

3115 Friendship Place

Rockledge, FL 32955

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Return Service

Requested

CONSULTING MINISTER

THE REVEREND BETH MILLER

THE FRIENDSHIP

FELLOWSHIP

AT PINEDA

A UNITARIAN UNIVERSALIST

CONGREGATION IN THE LIBERAL

TRADITION

POSTAGE



Website: www.uuspacecoast.org



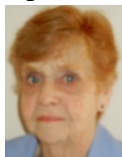



Congregational Annual Meeting was held after Service on Sunday, March 20. A brief summary is on page 9.

THE FRIENDSHIP FLYER

Volume 24 Number 3

Our mission is to promote living with love and reason

April 2016

DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSPITALITY HOST
Apr 3 	The Reverend Kathleen Damewood Korb , Ministerial Advisor to the West Central Florida Cluster	Living Faithfully	Brad Baker	David Peterson	Betty Allison	Emily Curry
Apr 10 	The Reverend Beth Miller , Consulting Minister at Friendship Fellowship	A Matter of Principles: #2 Justice, Equity, Compassion	Emily Curry		Vicki Barlow	Sue Holland
Apr 17 	Dr. Robert P. Tucker , Minister Emeritus of the UU Congregation of Lakeland	Risible Epistles		Helen Bennett	Marcia Berry	Birthday Cake: Kathy Lees
Apr 24 	The Reverend Beth Miller , Consulting Minister at Friendship Fellowship	A Matter of Principles: #3 Acceptance and Encouragement to Spiritual Growth	Allen Claxton	Nancy Shacklette	Rosemary Stroda	Mireya Bier and Smitty Hooper

BETH'S BITS

... The Reverend Beth Miller

On the Sundays I'm with you this month we will continue the sermon series and discussion program on the Seven Principles of Unitarian Universalism. On April 10th we'll consider justice, equity and compassion and on April 24th our subject is acceptance and encouragement to spiritual growth. Our principles are complex, multi-faceted statements and many sermons could be given on each of them. But since I only have 15-20 minutes to offer my thoughts from the pulpit, I invite you to bring a lunch and stay for the reflection and discussion program to further our consideration.



On March 13th we had twelve participants for the discussion on the 1st principle, the inherent worth and dignity of every person. We read a series of brief readings from a variety of sources that explored different facets of the principle. Then we silently reflected on the readings, the sermon, and any other thoughts that came up for us regarding the principle. Each person then shared his or her thoughts without comment from the group. Once everyone had shared, we engaged in dialogue. It was a very engaging couple of hours. I invite you to join us for any of these sessions that appeal to you and for which you are available. Sessions last about two hours and begin at 12:15.

By the time you read this, the Annual Meeting will be over and a new CLC will have been elected. I'm sure I speak for all of us in expressing gratitude to the outgoing CLC, and especially our Chair, Sue Holland, who had seen us through some tough challenges and amazing successes in the last two years. A big thank you also to the newly elected and continuing CLC members who will continue to lead us forward. With everyone's support and participation, I know it will carry on brilliantly.

Yours in Faith and Fellowship,
... Beth

ABOUT OUR UU PRINCIPLES**A 7-Part Reflection and Discussion Program****The Reverend Beth Miller, facilitator****Sunday afternoons, 12:15 to 2:15 PM****[March 13] April 10&24, May 8&22, and June 5&12**

The seven Unitarian Universalist Principles are wonderful statements of the values we aspire to manifest in how we live our lives. Each principle can take our reflection in a number of different directions. In this program, we will begin with some readings, take some time for individual reflection and note taking, and share our thoughts with the group. Our purpose will be to deepen our ethical and spiritual understandings and to engage in an intimate kind of sharing with other participants. Sessions stand alone, so you need not commit to all of them to participate.

These sessions will follow the Service and Coffee Hour on the Sundays I am in the pulpit, except Easter. Bring a notebook and your lunch and join us.

HOSPITALITY/KITCHEN COMMITTEE

... Marcia Berry



I will no longer coordinate the Coffee Hour/Hospitality; therefore, we will create a committee or team that will continue this popular tradition.

The goal is to have 4 "Teams" who would each work only one Sunday per month. I have created a detailed instruction manual and tried to make the kitchen "user-friendly" by labeling all the cupboards, etc.

I will also be available to help. This is not a high-tech operation!

There will be a sign-up sheet on the back table after the Service on March 27 and April 3. After we have a list of volunteers, we will meet all together to discuss details.

WINE and CHEESE and POETRY, Oh My!

To celebrate the 20th anniversary of National Poetry Month this April, FFP will once again hold an open mike poetry reading in Friendship Hall on Saturday, April 30, from 2:00—4:00 PM. All poetry lovers are invited to join us and read from either their original poetry or from a favorite poet. Or you can just come and listen! After the reading, we will gather around the refreshment table for wine, cheese, and other goodies as we enjoy one another's company.



So pull out that old poetry you wrote ages ago and dust it off, or get inspired to write a brand new poem for the occasion. Or if composing poetry isn't your forte, it's time to start browsing through your old poetry textbooks (or searching on Google) for particular favorites. Either way, circle April 30 on your calendar and make plans to join us for a stimulating and enjoyable afternoon.

If you would like to be put on the reading list, please contact either Ruth Rodgers or Karen Atlas so that we can get an approximate count and come up with time limits for readers.







Thanks, and we hope to see you there!

... Ruth Rodgers and Karen Atlas



Story For All Ages
Potatoes, Eggs, and Coffee Beans
Read by Sally Gourd on March 13

Comings, goings, and doings for FF@P

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Girl Scouts Sundays-April 3, 10, 17, & 24 2:00—4:00 PM Coffee House 		Choir Practice: Every Tuesday 7:00 PM Friendship Hall 	Tai Chi: Every Wednesday 2:00 PM, Coffee House 		1 Introduction to Judaism: 2:00 PM Friendship Hall (Helen Bennett)	2
3 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>	4 CLC Mtg: Coffee Hse, 6:00 PM Spring Film Discussion Series: <i>A</i> <i>Patch of Blue</i> (poignant drama ... black man tries to help an abused white blind girl) Friendship Hall, 1:00 PM (Helen Bennett)	5	6	7  Women's Friendship Circle: 10:30 AM Coffee House	8	9
10 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> About the UU Principles 12:30-2:30 PM Friendship Hall The Rev. Beth Miller	11	12	13 Ikebana: 10:30 AM -Noon, Egret Room (Betty Allison) Social Justice Movie: 4:00-6:00 PM Friendship Hall (Dr. Vicki Barlow)	14	15	16
17 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 (Marshall Frank)	18	19 Daily Bread Volunteers meet Tuesday at Daily Bread 10:30 AM	20 Ikebana: 10:30 AM -Noon, Egret Room (Betty Allison)	21  Women's Book Club: 10 AM Coffee House Criminal Justice: Sheriff's Deputy Program Presentation Education 5:30-7:00 PM Friendship Hall	22 	23
24 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> About the UU Principles 12:30-2:30 PM Friendship Hall The Rev. Beth Miller	25 Fall Film Discussion Series: <i>The Fisher King</i> (amazing retelling of parts of the legend of King Arthur) Friendship Hall, 1:00 PM (Helen Bennett)	26	27 Ikebana: 10:30 AM -Noon, Egret Room (Betty Allison)	28 Sierra Club: 6:30 PM, Friendship Hall (Donna Burleson)	29 Introduction to Judaism: 2:00 PM Friendship Hall (Helen Bennett)	30 Open Mike Poetry Afternoon: 7:00-9:00 PM Friendship Hall (Ruth Rodgers and Karen Atlas)

**The Editor needs your
May inputs by Sunday,
17 April
(Sooner is Better)**

Rev. BETH MILLER ADDRESSES "FREEDOM FROM WANT" 28 February

In the last of her talks on the four freedoms outlined by President Franklin D. Roosevelt in 1941, our Consulting Minister, The Reverend Beth Miller, talked about freedom from fear, which, in the context of Roosevelt's speech, referred to his desire for a worldwide reduction of armaments to the point that no nation would be in a position to commit an act of physical aggression against any neighbor anywhere in the world. Of course, we all know what happened later that year on December 7th, when the Japanese attack on Pearl Harbor brought the US into World War II, and Nazi Germany continued its Jewish genocide, imprisoning anyone who spoke out in dissent, restricting religious freedom, and imposing terror and starvation on entire nations.



With Norman Rockwell's comforting painting on the screen of a mother and father tucking two children into bed, Miller noted that now more than seventy-five years later, we still live with many fears: fear of terrorism, fear for the lives of loved ones in the military as we continue to be at war, fear of the effects of climate change, fear of a still stalled economy and the collapse of social security, and fear of the ever growing cultural divide and political polarization in our country.

All of us need fear for survival, for it sends us signals of very real threats or dangers nearby, but sometimes our fears are exploited by our leaders for their own purposes. In "The Science of Fear," Daniel Gardner writes, "Fear sells. Fear makes money. The countless companies and consultants in the business of protecting the fearful...know it only too well. The more fear, the better the sales." He points out how after 9/11, George W. Bush got the support he needed for invading Iraq by stoking public fears of terrorism and tying those fears to Iraq, even though Iraq had nothing to do with the terrorist attacks.

David Rothkopf, CEO and Editor of *Foreign Policy* magazine, in a talk titled "How Fear Drives American Politics," talked about how the US response to 9/11 was disproportionate to the point of being "unhinged." We rearranged our national security apparatus, launched two wars, spent trillions of dollars, suspended our values to violate international law and embrace torture, and conducted surveillance programs that listened in on the phone calls and emails of entire countries, including allies, all against an Al Qaeda organization that had, in 2001, about 100 core members. Fifteen years later, he said, our response obviously did not succeed, for today the Mideast is more unstable than at any time in its history.

Why, asked Miller, had we reacted so fearfully, as if we are the only nation that has been a victim of Islamic-inspired terror? She suggested we have to go back further to look for answers. In *The Culture of Fear*, published in 1999 and revised in 2010, Barry Glassner, a sociology professor at USC, examines and exposes the people and organizations that manipulate our perceptions and profit from our fear. These "peddlers of fear" include politicians, advocacy groups, TV newsmagazines, and marketers, among others. Our perceptions of danger, he says, have grown far more than our actual level of risk.

Rothkopf, in his TED talk, concluded that our politicized fears have led to such polarized and partisan politics that government has become dysfunctional. This dysfunction is far more dangerous than a group like ISIS, for it "stops us in our tracks

continued at the bottom of the next column



Story For All Ages

Irene McDonald reads *The Birds* on February 28
She wrote this story long ago for her youngest child

**Inputs to the *Friendship Flyer*
May 2016 edition
are due to the editor
by Sunday, April 17**

and keeps us from progress." The heightened venom of political debate, on full view right now among this year's presidential candidates, leads to an "us-versus-them" groupthink mentality. Ideas also become reactive to news cycles, so anything outside the "groupthink" is immediately attacked on Twitter.

A 2009 *Utne Reader* article titled "Overcoming Fear Culture and Fear Itself," says that because our brains are not wired to process modern life, we fail to judge risk accurately. The nightly news cycles of plane crashes, superbugs, and child abductions make us fear flying when all the statistics show flying is much safer than driving, and we keep our children inside away from predators instead of letting them play outdoors unsupervised even though the resulting sedentary lifestyle leads to a host of health problems far more dangerous than the very slim probability of abduction.

So, asked Miller, what can we do? What should we do? We can be aware and question our gut reactions to what we hear and see from the fear-mongers. We can do some research before deciding how seriously to take a proposed threat. Where is the data and who is producing it? We can try to hold our elected leaders accountable by calling them and questioning them on their use of fear to manipulate us. We can write a letter to the editor or put a message on Facebook or send out a tweet or blog about the fear-mongering. Maybe, over time, if enough people speak up, maybe we can just say no to being manipulated by fear.

...rr

Robert P. Tucker, Ph.D., Surveys "THE TRINITY"**21 February**

Dr. Tucker attempted to elucidate us on the history and meaning of the Trinity, which has been rejected by Unitarian Universalists. In doing so, he incorporated a brief history of our own UU faith, which has not been the only anti-Trinitarian religion in Christianity. Most of us Unitarian Universalists want to reject the Trinity "to deny that Jesus is a god." But the unraveling of the mystery of the Trinity is a complex historical story.



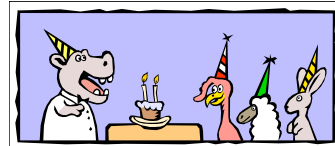
First, the Bible does not contain any mention of a Trinity, which is why some have rejected the idea. Martin Luther was cognizant of this, and only grudgingly accepted it. Following are some contradictory notions of the Trinity, which was formally accepted as Christian doctrine in the Council of Nicea (325 CE) led by the Emperor Constantine. Some New Testament writers accepted Jesus as divine; others did not, although Jesus never claimed to be a god because he was a monotheistic Jew.

The **Apostolic Fathers** were orthodox Catholics who believed in the pre-existence of Christ, who, they thought, had helped Yahweh create the universe. The **Ebionites**, Jewish Christians, thought that Jesus was a human prophet filled with Yahweh's spirit. The **Apologists** used Greek philosophy and thought that the Stoic term *Logos* applied to Christ, who was generated at the time of Creation "and was subordinate to but united with Yahweh." The **Gnostics** claimed that matter is evil, and therefore Jesus could not have been a real human but was disguised as one. The **Anti-Gnostic** Father Irenaeus countered that Jesus was both "true man and true God." The official Catholic doctrine was derived from Tertullian, who said about Jesus' resurrection, "It is certain because it is impossible." Yahweh exists as three persons united in one substance. These persons pre-existed Creation and "proceeded" from Yahweh in time. Christ had two separate but united natures—one divine and one human.

Many other theologians had their own ideas, but **Origen**, condemned by Catholicism, became the father of Eastern Orthodoxy, when he claimed that the son is subordinate to the Father (although they are the same substance.) Around the year 310, **Arius** claimed that no deity could impart his substance to another person, and so the Son was not eternal because he was created in time. This seemed to imply that Jesus was not divine and therefore could not have been savior. The Council of Nicea proclaimed the Arian heresy—which may have been the real beginning of Unitarian thought.

In the 1560s, in Transylvania, Francis David opposed the Trinity and was pejoratively called "Unitarian." He convinced King John Sigismund to become Unitarian, and that Transylvanian king issued an edict of toleration. Many have died as martyrs for Unitarian views, including Michael Servetus who was burned at the stake in 1553 in Geneva by John Calvin. About 30,000 Anabaptists, anti-Trinitarians, were executed by 1546. Socinians, non-Trinitarians, arose in Poland, but the name "Unitarian" was not officially used until 1638.

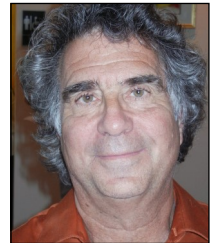
Other Christian churches, as well as ministers and theologians, were anti-Trinitarian. One is the "Christian Church, Disciples of Christ," to which Dr. Tucker belonged while growing up. Our own Universalists held Trinitarian views until the 1800s, and by 1946 their break with institutional Christianity was complete. In 1961, the Unitarians and Universalists united in the UUA, and the rest is history. Instead of the ancient phrase, "In the name of the Father, Son, and Holy Spirit," we now say, "**in the name of Reason, Logic, and Common Sense.**" ... hb



Apr 3	John Curry
Apr 3	Cynthia Johnson
Apr 10	Arthur Urrows
Apr 14	Harriet Claxton
Apr 16	Jessica Roberts
Apr 19	David Dexheimer
Apr 23	Bettye Gossard
Apr 28	Marshall Frank

Dr. NOLL TELLS "THE HISTORY OF BLACKS IN FLORIDA"**6 March**

Dr. Steven Noll, Professor of History at the University of Florida, is the author of several books concerning history and events in this state. This recent February was "Black History Month," so he used this occasion to tell us how blacks were among the first setting foot in Florida (aside from the Seminole Indians whose ranks included a large percentage of blacks). The first Black to arrive in Florida, which was originally owned by Spain, was "Estavanico" in the year 1529.



Early Florida Blacks were in some areas slaves ... as throughout the South ... and in others, free citizens. It was, as we can imagine, an area of turmoil because each of the two areas were not necessarily contiguous. Free blacks were subject to searching as authorities looked for escaped slaves. The first Black Ordained Minister in Florida, named "Page," lived in those early times.

Francisco Menendez, born in Africa, obtained Florida land grants, on one of which Fort Mose, 83 miles north of St. Augustine, was a sanctuary built by blacks in 1738. Britain assumed control of Florida in 1763 and returned it to Spain 30 years later. Those areas of slavery were governed by Spain, Britain, and the United States. The "Black Seminole" wars were the longest slave rebellion in America. Florida slaves freed themselves during the Civil War. The 64th Regiment, all blacks save for white officers, fought for the North.

Josiah T. Walls, former South Carolina slave, came to Florida and became the first black congressman there. The Union Academy in Gainesville was black. Jailed blacks were loaned out to corporations for work; their wages were taken by whoever had the jails. Black insurance agent Al Lewis also established American Beach for blacks near Jacksonville (it is still in operation).

Florida had the highest lynching rate in the Western Hemisphere; a town named "Rosewood" was wiped out over a suspected black crime. In Brevard county, Harry T. Moore was a school teacher who, with his wife Harriett, was lynched on Christmas day in 1951 for reasons unimaginable in our present day.

W.E.B. DuBois, the "Soul of Black People," was an American sociologist, historian, civil rights activist, author, and founder of the NAACP in 1903. The first black Supreme Court Justice is Clarence Thomas, who is serving in our present time. ... jce

Music On The Hill ... February 28, 2016



Emcee Isaac Moorman and Marshall Frank

Marshall Frank described the Sponsor of Music On The Hill: ***The Creative Arts Foundation of Brevard, Inc.***, and how they support young talented performers.

Money collected is divided among those who entertain. And, is frequently the case, the winner of the 50-50 drawing, which was in the \$70 range, did return it to the performers.



Isaac Moorman ... also plays Piano



Aurora Hunter
Vocalist



Ben Pinfield



Isaac Moorman
interviews
Ben Pinfield

Marshall Frank
reads the
number
of the winning
50-50 Ticket



Rev. BETH MILLER AND THE FIRST UU PRINCIPLE**13 March**

In the first of a series of sermons on the seven principles of Unitarian Universalism, the Reverend Beth Miller talked about “the inherent worth and dignity of every person.” This principle, like the six following it, is not a belief per se, but an ethical statement that we covenant together to “affirm and promote,” words which require us to actively respect and honor our own worth and dignity and that of every other person in how we live our lives.



This principle applies not just to likeminded, pleasant, honest, good, sane people—but people with whom we disagree, whom we find obnoxious, rude, overbearing, insane, mean, or scary. That, Miller admitted, is a tall order, but failure to respect the inherent worth and dignity of others undermines our own worth and dignity. We don’t have to agree with everyone or accept their behavior or beliefs or allow them to do us harm, but we must treat them with respect.

To illustrate this principle, Miller described the movie made a few years ago about the life of Aileen Wuornos, the Florida serial killer who was executed in 2002 after being convicted of murdering seven men. The movie, titled *Monster*, chronicles the life of Wuornos from her childhood where she was neglected and verbally, physically, and sexually abused by family members, to her life in the juvenile justice system and her futile attempts in adulthood to support herself legally, to the desperation that led to drug addiction and mental illness. Charlize Theron, who played the title role, won the Best Actress Oscar that year for her portrayal of Aileen in the film.

Theron plays the role beautifully, showing not just the monster Wuornos grew to become, but also the glimmers of her worth and dignity as she attempts to make a better life for herself. Miller read an excerpt from Victoria Weinstein, a colleague, who describes a particularly haunting scene early in the movie showing Aileen, after falling in love with another woman and trying to get off drugs and out of prostitution, going for a job interview at a law firm. Although she obviously does not qualify for the job, she is full of bravado and is eager to make a good impression. However, the contemptuous male interviewer seems to enjoy humiliating her by telling her she has some nerve wasting his time when she has no education, no experience, and no skills for the position. The viewer can see Aileen’s face become “a mess of pain and shame and disgust for the man and for herself.” After this interview, her life becomes an out-of-control downhill skid.

But what if, asked Weinstein, that man had told her he admired her nerve for coming in and offered to help her find a job for which she might qualify? We will never know, but, said Miller, that is how our first principle calls us to treat people, even those we find reprehensible, with respect and kindness.

Director Nick Broomfield, who made two documentaries of Wuornos’ life, says, “I think this anger developed inside of her. And finally exploded. And at the same time, when she wasn’t in these extreme moods, there was an incredible humanity to her.” It was this “incredible humanity” that attracted so many people to her story. We don’t often get a chance to sit back and reflect on what it means to affirm and promote someone’s inherent worth and dignity. Life happens too quickly—we get cut off in traffic



Sara and Marcia Berry
Lovely Daughter & Mother



Story For All Ages
We March ... by Shane W. Evans
Read by Smitty Hooper on March 6

and make a rude hand gesture, or we get placed on “Hold” when trying to get customer service and take it out on the person who finally takes our call—but how do we get better at “affirming and promoting” our first principle?

We are not expected, said Miller, to be perfect. We are called to grow, to move closer to bringing our professed principles into alignment with how we actually live in the real world. The key is to practice on the small stuff. We should give people the benefit of the doubt, assume positive intention, and acknowledge and take responsibility for our own frustration and anger instead of blaming someone else. And we must forgive ourselves when we fail, for if we can’t do that, we end up denying our failures out of shame. As the Reverend Carlton Smith says, we should use each incident in which we mistreat others as an opportunity to figure out how to do things differently going forward. As the poet Rumi says, “Come yet again, come.”

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CO-ED, CO-EQUAL, CO-EFFICIENT Explained by Robert P. Tucker, Ph.D.

20 March

Dr. Tucker began his inspiring talk about famous Unitarian Universalist women in our history by naming some of the most well-known: Margaret Fuller, Louisa May Alcott, Lucy Stone, Susan B. Anthony, Elizabeth Blackwell, Florence Nightingale, Clara Barton, Fanny Farmer, Antoinette Brown Blackwell, Olympia Brown, Beatrix Potter, and May Sarton. He told us of their achievements in the fields of literature, nursing, medicine, lecturing, and the ministry. For example, Olympia Brown, Universalist, was the first woman in America to be ordained by full denominational authority. Another first was Elizabeth Blackwell, Unitarian, the first woman in America to obtain a medical degree. Almost all were suffragists and fought for women's rights to vote and the abolition of slavery.

It was common for some of the greatest men to put women down in the past. Aristotle wrote: "Woman may be said to be an inferior man." Tertullian, early Catholic theologian, said that every woman is an "Eve." He declared, "The judgment of God upon your sex endures even today; and with it inevitably endures your position of criminal at the bar of justice. You are the gateway to the devil." Martin Luther, the Protestant reformer, did not demur, and wrote, "Woman is a frail vessel. She should remain at home, sit still, keep house, and bear and bring up children." Even Sigmund Freud was mystified. He said, "Despite my 30 years of research into the feminine soul, I have not yet been able to answer the great question that has never been answered: What does a woman want?"

Now we come to the feminist answers. Elizabeth Cady Stanton said, "The religious superstitions of women perpetuate their bondage more than all other adverse influences....To no form of religion is woman indebted for [even] one impulse of freedom, as all alike have taught her inferiority and subjection." Other feminists followed, such as Judith Sargent Murray, who said, "Yes, ye lordly, ye haughtier sex, our souls are by nature equal to yours..."

In England, Mary Wollstonecraft wrote the first female manifesto, *A Vindication of the Rights of Woman*. She believed that women could not be good mothers unless their education was equal to that of men. Even Robert Burns composed a short poem entitled "The Rights of Woman."

The first Women's Rights Convention was held at Seneca Falls, NY, in 1848. Lucretia Mott gave the keynote address. The convention decided that "the history of mankind is a history of repeated injuries and usurpation on the part of man toward woman, having...[as its] object the establishment of absolute tyranny over her... He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated, but deemed of little account in man." Susan B. Anthony phrased it: "Men, their rights and nothing more; women their rights and nothing less."

Oberlin College in Ohio was the first co-ed school; others soon followed. Every university founded by Universalists was co-ed, except for Tufts, which became co-ed later. Edward H. Clarke hypothesized that attending college would make women weaker and sicker, but Julia Ward Howe counteracted that by showing that co-ed institutions had no effect on a woman's health.

continued at the bottom of the next column



Story For All Ages

Pete the Cat and His Magic Sunglasses by Kimberly & James Dean
Read by Sue Prothero on March 20

THE CLOUD (e-cloud, of course)

The life of which I've been so proud
Is now enshrined within The Cloud.

Every e-mail, every note,

Every letter, every quote,

Every poem, every file

That made another person smile,

Immortalized ethereally

By vaporous Infinity.

Everyone can benefit

If they can just take hold of it,

But watch it change its shifty shape

When mortals try to grasp and gape.

For though it's filled with wordy wit

The Cloud behaves as it sees fit.

Oh why can no one be allowed

To catch that darn elusive Cloud?

... Helen Bennett

March 1, 2016



Olympia Brown provided data from Antioch College that this was true. Lucy Stone, whose mother had been sorry she was a girl at birth, attended Oberlin College and graduated with honors in 1847. She became a famous lecturer who was known as "The Morning Star of the Women's Movement."

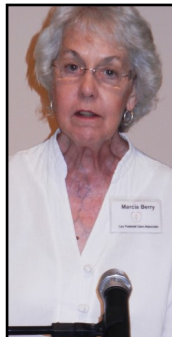
Lady Bird Johnson told an audience in 1964 that the second half of the 20th century was a good time to be a woman "because your country, more than any other time in its history, is utilizing your abilities and intelligence." It was the beginning of a new day for women, and has continued to our own time. Dr. Tucker said, "Women can be just as productive as men. *Co-ed, co-equal, and co-efficient* ought to be our bywords in the 21st century! If we remember this, then both men and women together, will win the human race! Amen!"

... helen bennett.

ANNUAL CONGREGATIONAL MEETING ... 20 March 2015



Sue Holland
Outgoing CLC Chair



Marcia Berry
Membership



Kathy Kelly
One of New Members



Andy Petruska
Programs



Kathy Lees
Treasurer



Laura Petruska
Welcome New Mbrs

Following Coffee and Snacks after the March 20, 2016 Sunday Morning Service, Outgoing CLC Chair Sue Holland called the Annual Congregational Meeting to order at 12:25 PM. Sid Sherman counted the congregation members present and announced that we had a quorum: need 30, have 54 present.

Laura Petruska welcomed our new members for the past six months (since the Mid-Year Congregational Meeting, September 20, 2015). Of the 15 new members, not all were present ... those here were presented a flower and book about our Unitarian Universalist Religion.

Minutes from the preceding Mid-Year Congregational Meeting were accepted by a unanimous vote.

Sue Holland, outgoing CLC Chair, gave a report about her two-year stint. She was applauded as having done such excellent work for the Fellowship.

Andy Petruska, Chair of Programs, described a change to Article 3.2.3 of our Bylaws: the intent is to stagger the two-year terms of the Chair and Vice-Chair in order to have "carry over" from year to year. The current Bylaws state, "Terms and Staggering: Members of the CLC each serve two-year terms. The Chair and the Vice Chair are elected in the same year." The proposed wording was discussed, ending with this Proposed Wording: "In general, members of the CLC each serve two-year terms. In the case of the Chair and the Vice Chair, terms may be staggered, such that these two positions do not rotate at the same time." The change was approved by a large majority vote. [It was noted that in case the terms in a particular case cannot be staggered, the Bylaws would still govern because the wording is "terms *may* be staggered" not "terms *must* be staggered" thus allowing a compromise.]

Marcia Berry oversaw the election of New CLC Members:

Chair: Brad Baker
Vice Chair: Shirley Works
Treasurer: Donna Dalton
Members: Rosemary Stroda and Dave Dexheimer
Returning Members: Sue Huseman, Diane Richards, Ed Breakell

Election was effected with a unanimous vote.

Outgoing Treasurer Kathy Lees presented the FY2016 Canvass result and compared it with the proposed FY2016 Budget ... they are virtually equal. Each report was approved by a unanimous vote.

Committees had each submitted a written report with copies made available to congregation members. Committee Chairs were roll-called which concluded with a standing ovation!

Sue Holland determined that we had no unfinished Old Business.

New Business: Continue with our Strategic Planning Retreat, using items agreed on to date. A rewrite of the Draft Mission Statement will be prepared for the Fellowship. Resume selection of Goals in the Fall when Reverend Beth returns.

Criminal Justice will meet in the Coffee House on the third Thursday of each month. Tai Chi (Sue Huseman) will continue.

HypnoBirthing will be renting the Coffee House Saturday afternoons for five weeks starting in April, for \$100 each use.

Kitchen Committee was requested by Marcia Berry to spread the work to groups meeting one Sunday a month in order to spread the burden. Her request is on page 2, right-hand column top, in this issue of the *Friendship Flyer*.

There were no other relevant business or comments from the congregation.

Sue Holland adjourned the meeting at 1:45 PM.



Friendship Fellowship Membership Tree
Located on West Wall of Sanctuary

New Members are added when accepted
Long-Time Friends may be added

Congregational Members may add Family or Acquaintances for \$50

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



Ed & Marilyn Green
Edith Scully, Steve & Jan
Barbara Parker
Pate McCartney
Jennifer Seely
Rhonda Rhoads

GUESTS

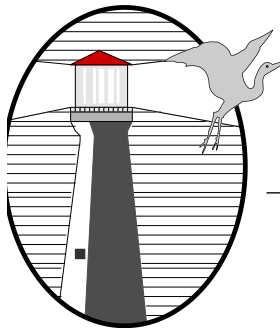
We extended our Friendship Welcome to these guests . . . and we encourage them to return again and again!

Cocoa [final in March]
Mashpee, MA
Cocoa
Satellite Beach
Melbourne
Melbourne

**Inputs to the *Friendship Flyer*
May 2016 edition
are due to the editor
by Sunday, April 17**

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

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Vice Chair Shirley Works
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Treasurer Donna Dalton
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Member Rosemary Stroda