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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



Website: www.uuspacecoast.org






POSTAGE

THE FRIENDSHIP FLYER

Volume 24 Number 11

Our mission is to promote living with love and reason

November 2016

DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSPITALITY HOST
Nov 6	Panel	Celebrating Immigration	Alan Claxton	Kitty Linton	Betty Allison	Laura Friedman and Julie Turgeon
Nov 13		All UU Picnic Howard Futch Park (Paradise Beach) on Hwy A1A, 11:00 AM Pot Luck Lunch				
Nov 20	 Dr. Robert P. Tucker, Minister Emeritus of the Lakeland UU Church	To Whom It May Concern	Shirley Works	Helen Bennett	Kitty Linton	Victoria Barlow Birthday Cake: Kathy Lees
Nov 27	 Reverend Beth Miller, Consulting Minister at Friendship Fellowship	We Rise Again?		Donna Klamm	Vicki Barlow	Barbara Kurtz

BRAD'S BEARINGS

... Brad Baker

I think you will agree that our new AV system is a major improvement over the cobbled together system we had. I want to thank Kathy Kelly, Laura Petruska, Cliff Saylor, and Josh Richards for spearheading the project.

Last Sunday, I watched a short clip of Rosalind Russell in *Auntie Mame* and, although the window shades were open, the image was crisp and bright. The sound was clear, intelligible, not mushy and I think we will have an easier time understanding our speakers.

So, here is the pitch! The system cost approximately \$18,000. If I understood Donna Dalton correctly, we need to raise approximately \$5,000 more to cover the cost. So please see Donna Dalton or me and pledge to help pay for this improvement.

Thank you,
... Brad

ebaker0460_98@yahoo.com

**Editor's Note:**

Several members of our congregation have said to me, "This is the first time I've heard the sermon in months!"

**CREDO CLASS BEGINS SATURDAY, NOVEMBER 12,
10:00 AM — NOON**

... Rev. Beth Miller

Please sign the sheet at the Fellowship or email me at beth849@me.com to sign up for this 6-session spiritual development and exploration program on Saturdays, Nov. 12, Dec. 10, Jan. 7 and 21, and Feb. 4 and 18. The first five sessions address:

- 1) experiences of spiritual awakening,
- 2) the divine,
- 3) human nature,
- 4) dealing with death and loss, and
- 5) life's meaning or purpose.

In the sixth session, we will share the credo statements we've written as a result of our explorations. Participants who wish to do so will have the opportunity to present their credo statements in a Sunday service later in the year. Because of the nature of this course, please sign up in advance and plan to attend all six sessions if possible. Email or call me (617-893-1949) with any questions. I look forward to sharing this program with all who are interested.

**BETH'S BITS**

... the Reverend Beth Miller

When you receive this edition of the Friendship Flyer, the very stressful and extremely intense campaign for the election of our next U.S. President will be almost over. Whether you voted absentee, early or are going to the polls on November 8th, Election Day 2016 will finally be at hand. I've been thinking about November 9th, the day after. Regardless of the outcome, I fear the divisive national rancor that has grown over its lengthy course will not easily be put to rest. Whether we are celebrating or grieving on that day, we as Unitarian Universalists are called by our shared values and principles to assist in moving our nation toward healing. On Nov. 3, 2004, the day after President Bush's re-election, then UUA President, the Reverend Bill Sinkford, posted a pastoral letter on the UUA website. Here is part of what he said. May his wise words give us strength and courage to do our part:

The democratic process is an act of faith: not faith that any one point of view will prevail, but faith that the will of the people will point us toward the Beloved Community. And in this national election, "we the people" have spoken, millions more of us than ever before.

Not only is democracy an act of faith, it is an imperfect process. This national election, like the last, showed us how far we have to go to enfranchise all of our people. But I take great hope from the relationships our congregations developed in this work.

...Unitarian Universalism is liberal religion, not liberal politics.

Today, while so many celebrate and so many grieve, I hope that Unitarian Universalists will hold fast to our calling. Political sound bites cannot contain it. Party designations do not describe it. Few votes were cast yesterday without reservations in the heart. Our congregations need to be religious homes where the reality of both joy and grief, certainty and uncertainty, can be present.

I extend my personal best wishes to President Bush and pray that his leadership will move this nation toward healing. Unitarian Universalists will do our part. We cannot afford to fuel the stridency and divisiveness of this political campaign. Nor can we afford to withdraw. We are an essential part of this body politic. And we will continue our vigilance and our advocacy for the values we hold dear.

There is only one destiny for this nation and its people. May that destiny be one of growing justice and equity in our policies and growing compassion in our hearts.

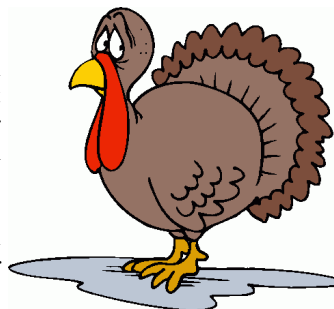
Amen, Rev. Sinkford.

Yours in Faith and Fellowship,
... Beth

**THANKSGIVING**



... Susan Goldsworthy

There will be a Thanksgiving pot luck dinner on Thursday, November 24th. The meal will begin at 3:00 PM with doors opening at 2:00 PM for setup. The SUGGESTED (not required) donation of \$10 can be made at the door. Sign up sheets for the pot luck will be available at the Fellowship Hall or you can contact Susan Goldsworthy: susangoldsworthy@gmail.com or 330-203-8381.



November 2016

Comings, goings, and doings for FF@P

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Girl Scouts Sundays-Nov 6, 13, 20, 27 ... 2:00—4:00 PM Coffee House 		1 Choir Practice: Every Tuesday 7:00 PM Friendship Hall 	2 Fall Film Discussion Series: <i>Camelot</i> (revival of King Arthur musical) Friendship Hall, 1:00 PM	3 Women's Friendship Circle: Friendship Hall 10:30 AM	4	5
6 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> Daylight Saving Time begins set clocks back one hour	7 CLC Mtg: Friendship Hall 6:00 PM	8	9	10 Social Hall Committee Meeting: "New Building" Friendship Hall 1:00-3:00 PM (Bill Scott)	11	12 CREDO Class Coffee House, 10:00 AM-Noon (Rev Beth Miller) Ed Gimzek Memorial Service Friendship Hall, 2:00 PM
13 Sun Svc 10:30 AM Current Events: 9:15-10:15 AM Coffee House— <i>Current Events</i> All UU Picnic: Paradise Beach, 11:00 AM Charity: Daily Bread	14	15 Daily Bread Volunteers meet Tuesday at Daily Bread 10:30 AM	16 Fall Film Discussion Series: <i>The Danish Girl</i> (story of first transgender woman) Friendship Hall, 1:00 PM (Helen Bennett)	17 Book Club Coffee House, 10:00 AM Last until 2017 (Laura Petruska)	18	19
20 Sun Svc 10:30 AM Current Events: 9:15-10:15 AM Coffee House— <i>Current Events</i> Rev Beth Discussion: Following Coffee Break Social Justice Film Series: 4:00-8:00 PM, Friendship Hall (Kathy Kelly)	21	22	23		25	26
27 Sun Svc 10:30 AM Current Events: 9:15-10:15 AM Coffee House— <i>Current Events</i> Rev Beth Discussion: Following Coffee Break Music On The Hill: October 30 Friendship Hall 4:00 PM	28	29	30 Fall Film Discussion Series: <i>Far From Heaven</i> (housewife finds husband cheating on her with another man) Friendship Hall, 1:00 PM (Helen Bennett)	<div> The Editor needs your December inputs by Sunday, 20 November (Sooner is Better) </div> 		

"THE PROBLEM WITH CREEDS"**... Robert P. Tucker, Ph.D.****25 Sept**

The Latin word for "I believe" is "credo," from which we get the English word "creed." Historically, creeds came into being because, according to Brian Burrell in his book *Words to Live By*, "it is easier to believe than to doubt" and creeds serve useful social purposes.



Many of our Founding Fathers expressed their beliefs both publicly and privately, ranging from The Declaration of Independence—"We hold these truths to be self-evident..." to personal statements and letters, and "the rejection of organized religion in favor of a personal conception of God is one of the hallmarks of American thinking" (Burrell). This is especially evident in the words of Robert Ingersoll: "Justice is the only worship. Love is the only priest..." and in the writings of Thomas Paine, who said, "My own mind is my church."

If one takes public, institutional creeds seriously, but not literally, there can be many good reasons to adopt them. They can serve as statements of intent, help establish the institutions that shape our lives, and offer comfort and inspiration by describing our common purpose. The problem, however, is when priests or institutional leaders demand that these creeds be taken literally, not only as gospel, but as historical and scientific truth.

This demand for literal interpretation leads to many problems:

(1) *Creeds are seldom understood by the common people.* Tucker related an experience from a Disciples of Christ church he once served. A weekly prayer group began each meeting with the Lord's Prayer, and he was astonished to find that most of them got the words wrong. When he asked them to write out the words on a sheet of paper, they could not do it. In another United Church of Christ church he was serving, he held a study session on the Nicene Creed, and no one in the group could explain such terms as "Jesus was begotten, not made, one in being with the Father," or "The Holy Spirit proceeds from the Father [and from (but not through) the Son] or what "catholic" or "apostolic" meant.

(2) *Creeds stifle thought.* The authority figures in the church or institution actively discourage questions or doubts about what they mean.

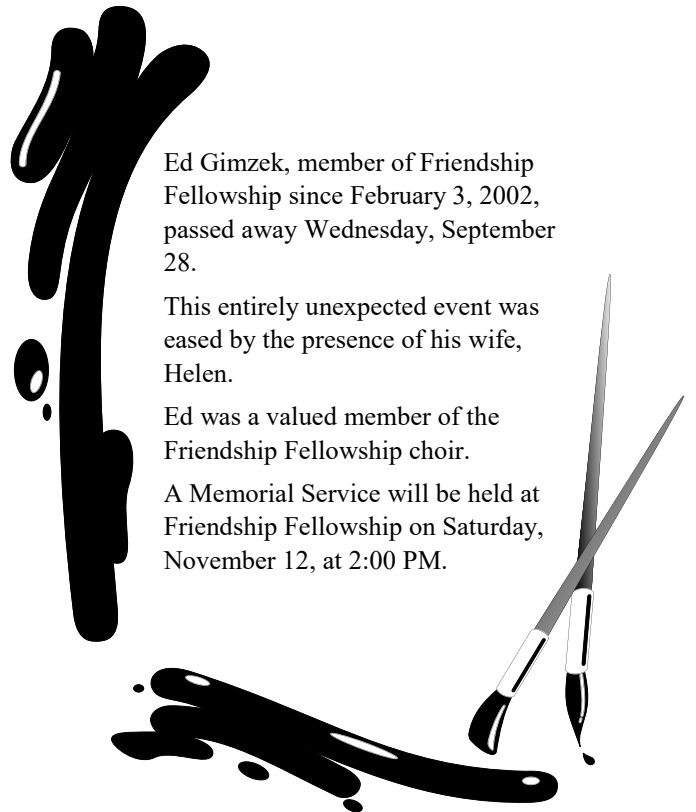
(3) *Creeds stifle freedom not only intellectually but also sometimes physically.* Throughout history, those in power have used creeds to beat the powerless into submission, as happened during the Inquisition.

(4) *Creeds are divisive and often deadly.* Every congregation has members who refuse to recite some or all of the words of its creeds, or regular attendees who refuse to become members because of something in the creeds. They are also the cause of division between denominations within every religion.

(5) *Creeds are often morally and ethically offensive*, such as the doctrine of the damnation of unbaptized babies.

Because of these problems, many religions have done away with creeds or do not require agreement with them for membership. And chief among these religions are the Unitarian Universalists. Early Unitarians such as Ralph Waldo Emerson and Theodore Parker stood firmly against creeds. When there was an attempt after the Civil War to establish a Unitarian creed, "radical" Unitarians left and formed their own "Free Religious Association," and in 1894 a new Unitarian constitution declared

continued at the bottom of the next column



Ed Gimzek, member of Friendship Fellowship since February 3, 2002, passed away Wednesday, September 28.

This entirely unexpected event was eased by the presence of his wife, Helen.

Ed was a valued member of the Friendship Fellowship choir.

A Memorial Service will be held at Friendship Fellowship on Saturday, November 12, at 2:00 PM.



Story For All Ages

Hugs on the Wind ... Marsha Diane Arnold & Vernise Elaine Pelzel
read by Ruth Rodgers October 2, 2016

that "nothing in it was to be construed as an authoritative test [for membership]. The same thing happened with the Universalists, with creeds adopted and then abandoned, and today the Unitarian Universalist Association is adamantly noncreedal. A brochure from the "Unitarian Universalists for Freedom of Conscience" gives two reasons for this position. First, "what is considered to be truth changes, and if religious principles are frozen into written creeds, people are unable to grow and change intellectually. By not establishing a creed, the free church encourages the continual growth of its members. Second, by not having a creed, people in the church are free from coercion." No one in any UU congregation speaks for anyone else, for we agree with the words of John F. Kennedy, "The wave of the future is not the conquest of the world by a single dogmatic creed, but the liberation of the diverse energies of free nations and free individuals."

...rr



Ed Stefanov
Musician in place of choir, 9 October
Prelude: *Gone Fishing* written by Ed

**Inputs to the *Friendship Flyer*
December 2016 edition
are due to the editor
by Sunday, November 20**



Story For All Ages
Florida: Facts and Symbols by Emily McAuliffe
read by Ruth Rodgers 18 September 2016

UMBRELLA GIVING PROGRAM of UUism ... Arthur Urrows

You don't have to be wealthy to make a difference in the world.



Bequests are for everyone and anyone, A charitable bequest allows you to be a Unitarian Universalist "philanthropist."

Under Umbrella Giving, you can establish an annuity and thereby receive income for you—and another person—and leave funds to our Friendship Fellowship and possibly to the UUA, itself.

Who can receive annuity payments?

One or two people may receive income. Usually donors are those who establish the annuity but many donors give the right to receive income to a spouse or relative who may need a secure income.

The payments are calculated as a percentage of the donation, and the annual payment amount is fixed when the gift is made and never changes. The minimum amount to be donated is \$10,000. Here are some examples:

<u>One Annuitant</u>		<u>Two Annuitants</u>	
Age	Fixed Rate	Ages	Fixed rate
65	4.7%	60, 63	4.0%
70	5.1%	70, 72	4.7%
85	7.8%	81, 85	6.2%
90	9.0%	90, 93	8.7%

Sample Benefits from a Charitable Gift Annuity (*funded in 2015*):

Donor Annuitant	age 72
Amount donated	\$10,000
Fixed Annuity Rate	5.4%
Annual annuity amount	\$540
Charitable deduction	\$3,869 each year

These figures are for illustrations)

OCTOBER WOMEN'S CIRCLE

... Laura Petruska



The Women's Circle met Thursday, October 13, after being delayed a week by Matthew. This time we met in Friendship Hall because jewelry was the main event.

We all love jewelry and we want to know the diamonds will stay in the mounting and the gems are real. We also had stories to share. Donna Dalton, nationally acclaimed and certified gemologist, presided over the meeting lending her professional eye and distinct observations to our precious pieces of jewelry.

Some of us found out we had rather valuable pieces, some were impressed that she could spot a damaged mounting, but we were all delighted with the idea of taking a picture of our jewelry, mounting the picture on an index card and on the back of the card telling the story of the jewelry for posterity.

Remember to pay your dues -\$15.00 and the next meeting will be November 10th p the first Thursday of the month in the Coffee House. I welcome suggestions for the next meeting topic.

APOCALYPTICISM IN AMERICA: RELIGIOUS AND SECULAR DAYDREAMS OF DOOMSDAY

...Reverend Ann Fuller

2 Oct 2016

The Reverend Ann Fuller, ordained UU Minister and member of the West Melbourne UU Fellowship, said she had stumbled upon the book, *The Last Myth: What the Rise of Apocalyptic Thinking Tells Us About America*, by Matthew Barrett Gross and Mel Gilles.



The Last Myth: What kind of world will our children inhabit? By many accounts, we are members of the first generation of Americans to believe the next generation will not be better off than the one before—and quite possibly worse off.

The book introduction begins, “In American, everyone believes in the Apocalypse.” Lest you take umbrage, “wait a minute, I’m no biblical literalist. The idea of the apocalypse is absurd,” consider the second sentence. “The only question is whether Jesus or global warming will get here first.”

The word ‘apocalypse’ may be laden with religious overtones thanks to the book of Revelation, but apocalypticism is by no means a way of thinking restricted to the devoutly religious. Apocalypticism is so thoroughly embedded in our culture, indeed it accurately describes the way we think, affecting secular and religious alike.

Apocalypticism, she said, is an expectation that the end of the world is imminent. It needn’t be an absolute destruction of the planet, but rather an end of the world as we know it. This kind of thinking also comes with an expectation that some people will survive while most will not. Whether that is because the righteous are Raptured or the prudent have stockpiled survival supplies is irrelevant, the thought process is much the same; we’ll be okay, everyone else is toast.

This is not terribly different from the apocalypticism of the New Testament. Jesus was a Jewish apocalypticist who taught the Kingdom of God was at hand. We have had over two thousand years of apocalypticism to thoroughly condition our perspective.

Rev. Fuller wouldn’t be at all surprised if you told her there is a hit movie out right now having the world ending with some sort of natural disaster or alien invasion. Our youth are being positively bombarded with it. Consider the popularity of the *The Hunger Games*, *Divergent*, and *Maze Runner* juvenile books/movies. All imagine worlds where the social fabric of our country has been completely obliterated, leaving bleak, authoritarian, and downright cruel conditions..

Our vulnerability to apocalypticism is not a product of biological evolution, but rather a result of cultural evolution, she explained. There is nothing in our biology—our genes—that says we must believe the end of the world is imminent. Apocalyptic thinking was introduced into human history only about two thousand two hundred years ago. Apocalyptic thinking is only possible in a culture that perceives history in a particular way, indeed time itself in a particular way. People who think that history is important, like we do, are raised from birth with the concept of time as linear, it is remarkably difficult for any of us to conceive of it in any other way. Our narratives have a beginning, a middle and an end. Therefore, the world must also have a beginning, a middle and an end. Cyclical Time, a concept our ancestors accepted without question and is more associated with eastern thinking than western, is alien to us. We are uncomfortable with the idea of no beginning and no end.

She had us imagine a drop of water: It falls as rain at the beginning of a stream high on a mountain, flows downward and

eventually ends up in the ocean. Such is our linear time. However, the drop eventually evaporates from the ocean, rises into the atmosphere, cools and forms a cloud, which begets rain ... over and over. Such is Cyclical Time.

We view happenings as a chronological chain of events and tend not to notice trends. We are at our most vulnerable to apocalyptic thinking when our world view no longer matches reality. When life is dreadful it can be comforting to envision a world where the roles are reversed. On the other hand, some of our doomsday scenarios today are not exactly comforting, unless you believe you’re among the Raptured. So what is our world view that no longer matches reality?

We matured where confidence in progress, that anything can be augmented or improved and that the next generation will have even more than the one before it had. While this may have been true once upon a time when our nation was conceived in liberty and had an entire continent to conquer, a global population explosion and the reality of living on a planet of finite resources belies this confidence. We may have seen peak oil come and go, there is only so much potable water to go around, so many hectares of ground we can cultivate. Humans have the potential to solve problems with new technologies. But can we make such advancements fast enough if we continue to add billions of people to the planet at an ever faster rate?

This disconnect between cherished principle and brutal reality check inspires us, already vulnerable to apocalyptic thinking, to turn our gaze to the clouds or wring our hands in despair.

First, religious apocalypticism is founded upon faith. The theology of the Rapture is not something that can be measured. Second, secular apocalypticism, the concerns of a cataclysm causing the end of the world as secular event gets saddled with the same burden of proof. In other words, data is meaningless. Given the preponderance of evidence, global climate change, peak oil, limited drinking water, and the like are not matters of belief. “Do you believe in global warming?” is a ridiculous question. “Rapture” is an event. “Global Warming” is a trend.

If we anticipate an event that isn’t an event and run ourselves ragged defending it as a belief, focusing more on being right than assessing the situation, no wonder we’re both anxious and depressed!. Instead of realistically adjusting our expectations and taking steps to make sure things don’t get as bad as we fear, we hide behind the psychological defense of apocalypticism. Either I’m going to be saved—optimistic expectations—or I’m doomed—pessimistic fatalism.

How we perceive the world, our place in it, and our collective future is fantastically important. Apocalypticism generates a narcissism that leads us to believe we live in the most important moment in history and that future generations will look to us as THE defining moment in time. Both religious and political rhetoric would have you believe this and consequently utterly lose perspective.

This is no way to live, The Reverend Ann said.

She closed with Gross and Gilles’ words: “The rhetoric of the apocalypse gets it backward; this is not the most important time to be alive—being alive is the most important time. The world before us will still be marked by laughter and love and art and joy; a life is no less valuable or beloved if one lives in an age of decline, when the tides are running out, than in an age of progress. When we free ourselves from the hypnotic spell of apocalypse, when we let go of our desire to see how things will turn out, we are free to answer a more important question. Not, are my beliefs correct? But, how do I live in accord with my values right now?”

... joe

Music On The Hill ... August 28, 2016



Suzanne Frank with 50-50 prize (returned by winner!)



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

Money collected (entry for \$5 donation) is divided among those who entertain. And, is frequently the case, the winner of the 50-50 drawing, which was \$50 this evening, did return it to the performers.



Maggie Roub
Emcee &
Vocalist



Anita Rzonca Rigsbee,
Lyric Soprano, Opera
Leads and Casts,
Orchestra and Event
Soloist—treated us to a



Maggie Roub,
vocalist, aspires
to be on



Michael Liamkin, pianist



Michael Liamkin joined by 2 ladies for a busy piano indulgence!



Douglas Dyer, violinist, interviewed by Maggie ...
Douglas has performed at Carnegie Hall (and admitted to being nervous)

Rev. Bob MacDonald: "THE BIBLE AND POLITICS: A TRIBUTE TO THEOLOGIAN MARCUS BORG" 23 Oct

The Reverend Bob MacDonald, minister of the UU Church of Stuart, FL, began his sermon with a You-Tube clip of Southern Baptist minister William Barber speaking at the Democratic National Convention about how so many people of faith use the Bible to serve hate, racism, and greed. He pointed out how these people have so much to say about things upon which the Bible says so little and so little to say about things upon which the Bible says so much.



MacDonald had recently been reading the writings of noted theologian Marcus Borg, who died in January, and had been impressed by his conclusions about not only the message of Jesus but the messages of the Old Testament prophets. One of the leaders of the Jesus seminars, in which a group of New Testament scholars attempted to sort out which words attributed to Jesus in the Bible were words that he most likely said, may have said, or most likely did not say, Borg was known for his long list of publications, including such books as *The God We Never Knew*, *The Heart of Christianity*, and his memoir, *Convictions*.

Like many other progressive Christians, Borg says that the Bible's truth is found in parable, metaphor, and myth, not in literal interpretation. In fact, taking the Bible as literal truth is a fairly modern development and almost entirely Protestant. In the early days of Christianity, the stories were accepted as flawed and inconsistent, and there was no accepted Biblical canon.

Today's emphasis on the afterlife is another modern phenomenon. The Old Testament prophets were concerned with transformation of the world they were living in, not some other world to come. Their messages were political: how people should live in community with one another and the welfare of the body politic. According to the laws of Moses, every person should own a piece of land in order to be self-supporting (and not a slave), and every seven years all debts should be written off (the Year of Jubilee) so that people could make a fresh start. If you owned land but had to sell it to pay off a debt, then in fifty years that land must be returned to your family.

The Israelites were governed by judges, the last of whom was Samuel, before the period of monarchs, and income inequality was a big topic. The prophet Amos preached that God cared more about justice than about being worshipped, and at the heart of all the prophets' messages was the concern about who was living without basic needs. The unifying thread was not how to get to another world in the afterlife but how to make this world better for everyone. The Ten Commandments were about living in community and right relationships with one another.

Jesus' ministry was also about love and compassion and how people treated one another. He talked about God's kingdom coming "on earth" as it was "in Heaven," and was concerned about justice for all. Borg refers to him as a "spirit person" who spoke from some inner experience, and he painted a picture of the world not as it is but as we would wish it to be, with everyone getting along and working for the good of the community. The Romans feared Jesus not for religious reasons but for political ones, and his crucifixion was a political punishment. A religious execution would have been carried out by stoning.

Paul of Tarsus, who became Paul, the carrier of Jesus' teachings into Europe, understood Jesus' message of transformation and

continued at the bottom of the next column



CAN WE GET BEYOND THE RANCOR? by The Reverend Beth Miller

October 16

... summary by Helen Bennett

Our Rev. Beth Miller addressed a pertinent current topic regarding our politics. We are deeply polarized and antagonistic against the opposing side in this election. Rev. Beth informs us that we are not as different as we think, and we all have much in common of which we may be unaware. As an example of the difficulty of conversing with "the other side," she tells of her partner Dave's attempt to come to terms with his hairdresser. The latter refused to listen when he pointed out inaccuracies in her arguments, as confirmed by Snopes and other fact-checking organizations. In the end, they hugged and agreed to disagree.



Rev. Miller asked us how many of us have argued with people with different opinions on the election, or have rather decided not to engage at all. We are all stressed by the election season, but we should realize that we are not each other's enemies. Rev. Beth used Parker Palmer's book *Healing the Heart of Democracy* to show us what we all want, whether we are MSNBC or Fox News followers. An example is that 85% of people want reasonable gun control, with background checks for all purchases. We agree that the four great issues of this campaign are the economy, terrorism, jobs, and healthcare. She adds that *"The deepest divide is not between Democrats and Republicans. It's not even between conservatives and liberals. It's between Us and Them—the people versus the Establishment."* The Establishment is defined as "members of Congress, both political parties, political donors and lobbyists, Wall Street Bankers, and the mainstream media." There is consensus by 71% of people polled that the nation is on the wrong track.

Parker Palmer shows us that most of the legislation of the last few years is driven by big money—not the desires of the people. The way to combat this is for the people to organize, for "The only way big problems have ever been solved is with the million, million little answers coming out of a million, million little lives. Everyone's action counts." So far, sixteen states have called for the overthrow of Citizens United and sixteen more "are in the pipeline." It takes all kinds of people to achieve such an objective.

Also, we have to take back civic discourse. In the past, many citizens were also divided, and 30% of the delegates walked out of the Constitutional Convention of 1787 without signing. George Washington has warned us about political parties, in which "unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government..." Palmer has told us that we must remember "that it's more important to be in right relationship than to be right."

How we deal with others is all important. However, it is very hard to deal with cynics. The real divide in this country is not between left and right, but "between those who have fallen into cynicism and those who have maintained hope." Beth quotes Thomas Merton, who once said, "There is a hidden wholeness of our life and the life of the world." Palmer agrees that we "don't have to deny the brokenness to see the truth of a deeper wholeness." It is imperative that we respect each other enough to realize that we are not as deeply divided as we may think. ...hb

inclusiveness, but the transformation occurred in this world, not in the world to come. Followers of Jesus should not be spending their time worrying about guaranteeing their place in some utopian afterlife but in making this life a better and more just one for all earth's citizens. ...rr



Touch of Beauty on October 9, 2016
by Bobbie Keith

Order of Service Bulletin erroneously had the Touch of Beauty credited to Barbara Kurtz ... who corrected the slipup by so informing the congregation.



Story For All Ages
Homily
delivered by The Reverend Bob MacDonald Oct 23

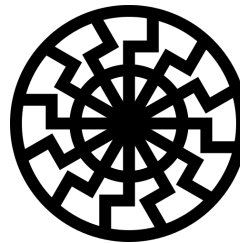


GUESTS

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

Bridget Nocern	Palm Bay
Joe & Charlene Demers	Cocoa Beach
Cory & Angela Haberman	Rockledge
Jennifer Sherman	New City, NY
Jennifer is Sid Sherman's granddaughter	
Ruth & Joe Turcotte	Rockledge
Peggy Ball	South Merritt Island
Maureen Waters	Melbourne
Anne Andler	Melbourne
Vivian & Dawn Michaels	FL

DEFYING THE NAZIS: SHARPS' WAR ... Helen Bennett



Ken Burns created a great documentary about a courageous Unitarian minister and his wife, the Rev. Waitstill Sharp and Martha Sharp. They heeded the call to go to Prague and Germany at the beginning of World War II, and made it their goal to save as many people as possible from the Nazis. Throughout the War, they kept returning on their mission to salvage a boatload of children, at-risk intellectuals, and many ordinary people from that murderous regime. Rev. Beth and I will present this 80 minute documentary after the coffee hour on December 11, a day she will deliver the sermon. Please plan to attend, even if you have seen it before, as it will lead to an important discussion.



Story For All Ages
A Tree Is Nice by Janice May Udry
read by Pat Tebbe Sept 25

Inputs to the *Friendship Flyer*
December 2016 edition
are due to the editor
by Sunday, November 20

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

OCTOBER IN FLORIDA

October here in Florida
Has a real familiar cast,
Although we know it's autumn,
The summer isn't past.
It's time for autumn's turning,
For shorter daylight hours,
For logs at hearthfires burning,
For mums with golden flowers,
For russet leaves ablazing,
For scarecrows lank and lean,
For pumpkins ripe for harvest
All set for Halloween.

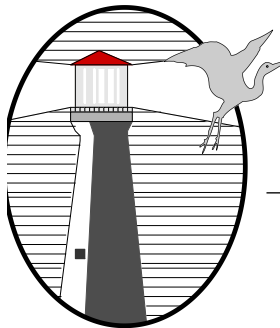
But Florida is different,
October's promise hides,
And as we yearn for autumn,
Summer yet abides.
For as the days grow darker
The heat just grows and grows,
With here and there a hurricane
To keep us on our toes.

... Helen Bennett



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
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