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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





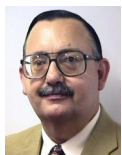
Website: www.uuspacecoast.org

THE FRIENDSHIP FLYER

Volume 24 Number 5

Our mission is to promote living with love and reason

May 2016

DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSPITALITY HOST
May 1	Dr. Mohammed Samarah , Computer Scientist and High Tech Entrepreneur	Universal Values and Otherization	Spike Wilds	David Peterson	Betty Allison	Cindy & Ashley Collins
May 8 	The Reverend Beth Miller , Consulting Minister at Friendship Fellowship	A Matter of Principles: #4 Free & Responsible Search for Truth & Meaning	Pat Tebbe	Debra Mischley	Marcia Berry	Nancy Shacklette and Helen Bennett
May 15	Astronaut Winston Scott		Andy Petruska	Helen Bennett	Rosemary Stroda	Muriel & Jack King
May 22 	The Reverend Beth Miller , Consulting Minister at Friendship Fellowship	A Matter of Principles: #5 Right of Conscience & Democratic Process	Karen Atlas	Donna Klamm	Willa Davidsohn	Rosemary Stroda Birthday Cake: Kathy Lees
May 29 	Dr. Robert Tucker , Minister Emeritus of Lakeland UU Congregation	No Greater Love	Kathy Lees	Kitty Linton	Kitty Linton	Mireya Bier and Smitty Hooper

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

Our snowbirds have begun their Spring migration "up north" and will be missed. Including myself, I can think of 15 members/friends who spend their summers elsewhere, and that's just off the top of my head. Where do we all go? I'm aware of Massachusetts, New Jersey, New York, Connecticut, Michigan, Maine, and I know there are others. Do we belong to Unitarian Universalist congregations "up north," or do we take our summers off? I read in a New Jersey colleague's newsletter of a service the snowbirds in her congregation are offering on a Sunday in August to share their experiences in the various congregations they belong to "down south" during the winter. It sounds like a good idea. Maybe some of our snowbirds would like to offer a similar service next winter. I would love to work with you to create such a service together.



While so many are away, how do we stay connected? A start would be to know just who will be gone, where, for how long, and how we can contact you while you're in your other home. If you were at FF@P on April 24, you had the opportunity to provide that information on a form I handed out. But some of our birds have flown already, and others may just not have been there that day. If you will email me as much of the following information as you're comfortable sharing, I will include it in the June Flyer.

- Name(s)
- My/our summer home is in
- I/we leave FL (approximate date)
- And return (approximate date)
- Here's my/our email address(es)
- I/we're also available on (i.e. Facebook, LinkedIn, Twitter, etc.)
- My/our summer phone number(s)
- My/our summer congregation is
- I/we would participate in a Sunday Service about our other church experience next winter

As one of the snowbirds, I know it's hard to say farewell. I love being with family and old friends over the summer, and I sure don't miss the relentless humidity of Florida in the summertime. But I do miss you. I miss those of you who remain here all year. I miss those of you who depart long before I do. And I miss those of you who return after I've been back for weeks. I look forward to being back with you just as I look forward to being with the loved ones up north. What an abundance of things to look forward to!

Yours in Faith and Fellowship,
... Beth

**Inputs to the *Friendship Flyer*
June 2016 edition
are due to the editor
by Sunday, May 22**

BRAD'S BEARINGS

I hope we will be able to continue to grow and to improve Friendship Fellowship and I request your help and suggestions. Several members have sent me suggestions that may help us improve our transparency and our communications.



If you have programs scheduled at FFP, please email me an overview and I will compile and send an upcoming events email to members of congregation.

My email is ebaker060_98@yahoo.com

I will also post upcoming events on our Friendship Fellowship at Pineda Facebook page. This rapid form of communication is free advertising. Between 100 to 400 Brevardians open our Facebook page each month.

Thank you,
... Brad

NEED ASSISTANCE?

One day you just might. Recently, while attending a meeting at FFP, a member felt a bit woozy. He headed outside through the small hallway that goes past the utility room. He fell just as he got outside. Someone rushed in for help. Because he had completed a *Need Assistance Form* we knew how to contact his son and where to take him for emergency care.

In May we will be urging those of you who have not filled out this form to do so. This is especially important for those who live alone. In one instance it became necessary to rummage through a person's home to find necessary information.

If we have your form we ask that you look it over to make sure it is up to date and **add your date of birth**, an item we failed to include on the original form that ERs ask for.

We will have a drive to update our *Need Assistance* file May 1 and 8. There will also be yellow *In Case of Critical Illness or Death* forms. These are for you to fill out and keep at home in a place known to loved ones.

The information you give us is kept on file in the office so that those dealing with an emergency have access.

Thank you for your cooperation.

. . . The Caring Committee and the Lay Pastoral Care Team



Birthday Cake
May 2016

"EASTER REFLECTION" EXAMINED by THE REVEREND BETH MILLER

27 March

After a children's story about Eostre, goddess of spring, and the Easter Bunny, a reading by the choir of what Easter means to various Christian denominations, and a video of children telling the story of Jesus' crucifixion and resurrection, the Reverend Beth Miller offered her own reflections on what Easter means within our Unitarian Universalist faith. The Christ of the Bible is problematic for most of us, but if we discount the supernatural and miraculous events, we are left with the story of Jesus of Nazareth, a very special teacher who was put to an agonizing death for preaching a new vision of hope and love, acceptance and peace among all people.



Miller told about the experience of one of her colleagues, UU Minister Sue Henshaw, who early in her pastoral training was asked to conduct an Easter service at a hospital for a mostly Catholic audience. So she read the scripture from the Bible and then asked the group to relate their Easter experiences as children. After talk about church services, family dinners, etc., Henshaw asked what their lives might be like now if Jesus hadn't risen from the dead. After a long silence, one young woman on the housekeeping staff said, "I would still love what he said," and everyone nodded and then they said the Lord's Prayer in Spanish.

This, said Miller, is what's most important about Jesus—that people of good-will love what he said. That is what endures, and that is what we rational types focus on during this Easter season. UUs often make the distinction between the religion of Jesus or what he taught during his brief ministry and the religion about Jesus or what evolved after his death. The religion that Jesus taught was about loving one's enemies, caring for the needy, putting principle above wealth and power, accepting those who are different, showing mercy, and seeking justice and liberation for the oppressed.

For Jesus, religion was primarily about ethics—how to treat others and live rightly—not about theology—what to believe. When asked by a follower what he must do to inherit eternal life, Jesus answered not with a creed but with "You must love God and you must love your neighbor as yourself," followed by the story of the Good Samaritan, a story about ethics, not dogma. Jesus talked about a world ruled by goodness and compassion and nonviolence, not greed and domination.

This aspiration did not begin or end with Jesus; it is found in all the world's major religions and in secular philosophy, psychology, art, and literature, and it gets resurrected time and time again. For a while good things happen. Slavery is outlawed. Democracy spreads. Wars end. Walls come down. But then, greed grows again and power becomes corrupted.

Resurrection is really all about returning, again and again, to a vision of "a world more fair with all her people one." And, said Miller, we certainly need such a resurrection now. We are so very tired of terrorist attacks; we are war weary; the election campaigns are making a mockery of democracy and transforming it into reality show entertainment; racial tension continues to grow worse, and even the weather grows more extreme. We need a resurrection of decency, of kindness and goodwill, of hope.

Where, asked Miller, can we look for this resurrection? Perhaps the answer lies in the cyclical nature of things. The world, our nation, humanity has been in this place before. We've seen all

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Easter Egg Hunt
Easter Day

[Photo by Kim Kroflich, Children's RE]

FRIENDSHIP TREE

... Bill Scott

The Interior Aesthetics committee hopes that the Fellowship is enjoying the Tree. We realize that some of you might be wondering how the Tree came about. Last April the Committee was informed that an anonymous donator wanted to donate the money for the Tree and the Committee accepted the donation and spent several months gathering information and working out the details of how people's names would be placed on the Tree (sounds easy but it wasn't).

- Founders would be on the Tree. Determined by all who joined in 1993 according to Membership Book.
- All present members would be on the Tree.
- New members would be added as they joined.
- That any member who had died in the last three years would have a leaf.
- If the surviving spouse is a member then the deceased spouse would go on their leaf.
- Each member may place up to three names of relatives, or friends at a cost of \$50 per name.
- Spouses may share a leaf or have separate leaves.



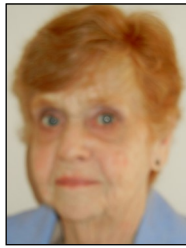
this nastiness, hatred, greed, oppression, and war before, and we have turned it around, at least for a while. We look to stories for hope and inspiration—whether it's the story of Jesus' resurrection or of Moses leading his people from Egypt or of nature's springtime cycle of rebirth. Whatever it may be, may we all find hope and meaning in new beginnings. Giving in to discouragement and turning away will only leave a vacuum that more negativity and hopelessness will fill. As difficult as it might be, we must keep our faith that despair does not have the final word.

... rr

The Reverend Kathleen Korb Investigates HOW TO LIVE FAITHFULLY

April 3

The Reverend Kathleen Korb, Ministerial Advisor to the West Central Florida Cluster, delivered a sermon for which she had previously made successive changes and eventually said in its final sentence, "The story must somehow tell us ways to live unambiguously in an ambiguous world, ways to hold on to truth in a statistical/probable universe, and ways to define ourselves clearly through the purpose of our service to what we cannot define, but which calls us to goodness and beauty beyond the confines of our knowledge." That's all very well, she said, but it doesn't give a clue how to go about doing that.



She mentioned that feeling to a long-time member of her church, who responded, "But that's what all of your other sermons are about." She was right, concluded The Reverend Korb, but it is nearly always on a case-by-case basis, dealing with this question or that issue.

It's partly the nature of the problem. We are going through a huge paradigm shift like only two others in human history, the kind that happens when there is a revolutionary scientific discovery paired with a new way to store and share data. She pointed out that this shift is the source of most of the unrest and violence, fear and hatred that we are experiencing all over the world, including in our own presidential election. That we are unable to ascertain absolute truth, that no individual, religion, science, world view can claim the last word. The quest for truth is by its nature unending. One must find answers in finite bits and pieces, they being all that we can experience, fitting them as best we can into a coherent understanding.

We must begin in humility, understanding we can know little, if anything, for certain, that our answers must be tentative and our actions have consequences that we cannot predict. We know, for example, that matter is made of energy—constantly in motion—yet we can lean against walls, bruise our shins on coffee table. It is well to remember that we can know nothing for certain, but we must be aware that world which we can see and hear and touch and taste and smell is our world, the one in which we must live. In such awareness we must choose to live as faithfully as we can.

The humility tells us that we cannot make judgements ... of good and evil ... for anyone but ourselves. We rightly know that what I think is right; someone else with another background, another upbringing, another culture, will think is wrong.

Most people, when they use the word *faith*, mean unquestioned, untested belief. While Reverend Korb doesn't believe in that kind of faith, she does believe that the faith which is made up of loyalty and courage is what we need in this new world of ours. Nothing can be followed blindly, unquestioningly, but we must give our faith to justice. When we do so, we don't ask whether justice exists or can exist, but we dedicate ourselves to the establishment of justice. Then she asked, what, in a particular time and place and community would be meant by justice. We test our answers against experience, against history, against our own moral understanding, and against the understanding of the community in which we live. We are willing to shown to be wrong; we do not insist on our rightness; but until we are shown something better, we serve the justice we see. So it in our search for truth. We do not assume truth without evidence, without testing, but we follow the truth we discover in faith.

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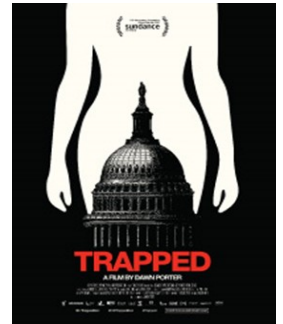


WHAT REMAINS OF A WOMAN'S RIGHT TO CHOOSE?

... Dr. Kathy Kelly

We are honored to be hosting the documentary "Trapped" (www.trappeddocumentary.com) at FFP on May 11, 2016 at 6:00 PM. This is the only screening scheduled anywhere in Florida to date. This event will be open to the public. We hope to have a large turnout for the viewing and discussion of this important and prescient topic.

The Trapped documentary follows clinic workers, women, and lawyers on the frontlines of the battle to keep abortion safe and legal. It offers a compelling case by showing the toll politics is taking on abortion providers, clinics, and the women they serve. It shows how rights are being constrained and services for poor and uninsured women curtailed.



U.S. abortion clinics are fighting to survive. Since 2010, hundreds of bills have been enacted targeting abortion rights on a statewide level. These "TRAP" laws (Targeted Regulation of Abortion Providers) impose burdensome regulations on abortion providers and strive to limit a woman's right to choose. Governor Scott recently signed some of these TRAP regulations into law in FL. Effective July 1, 2016, doctors performing abortions must have admitting privileges at a nearby hospital, clinics are required to have annual licensure inspections, and are banned from the purchase, sale or transfer of fetal remains. As a result, thousands of low-income women in Florida will no longer have access to abortion, contraception, tests for sexually transmitted infections, and cancer screenings, according to Planned Parenthood.

As you may already know, Brevard has a long history of defending women's rights to free and legal abortions. In the 1980s and 90s Melbourne's *Aware Woman Center for Choice* faced pickets, threats, and lawsuits. In 1993, Eleanor Smeal and other members of The Feminist Majority Foundation stood with supporters to create a "human wall" to combat Randall Terry and other Operation Rescue members' attempts to block women's entry to the clinic (*Orlando Sentinel*, March 5, 1993). In 1994, the US Supreme Court sustained the constitutionality of the clinic's 36-foot buffer zone and the noise-level provision (*Madsen v. Women's Health Center, Inc.*).

The Social Justice Committee hopes you will attend this screening – and bring your friends and neighbors. Please help us spread the word and encourage attendance. The screening will begin at 6 PM on May 11th. Discussion will follow.

Concluding, Reverend Korb said that the greatest danger of our age of uncertainty is that, no longer being certain of the true and right, we turn inward, having only our instincts for survival and for pleasure to guide us. To live religiously, with purpose and meaning, we must be willing to do the hard work that it entails. We are freed from authoritarian answers, but we are not freed for the work of freedom. We must find ways to live unambiguously in an ambiguous world, ways to hold on to truth in a statistical/probable universe, and ways to define ourselves yet again through the purpose of our service to what we cannot define, but which calls us to goodness and beauty beyond the confines of our knowledge.

... jce

THE REVEREND BETH MILLER—"PRINCIPLE #2: JUSTICE, EQUITY, COMPASSION"

April 10

In the second of her planned sermons on the seven principles of Unitarian Universalism, the Reverend Beth Miller talked about the meaning of our second principle: justice, equity, and compassion in human relations.



Justice is something that philosophers have grappled with over the centuries. Plato saw justice as establishing rational order whereas Aristotle saw it as being about lawfulness and fairness. Hobbes believed justice to be an artificial virtue necessary for civil society; Hume saw it as serving the public good by protecting property, and for Kant, it was about respecting individual freedom, autonomy, and dignity so long as one's actions did not violate the rights of others. American philosopher John Rawls defined justice as maximum equal liberty for all, taking into account socioeconomic inequalities so as to provide equal opportunity and beneficial results for all.

Equity plays a role in most of these ideas of justice. For Plato and Aristotle, equity was a kind of correction to the written law where the law fell short because of its universality. To illustrate, Miller showed a picture on the screen of three people of different heights, each standing on a block of the same size behind a wooden fence where a baseball game is going on. Only one person, the tallest, has a good view of the game, and the shortest can see nothing but the fence. Beside it, to illustrate equity, the three blocks are also of different heights so that all three people can see over the fence and watch the game. Unlike equality, equity, which derives from a concept of social justice, takes into account different capabilities and needs.

Compassion is "a sympathetic consciousness of others' distress together with a desire to alleviate it." In the Eastern religions, compassion is the primary virtue. As one Buddhist put it, "The more we care for the happiness of others, the greater is our own sense of well-being," and the Dalai Lama once said that "love and compassion are necessities, not luxuries. Without them humanity cannot survive."

Justice, equity, and compassion are linked. Real justice needs to be equitable, and compassion gives us the wisdom to balance variables and determine what is equitable and therefore just.

To show the links between these three concepts, Miller told the story of a woman in New York, born in Jamaica but now a US citizen, a licensed nurse and single mother who, while trying to support herself and her children on less than \$20,000 a year, had become involved in an insurance scam, for which she was convicted and sentenced to 15 months in prison. It was after she had served her time that her real troubles began. She tried going back to her old job, but when her conviction became known, her license was suspended. Ever since then, for nearly ten years, she has not been able to find a job because of her criminal record. When she tried to have her record expunged, the judge ruled that she didn't meet the legal standard, but he did do something extraordinary. He issued her a "federal certificate of rehabilitation." In reality, there is no such thing, and the document has no legal standing, but it's something she can show to future prospective employers. The judge wrote in his ruling that he "had no intention to sentence her to the unending hardship she has endured in the job market."

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WHERE DO YOUR CHARITY DOLLARS GO?

Charities are selected by the Social Action Committee/Social Justice Committee.

CHARITABLE DONATIONS FOR FISCAL YEAR 2016
(April 1, 2016—March 31, 2017)

Our charitable donations are intended to benefit the hungry, children in need, the mentally ill, the elderly in need, and abused women. The Committee has chosen a specific 501-C(3) entity from each group. Each month, our Second Sunday Charity Donations will be sent to one of the following charitable organizations.

May 2016, Daily Bread

May, 2016, Serene Harbour

June, 2016. Aging Matters

July, 2016, Community Treatment Center

August, 2016, Daily Bread

September, 2016, Serene Harbour

October, 2016 Aging Matters

November, 2016, Daily Bread (Offerings for Charity donated at our All UU Picnic)

December, 2016, The Children's Home Society (Our winter holiday donation of Gift Cards to Children and Families)

January, 2017, Community Treatment Center

February, 2017, Aging Matters

March, 2017, Serene Harbour

... Kathy Lees

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There is a difference, said Miller, between retributive justice, the current approach of our judicial system, in which the focus is on punishment for the wrong-doer, and restorative justice, which focuses on how to right the wrong that has been committed by repairing the harm that has been done to the victim and healing the rift that has been caused in one's community.

Miller showed a chart on the screen that came from a book by Howard Zehr called *Changing Lenses*. The chart contrasts the two systems in terms of aims, rights and roles of each party involved, concepts of guilt, debt, and justice, and outcomes of each. The two are not polar opposites as might be supposed, for both approaches aim to "even the score," but they differ in what will be most effective in righting the balance. Thanks to Zehr and others, restorative justice is getting some attention. It is employed by many juvenile justice systems as well as civil and family courts, schools, social service agencies, and even parole boards. We may never want to do away with punishment for the most violent crimes, but if we really want to affirm and promote justice, equity, and compassion in human relations, wouldn't reparation and restoration be more important to us than punishment?

... rr

RISIBLE EPISTLES, by Robert P. Tucker, Ph.D.

... Summary by Helen Bennett

Dr. Tucker informed us that April is National Humor Month, but unfortunately, most of us have lost the art of letter writing in this age of e-mail and texting. In the past, many Unitarians wrote tongue-in-cheek humorous letters that we would enjoy revisiting. He read from excerpts of letters written by brilliant, famous Unitarians which were included in Charles Osgood's book entitled *Funny Letters from Famous People*.



First, he quoted from three letters by Thomas Jefferson, a man of patience and optimism. When Jefferson was nineteen, he wrote of trying to sleep at a friend's house, but some "cursed rats ate up my pocketbook...and carried away my...silk garters and half a dozen new minuets I had just got." But, he conceded (in accordance with our Seventh Principle), "rats will be rats." He wrote another letter which told of buying corsets for a woman whose size he didn't know, but who had complained to him that they hadn't arrived from Paris. Jefferson advised her, "There are ebbs and flows in this world. When the mountain refused to come to Mahomet, he went to the mountain."

More recently, Adlai Stevenson wrote a funny letter when, as Governor of Illinois, he vetoed a bill concerning restraining cats. He said that it is the nature of cats to roam freely, and that they do a service by ridding us of small rodents. They should not be restrained in traps or walked on leashes, even though they kill small birds. "The problem of cat versus bird is as old as time...[if we pass this bill] we may be called upon to take sides in the age-old problem of dog versus cat, or even bird versus worm....The State of Illinois...already [has] enough to do without trying to control feline delinquency."

Charles Dickens, another Unitarian, judged that George Eliot was a woman, before it became public knowledge, because "no man ever before had the art of making himself, mentally, so like a woman since the world began." Dickens also wrote a humorous letter to a clockmaker who had failed to make his clock strike the hour. He said, "If you can send down any confidential person with whom the clock can confer, I think it may have something on its works that it would be glad to make a clean breast of."

Oliver Wendell Holmes, Sr., wrote a terrific letter about why he refuses to join committees or associations. He hates parliamentary procedure, and says, "I hate the nomination of officers, always fearing that I should be appointed secretary." He says, "What if everybody talked this way? The Lord arranges his averages in such a way that to every one person like myself there are two or three organizing, contriving, socializing intelligences, and three or four self-sacrificing people, who have forgotten what they like and what they hate by nature, and about a dozen good indifferent folks that will take part in anything they are asked to do."

A couple of other letter-writers are quoted, including Unitarian William Dean Howells and Universalist Carl Sandburg. Howells refused to join Mark Twain's "The Modest Club" because he is "too modest," and Sandburg wrote to his editor-in-chief to explain to passport authorities why he was being sent to Stockholm. He asked his boss to "Make it look as though there ought to be brass bands and girls in white dresses strewing flowers on my pathway to the steamboat slip."

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**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.

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Sandburg also explained that he plays the *guitar*, not the banjo, in his folk song concerts. He said, "The banjo is meant for jigs, buck and wing dances, attack, surprise, riot and rout. The guitar is intended for serenades, croons, for retreat, retirement, fadeaways."

The last letter quoted was about a pun by Sandburg. He said that a Nazi died after licking off a mouthful of gold leaf from a picture frame. An MP said, "How could a little gold leaf like that kill a guy?" The other MP explained, "It wasn't so much the gold leaf as he was smitten with a sense of inner gilt."



March 2016 Birthday Cake



Story For All Ages

Is There Really a Human Race? by Jamie :Lee Curtis and :Laura Cornell
Read by Ruth Rodgers, April 10



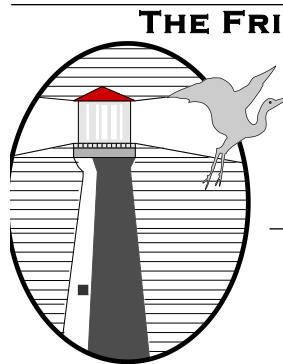
GUESTS

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

Barbara Caywood
Joel Lewis and Alicia Ferrer
Kirk Sluder
Carol Cook
Dan Ferrall
Karla & Bill Forsyth

Indian Harbour Beach
Melbourne
Savannah, GA
Melbourne
Portland, OR
Minneapolis, MN

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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 Brad Baker
Vice Chair Shirley Works
Treasurer Donna Dalton
Member Ed Breakell
Member Dave Dexheimer
Member Sue Huseman
Member Diane Richards
Member Rosemary Stroda



Story For Ages

Why the Evergreen Never Loses Its Leaves by Ruth Rodgers
narrated by Ruth Rodgers on April 3