaticism. Putting our resources into protecting ourselves from Muslims in general is a colossal waste. By attributing terrorism to Islam, we alienate more people and breed more terrorists by giving ISIS a recruiting tool.

So what are we to do? For one thing, we must remember our own long history of religious freedom and religious tolerance in this country. If we can exclude Muslims today, who will we exclude in the future? We safeguard our religious pluralism as a nation by speaking up and speaking out against that collective feeling of fear that arises against the Muslim community every time there is a new act of terror committed by a Muslim extremist.

Miller closed with the poem written by German pastor Martin Niemöller:

"First they came for the Socialists, and I did not speak out—
Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out—

Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out—
Because I was not a Jew.

Then they came for me—and there was no one left to speak for me."

... rr

**THE CREATIVE ARTS FOUNDATION
OF BREVARD, Inc.**

Presents

MUSIC ON THE HILL
(MOTH)



Welcome to monthly music concerts, performed by the most talented young artists in Brevard County, including: violinists, cellists, pianists, flautists, horn players, percussionists and vocalists . . . ranging from opera to Broadway to country. A fun event for all.

When: The Last Sunday of Every Month at 4:00 PM. Shows are generally 60 to 90 minutes in length.

Where: The Unitarian Fellowship Hall, 3115 Friendship Place, Rockledge, FL, 32955 . . . just off US Hwy 1, 2/10 of a mile North of Suntree Boulevard.

Cost: Free, but Donation (say . . . \$5) is requested per person.

Tickets: Pay at the door.

Dress: Casual.

The Creative Arts Foundation is a non-profit organization dedicated to promoting exceptional artists throughout Brevard County who have needs for assistance.

Information: 321-254-3398

Visit Web site: www.CAFOB.org

A HUMANIST'S WISH FOR THE NEW YEAR

May blessings fall on your nimble brain
To relish with reason the works of Paine;
May you always remember St. Ingersoll
Who challenged the messages of St. Paul;
And think of the martyrdom of Bruno,
Who never will perish, whose honesty you know
Has resulted in reason's high acclaim
To those who know Giordano's name.

May you always treat your fellow woman
And man, in a way to enhance the human;
For though we may try our rights to address,
Our own are the only rights we possess.
And we must try, like Russell and Hume,
To reason's natural light illumine.

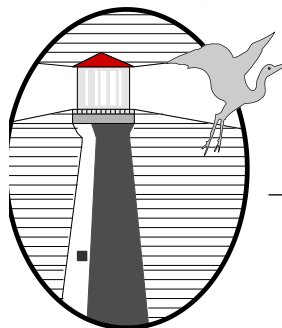
It's time to ponder and crown the season
With joy, forgiveness, and love and reason.

... Helen Bennett

January 1, 2015

THE FRIENDSHIP FLYER

is the monthly newsletter of
**THE FRIENDSHIP FELLOWSHIP
AT PINEDA**
A Unitarian Universalist
Congregation
District 62, Society #2923



Sunday Services at 10:30 AM
3115 Friendship Place, just off US Hwy 1

Sunday School
available for children at 10:30 AM

Editor John England — jengland@cfl.rr.com
Printing & Mailing Brad Baker

Find us on the web at www.uuspacecoast.org

CONSULTING MINISTER

The Reverend Beth Miller

CONGREGATIONAL LEADERSHIP COMMITTEE

Chair Sue Holland
Vice Chair Pat Hemphill
Secretary Diane Richards
Treasurer Kathy Lees
Member Ed Breakell
Member Sue Huseman
Member Spike Wilds
Member Shirley Works