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**THE FRIENDSHIP  
FELLOWSHIP  
AT PINEDA**

A UNITARIAN UNIVERSALIST  
CONGREGATION IN THE LIBERAL  
TRADITION



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# THE FRIENDSHIP FLYER

Volume 25 Number 7

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

July 2017

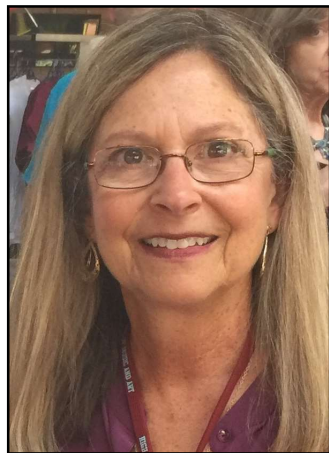
DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSPITALITY HOST
July 2	<b>Dr. Terri Fine</b>	Immigration	Andy Petruska	Megan Foster	Marcia Berry	Alex Terseck
July 9	<b>Rev. Mark Spivey</b>			Pat & Dennis Tebbe	Betty Allison	John & Emily Curry
July 16	<b>Fatima Sadaf Saied</b>	"Getting to Know Muslims -101"	Janina Shoemaker	Catherine George	Rosemary Stroda	    Birthday Cake: Kathy Lees
July 23	<b>Ann Fuller</b>			Jackie Higgins	Betty Allison	

# July 2017

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

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2 Sun Svc 10:30 AM  CLC meeting  Sunday Morning Discussion: 9:15-10:15 AM Coffee House— Current Events	3	4	5  Short-Story Workshop 7:00—8:30 Coffee House	6  Women's Friendship Circle: 10:30 AM EGRET ROOM	7	8
9 Sun Svc 10:30 AM  Sunday Morning Discussion: 9:15-10:15 AM Coffee House— Current Events	10	11  Choir Practice	12  Short-Story Workshop 7:00—8:30 Coffee House	13	14	15
16 Sun Svc 10:30 AM  Sunday Morning Discussion: 9:15-10:15 AM Coffee House— Current Events	17	18 Daily Bread Volunteers meet Tuesday at Daily Bread 10:30 AM	19	20  Women's Book Club: 10:00 AM Coffee House	21	22
23 Sun Svc 10:30 AM  Sunday Morning Discussion: 9:15-10:15 AM Coffee House— Current Events	24	25  Choir Practice	26	27	28	29
30 Sun Svc 10:30 AM						

## LAURA PETRUSKA, CHAIR OF FRIENDSHIP CLC



July is upon us and with it comes the red, white and blue. We are joyous for living in this great country of America, we are grateful to have the life style which most of us are privileged to be part of and we are grateful for our health, our educational opportunities and everything that makes us proud to be Americans. Not everyone is as blessed and lucky.

Politically, we are in trouble. We are noticing more dissension, more rudeness and more dissatisfaction. We hear of threats, cursing and hate filled faces with ugly words. We cannot help but notice this in our newscasts, newspapers and dialog among our state people. Why do I bring that up?

I recently signed, on behalf of Friendship Fellowship, a pledge that the Florida Today's executive Editor Bob Gabordi released on June 21st. It was a pledge, in all-good conscience I thought I could sign, as Chairman of our wonderful Fellowship on our behalf. Here was the pledge: *Who wants to go first? Who wants to promise that no matter how much you disagree with another person, whether on social media or during a local political debate, circumstance or board meeting, you won't raise your voice, cuss, give an obscene gesture, throw something or threaten them or their family."*

Seems ridiculous to even have to promise such things. I took the promise. I took it on behalf of Friendship Fellowship because I wanted Brevard County to see that we stand on the side of love. I wanted Friendship Fellowship at Pineda, a UU established religion, to be known as the civil religion with people who care, who are polite, care about intellectual discourse and will always take the higher path. I got published and now our name is out there. We are Friendship Fellowship at Pineda, a Unitarian Universalist Fellowship, and we stand for that promise.

## APPLYING OUR PRINCIPLES

Rev. Tracie Barrett-Wesler

June 11, 2017



As UUs, we are a unique group of independent thinkers and doers, known for our attention to social justice. Although we might hold different beliefs within the same congregation, we are held together by our covenant with one another and with the larger network of UU congregations around the world to affirm and promote our seven principles.

So began the message brought to us by the Reverend Tracie Barrett-Wesler, our guest speaker on June 11 and recently ordained minister at the UU Congregation of Lake County in Eustis, Florida. To illustrate how we as UUs should be evangelists for our principles, applying them not just inside our own walls but in our interactions with others who hold different beliefs, she told a personal story of her ordination, held in April.

As plans were being made for this momentous occasion in her life, she invited her family to attend and share in the joy of her accomplish-

*Continued on next page.*

### July Notes & Reminders - #1

The next **Women's Friendship Circle** meeting will be at 10:30 on Thursday, July 6th, in the Egret Room, Fellowship Hall.

At that time we will discuss ideas for trips, donations, the possibility of one evening a month where you may bring a friend, husband, significant other to check out restaurants in Brevard County. In short, we'll enjoy each others' company and chat. Coffee/Tea/Juice will be available and perhaps a few of you will get together for lunch. Look forward to seeing you at 10:30 on Thursday July 7th. Mark your calendar so you don't forget.

--Irene MacDonald

**APPLYING OUR PRINCIPLES** *(Continued)*

ment. For Tracie, family includes both blood relatives and chosen relatives, including a "sister" with whom she has been best friends since both were age six. In spite of their very different religious upbringing—the sister having grown up as a Southern Baptist and Tracie herself coming from a nonreligious background—they consider themselves sisters and have always shared important moments with one another, including Tracie attending the home school graduation of her sister's daughter, which was held in a Baptist Church.

After inviting all of her close relatives and getting replies from all except her sister and niece, she was not too concerned, thinking that she was busy and had overlooked replying or had assumed that Tracie knew she would be attending, but as the ordination date drew closer and she still had not heard anything, she contacted her mother to see if she knew anything. Her mother had not heard from her, either, so Tracie emailed her to get a confirmation. She finally got a long reply from the sister saying that she had been struggling for weeks with the invitation and her conscience and had decided that she could not attend a service that did not worship the same God that she did.

Tracie said that she could have gotten upset or reminded her of the home-school graduation she had attended for her daughter or tried to explain that "God" could have different meanings to different people, but she did none of those things. She simply replied, "I understand." She offered grace to her sister, a word that doesn't come up in many UU conversations. Our principles call upon us to accept one another, and that means respecting the beliefs of others who do not think the same way we do.

Since the November election, we have seen many policies proposed and enacted that run counter to our principles regarding human rights and environmental protection, but all of us have friends and family members who support the current administration. We must respect their right to hold differing views from our own, but at the same time we must represent our own UU values in the world by affirming and promoting our principles.

Only by living our values and taking our message out into the world can we create the beloved community that we seek. ...rr



### July Notes & Reminders #2

**Ruth Rodgers will host a six week writing course at Friendship Fellowship.**

The course starts this Wednesday at 7:00 (June 21). Members are free, non-members \$25. You will be expected to attend all sessions and the course will be restricted to 10 so register now!

RSVP's are a must ...no walk-ins permitted. Please let Laura P. know if you are interested. If you are already signed up please do not call! 321 806-0559

## JULY'S CHARITY IS THE VETERANS TRANSITIONAL CENTER

### From homelessness to independent living

The Veterans Transitional Center provides temporary shelter to the entire veteran family - (the only center of its kind in the United States where the spouse of the vet and their children are not separated but are housed together in semi-efficiency motel rooms in a gated compound where both counseling and training are offered to the entire family as they transition from homelessness to independent living). Since its founding in 1989 it has provided shelter and support to over 2,000 veterans and their families. Your donations go a long way in supporting our veterans during their time of need.

There is a continuing need for new pillows and single-size sheet sets, as well as toiletries and cleaning items. If you are able to donate any of these items, please see Bobbie Keith who will make the deliver.

--Bobbie Keith

### New Members

Megan Foster  
1936 Palmer Dr  
Melbourne, Fl 32935  
321-684-1949  
meganfoster520@gmail.com

Alex Terseck  
1936 Palmer Dr  
Melbourne, Fl 32935  
321-412-6383  
terseck@gmail.com



# A FATHER'S LETTER

ROBERT P.  
TUCKER

JUNE 18, 2017

**O**n Father's Day, the Reverend Robert Tucker, minister



emeritus of the UU Congregation of Lakeland, presented his sermon as a letter to his daughter Erin. Recalling the day she was born, he called her "one of the best gifts" he ever received, and on this special day to honor fathers, he wanted to stress three gifts that he hoped that he and her mother had imparted to her along the way—in addition to love, by far the most important gift any parent could give to a child. These are language, logic, and an empirical approach to life.

Many religious people use the term miracle to refer to the birth of a child, but "miracle" means "an event that violates the laws of nature." He tells

Erin that her birth was absolutely wonderful and fantastic, but it was not miraculous. This leads to the first gift, the ability to use language properly and clearly to say what she means. Many people use language carelessly, with unintentional mistakes, but others deliberately use ambiguous wording to confuse and manipulate. For her own protection, she should be careful of those such as evangelists and faith healers who intentionally obfuscate to make bizarre claims seem plausible.

The second gift is logic. Logic shows that evidence can be pro or con, true or false, strong or weak, but "evidence" is not "proof." Logic shows that not everything can be possible, not even for a god. There can be no such thing as a square circle, nor can  $2 + 2$  ever equal 5 in base 10. Nor is it possible for one thing to be three things, which is why rationalists reject the Christian doctrine of the Trinity. A person cannot be both a man and a god, for the definitions of each make them mutually exclusive, and "miracles" cannot function as proof for religious beliefs.

Many Christians cite the alleged miracles performed by Jesus as proof of his being the promised Messiah, but in Jesus' world, people demanded magic as evidence of religious authority. Other religious leaders performed the same "miracles" such as healing the sick, thus giving them the same "Messiahship" status as Jesus. In the letter, he tells Erin that "if there is a God, and if he, she or it gave us a brain and the power to reason, then nothing less than divine intervention supports our applying logic to everything, even religion."

Finally, he tells Erin that he hopes that he and her mother have taught her to adopt an empirical approach to life, to use inductive logic and her five senses as well as any machines that can extend the reach of the senses to observe and experience the world in repeated acts of testing and confirmation of theories about how nature works and what reality is. Religion began when primitive people had no science to explain the world around them, and myths evolved to provide answers to such questions as where the universe came from and why we are here. Most stories about miracles come from ancient, pre-scientific people or from our own often uneducated contemporaries, and the amount of magic in these stories seems to grow with any increase in distance in time or space between us and their points of origin. And since different religions are in competition with one another for believers, any miracles claimed by one religion stand as disproof of the miracles in other religions.

Philosopher David Hume makes it clear in his essay, *Of Miracles*, "that it is impossible to accept the claim that there are any miracles precisely because of their definition as 'violations of the laws of nature.'" Inductive logic demands that we come down on the side of an argument that has the most evidence, and any miraculous claim will always be a minority report. In fact, if a miracle came to be accepted as true because it was experienced by a majority of humanity, then it would cease to be a

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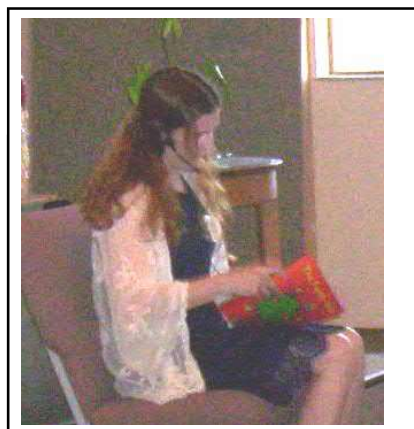
INPUTS TO THE FRIENDSHIP FLYER JULY  
2017 EDITION ARE DUE TO THE EDITOR  
BY SUNDAY, JULY 23

## A Father's Letter *(Continued)*

majority of humanity, then it would cease to be a miracle because it would no longer violate the norm for our species.

Hume ends his essay by saying that all religions are based on faith, not facts. Religion is about belief and obedience, not about knowledge and science.

Tucker closed his letter to Erin by saying that he didn't want to suggest a rejection of religion, for it is an area we can all study and learn from in the areas of personal morality and social ethics, but whenever anyone makes religious claims about scientific facts, she should be on her guard against becoming a victim of their ignorance or deliberate deceit....RR



Laura Walker read the Children's Time story on Father's Day



Fathers' Day was also Birthday cake Sunday. This sheet cake was consumed to the last scrap!. There must have been plenty of hungry dads!

Father's Day is a celebration honoring fathers and celebrating fatherhood, paternal bonds, and the influence of fathers in society. In Catholic Europe, it has been celebrated on March 19 (St. Joseph's Day) since the Middle Ages.

## A FATHER'S DAY POEM FROM OUR SUNDAY SCHOOL



*Daddy, I love you  
For all that you do.  
I'll kiss you and hug you  
'Cause you love me, too.  
You feed me  
and need me  
To teach you to play,  
So smile,  
'cause I love you  
On this Father's Day.*

In honor of Father's Day, Soren Walker, one of our Sunday school children came center stage,

took the microphone and (perfectly) recited the poem above. The congregation was wowed!

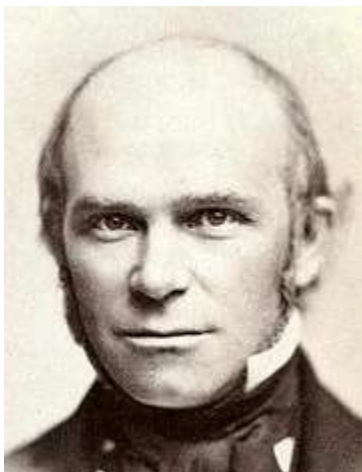
We e-mailed Soren's mother, Laura Rachel Walker, and asked permission to reproduce the poem and include Soren's picture. She agreed, writing, "The poem was just a simple one I found online that I thought was age appropriate for him to be able to memorize. The poem is attributed to Nicholas Gordon."



# GREAT UNITARIANS

## THEODORE PARKER

(AUGUST 24, 1810-MAY 10, 1860)



He was a preacher, lecturer, and writer, a public intellectual, and a religious and social reformer. He played a major role in moving Unitarianism away from being a Bible-based faith, and he established a precedent for clerical activism that has inspired generations of liberal religious leaders.

Although ranked with William Ellery Channing as the most important and influential Unitarian minister of the nineteenth century, he was an extremely controversial figure in his own day.

Parker emerged as a major Transcendentalist spokesman in May 1841, when he delivered *A Discourse on the Transient and Permanent in Christianity* at an ordination in South Boston. What made the strongest impression on Parker's audience was his vehement denial of the factuality of Biblical miracles.

Parker saw slavery as the greatest obstacle to achieving industrial democracy. He denounced the Mexican War (1846-1848) as an attempt to expand slavery and led Boston opposition to the Fugitive Slave Act of 1850. In his *Sermon of Conscience* (1850), he openly called for it to be defied.

Parker served as the abolitionists' Minister at Large to fugitive slaves in Boston. In 1854, his agitation on behalf of a fugitive slave, Anthony Burns, led to Parker's indictment by a federal grand jury. He was charged with obstructing a federal marshal. Popular opinion was so much on his side, however, that prosecuting him became a political impossibility. In 1855, the case was dismissed on a technicality.

Unitarian Universalists honor Theodore Parker as a model of a minister in the American Unitarian tradition. The church in West Roxbury where Parker first served as a pastor (1837-1846) was renamed

Theodore Parker Unitarian Universalist Church in 1962.

He originated many phrases that are widely quoted because they ring true today. Martin Luther King adapted this one: *"I do not pretend to understand the moral universe; the arc is a long one, my eye reaches but little ways; I cannot calculate the curve and complete the figure by the experience of sight; I can divine it by conscience. And from what I see I am sure it bends towards justice."*

He was one of the first American clergymen to endorse women's suffrage, and the first to refer to God as both "Father" and "Mother." Feminists of the day rallied to his words: *"The domestic function of the woman does not exhaust her powers... To make one half of the human race consume its energies in the functions of housekeeper, wife and mother is a monstrous waste of the most precious material God ever made"* (1853).

Theodore Parker's definition of democracy as a *government of all the people, by all the people, for all the people* inspired Abraham Lincoln to end his Gettysburg Address with these words, *"...this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth."*

Sources: Wikipedia, UUA materials

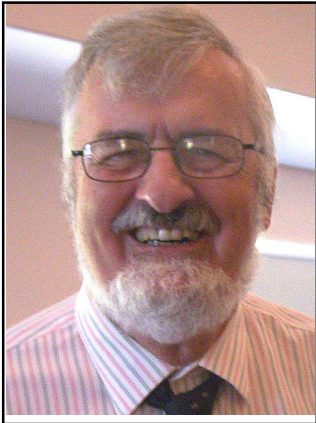
### THE SEVEN PRINCIPLES OF UNITARIAN UNIVERSALISM

We affirm and promote:

- The inherent worth and dignity of every person
- Justice, equity, and compassion in human relations
- Acceptance of one another and encouragement to spiritual growth in our congregations
- A free and responsible search for truth and meaning
- The right of conscience and the use of the democratic process within our congregations and in society at large
- The goal of world community with peace, liberty, and justice for all
- Respect for the interdependent web of all existence of which we are a part

## SAVED BY DOUBT

### REVEREND BOB MACDONALD,



June 25, 2017

Unitarian Universalists don't generally use the word "saved" in terms of religion, but our guest speaker on June 15th, the Reverend Bob MacDonald, former Methodist minister and more recently retired minister of the UU Fellowship in Stuart,

Florida, told us how, as a Methodist, he was "saved by doubt."

For Christians, the concept of being "saved" is a type of insurance guaranteeing them a reward in the afterlife, but as one of Reverend MacDonald's congregants in Stuart once said, "What's wrong with just dying?" She, for one, was looking forward to a nice long sleep. As UUs, we all have different ideas about the afterlife, and we believe whatever we need to believe to carry on in this life. For some people, especially parents who have lost children, the promise of an afterlife offers comfort for unbearable grief.

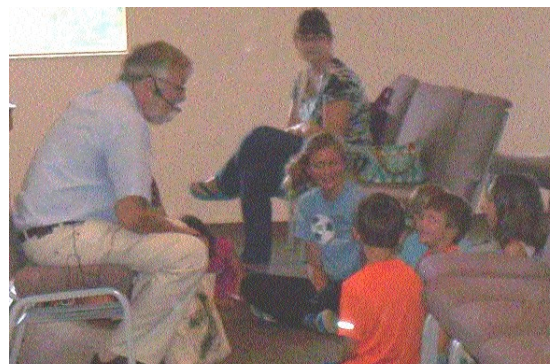
Paul, born a Pharisee Jew, and a convert to Christianity because of an experience on the road to Damascus, used the phrase "saved by faith," and later Protestant founders, like Martin Luther, took up this phrase, meaning becoming whole with the source of life which is in everything and everywhere.

MacDonald, however, prefers the phrase "saved by doubt" in describing his own religious journey. The seeds for his doubt were planted way back in 1960, when tenth graders were required to take world history. In that class, he learned about the countries and religions of Asia—the Hindus of India, the Buddhists of China—and he realized that there were many more of them than there were of us (the Christians). When a girl he was very interested in back then, for reasons that had nothing to do with religion, invited him to a meeting of a group of fundamentalist Christians, he found them reading aloud, with great relish, Jonathan

Edwards' sermon, *Sinners in the Hands of an Angry God*, and rejoicing that they would be spared that fate. Something in him was revolted by that scene, for he realized, even then, that most people practice whatever religion they practice largely as a result of the accident of birth.

Although he still loves Jewish and Christian scripture for its beautiful poetry and for all the good it contains, (in much the same way as he loves such poems as William Blake's "Little Lamb, Who Made Thee?"), common sense tells him that it is far from infallible. What has now become the canon of the Old and New Testaments came from a wide variety of sources and multiple translations. As pointed out by Bart D. Ehrman in his book *Misquoting Jesus*, there is not one intact copy of the New Testament before the year 400 C. E., many hundreds of years after the various gospels were written. By that time the material within had been collected from fragments, often with missing or unreadable portions, and recopied numerous times and translated into different languages, with all the errors one could expect to accompany such tasks. Some errors were accidental, but some were deliberate, such as Mark's omission of a comma in quoting from the book of Isaiah to make the passage seem to predict the coming of John the Baptist as a precursor to the ministry of Jesus. Isaiah had written, "A voice cries, 'In the wilderness....'" and Mark omitted the comma to read "a voice cries in the wilderness," giving the passage a completely different meaning from what Isaiah had intended.

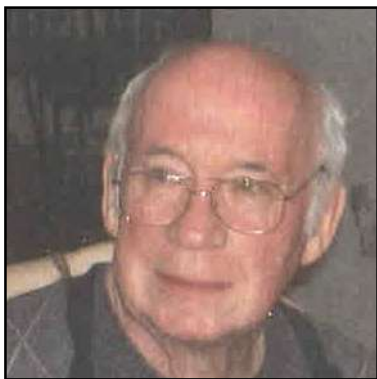
MacDonald concluded with a reference to a statement from Paul Tillich, who said that doubt is not the opposite of faith but an important element of it, and for MacDonald, doubt means that he is trying, not that he is lacking, something with which all UUs can identify. ...rr



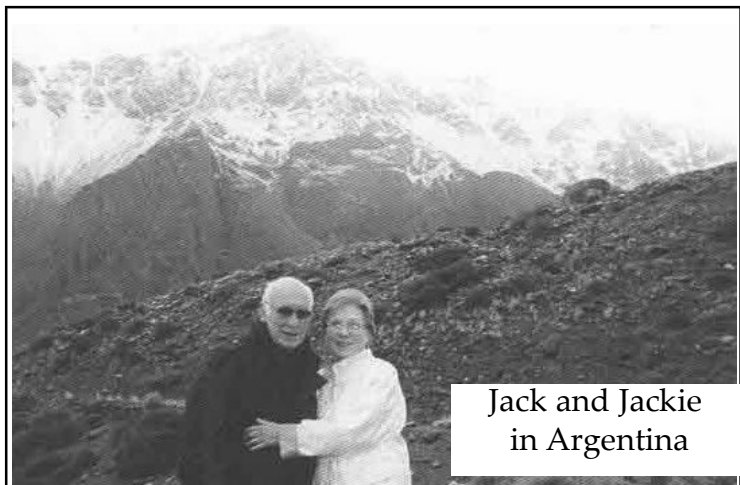
Rev. MacDonald presented a homily for Children's Time



# REMEMBERING REVEREND JOHN MICHAEL HIGGINS, JUNE 17, 2017



Jacqueline Higgins and Cindy Higgins

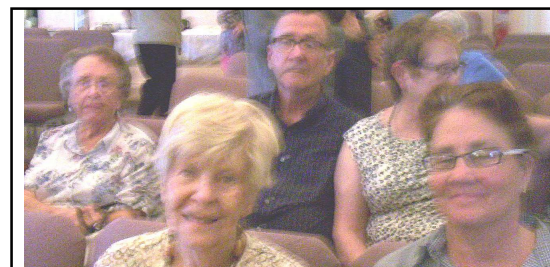


Jack and Jackie  
in Argentina

Bill Scott  
read the  
eulogy,  
followed  
by com-  
ments  
from  
many  
friends.



Photo by  
Rosemary  
Stroda

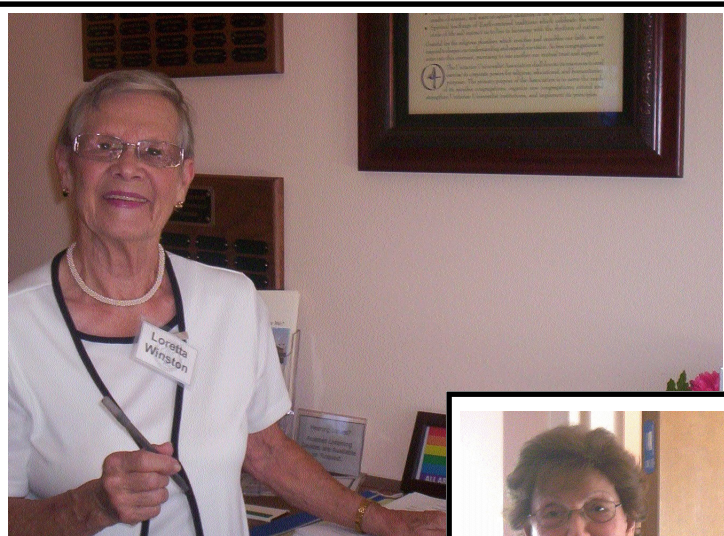


Above: Friends from Melbourne  
UU. From left: Betty Robbins,  
Norma Taylor, Dave Hoffman, Jane  
Arens, and Susan Solberg.

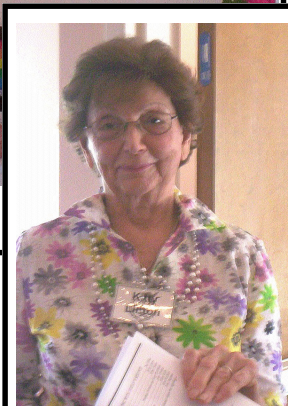


At left: Friendship Fellowship mem-  
bers and friends came to say their good-  
byes





*Loretta Winston will sign you in and offer you a name card.*



*Kitty Linton is handing out programs*

## WELCOME TO OUR GUESTS

We love to welcome members, visitors, and Friends to our services each Sunday at 10:30, and Sunday school is available for our youngest guests and members.

### These are our recent Sunday visitors

Bonnie Tucker	
Angie Montana	
Michael Porter	
Lois Thompson	Satellite Beach
Jennifer Brinch	Port Townsend, WA
Evan Doughtry	Charlotte, NC
Christina Brinch	Port Townsend, WA
Catherine Harada	Lafayette, CO
Buena Chilstrom	Maplewood, NJ
Jody Breakell	Cos Cob, CT
Wendy Blumenthal	Cos Cob, CT
Rob & Wendy Breakell	Greenwich, CT
Susan Hinrichs	Rockledge, FL
Mrs. Teddy Weihe	Lakeland, FL
Katie Ware,	Rockledge, FL
Catherine MacCasland,	Tampa, FL

Friendship is located on the west side of Highway 1, just north of Suntree Boulevard.

### JOIN OUR SUNDAY DISCUSSION FROM 9:15-10:15



*Present on June 25 and pictured above are: Marshall Frank, John Mandala, Julie Puttoch, Sally Gourd, Betty Allison, Philip Keefe, Arthur Urrows, Dan Kerr, John Lees, Jane Siren, Jan Siren.*

**July Birthdays:** Jackie Higgins, Vicki Barlow, Willa Davidsohn, John Lees, Allen Claxton, Patricia Tebbe, Abby Richards, Josh Richards, Jack King, Susan Goldsworthy



### Friendship Fellowship at Pineda

*A Unitarian Universalist Congregation*

3115 Friendship Place, Rockledge, FL

[UUSPACECOAST.ORG](http://UUSPACECOAST.ORG)

### Congregational Leadership Committee

Chair	Laura Petruska
Vice-Chair	Laura Kercellius
Treasurer	Donna Dalton
Secretary	Helen Bennett
Member	Dave Dexheimer
Member	Sally Gourd
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*Unitarian Universalist Association, UUA.org  
District 62, Society 2933*