



874 York Street, Fredericton, N.B., E3B 3R8 (506) 451-0919

Sunday Service 10:30 a.m. Web Site: <http://www.uff.ca> Email: [office@uff.ca](mailto:office@uff.ca)

Newsletter editor: [touchstone@uff.ca](mailto:touchstone@uff.ca)

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congregation hold a service each year regarding the CUC Lay Chaplain program. This is that service. Debi is just starting her tenure and will have at least one wedding to talk about. Tony is nearing the end of the six year limit on Lay Chaplaincy and will talk about his experiences. Sheila is our boss and may have a few brief words.

**May 27** *The Fredericton Downtown Health Centre.* Our guest speaker will be Marchell Coulombe, who will give us an overview of the mandate, facilities, and services offered by agency of the Horizon Health Care system.

## Upcoming Services

The theme for May is Compassion. Please bring a friend and join us for some interesting talks and excellent fellowship.

**April 29** *The Struggle for East Africa's Indigenous Rights* Freddy MweneNgabo with Heather Lunergan as service leader.

**May 6** *Loving each/the Other.* Jo-Anne Elder-Gomes. The precept of loving our neighbours and the Golden Rule exist in many religions, and as UUs we strive to embrace diversity. How can our Fellowship learn to reach further and understand others more fully? Are "we" already more diverse than we recognize?

**May 13** *Mother's Day* with Sarah Richard. *Stone Soup!* Stone Soup is an old folk story in which hungry strangers convince the people of a town to each share a small amount of their food in order to make a meal that everyone enjoys, and exists as a moral regarding the value of sharing. This fable has appeared in many cultures, each with their own unique twist.

We ask that everyone who is able bring a vegetable or two (roughly chopped please) to add to our own stone soup, which we will share together after the service.

**May 20** *The Lay Chaplaincy* Debi Nash, Tony Fitzgerald and Sheila Moore. The CUC recommends that each

## Board Meeting

The next regular meeting of the Board of Directors will take place May 6<sup>th</sup>, shortly after Sunday service. The board will begin preparing for the annual general meeting in June. All regular meetings of the Board of Directors are open to members of the Fellowship, or to invited guests or friends.

Glenna Hanley  
President

## Women's Pot Luck

The next Unitarian Fellowship women's pot luck will be held Friday, May 25<sup>th</sup>. Patricia Campbell will host the gathering at her home, 263 Northumberland Street. We gather at 6 PM and eat at 6:30 PM. The topic for discussion will be circulated before the date. For further information, contact Joan Brewer at [jebrewer@rogers.com](mailto:jebrewer@rogers.com)

## New U Program

The Membership Committee is hosting a 3 part program for those who are new to our Fellowship. This will be an orientation/information program for those who are considering becoming members of our congregation.

Session I

Sharing our spiritual/religious journey with one another

Learning about Unitarian and Universalist history.

#### Session II

Learning about the history of the Fredericton Unitarians and the structure and by-laws of our Fellowship.

#### Session III

What does membership in our Fellowship mean?

Please contact Sheila Moore by e-mail or phone with your choice of dates.

Thursdays – May 24<sup>th</sup>, 31<sup>st</sup> and June 7<sup>th</sup> - 7pm-8pm

Fridays – May 11<sup>th</sup>, 18<sup>th</sup> and June 1<sup>st</sup> - 7pm-8pm

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## Yard / Book Sale

\*\*YARD SALE\*\*  
\*\*BOOK SALE\*\*  
\*\*YARD SALE\*\*  
\*\*BOOK SALE\*\*



### Saturday May 12<sup>th</sup> at the Fellowship

Come and have fun with us!

#### What do we need?

1. volunteers to help set up and price items
2. volunteers to work the day of the sale
3. muffins, scones etc. to sell with coffee on the 12th
4. donations of books and items for the sale (tell your friends)
5. help with clean up after.


#### What do YOU get?

A good feeling  
Something to do on a Saturday  
First pick of the books and great stuff!  
Free coffee

#### Contact:

Janet Crawford [janetcra@nbnet.nb.ca](mailto:janetcra@nbnet.nb.ca) 454-0441  
Nancy Beltrandi, [nahbeltrandi@gmail.com](mailto:nahbeltrandi@gmail.com) 459-8004  
Glenna Hanley [ghanley@nb.sympatico.ca](mailto:ghanley@nb.sympatico.ca)  
Sheila Moore [smoore@nbnet.nb.ca](mailto:smoore@nbnet.nb.ca) 450-9021

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## Caring at TUFF - A Few Thoughts

When I first attended the Unitarian Fellowship of Fredericton (TUFF), I was impressed with the kind welcome I would receive when I dropped in for a service. This often took the form of a warm hug from the “caring” ambassador, Haifa. I liked the fact that people were comfortable sharing their Joys and Concerns as part of the service.

When I joined the fellowship in the late nineties, I decided

to join the caring committee. Since then, I have made many good friendships through little acts of caring. I also have observed many members of the fellowship doing little things to help out our members and friends. Whether it has been driving others to Saint John for Cancer treatments, visiting those in hospital, dropping off food when there is a need or sending kind cards to let people know we are thinking about them, TUFF has been there. I visited one person in the hospital after his surgery and we went for a walk around 4SW, he mentioned it every time I saw him after that. One of our members wanted a big pot luck party for her memorial and we pulled that off – for 150 people with a reggae band.

I have been the recipient of these kind wishes and good food many times, but especially when my Mom, Alberta Crawford, died and when my husband, Hans Martini, passed away. Mom had only lived in Fredericton for six years, but members of the fellowship turned out in full force for her funeral. For Hans’ “Celebration of Life,” a TUFF workshop was moved to the evening so everyone could attend. They appreciated the “alternative” service with a jazz band in the corner. My family was amazed when fellowship friends dropped by with a few cookies or muffins or a casserole on both of these occasions. They also dropped by when I was in the hospital with pneumonia.

Caring is special at TUFF and one of our strengths is that everyone pitches in to make it a caring community.

Janet Crawford

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## Our Caring Circle

“Life has its battles, sorrows and regret, but let us not forget we who now gather know each other’s pain, kindness can heal us, as we give, we gain.”

From Alicia Carpenter’s song “Here We Have Gathered.”

The Unitarian Fellowship of Fredericton circle of care is here to help members and friends when help is needed and to celebrate when we know there is an event to celebrate. The seven members of our committee are available to help with drives, visits, sending greeting cards, cooking and listening. Let one of us know if we can help you or someone you know. Our members are:

Sheila Moore 450-9021 [smoore@nbnet.nb.ca](mailto:smoore@nbnet.nb.ca)  
Nancy Beltrandi 459-8004 [nahbeltrandi@gmail.com](mailto:nahbeltrandi@gmail.com)  
Myron Hedderson 470-2660 [m\\_hedderson@hotmail.com](mailto:m_hedderson@hotmail.com)  
Deby Nash 461-2583 [dnash255@gmail.com](mailto:dnash255@gmail.com)  
Alyssa Sankey 259-7597 [alyssa@sankey.ca](mailto:alyssa@sankey.ca)  
Sharon van Abbema 206-1345 [sharone1941@gmail.com](mailto:sharone1941@gmail.com)  
Janet Crawford 454-0441 [janetcra@nbnet.nb.ca](mailto:janetcra@nbnet.nb.ca)

chair of circle of caring.

If you are able to help in any way, please let us know. Ways you may be able to help: Cooking, driving, connecting, visiting. You can email Janet at [janetcra@nbnet.nb.ca](mailto:janetcra@nbnet.nb.ca) or if you know someone that may need help, let us know that

as well. Thank you from your Caring Circle.



## Caring For the Soul

Thomas Moore, Part 2

Illness is at the level of dream as well as being in the body tissues so we must restore its particular religious connection with life. Moore thinks polytheism is the most likely. We do not cure diseases. They cure us by restoring our religious participation in life. The patient needs to see the image of healing, possibly as the music, tempo, counterpoint and dissonance of pain and discomfort. This imagery could speak to the way we live our lives and we could attune our lives and allow ourselves to be corrected by the disease. He says that cancer's message is that we live in a world where things have lost their body and therefore their individuality. So we must abandon the mass culture of plastic reproduction and recover sensitivity to things of quality and imagination. If we harm the outer body of the world our own bodies will feel the effects. Essentially there is no distinction between the world's body and the human body.

He says the soul must distinguish between the symbol or intentional unity of two things and the symptom, the union without intention that can be the illness and the body. This can even help us with the constant questioning that is vital to the soul. Age focuses the questioning and brings the soul nearer to the sacred.

Caring for the soul at work also involves recognising the poetry in style, tools, timing and environment. There must be no plastic plants! All work is a vocation, a place that is the source of meaning and identity, the roots of which lie beyond human intention and interpretation. We are loved by our work as well as called to it. Something of the soul is being created in its ritual and all work is sacred. However he accepts that sometimes one has to change occupations to find the work that can stir the imagination and find the images that lie at the bedrock of identity and fate to give it soul. If we do not feel good about work then pride turns into narcissism. We need to see ourselves in the product of our work, as Narcissus saw himself in the wider world and water.

Other aspects of work, including money, can be the focus of this narcissism. To avoid this, we must see it as the coinage of our relationship to the community and its mores and the environment in which we live. Failure at work can turn into negative narcissism, the image of oneself as no good. Again he advises digging deep to find what can be learned and used from the experience.

The next major section is on spiritual practice and psychological depth, how to wed spirituality to the soul. We must avoid fundamentalism that limits the self-image to one aspect of our lives or fails to respect individual thinking.

The past of the family and the world of mythology must be considered to show the importance to spirituality of all things. Again the polytheism of Greek myth is his example with the multiple aspects of life each god stood for. Thus we can see sex, beauty, body, sensuality, cosmetics, adornments and clothes as holy things

Things can be part of the care of the soul. They can recall the past, its stories and the vestiges of what was. The house or room is a work of art and self-expression and a symbol of the cosmos. Ecology brings the soul nearer to union with all.

Ritual of the spiritual kind can be helpful and related to beauty that provides light and comfort to the soul. We must seek beauty and times of peace wherever we can find them. Beauty, like soul is in all things that display themselves in their individualism and the capacity to be affected by this is strength and soul. Education must stop abandoning art classes to give more time to engineering, mathematics and technology. Though science can be as soulful as art or religion if we put depth and imagination into our approach to nature and our capacity to invent new things.

Religion can provide an articulated world view, a carefully worked out scheme of values and a sense of relatedness to the whole. To do this it needs a myth of immortality and an attitude towards death. But the soul must continue to question and seek the light, though he feels no thinkers have yet found the full circle. They have only reached the parts of the polygon path.

Faith is also essential, be it in religion, others or self. But this faith must be continuously questioning to seek truth. Moore tells of a cousin who was a devout nun until pain and a fatal illness came into her life. Then she realised she had no control over her body or environment and was simply part of it. This new faith frightened a monk who came to talk with her and he fled from the room, but to Moore, it is also faith,

Questioning must continue too as we work through the sacred arts of life. Imagination is vital and we must bring the arts into our home. This can help us interpret dreams, with constant questioning. He quotes George Keats as saying "A World of Pains and trouble is necessary to school an intelligence and make it into a soul". We must arrest the flow, submit it to the alchemy of reflection and leave a gift for future generations in a diary, poems, music, letters, watercolours and he could have added photographs. An art gallery is not more valuable than a fridge door. We care for the soul by honouring its expressions, by giving it time and opportunity to reveal itself and by living in a way that fosters the depths, interiority and quality in which it flourishes.

Sheila Andrew



## A Quick Quiz

From the **Membership Committee**

1. A co-worker mentions that he is looking for a new church to attend, and asks about your church. Do you:
  - a. mumble something about freedom, reason and tolerance
  - b. stammer and sputter and say something about Ralph Waldo Emerson
  - c. say "I'm not for religion myself, but I picked this up somewhere, and you might be interested in it".....
  - d. You reach for your wallet card "What Do Unitarian Universalists Believe", hand it to him and run
  
2. A friend, who knows you go to the Fredericton Unitarian Fellowship, asks you to tell her about Unitarianism. Do you:
  - a. laugh self consciously and say, "Molson was a Unitarian"
  - b. the Unitarian Service Committee was started by us
  - c. meekly say we accept diversity
  - d. hand her your wallet card "What Do Unitarian Universalists Believe", and run
  
3. A friend asks why you go to church when you don't believe it's a sin not to go. Do you:
  - a. look away, and say something about being comfortable
  - b. say "I have a lot of friends there that I don't see too often, and I like to talk to them at coffee hour"
  - c. proudly assert that we're not a religious organization
  - d. hand her the wallet card "What Do Unitarian Universalists Believe" and run

### **OR... Do You Say....**

Because Unitarian Universalism provides a spiritual home where i can feel accepted and welcome with my questions, my convictions and my doubts, and my dreams

Because in the Unitarian Fellowship of Fredericton I am encouraged to struggle with, and live out my beliefs

Because I am supported on the spiritual journey by a community of fellow seekers

and, because I have a responsibility to help others in their search and to encourage their spiritual growth. That's why I attend this fellowship and why i support it.

**Think about what the Fredericton Unitarian Fellowship means to you!**



## Jesus Was Not White

Source: Newsweek, from "The Conversation"

submitted by John van Abbema

I grew up in a Christian home, where a photo of Jesus hung on my bedroom wall. I still have it. It is schmaltzy and rather tacky in that 1970s kind of way, but as a little girl I loved it. In this picture, Jesus looks kind and gentle, he gazes down at me lovingly. He is also light-haired, blue-eyed, and very white.



The problem is, Jesus was not white. You'd be forgiven for thinking otherwise if you've ever entered a Western church or visited an art gallery. But while there is no physical description of him in the Bible, there is also no doubt that the historical Jesus, the man who was executed by the Roman State in the first century CE, was a brown-skinned, Middle Eastern Jew.

This is not controversial from a scholarly point of view, but somehow it is a forgotten detail for many of the millions of Christians who will gather to celebrate Easter this week.

On Good Friday, Christians attend churches to worship Jesus and, in particular, remember his death on a cross. In most of these churches, Jesus will be depicted as a white man, a guy that looks like Anglo-Australians, a guy easy for other Anglo-Australians to identify with.

Think for a moment of the rather dashing Jim Caviezel, who played Jesus in Mel Gibson's *Passion of the Christ*. He is an Irish-American actor. Or call to mind some of the most famous artworks of Jesus' crucifixion—Ruben, Grunewald, Giotto—and again we see the European bias in depicting a white-skinned Jesus.

Does any of this matter? Yes, it really does. As a society, we are well aware of the power of representation and the importance of diverse role models.

After winning the 2013 Oscar for Best Supporting Actress for her role in *12 Years a Slave*, Kenyan actress Lupita Nyong'o shot to fame. In interviews since then, Nyong'o has repeatedly articulated her feelings of inferiority as a young woman because all the images of beauty she saw around her were of lighter-skinned women. It was only when she saw the fashion world embracing Sudanese model Alek Wek that she realised black could be beautiful too.

If we can recognise the importance of ethnically and physically diverse role models in our media, why can't we do the same for faith? Why do we continue to allow images of a whitened Jesus to dominate?

Many churches and cultures do depict Jesus as a brown or black man. Orthodox Christians usually have a very different iconography to that of European art – if you enter a church in Africa, you’ll likely see an African Jesus on display.

But these are rarely the images we see in Australian Protestant and Catholic churches, and it is our loss. It allows the mainstream Christian community to separate their devotion to Jesus from compassionate regard for those who look different.

I would even go so far as to say it creates a cognitive disconnect, where one can feel deep affection for Jesus but little empathy for a Middle Eastern person. It likewise has implications for the theological claim that humans are made in God’s image. If God is always imaged as white, then the default human becomes white and such thinking undergirds racism.

Historically, the whitewashing of Jesus contributed to Christians being some of the worst perpetrators of anti-Semitism and it continues to manifest in the “othering” of non-Anglo Saxon Australians.

This Easter, I can’t help but wonder, what would our church and society look like if we just remembered that Jesus was brown? If we were confronted with the reality that the body hung on the cross was a brown body: one broken, tortured, and publicly executed by an oppressive regime.

How might it change our attitudes if we could see that the unjust imprisonment, abuse, and execution of the historical Jesus has more in common with the experience of Indigenous Australians or asylum seekers than it does with those who hold power in the church and usually represent Christ?

Perhaps most radical of all, I can’t help but wonder what might change if we were more mindful that the person Christians celebrate as God in the flesh and saviour of the entire world was not a white man, but a Middle Eastern Jew.

Robyn J. Whitaker, Bromby Senior Lecturer in Biblical Studies, Trinity College, University of Divinity.

The Conversation is an independent, not-for-profit media outlet that originated in Australia.



## Quotes for Earth Day

1. *We do not inherit the earth from our ancestors, we borrow it from our children.* Attributed by many to Chief Seattle, but popularised by the works of Wendell Berry

2. *To cherish what remains of the Earth and to foster its renewal, is our only legitimate hope of survival.* - Wendell Berry
3. *Maybe you can't change the whole world, but you can change your corner of it. And when you change your corner of the world, you actually change the world.*
4. *Earth provides enough to satisfy every man's needs, but not every man's greed.* - Mahatma Gandhi
5. *Here is your country. Cherish these natural wonders, cherish the natural resources, cherish the history and romance as a sacred heritage, for your children and your children's children. Do not let selfish men or greedy interests skin your country of its beauty, or its romance.* - Theodore Roosevelt
6. *God has, in fact, written two books, not just one. Of course, we are familiar with the first book He wrote, namely Scripture. But He has written a second book called "creation."* - Francis Bacon
7. *Space travel has given us a new appreciation for the earth. We realize that the Earth is special. We've seen it from afar. We realize that the Earth is the only natural home for man we know of, and that we had better protect it.* - James Erwin
8. *There are no passengers on Spaceship Earth. We are all crew.* - Marshall McLuhan



## Summer Jobs Applications

### Where do we Unitarians stand on this issue?

By Glenna Hanley

When I first read in the news the story about the 2018 Canada Summer Jobs application, requiring applicants to check off a box attesting to their support for abortion rights, I thought the story would last a couple of weeks and then disappear from the news cycle.

Not so. The story lived on for several weeks. It’s an important one. The issue is much broader than the issue of a woman’s right to choose. It raises significant concerns about how a government is mixing spending and distributing federal tax dollars with moral issues and using those moral issues in determining who can get federal money and who can’t.

Remember the hoopla over Kellie Leitch, a candidate for the leadership of the federal Conservative party? She was widely criticized for her suggestion that immigrants should have to undergo a test for Canadian values. Members of the current federal Liberal government were among her harshest critics. And so was I.

Well, what is the difference between Leitch wanting to ask immigrants if they support equality between men and women and the federal government asking various organizations, including churches, whether they support abortion

rights?

Let me make it clear. I am Pro-choice. And I can't deny that I was pleased to see the Liberal government and Prime Minister Justin Trudeau upholding the rights of women to make the best choice for themselves in a difficult situation no one wants to face. Life, as we all know, is complex and there are no easy answers when it comes to an unplanned pregnancy.

Among organizations that have relied on the Canada Summer jobs funding for years are numerous churches whose credo and beliefs are anti-abortion.

While I don't agree with their beliefs, I absolutely believe that, as a Unitarian, I must uphold their right to hold those beliefs. That is called religious freedom, guaranteed in the Charter of Rights and Freedoms.

I would like it if every Canadian was Pro-choice. But that is not realistic.

So what we have here is a clash of rights. And what we elect governments for is to manage those clashes. I don't think the way the current federal government is doing it is the right way.

Are some children to be denied a summer camp, some students denied summer jobs, because the churches running the programs also happen to be anti-abortion? That just does not seem fair to me.

It's been reported the government did not want the funds being used to pay for anti-abortion lobbying or anti-LGBTQ lobbying. There must be a better way to do that rather than this blanket approach to the problem.

During this debate I have wondered what would happen if our Unitarian community had applied for one of those summer jobs grants. Would we be able to check off that box? When I look at our principles I am lead to believe Unitarians would support Pro-choice. But how would we know? We don't ask people, when they sign our membership register, if they are pro or anti- abortion. We don't have the easy solution of pointing to a written creed that tells us where we must stand on this issue. We pride ourselves in giving our members the freedom to choose their own spiritual path. We might, as individuals, come up with different answers to this most basic of human experience.

If I have learned anything in the last nine years of trying to be a Unitarian is that it ain't easy being us.

Be glad to hear members' views on this topic, for publication in Touchstone or just for chat.– Glenna

*(As president of the current board I should make it clear that these are my own personal views and do not necessarily reflect the individual or collective views of our board.)*



## Joys and Concerns

from your Caring Circle

Happy that Patrick Daly's mother is home from Miramichi Hospital

And John and Sharon are back from their trip to Ont.

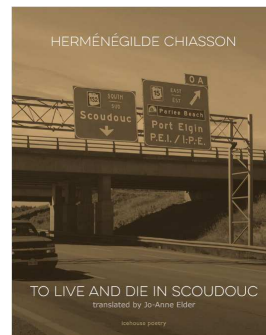
And David Brown has returned to his home in Tinker, but we will miss him.

And congratulations to Sara Bartlett who has finished her exams

Congratulations to Betsy Epperly and her sister, Carolyn Epperly on the launch of their new children's book.



*You are invited*  
to attend the launch of  
*Summer in the Land of Anne*  
by Elizabeth R. Epperly  
Art by Carolyn M. Epperly  
When: Wednesday, May 2nd at 7 pm  
Where: Faculty Lounge, UPEI  
All are welcome  
**ACORN PRESS**  
acornpresscanada.com



Congratulations to Jo-Anne Elder-Gomes on the launch of her new book April 23, Herménégilde Chaiasson first published *Mourir à Scoudouc* in 1974. And more than 40 years later the book of poetry is considered a foundational work of Acadian modernism. Now, the first English language edition will be published. *To Live and Die in Scoudouc* is published by Icehouse Poetry, a Goose Lane Imprint, and was translated by Jo-Anne Elder. CBC interview here:

<http://www.cbc.ca/listen/shows/shift-nb/segment/15539599>

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