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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 25 Number 1

Our mission is to promote living with love and reason

January 2017

DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSPITALITY HOST
Jan 1	Bobbie Kilgore , UU Seminarian		Allen Claxton	David Peterson	Betty Allison	Loretta Winston and Harriet Claxton
Jan 8	Reverend Beth Miller , Consulting Minister at Friendship Fellowship	As We Begin Another Year			Rosemary Stroda	Sally Gourd and Sid Sherman
Jan 15	Bill Scott , Member FF@P, SAIL Lecturer	Martin Luther King, Man of the Century		Helen Bennett	Kitty Linton	Rosemary Stroda
Jan 22	Reverend Beth Miller , Consulting Minister at Friendship Fellowship	Reflections Following the Inauguration		Donna Klamm	Marcia Berry	Irene McDonald & Sue Holland Birthday Cake: Kathy Lees
Jan 29	Reverend Scott Alexander , UU Minister at Vero Beach			Kitty Linton	Vicki Barlow	Sue Huseman and Brad Baker

BRAD'S BEARINGS

... Brad Baker

One of the things I've loved about the advent of social media is how we can come to have relationships with people across the globe. For me among these one of my favorites is Adrian John Worsfold. From *The Gospel of Unitarian Universalism for Contemporary Culture* by Rev. James Ford, Community Minister at The Unitarian Universalist Church of Long Beach and the guiding Teacher at Blue Cliff Zen Sangha.



Dr. Worsfold's MA dissertation about liberal religion is titled *Plurality in Proximity: The Gospel of Unitarian Universalism for Contemporary Culture*. Dr. Worsfold concludes his dissertation:

"When Ernst Troeltsch created the typology of Mysticism he was then thinking of individualism and voluntarism as a Christian category incorporating the Reformation, the Renaissance, and modernity."

A form of faith and organization that meets this typology well is creedless Unitarian Universalism. Its highly diverse plurality in proximity suggests a social gospel for how the world might incorporate difference.

This study observes how four broad belief types or general narratives have formed in contemporary Unitarian Universalism on both sides of the Atlantic. These are liberal Christianity, religious Humanism, neo-Paganism and Eastern faith. There is also pluralism. Each divides on the basis of loyalty to the narrative or the denomination. One debate is whether they can give rise to a "metatheology" or if this is excluded. Another question is how successfully Unitarian Universalism promotes plurality."

Links to James Ford's blog and to John Worsfold's dissertation are found in the footnotes. You may enjoy them.

1. *The Gospel of Unitarian Universalism for Contemporary Culture* - <http://www.patheos.com/blogs/monkeymind/2016/6/the-gospel-of-unitarian-universalism-for-contemporary-culture.html>

2. *Plurality in Proximity: The Gospel of Unitarian Universalism for Contemporary Culture* - <http://www.pluralist.co.uk/learning/rethink/madissertation.html>

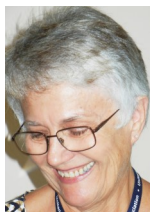
Thank you,

... Brad ebaker0460_98@yahoo.com

**Inputs to the *Friendship Flyer*
February 2017 edition
are due to the editor
by Sunday, January 24**

DON'T FORGET TO SIGN UP FOR CREDO BY 1/15/17
The Rev. Beth Miller

Classes are Jan. 28, Feb. 14 and 18, March 4 and 18, and April 8 at 2:00 PM. See details in December's Flyer. Email (beth849@gmail.com) or call me (617-893-1949) with any comments or questions. We need a minimum of six participants.

**BETH'S BITS**

... the Reverend Beth Miller

Sigh! We thought that when the election was finally over, things would settle down a bit and begin to normalize, no matter who won. At least the wide-eyed, optimistic Pollyanna part of me thought (or hoped) so. But instead, the volume of nasty rhetoric and cultural turmoil has notched up. And the political scene gets curiouser and curiouser, to quote Lewis Carroll's Alice. President Elect Trump and his cabinet appointees strike fear in the hearts of many. Depending on what one cares about, there is fear he will dismantle the affordable care act, human rights legislation, environmental protections, and regulations on industry and banking to name but a few. Women, GBTLQ folks, immigrants, and racial minorities fear for their basic rights and, in some cases, for their lives. Those with a global perspective fear withdrawal from the United Nations, making enemies of China and other nations, forming alliance with Russia under Putin, and general havoc in international affairs. Regardless of our perspective, we can clearly see uncertainty ahead. With some of his appointments, announcements and tweets, what our new leader really stands for looks like a moving target. Many Americans see signs of a rising fascism.



I don't see such fears as simply about winning or losing the election. Indeed, the issues people are concerned about don't neatly divide along party lines. I believe many are shared by concerned citizens of all persuasion because individuals can be strongly for some things the new president wants to accomplish and just as strongly opposed to others.






How should we respond? Personally, I object to the hate and violence coming from either side: the sometimes violent unleashing of long festering resentments on immigrants, Muslims, minorities, women, gay and transgendered people, as well as similar acts of violence aimed at Trump voters and supporters. Vitriol, hatred and violence do nothing to reunite the nation or to 'make America great.' I support peaceful protests, letter and email writing campaigns and calls to elected officials, editorials, and other kinds of citizens involvement to raise concerns, whether I agree with them or not. That's the American way of freedom of assembly and freedom of speech guaranteed in the Bill of Rights. That's participatory democracy.

So what's to be done? I think we each need to assess our individual priorities, wait and see what happens once the president is sworn in, and become actively involved with legitimate and focused groups working on what we hold dear. Having confessed my tendency toward optimism, perhaps I'm not a good one to say, but we don't really know what's going to happen after the inauguration, do we? I keep hearing that we need to resist, and I agree, but resist just what? We don't yet know how congress will respond to the new president's appointments, proposals, and initiatives, nor even just what some of those will be, given the reversals we've seen already. But we do live in America with a strong Constitution where citizens have a voice and the branches of government provide checks and balances on the power of any one branch. As I write this, the inauguration is still over a month away. Who knows what twists and turns will continue to make life curiouser? Let's not lose our heads and be like those who stockpile ammunition every time a Democrat is elected for fear all guns will be banned, as if that could really happen. I'll try to have something more useful to say on January 22nd, but that's the best I can do for today.

With Yours in Faith and Fellowship,
... Beth

January 2017

Comings, goings, and doings for FF@P

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Girl Scouts Sundays-January 8, 15, 22, & 29 2:00—4:00 PM Coffee House 	2	3 Choir Practice: Every Tuesday 7:00 PM 	4 Ikebana: 10:00 AM- Noon, Egret Room (Betty Allison)	5 Women's Friendship Circle: 10:30 AM Coffee House 	6	7
8 Sun Svc 10:30 AM Piano Recital: 1:00 PM, Friendship Hall (Ms. Eun/Marshall Frank) Rev. Beth Miller Discussion: After Service, Coffee House Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>	9 CLC Mtg: Friendship Hall, 6:00 PM Rev. Beth Miller Discussion: After Service, Coffee House	10	11 Ikebana: 10:00 AM- Noon, Egret Room (Betty Allison)	12	13	14 Game Day: 2:00 PM Friendship Hall (see page 11)
15 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>	16 Winter Film Discussion Series: <i>The Age of Innocence</i> (love triangle in "Gilded Age") Friendship Hall, 1:00 PM (Helen Bennett)	17 Daily Bread Volunteers meet Tuesday at Daily Bread 10:30 AM	18	19 Women's Book Club: 10 AM 	20	21
22 Sun Svc Rev. Beth Miller Discussion: After Service, Coffee House Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>	23	24	25	26	27	28 CREDO: 2:00 PM- Noon, Coffee House —See page 2— (Rev. Beth Miller)
29 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i> Music On The Hill 4:00 PM	30 Winter Film Discussion Series: <i>Viva Zapata!</i> (story of Mexican Revolution) Friendship Hall, 1:00 PM (Helen Bennett)	31	 The Editor needs your February inputs by Sunday 22 January (Sooner is Better)			

Rev. Beth Miller addresses uplift: "WE RISE AGAIN?" 27 November

After a You Tube video of "We Rise Again," featuring soloist Raylene Rankin, joined by a growing chorus of voices and filmed on a high cliff in Nova Scotia, our consulting minister, the Reverend Beth Miller, talked about reincarnation, a belief shared by one-fourth of the world's population. Since reincarnation is a concept our minds don't have the capacity to answer for certain, Miller considers herself an agnostic on the subject, but she is fascinated by those who report experiences with past life regression or communication with spirit guides and deceased loved ones.



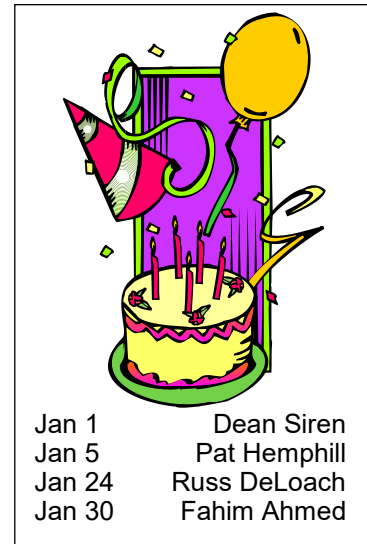
She began with an account of a woman who so much wanted to have children that when her first husband refused, after saying before marriage that he wanted children, she divorced that man and eventually married another who did want a family. After years of trying and then being treated for fertility problems, she awoke one night (not long after her doctor had told her there was nothing more he could do) to see her deceased grandfather standing at the foot of her bed holding a little boy by the hand, whom he introduced as her son. Not long after that, she became pregnant with a boy who grew to look just like the little boy she had seen. That woman, said Miller, was her mother, and that boy was her brother. She came along five years later. Because of this experience, her mother became very interested in reincarnation and studied Edgar Cayce, the famous Christian mystic and psychic who died in 1945. Miller herself rejected this notion, but the seed was planted for later curiosity and interest.

The concept of reincarnation (the natural, dynamic and crucial development of the soul as it struggles against some negative force toward a higher state of being) is an integral part of such Eastern religions as Buddhism, Hinduism, and Sikhism as well as various New Age religions, and is part of the belief system of members of many other religions as well as those with no religious affiliation. There is evidence in both the Hebrew Scriptures and the New Testament of belief in reincarnation, and ancient Greek philosophy posited that the soul is released from the body at death and exists briefly in a pure spiritual state before returning to a new body.

Interest and belief in reincarnation and the spirit realm have a long history in both Unitarianism and Universalism. In the 1850s spiritualist groups were popular in the US, with two to three million Americans (out of a total population of 30 million) practicing spiritualism. Some Universalist ministers became promoters and edited spiritualist newspapers while others opposed the movement, leading to some of the most vocal ministers losing their positions. A few of these deposed ministers found positions with Unitarian congregations, where transcendentalism provided a welcoming context for spiritualism. By the end of the 19th century, as science and evolutionary theory came to the forefront, along with the formation of the American Humanist movement, both groups reached an accommodation with spiritualism that could be phrased as, "Believe it if you must, but don't preach about it."

Miller related the story of Ryan, a small boy in Oklahoma who told his parents he used to be a movie actor in Hollywood. When his mother brought home library books about the early movie industry, he recognized himself in one photo and pointed to another actor who was a friend. Jim Tucker, psychiatrist and

continued at the bottom of the next column



researcher at UVA, has found children are sometimes able to provide enough detail that their stories can be traced back to an actual person who died many years before. Tucker's colleague Dr. Ian Stevenson spent 40 years documenting past lives of children and collected a file of over 3000 cases.

Another avenue of research into reincarnation is Past Life Regression therapy using hypnosis. Most prominent in the field is Dr. Brian Weiss, graduate of Columbia University and Yale Medical School, who was reluctantly drawn into past-life therapy while treating a patient named Catherine who suffered from panic attacks, anxiety and claustrophobia. When nothing helped, he tried hypnosis and was shocked when she started describing past lives, going back to 1863 BC. Her health improved, and Dr. Weiss risked losing his academic standing by writing a book about reincarnation titled *Many Lives, Many Masters*. He has gone on to use Past Life Regression therapy on many more patients and has written seven more books along with numerous articles on the topic.

While many of us Unitarian Universalists may not believe in reincarnation, many others do, and our principles call upon us to be open to a *free and responsible search for truth and meaning as well as respect for the interdependent web of all existence of which we are a part*. Our sources also include "direct experience of that transcending mystery and wonder," "wisdom from the world's religions," and "earth-centered traditions which celebrate the sacred circle of life." In the last 30 years or so, Unitarian Universalism has assimilated American Zen Buddhism, Native American spirituality, Wicca and other forms of neo-paganism, and New Age thought, including belief in reincarnation. Despite our disparate beliefs, our third principle calls us to accept and encourage one another to spiritual growth in whatever direction that takes.

...rr

GETTING READY FOR THE CHRISTMAS HOLIDAYS



Bobbie Keith and Helper
Decorate Christmas Tree



Cookie Swap Ladies and Spike in Full Regalia



Cookie Swap Ladies
Crank Up For Action!



Vicki Barlow & Spike Wilds



Rosemary Stroda Testing Cookies
Under the Antlers

UU HUMOR and BURNING TRUTH as told by Dr. Hal Shoemaker

December 4

Dr. Hal Shoemaker, author and University professor, explored burning truths today in the form of jokes to try to understand why we do what we do and believe in what we believe ... from a UU point of view. He and his wife, Janina (today's Service Leader), have been frequent visitors to Friendship Fellowship and are considered "Friends."



He began by saying, that children in a UU church school were drawing pictures. The teacher asked one, "What are you drawing a picture of?" "I'm drawing a picture of God," was the reply. "But nobody knows what God looks like," objected the teacher. "They will," said the UU child, "when I get my picture done."

Was this child correct in her assumptions? Her creation of God helps us to understand how we create God, in a broad sense of the word. What does God mean to a Unitarian Universalist? Some of us are careful to not use the word God that we create alternate words to describe that which cannot be named or not understood. Is God the benevolent master looking over us and intervening when things don't go well? Or are we simply the result of a biological soup created at the beginning of time? Does it matter?

A visitor to a UU church sat through the sermon with growing incredulity at the heretical ideas being spouted. After the sermon a UU asked the visitor, "So how did you like it? "I can't believe half the things that minister said!" sputter the visitor in outrage. "Oh, good—then you'll fit right in!"

Dr. Shoemaker asked, where do our beliefs come from? Is our belief system a conglomeration of a complex set of events that have taken us to this place, this time, with this belief, whatever it is? Does that make us any different from those who believe that they have the answer to that great question? Who we are, why are we here, and where are we going? After all, we think we don't know. Or do we? Is anyone knowledgeable enough to understand anything beyond the human existence here on earth?

Continuing, he asked, does prayer work? If one person's prayer saves their home from being damaged by a tornado, and the homes around are destroyed, did they not pray? If one prays for another in the hospital, maybe that person will get well or maybe not. Is that sick person's health going to be effected by the prayer? Many of our neighbors would think so. In the long run, however, there seems to be a lot of evidence that life on earth ends for everyone. Dr. Shoemaker's guess is that prayer will not prevent death. Throughout history people have suffered poverty, illness, slaughter, and slavery. Did that happen because they did not pray?

Q: Why can't UUs sing very well in choirs?

A: Because they are always looking to see if they agree with the next verse.

This question suggests that UUs are great thinkers. Not necessarily a bad thing!

As children, he said, everything important came from our parents. But they didn't always get it right. They were opinionated just like most people, but we took what they had to say as gospel truth.

Most adults can read and reason for themselves. But does that mean we have access to "the truth?" Is there a difference between reading what another has written and believing that, or simply listening to another human being tell you what you should

believe? If we learn from those who have gone before, are we learning their truths or a perpetuated myth?

A Hindu, a Rabbi, and a UU Minister were traveling together to an ecumenical conference when their car broke down on a deserted highway. Not having cell phones, they walked and found a farm house. They were able to call for help but would have to wait until the next morning before anyone could come. The farmer offered them a place to rest for the night but only had two beds. One of them could sleep in the barn. The Hindi volunteered and bid the other two good night. After he was gone ten minutes, there was a knock on the door. The Hindi offered his apologies but said that there was a cow in the barn, and that he could not sleep with cows. The Rabbi then volunteered and returned in the same amount of time. I'm sorry but there is a pig in the barn, and cannot sleep with pigs. The UU Minister said he had no problem with pigs or cows. Sure enough in ten minutes there was a knock on the door. It was the pig and the cow.

Dr. Shoemaker said he had always interpreted this joke to mean that Unitarians are pretty accepting of others but that acceptance is not necessarily returned. Why is that?

As children, we were very impressionable. Negative as well as positive influences become part of who we are today. There were standards set by the culture in which we were raised, and if we did not adapt to those standards we would not be socially acceptable.

We are all individuals. We each think differently from each other, believe differently, and have different personalities. And yet society does not always separate us by those traits. We are separated in groups to maintain social interaction. We belong to churches, book clubs, political parties, nationalities gender, race, and location in the world.

We are social creatures. Separating from others because they do not belong to our special group, however, can become a problem.

Throughout history we have fought wars with others because they were not us. We put up walls to keep people out because, we say that we fear that they will do to us or take our jobs none of us wanted anyway.

Citizens of a nation associate themselves with their nation. They are patriotic, salute their flag, support their military, pass an obey laws. Some countries have enslaved part of its population, chased them off of their land, and even corralled them into compounds. Should the citizens of that country be patriotic? If not, what are their choices?

So what does this all mean, he asked. How should we live our lives as Unitarian Universalists? Are we too far out? Do we serve up an empty bowl? Disagree? Read ahead? Create our own God? Question everything? Accept but are not accepted?

What do these stories—or jokes—say about us? We are humans, just like everyone else. We search for answers. We live our lives the best we can. We live in a very dangerous world with pollution threatening our environment, people who want to destroy others because they have different beliefs.

Do we think before we act? Is there hope for us? Should we live each moment and enjoy that moment, or should we plan for the future and study the past?

On a Sunday morning, the UU Minister noticed a child in the Catholic church parking lot with a sign: "Free kittens from a Catholic Family." Last Sunday she was at the Methodist church with a sign: "Good Methodist kittens, free?" This Sunday she was in the UU parking lot: "UU kittens, free to a good home." The Minister asked, how come they're UU kittens now? "Cause today their eyes are open!"

... joe

Helen Bennett explains, WHO WAS JOAN OF ARC?

December 18

Unlike the legendary King Arthur, Joan of Arc was definitely a real person. Her life has been documented more fully than any other human before modern times, and as speaker Helen Bennett (FFP member and Chairperson of our Adult RE Committee) pointed out, she possessed many qualities of character that we UU's might emulate: compassion, integrity, fairness, courage, understanding, humility, fidelity, self-confidence, and foresight.



She was put on trial four times, and the testimony of these trials is still extant. The first trial came when her father tried to marry her off to a local boy at age sixteen to keep her from following the soldiers. She refused, defending herself in court and amazing the judges with her audacity and brilliance. In the second and most famous, she was condemned for heresy and burned at the stake. Every aspect of her life was covered during the five months the trial lasted, and this is the source used by later biographers, novelists, and playwrights, including Mark Twain and George Bernard Shaw.

Twenty-five years after her death, in 1456, the third trial reopened her case and exonerated her of all charges, and the fourth was the long, drawn-out process of her canonization as a saint. She was designated Venerable in 1904, declared Blessed in 1908, and Canonized in 1920.

Helen first became bewitched by Joan of Arc upon seeing Shaw's play, *St. Joan*, on Broadway when she was nineteen—the same age that Joan was put to death—and Joan has become her greatest hero because of her stalwart self-defense at her trial, declaring "What other judgment can I judge by but my own?"

Mark Twain, also a great admirer, called his novel, *Personal Reflections of Joan of Arc*, his favorite of all his works. Twain described her character as "unique" and "flawless," occupying 'the loftiest place possible to human attainment, a loftier one than has been reached by any other mere mortal...'

Born in 1412 in the small village of Domremy, France, toward the end of the Hundred Years War with England, Joan was illiterate but a fierce patriot. By the time she was twelve, she was hearing voices in the church bells telling her she must lead France to victory and have the dauphin crowned as King. Her father forbade her from joining battle, fearful that she would become a camp follower or prostitute, the only role for women in relation to armies, but at age sixteen she sought permission from the local magistrate to go to the dauphin and relay her message. After a minor miracle (predicting a battle she couldn't have known about), she was sent to Chinon with two men to guard her, in hopes that she would be a rallying point for the men who had lost all hope of winning. After whispering something to the Dauphin (most likely that he was the rightful heir to the throne), she was given a suit of armor, her own battle flag, and the authority to lead the army against the siege at Orleans.

Knowing nothing of military strategy other than what her voices were telling her and her own common sense, she mounted a head-on attack against the English and liberated the city, acquiring the title "Maid of Orleans." After another victory at the Battle of Patay, the Dauphin was crowned as King Charles VII at Reims in a ceremony led by Joan. Unfortunately, lacking Joan's courage, Charles refused to sanction further battles urged on him by Joan

continued at the bottom of the next column



Story For All Ages
Questions With Charlie (the parrot)
delivered by Sally Gourd December 11

and instead made treaties with the English, diminishing his power over France.

Captured by the British in May 1430, Joan's famous trial began in January 1431. Charged with wearing men's clothing and with witchcraft and heresy because of her visions which she insisted came from God, she faced a hostile group of more than 60 ecclesiastics without the help of counsel. During the five-month ordeal, she was kept close to starvation, in chains, in an airless dungeon, guarded by rough men, and endlessly subjected to the same questions over and over, but her courage remained indomitable.

Toward the end of her trial, she briefly recanted upon hearing she would be burned at the stake, but when she learned the alternative would be perpetual imprisonment, she changed her recantation and demanded the death sentence be carried out. While she burned, clutching a cross handed her by a bystander, several of her accusers wished they could take back their sentence, but it was too late.

Since her death she has been admired by feminists, conservatives, liberals, pacifists and hawks. More movies and plays have been produced about her than any other person in history. She is credited with creating the idea of nationhood for France, which before her time consisted of separate medieval fiefdoms. She had no ill will toward anyone but wanted justice to prevail and the attackers to simply go home. Insisting at her trial on self-representation and relying on her own judgment, she was a freethinker and no different from Unitarian Universalists. ...rr

Rev Beth Miller asks, "What if God Was One of Us?"**December 11**

Using the song "What if God Was One of Us?" written by Joan Osborne and performed by Stephen Downen, our choir director, as a framework for her sermon, the Reverend Beth Miller talked about the symbolism of Advent (awaiting the arrival of something momentous). For us UUs this is not so much awaiting the birth of the Christ child as waiting for the spirit of Christmas to descend upon us, leading to the birth or rebirth of God in ourselves and in one another, restoring our faith in the possibility of peace on earth and good will toward all. She clarified that God, to her, is not some father figure in the sky but the best that is within each one of us.



It is easy, she said, to see Divinity in a newborn child, but what about "that slob" or "that stranger on the bus," that the song refers to? What about ourselves or the person sitting next to us in church this morning? The Christian Advent prayer asks for "the blessings of Christ to come upon us, brightening our way and guiding us by his truth," but we UUs might ask for "the blessings of a great spectrum of Messiahs brightening our way and guiding us by their truths." Whatever our religion or lack thereof, there is a deep longing in the human heart for beings who can inspire us and lead humanity toward higher aspirations.

Over and over again, special people have come to dwell among us and lead us to a more enlightened sense of ourselves and what it means to be human (Moses, Jesus, Mohammad, the Buddha), along with more mortal types such as Gandhi, Martin Luther, Emerson, Thoreau, Martin Luther King, Jr., and Mother Teresa. If any Divinity exists at all, we are all potentially divine. All of us are capable of catching glimpses of humanity at its best and helping others catch those glimpses.

The words "adventitious" (coming by chance or accident) and "adventure" (a journey of discovery with an uncertain outcome and potential risks along the way) come from the same root as "advent." This waiting time is not supposed to be passive; it should be undertaken with active intention and anticipation along with acceptance of whatever risks might come along with the journey. For many of us, this is the difficult part. It is hard to venture toward a new experience or new way of perceiving old experiences when we have no idea what the adventitiously gained gift might be. Miller read a poem by Beat poet Laurence Ferlinghetti about waiting that mixed the absurd with the profound: "waiting for Billy Graham and Elvis Presley to exchange roles" juxtaposed with "awaiting perpetually and forever a renaissance of wonder."

Advent, said Miller, reminds us that we need to renew and refresh ourselves, to begin again—over and over again. This is the eternal message of hope reborn year after year at this season when the days are darkest. Advent reminds us that waiting is a teacher, a guide post on our adventure that points the way, not an abyss in which to be stuck. It is a reminder to trust the world and ourselves to be fresh and resilient with wonder and new promise, to engage in the adventure of life, opening our hearts and recognizing the divine in every person, including ourselves. ...rr

AN AFTERNOON OF PIANO MADNESS

11 December

Starring TERRY CLEVELAND

This was a Fund Raiser for the Creative Arts Foundation of Brevard (originally created by Marshall Frank), which helps talented youngster prodigies further their studies/ambition for opportunities and scholarships.

Terry Cleveland is a lifelong pianist/entertainer who dazzles audiences with extraordinary style, skill, and charisma ... a modern-day Liberace with short hair. Terry, 58, began playing piano by ear starting at age five and has not let up since. He resides in Vero Beach with a nine-foot Baldwin grand piano—signed by Kevin Costner—sitting in his living room.



Beginning with the *Beer Barrel Polka*, he played for over an hour.

As editor of the *Friendship Flyer*, I've listened to pianos for eight decades ... and never once heard anything like this. Terry Cleveland got 100% of what the piano could give, and he can't even read music. I was afraid that the strikers would be ejected as he pounded the keys!

It was an hour of pure entertainment people will not forget.

But we actually got more! The Dick 'n Doc Duo opened the program with a number of songs and requests ... which is to say it was worth coming to if you only stayed for Detective Captain Marshall Frank and Doctor Jay Barnhart.



Music On The Hill took the holiday season off ... it will resume on the last Sunday of January, 2017.

ANNUAL CHILI PARTY — DECEMBER 9, 2016

**Getting
Ready
For
The
Rush**



**The
Rush**

**For the Children's
Home Society, in the
past 7 or 8 years our
average collection
has exceeded:**

\$2,000

**CHILDREN'S HOME SOCIETY Representative speaks**

Stephen Reynor of the Children's Home Society came to our December 18, 2016 Service, to thank us for our years of support of this organization, which cares for the poor and uncared for youngsters.

Our yearly Chili Parties, originated by our own Bill Scott, have to date collected more than \$20,000 for the Society. While we slipped a bit below the yearly average this time, we will do our best to put this behind us and score LARGE in 2017. Stephen brought several packages of gifts for our Fellowship





GUESTS

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

Fred Dunhour	Richland, WA
Alisha Barnes	Cocoa
Luanne Dickinson	Melbourne
Elizabeth Drake	
Regina Stowell	Viera
Portia Westerfield & Jim Kroll	Mulberry
Sofia Johnson	Cocoa
Cindy Hadaller	Cape Canaveral
Joyce Mehaffy	
Susan Solberg	West Melbourne
Beth Lambdin	Cocoa Beach
James & Laurie McTavish	Merritt Island
Kevin King	Houston, TX
Michael McCullough	Steelton, PA
Vicki Roberts	
Kristi Kobrin	Rockledge
Rick Dykes	Filer, ID
Jo Negroni	Melbourne
Ernie & Kriote Laifay	Parkland, FL
Rosie Screivner	
Ginny Garrison	Melbourne
Jan Pridmore	Melbourne Beach
Bear Flintgruber	Titusville
Vicki Sims	Melbourne
Kristen Schmitz & Jeanne Brown	
Derek Ratcliffe	Palm Bay
Stephen Rayner	Melbourne



Story For All Ages

Me and You by Genevieve Cote

read and shown by Ruth Rodgers December 4, 2016

HOSPITALITY HOST ... GOODIES and \$\$\$\$



Volunteer Hospitality Hosts are as difficult to get as Service Leaders ... reasons are out-of-pocket costs and that women, not men, are 90% of the volunteers. CLC Member Shirley Works and your Flyer Editor John England have come up with a plan.

We propose that Men, along with Ladies that do not Host, be responsible by providing for the cost of food items. For example, Shirley signed on to be Hospitality Host for Sunday, December 18 ... and standing first in line for costs, John gave her \$20.

If you know a HH Volunteer, be free to offer help directly to that person for costs, as John did for Shirley. Or, we can have a "coffee can" fund for random helpers to drop their helping cash into, from which the HH Volunteers can take needed cash.

Who will volunteer to take care of the Coffee Can Fund? Let John England know and he will spread the word and find a suitable coffee can.



Story For All Ages

Keep Climbing, Girls by Beah E. Richards

read by Laura Petruska December 18, 2016



December 2016 Birthdays

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

GAME PLAYING RETURNS

. . . Loretta Winston

“Game Night” is back . . . only now it is “Game Afternoon.” Mark your calendar—Saturday, January 14, at 2:00 PM Friendship Hall. Play Bingo, Scategories, Card games and Board games. All are welcome.

For information contact Loretta Winston at 321-421-7213.



THE SOON-TO-BE ANNUAL COOKIE EXCHANGE

. . . Laura Petruska



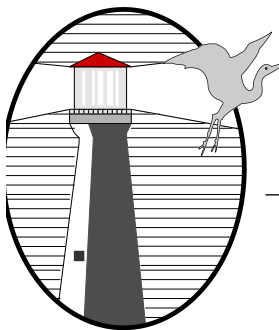
On December 3rd a Cookie Exchange was experienced (see page 5). The idea was Bobbie Keith's and it started because some people cannot get to the Chili Dinner because of night driving limitations. We were rather wary of yet another event; but when we all brought out our lovely cookies to share, all trepidation left and we dug in.

Twenty people were in attendance and when the word gets out about this new event the numbers will soar. Even Dave Peterson rose to the occasion with his delicious Chocolate Chips. There were competing Bourbon/Rum balls, lots of sugar and spice. Bobbie set up, and brought in tablecloths and a tree which was so lovely we transferred it up to the Hall to continue receiving oohs and ahhs.

Thanks, Bobbie, for setting up this new “Annual Event.”

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

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Find us on the web at www.uuspacecoast.org

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