

3115 Friendship Place

Rockledge, FL 32955

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CONSULTING MINISTER

THE REVEREND BETH MILLER

**THE FRIENDSHIP**

**FELLOWSHIP**

**AT PINEDA**

A UNITARIAN UNIVERSALIST

CONGREGATION IN THE LIBERAL

TRADITION

POSTAGE






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# THE FRIENDSHIP FLY-

Volume 25 Number 4

*Our mission is to promote living with love and reason*

April 2017

DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSPITALITY HOST
Apr 2	<b>Britt Kennerly</b> , Editor of <i>Florida Today Opinions</i>	Messages That Matter	Laura Petruska	Kitty Linton	Betty Allison	Donna Burleson and Ed Breakell
Apr 9 	<b>The Reverend Beth Miller</b> , Consulting Minister at Friendship Fellowship	A Few Ministerial Reminders As We Say	The Reverend Beth Miller	Helen Bennett	Kitty Linton	Special: Rev. Beth's final sermon
Apr 16 	<b>Dr. Robert P. Tucker</b> , Minister Emeritus of the Lakeland UU Church			Donna Klamm	Bobbie Keith	Shirley Works  Birthday Cake: Kathy Lees
Apr 23	<b>Gillan Ahlgren</b> ,		Nancy Shacklette	Debra Mischley	Marcia Berry	
Apr 30 	<b>Dr. Fred Gregory</b> , University of Florida Professor Emeritus of History of Science	How Objective/ Subjective Is Science	Andy Petruska	David Peterson	Rosemary Stroda	John & Emily Curry

**Dear Members and Friends of Friendship Fellowship**

... The Reverend Beth Miller

I can hardly believe that I've been your part time consulting minister for four years. It seems like just a short while ago that I kicked off our official time together with the sermon, practically demanded by Bill Horsefield, entitled "This I Believe." Bill had asked me what I believed during the dialogue after the sermon on January 6th, 2013, the Sunday you were deciding whether or not to hire me, and I was deciding whether or not to say yes if you did. I said that I really couldn't articulate my beliefs in a minute or two at the end of the hour. Bill was pretty insistent and I acknowledged that it was a fair question, so I promised to address it next time I visited on Feb. 24, 2013. By then you had voted, so if my beliefs were distasteful to you, it was too late. I'm so grateful that we both said yes back then and have travelled these years together.



And now it's just as hard to believe that our time is coming to an end. You've been a joy to serve and it pains me to say goodbye. We've become a part of each other's lives in significant ways. Many of you have joined Friendship Fellowship during these years and I've loved seeing you get involved. I've celebrated milestones in your personal lives and in the life of the congregation. Many of you have explored Unitarian Universalism's history and principles and delved into life's profound questions with me in spiritual exploration classes. I've been with some of you in your most vulnerable moments, conducted memorial services for your loved ones, and mourned their passing with you. We've all said goodbye to members who have moved away and welcomed new ones who have found a spiritual home among us. I've grown very fond of you and if not for the significant change in my personal life, I would gladly continue. But life unfolds as it will and this next step is the right one for me.

I need to say a bit about Unitarian Universalist ministerial ethics regarding the departure of ministers. As many of you know, I'm in covenant with the Unitarian Universalist Ministers' Association (UUMA) and bound by the professional guidelines that we, the members, set for ourselves and agree to abide by. Although we've spoken of my possible wintertime visits, and many of you have been very generous in encouraging my return and offering me your guest rooms, my future relationship with FF@P must evolve in negotiation with your next minister. I care deeply for you, but my higher commitment is to his or her success in bonding with you and becoming your minister. Our Minister Emeritus, the Rev. Jack Higgins, has always accorded me this professional courtesy and has been flawless in supporting my ministry among you. Jack has my respect and appreciation as my predecessor colleague and friend. While you are without a minister, the CLC and I agree that I will supervise and support the LPCA Team. Once someone is in place, I will take my cues from her or him as to what, if any, contact with members of FF@P will be appropriate. I ask that you understand and support this professional obligation. I would feel very sad to think any of you would take my withdrawal as a personal rejection. You have touched my life and I will always hold you affectionately in my heart.

Yours In Faith and Fellowship,  
Rev. Beth

**CLC CHAIR for Fiscal Year 2017**

Thank you for having faith in me that I will do a good job for the Fellowship. I know that I'll work with and for all of you. Together we can make sure we continue our outreach, our good works and our Fellowship.

We have the best of the best when it comes to chair-people of committees. We have the best of the best when it comes to people serving on those committees and we have the best of the best when it comes to our membership. Most of us were not born into Unitarianism. When it is a choice and not an inheritance it tends to make us very aware of how much we have.

Spring is here and with it comes awakening. Let's awaken our inner creativity and find ways to reach out to others in our community, our Fellowship and in our surroundings to encourage everyone to "stand on the side of love."

Thanks, again for being the best Fellowship and to continue to work to make it better.

... Laura Petruska - Chair.

**BRAD'S BEARINGS**

... Brad Baker

I hope you are as excited about Friendship Fellowship's future as I am.

More children are attending our services than ever and "The Story for All Ages" looks less lonely. Many visitors have been attending and some will find a home and stay with us. FFP was founded by caring and involved people and fortunately new members continue to join and become involved with our community,



Finally, this past year we have begun a multiyear process of planning and constructing a Social Hall. FFP faces challenges and we will have to make difficult decisions. I am saddened that Rev. Beth Miller will not return to our area when the "Snowbirds" make their annual southern migration. She has helped us tremendously and we will miss her. But we have wise members, a good CLC, and we will make the necessary decisions as we move forward.

The spring equinox was March 20, and it is a time of renewal and of new life in the Northern Hemisphere. Our message of dignity, justice, acceptance, compassion, encouragement, responsibility, conscience peace, and liberty is needed now.






It is time for us to set to work .

Brad ... ebaker0460\_98@yahoo.com

**Inputs to the FY 2017 Phone Book  
Committee Page  
are due to the Editor  
by Sunday, April 2**

# April 2017

## Comings, goings, and doings for FF@P

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<b>Girl Scouts</b> Sundays-April 2, 9, 16, 23, 30 2:00—4:00 PM Coffee House (Diane Richards) 		<b>Choir Practice:</b> Every Tuesday 7:00 PM Friendship Hall (Stephen Downen) 				<b>1</b>  <b>Women's Friendship Circle:</b> 10:30 AM Coffee House
<b>2 Sun Svc</b> <b>10:30 AM</b>  <b>Sunday Morning Discussion:</b> 9:15-10:15 AM Coffee House— <i>Current Events</i>	<b>3 CLC Mtg:</b> Friendship Hall, 6:00 PM	<b>4</b>	<b>5 Spring Film Discussion</b> <b>Series:</b> <i>My Family/Mi Familia</i> (3 generations of a Mexican family in Los Angeles) Friendship Hall, 1:00 PM (Helen Bennett)  <b>League of Women Voters Committee Meeting:</b> 6:00 PM Friendship Hall		<b>7</b>	<b>8</b> <b>CREDO:</b> 2:00 PM, Coffee House (Final) (Rev. Beth Miller)
<b>9 Sun Svc</b> <b>10:30 AM</b>  <b>Sunday Morning Discussion:</b> 9:15-10:15 AM Coffee House— <i>Current Events</i>	<b>10</b>	<b>11</b>	<b>12</b>  <b>Social Justice Meeting:</b> 4:00-6:00 PM Friendship Hall (Kathy Kelly)  <b>Science Posters</b> 6:00--8:00 PM	<b>13</b>	<b>14</b>	<b>15</b>
<b>16 Sun Svc</b> <b>10:30 AM</b>  <b>Sunday Morning Discussion:</b> 9:15-10:15 AM Coffee House— <i>Current Events</i>	<b>17</b>	<b>18 Daily Bread</b> <b>Volunteers meet</b> Tuesday at Daily Bread 10:30 AM	<b>19 Spring Film Discussion Series:</b> <i>Cautiva (Captive)</i> (Argentina girl finds out her parents are not her real parents) Friendship Hall, 1:00 PM (Helen Bennett)	<b>20</b>  <b>Women's Book Club:</b> 10:00 AM Coffee House	<b>21</b>	<b>22</b>
<b>23/30 Sun Svc</b> <b>10:30 AM</b>  <b>Sunday Morning Discussion:</b> 9:15-10:15 AM Coffee House— <i>Current Events</i>  <b>Music On The Hill</b> 4:00 PM	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b> 	<b>28</b>	<b>29</b>  The Editor needs your April inputs by Sunday 19 March (Sooner is Better)





**HAT-MAKING PARTY**  
Sunday, March 26

Inputs to the *Friendship Flyer*  
May 2017 edition  
are due to the editor  
by Sunday, April 23

Inputs to the FY 2017 Phone Book  
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## Rev. Miller asks, ARE YOU RELIGIOUS, SPIRITUAL, OR BOTH?

5 March 2017

The Reverend Beth Miller, Consulting Minister at Friendship Fellowship, began with a reading from *The Holy Longing* by Ronald Rolheiser, Catholic theologian and professor:



There is within us a fundamental dis-ease, and unquenchable fire that renders us incapable, in this life, of ever coming to full peace. This desire lies at the center of our lives, in the marrow of our bones, and in the deep recesses of the soul. At the heart of all great literature, poetry, art, philosophy, psychology, and religion lies the naming and analyzing of this desire.

Spirituality is, ultimately, about what we do with that desire. What we do with our longings, in terms of handling both the pain and the hope they bring us, that is our spirituality . . .

Augustine says: "You have made us for yourself, Lord, and our hearts are restless until they rest in you." Spirituality is about what we do with our unrest.

And this from Dali Lama: "I believe the purpose of all major religious traditions is not to construct big temples on the outside, but to create temples of goodness and compassion inside, in our hearts."

What is this 'fundamental dis-ease' and 'restlessness' so spoken about? At the heart of all great literature, poetry, art, philosophy, psychology, and religion lies the naming and analyzing of this desire.

Rev. Beth asked the congregation (no show of hands, please) if any, few, most, or all have ever experienced this dis-ease; the fundamental desire for a fuller, deeper kind of peace in our hearts? Is that at least part of why you come to this fellowship? Are we seeking some rest from that restlessness, something to quench that thirst, something to satisfy that deep longing for peace in our hearts?

Rolheiser says that our response to that unrest is our *spirituality*. And the Dali Lama says basically the same thing about religion: that its purpose is *to create temples of goodness and compassion inside, in our hearts*. To do so brings that kind of peace.

How often have you heard people say, "oh, I'm not religious, but am I spiritual?" Many of us say this about ourselves.

When Rev. Beth was a full time UU Minister, she got regular calls for weddings from couples not affiliated with any congregation looking for spiritual wedding ceremonies that were not religious. UU Ministers are good at those kinds of weddings.

Many UUs say they're spiritual but not religious . . . but Unitarian Universalism is a religion, is it not? How can we be active participants in a religion and not be religious?

"Religion" is rooted in Latin, meaning to re-bind, to tie up again, or to re-connect. The root also gives other words dealing with connection, like ligament, liable, reliant, and obligation. So it has to do with being connected to something, bound in some way, having obligations. It has communal aspect.

Also from Latin, "spiritual" comes from spiritus, meaning breath. Inspiration, expiration, and respiration all come from the same root. It's about what we take in, what inspires us, and it is more individualistic. We can be spiritual alone, but we need an organization in which to be religious.

Kit Ketcham, a retired UU Minister, says that "religion is our public expression of our relationships with self, others, and the Divine while spirituality is our private experience of our relationships with self, others, and the Divine."

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Continuing, Rev. Beth noted that religion is practiced in human institutions, and all human institutions are flawed.

Private, public, and non-profit corporations are flawed.  
Educations are flawed. Politics is certainly flawed.

Voluntary organizations from the Elks to the NAACP are flawed.

Even the family if flawed.

She asked if we could name any organization of two or more people that isn't flawed? Of course organized religions are flawed, too. And the nature of institutions' flaws often hurt their members with rules they don't understand and can't follow, power relationships that are abused, and conflicts that get personal and ugly.

Spirituality, being an individual pursuit, may have its flaws, but we can simply reject those we see. A spiritual practice can be satisfying or frustrating, but because we pursue it strictly on our own terms, taking what we want and leaving the rest, and with no obligation or accountability to anyone else, its flaws can't hurt us.

Unitarian Universalism is an organized religion and has its flaws. Most of them have to do with organizational issues rather than with creed, dogma, or rules. These we don't impose upon our members. We have freely chosen covenants, not creeds.

And as for dogma, part of the good news of UUism is that our teachings draws from many sources:

- Direct personal religious or spiritual experience
- Words and deeds of prophetic women and men
- Wisdom from all the world's religions
- Jewish and Christian teachings
- Humanist teachings
- Wisdom of earth-centered traditions

We believe that a truth is not true because a particular religion proclaims it so, but that is proclaimed by religion because of its fundamental truth.

Rev. Beth concluded by reading from Huston Smith, the preeminent scholar of comparative religion in America, partly of which:

So with 'spiritual' a good work and 'religion' not, what's the difference between them? Religion is organized, institutionalized spiritually. Is the problem with religions or [with] religious institutions? By their very nature, institutions are mixed bag—I don't know a single one that doesn't have a shadow side . . .

Even so as they are necessary evils—we have to take them on and try to minimize their defects because they are the only way that spiritual truths gain traction in history.

Smith again, here using a metaphor to explain the purpose of religions:

A lantern may have a functioning light within it, but it may be coated with dust and soot, sometimes even with mud. Sometimes the light does not shine through at all. Religion practice helps the faithful clean the surface of the lantern; that is what all the great traditions are for—to help us remove the dross that conceals divinity, so that the light can shine through.

... jce



## **“AGAPÉ: The Love That Saves Us All” by Robert P. Tucker, PhD.**

12 March 2017

Beginning, as he often does, with a story, the Reverend Robert P. Tucker, minister emeritus of the UU Congregation of Lakeland, told about the son of a poor country widow who struck it rich with oil. Wanting to send his mother something special for her birthday, he called up a pet shop and bought its most expensive and unusual animal, a mynah bird worth \$27,000 that could recite the 23<sup>rd</sup> Psalm, the Lord's Prayer, and the 13<sup>th</sup> Chapter of Corinthians. Knowing that his mother would enjoy hearing those passages, the man had the bird shipped to her. On her birthday he phoned to ask how she liked her birthday present, and she replied, “Oh, son, it was delicious!”



Sometimes it's easy to get confused about the real meaning of something, and one word that can be confusing is “love.” In English, “love” can mean anything from loving hotdogs to loving America to making love. The word ceases to have any real definition because we can never be sure exactly how to interpret it. All of the world's religions, including Christianity, teach love, but Christians seem to be thoroughly confused about what the word means, especially regarding the teachings of Jesus.

For example, Tucker described two friends—one (Elizabeth) a woman who is extremely warm, friendly and outgoing. She is not particularly beautiful or sexy, but people are drawn to her and feel comfortable around her. Many of her Christian friends describe her as exemplifying the type of love that Jesus taught. The second friend (Paul) was a college roommate preparing to enter the ministry. At 6'2" and 250 pounds, he was the campus “teddy bear,” always proclaiming to anyone with a problem, “Love is the answer!” while enveloping them in a smothering bear-hug. When asked where he developed his routine, he was quick to answer that he got it from Jesus.

Neither the friendly extroversion of Elizabeth nor the naïve emotionalism of Paul is the type of love that Jesus had in mind at all. Jesus, as a Jew living in a Hellenistic culture, spoke Aramaic, but probably knew some Hebrew and some Greek, the language in which the New Testament was written. Ancient Greek had several words for love. One was “eros,” from which we get the word “erotic,” and another was “philia,” or “brotherly love,” but neither was the type of love advocated by Jesus.

The term used by the writers of the New Testament to describe the type of love Jesus so often referred to is “agapé.” In the Hebrew scripture, there were two great commands—to love God and to love your neighbor as yourself. Jesus brought these two together, modifying “love” from its focus on the object, the beloved, to its subject, the lover. For the Jews, some people were excluded from the category of “neighbor,” depending on blood relations, friendships, and physical distance. Jesus, however, rejected such exclusion, as can be seen in the parable of the Good Samaritan. By defining “neighbor” as anyone who helps someone else, Jesus created a new definition for the word “love.”

In Jesus' definition, no reciprocity is required. In fact, he said that one should love one's enemies. This is no meek or mild friendliness, and it has nothing to do with the heart, but everything to do with the head. It is a carefully thought-out approach to life where every person is treated equally, no matter what personal sacrifice might be required for this to be accomplished. “Agapé” seeks equal justice for all, and anyone who practices it can expect to be hated by bigots and racists. It is

*continued at the bottom of the next column*



## **April Charity: DAILY BREAD Food for Human Dignity**

Daily Bread is supported entirely by our local community, people like us.

Monetary Donations are always in need as Daily Bread feeds 260 to 377 people each day.

Our monetary donations help purchase fresh fruits, vegetables, meats, and fish. We can also donate canned meats, boxes of pastas, canned soups or vegetables. To assist the homeless, donations such as hygiene items for men and women, soaps, shampoos, toothbrushes, rain ponchos, and sleeping bags are always welcome.

If you are able to donate any of the above items, please see Bobbie Keith (321-777-5561) and your Social Justice Committee will ensure their delivery. ...Bobbie Keith

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**Story For All Ages**

*It's Mine!* by Leo Lioni

told by Ruth Rodgers 29 January 2017

rare to find, not only because so few people try to live by it, but because those who do are persecuted and killed.

Even before the end of the New Testament period, the Christian church discovered how difficult such an ideal can be, and since then it has settled for “philia,” with limitations on who is defined as a “neighbor.” Most people are afraid of “agapé.” They fear the consequences of treating all races equally, of sharing their wealth with the poor, of stepping out from behind their defensive shields.

Both “eros” and “philia” are wonderful forms of love, but neither of them can save the world. The “agapé” that Jesus taught transcends the narrow limits of Christianity, for it is a love that can and must be practiced universally by all humanity. It is the only form of love that can save us all. ...rr

## Music On The Hill ... February 26, 2017



Tyler Romesberg, 17, oboist

**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 & \$5 50-50) is divided among those who entertain. And, is frequently the case, the winner of the 50-50 drawing this evening did return it to the performers.



Sebastian Moorman, 16, violist



**Violin:** Ellen Choi, 13

**Piano:** Julia Zhao, 14

**Voice:** Shae Doyle, 18

**Viola:** Souyon Choi, 17

### Clarinet Quintet

These young musicians performed the music of Brahms, Mozart, Rachmaninoff, Saint Saens, and many more.

Their delivery was professional and a marvel to be heard.

2017 will see several more Music On The Hill presentations, always on the final Sunday of the month at 4:00 PM in Friendship Hall.





## Retired Boy Scout Reverend Roger Brewin: "On My Honor I Will Do My Best..."

26 February

After reminding us that the first value mentioned in the Boy Scout oath is trustworthiness, Roger Brewin, minister emeritus of the First Unitarian Church of Hobart, IN, and now member of FFP, told three stories about his own scout experiences—two true and one false—after which he asked us to guess which was the false one.



The first story was about a survival camping trip with his troop of Boy Scouts in the Adirondacks for three nights, and awaking around three or four in the morning on the second night to find a giant porcupine sitting on his legs, eating the remainder of the favorite snack he had carried in, chocolate-covered marshmallow cookies. The second story was about an interviewer's questions concerning his citizenship merit badge. When asked about service activities at his church and how he showed his duty to God, he told the interviewer that he did not believe in God and did his good deeds not to serve God but because they were the right thing to do. As a result, he was turned down for the badge. The third story was about earning his badge in animal industry not by working with large farm animals but by helping a man who bred rabbits and chickens.

After a show of hands as to which story was the false one, he revealed that it was the second. Even though he did express his lack of belief in God, he had, at the time, been attending a local United Church of Christ and was active in its Youth Group, which performed community service projects. The review board had been respectful and accepting of his non-belief, and at no point during his Scouting experiences did he meet with any overt hostility toward his atheism. Sadly, today that is no longer the case. Whereas the organization was once low-key about doing one's "duty to God," it has now become much more theologically restrictive, making a belief in God a requirement for membership.

In recent years, the Boy Scouts have become more liberal in accepting gay men and boys, and more recently, transgender boys, due to all the attention brought to bear upon the subject, but a belief in God is still required. As a humanist and an atheist, Brewin is working to get the UUA to take on this discrimination and make it a topic at General Assembly. Having started as a campus minister during the Vietnam War and having worked as an abortion counselor among other causes, Brewin spent his long career as a UU minister as a fighter for social justice. But social justice takes more than talk; it requires action, and he brought in petitions for FFP members to sign to be presented to the UUA in an effort to shine a spotlight on this injustice to boys who are humanists or atheists.

UUA President Peter Morales has expressed sympathy to the cause, promising that the issue would be taken up by the UUA "in time," but action is needed now to fight this discrimination. Some in the UUA do not see it as a priority, pointing out that Scouts can acknowledge a belief in their own idea of "God," whatever it might be, or that they can join other organizations more closely aligned with UU values, such as Navigator Scouts or Spiral Scouts. The problem with these arguments, however, is that these other organizations are tiny, compared to the Boy Scouts of America, and therefore not available to most boys across the country.

As a result, UU Humanists have drafted a letter calling on the UUA to challenge the Boy Scouts on behalf of non-theists. At the last General Assembly booth, they spoke with 1,000 delegates

## SOCIAL HALL PLANNING COMMITTEE Final Report 19 Mar 2017

Since September we have met nine times to discuss the new building plans.

Members of Committee: Bill Scott Chair, Sue Holland, Alan Osborne, Laura Petruska, Marcia Berry, Bill Horsfield, Ed Breakell, John Hemphill, Donna Dalton, Barbara Kurtz, Elspeth Root

Resource persons: Gary Johns and Derick Ratcliff

I would like to thank all of the committee for their hard work and dedication to this project. We had ten meetings in a six months time all worked hard and I believe we came up with a plan that we are happy to recommend to the CLC and with this report we believe we have completed our task.

Since September we have met nine times to discuss the new building plans and if one was needed

At our first meeting we decided that we did need a Social Hall as we needed more space for various meetings, a place with a kitchen for preparing dinners, room for Sunday school, space for dinners, storage and other activities. With those functions in mind we recommend that planning for the future building continue with a new committee who will make the final plans. There are drawings on the Art Wall of a concept building.

### Recommendation are as follows:

1. Location of Social Hall. South of front entrance and running down the hill (east) toward US 1.
2. Size: 45 feet by 75 feet, with an unfinished basement for future expansion.
3. Construction: masonry with a metal roof.
4. A full kitchen, located on front southwest corner of bldg.
5. Sunday School room. As large as room in Coffee House.
6. Use of solar panels.
7. Plan for an elevator to basement.
8. Building will have a lobby.
9. Parking spaces in front of building should be used for a circular drop-off area.

Estimated cost. \$600,000

### Other recommendations:

1. We recommend that another committee be appointed to come up with complete plans and cost.
2. That the CLC explore the possibility of selling the frontage on US 1 with proceeds used to pay for Social Hall.

### Some problems:

1. County Code will require us to have an additional 35 parking places.
2. As planned we should have a meeting area for approximately 150 and for a Dinner for 100 plus. This should satisfy our needs for a number of years. Then there is the basement area which can be completed to take care of growth and extra meeting space.

A sketch is on the Friendship Hall South wall.

and 700 added their names to the petition. Since then, copies have been circulating in UU congregations, and over 1600 names have been collected.

Scouting offers many positive experiences for boys and should be open to all, regardless of their theologies, just as the Girl Scouts are for girls, and Brewin ended by asking for our help in carrying that message forward to the UUA and to the Boy Scouts of America by reading and signing copies of the petition. ...rr





WELCOMING NEW MEMBAERS

Cliff Saylor, Max Saylor Carleta & Carleton Walker, Lauren Conroy  
Membership Chair Irene McDonald with hands gesturing on right



Story For All Ages

*The Story of the Bluebonnet* ...by Tomie Paola  
read by Laura Petruska March 19, 2017



Story For All Ages

*Squirrel's New Year's Resolution* ...by Pat Miller  
read by Ruth Rodgers March 19, 2017

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## 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.

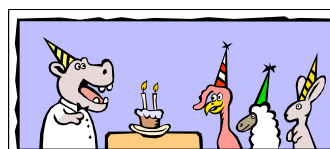
**Information:** 321-254-3398 Visit Web site: [www.CAFOB.org](http://www.CAFOB.org)



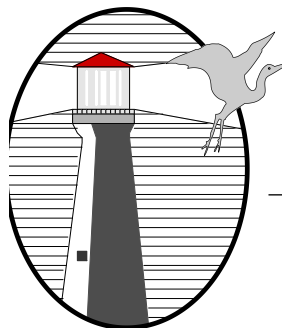
### GUESTS

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

Betsy Dees	Portsmouth RI
Alice Hurd	Rockledge
Shireen Makhlof & Clovis El-Khazen	Grant
Alex & Allison Martin	Raleigh NC
Debbie Perry	Indialantic
Robin & Larry Scermino	Melbourne
Gaylene Mitchell	Rochester NY
Geordon & Donald Fain	Rockledge
Nicole Presuel & Austin Smallwood	Rockledge



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



### 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](mailto:jengland@cfl.rr.com)  
Printing & Mailing ..... Brad Baker

Find us on the web at [www.uuspacecoast.org](http://www.uuspacecoast.org)

### CONSULTING MINISTER

The Reverend Beth Miller

### CONGREGATIONAL LEADERSHIP COMMITTEE

Chair .....	Laura Petruska
Vice Chair .....	Laura Kercelius
Treasurer .....	Donna Dalton
Secretary .....	Helen Bennett
Member .....	Sally Gourd
Member .....	Dave Dexheimer
Member .....	Pat Tebbe
Member .....	Rosemary Stroda