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Sunday Service 11 a.m.

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Sunday Services

- Jun 5** John van Abbema *My Yellow Brick Road* How dark humour and the compassion of strangers can help with cancer.
- Jun 12** *Reflections on the 50th anniversary CUC Annual Congress and Meeting in Toronto*
- Jun 19** Eldon Hay
- Jun 26** *Installation of Board & Committee chairs followed by our traditional end of season picnic*
- July 3** Tony Fitzgerald *Complexity, Self-Reference and Consciousness* Douglas Hofstadter, in his book "I Am A Strange Loop", takes a look at what constitutes consciousness, a "soul", from what this reader found to be a very unusual direction. Food for thought, at least.



Women's Pot Luck

The next monthly women's pot luck dinner will be held June 24th. We gather at 6 PM and eat at 6:30 PM. Sharon van Abbema will host the evening at 130 Cortland St., New Maryland. Discussion topic: We all need quiet in our lives. Where is your quiet place? How important is it to you to have alone time? How difficult is it to have time that is

yours and yours alone? For more information contact Joan Brewer at 455-5169 or jebrewer@rogers.com



TUFF's Annual General Meeting

June 19th

The CUC annual conference held in Toronto during the long weekend in May saw the attendance of quite a few members of the Fredericton Unitarian Fellowship (at least 12, by my count). George DeMille and John van Abbema represented us as delegates at the General meeting and will, no doubt, have information to share at a later date about things that are happening at the national level.

With the CUC annual conference over, it is time for our Fellowship to review our past year and plan for the coming year. The Board will meet June 5th and make plans for TUFF's AGM on June 19th immediately following the Sunday service. At the AGM the chairs of various committees will share their reports regarding what has happened over the past year. Reports will be made available to the membership in booklet format.

Presently a nominating committee is contacting members of the Fellowship to ask for their assistance in the administration of the work of the Fellowship as a chair person for a committee or a director on the Board. Our Fellowship is not a large group of people and more volunteers make the load lighter. If you are not called by a member of the nominating committee, and you would like to be more involved in the direction of Fellowship, please let me know.

We look forward to your attendance at the annual meeting. A quorum is required at the meeting in order to decide on how we will move forward 2011 - 2012. We need your questions, your ideas, and your vote. Please attend.

Joan Brewer,
president of your Board



Last Words on "The End"

I would like to thank Malcolm Miller, and the cast: Pat, Gloria, Allysa, Tony, Sally and our pianist Rhonda for the time and effort put into staging my play, "The End". I would also like to thank TUFF for so generously al-

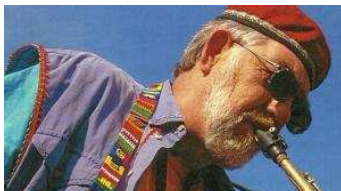
lowing us to practice in the space on York St. and last but not least, I'd like to tell all who showed up to watch the play how much I appreciate your encouragement and support of my writing now and over the years.

Sue Steen



Hans Guenther Martini

Father, grandfather, fisherman, jazz musician. Born May 2, 1937, in Hamilton. Died Oct. 13, 2010, in Fredericton of heart disease, aged 73.



Hans Martini found a new life after retirement, and, like everything, he embraced it with passion.

Hans was a passionate father. He was a single dad to his sons, Scott and Calvin, for many years after he and his first wife, Carole, divorced in 1979. Hans and a friend, Jon, who also suddenly found himself single with two sons, decided to be uncles to each others boys. This involved daily visits and elaborate Sunday dinners that took hours to prepare but were devoured in minutes by four growing boys.

Hans was passionate about music, and was among the lucky ones who got to do what he loved as a profession. After studying at Berklee College of Music in Boston, he joined the RCAF Air Transport Command Band so that he could play music while he raised his family. It was a calling for Hans, and he often recalled how, as a three-year-old on his tricycle, he would follow bands down the streets of Hamilton as they accompanied soldiers going off to war.

Hans became a renowned sax player who, as his friend Jon put it, spoke a language that could melt hearts. Jazz was his passion. He was also passionate about sharing and teaching music and he inspired many students. He was delighted to discover, a decade ago, that a former student had named her daughter Hannah, after him. He attended many of his students' weddings. One student, who later became a gigging partner, called Hans "our man, a super-generous leader, teacher, repairman and gear provider."

Hans played in military bands for 33 years, ending his career based in Oromocto, N.B. In retirement in Fredericton, he still frequently performed live, and built a steady business repairing musical instruments and teaching at his studio, Woodshed Sound. A picture of him playing his sax can be seen in many New Brunswick tourism brochures.

Hans loved to fish, build model railways and smoke his pipe. He remarried 13 years ago, and embraced life with his second wife and her family. At 60, he found himself with a new mother-in-law, something few men wish for in their later years, but he doted on her as if she were his

own mother.

His last six months, following bypass surgery, were difficult. But he kept on living with passion, even if he couldn't venture farther than the front porch of his house, where he would watch people come and go as he considered his blessings. First among those were his sons, now grown and starting their own families, and a third child a daughter he never knew he had until she, as an adult, found him nine years ago. He embraced them all, and they gave him what he wanted most: grandchildren. He always said he was born to be a grandfather, and that's what he was on the day he died.

By Janet Crawford, Hans's second wife.

Published on Monday, May. 16, 2011 4:37PM EDT



U*U Youth Power and Vitality!

I had the lucky opportunity to be a Youth Advisor for the CanUudle conference that happened alongside the CUC ACM. The CanUudle conference was run by an energetic bunch of youth from across the country. They coordinated everything from worship to workshops to buses back and forth from the CUC ACM conference site and First Unitarian of Toronto where the CanUudle conference was happening.

The CanUudle conference was really well organized. The youth participated in the adult worship services as well as held their own. I particularly enjoyed these. During my time I learned some of the CanUudle lingo from the other more experienced advisors. For example the game Wink does not involve winking but rather the "Jar" calling something out that others have in common, at which point players proceed to try and kiss the "Jar" on the cheek. But the players are held back by their partner at all costs. In case you haven't figured it out the "Jar" is the person who is 'it' and doing the calling.

Apparently the "Jar" is a pet name that the Ottawa Youth Group had for God several years back. I'll remember the staff's trick for getting everyone's attention. It was by saying "A hush fell over the crowd". That was the cue for everyone to respond at once "Hush". Lots of little fun things like that kept the weekend rolling along for me.

The other Youth Advisors I met were a little critical that the Unitarian Fellowship of Fredericton didn't have a Youth Group. I explained our situation. One Youth Advisor parted me with the words, "And I hope you get a Youth Group going".

What I learned from this weekend is that there is life in the Unitarian Universalist Youth movement in Canada and hopefully we can breathe some of that life back into our youth group here at home.

Najat Abdou-McFarland

useful to anyone who occasionally speaks in public.

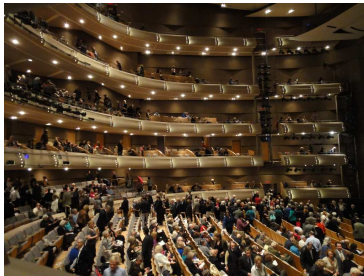
Raffle Winner

The Ivan Crowell tapestry, donated by Geneviève Laloux, was won by Reta Colpitts. The Fellowship realized \$337 from raffle tickets sold. A big jump over last year. Thank you so much Geneviève.

CUC ACM Experiences

The Fellowship had a significant number of people attending this years Annual Conference and Meeting (ACM), especially considering how far we had to go to get there. Najat, in a separate article, writes about her work as a Youth Advisor. In this article, I will write a little about my own experiences (with some digressions). I left early Tuesday morning so as to reach Kingston in time to enjoy dinner at a wonderful Indian restaurant that I discovered at a regional gathering there. Usually, in a drive from Fredericton to Toronto, you will pass through a couple of weather systems. This year, it was overcast the entire trip with rain or drizzle of varying intensity for much of the two days. In southern Ontario, where the land is typically flatter than in NB, there was water lying in the low points of most fields. It would appear that the cool wet weather we have been enjoying has been typical of a large portion of the country.

I arrived at the residence late morning, checked in then went exploring along Yonge street. The sun finally appeared late-Wednesday afternoon and I walked around the corner to the Four Seasons Centre to see if I could get a ticket for Ari-



Four Seasons Centre interior

adne auf Naxos which was playing that evening. Apparently tickets had gone on sale on a “rush” basis that morning, however, I was able to get a front row box seat in the first ring above the main floor. It was an excellent seat and a fantastic performance but it was pouring rain with blustery winds when I walked back to the residence. Fortunately, I had brought an umbrella just in case. Thursday was mostly spent at the Royal Ontario Museum but I walked up through the street I used to walk along when I was a student in Toronto forty years ago, for old times sake.

I had signed up for the session “*Communicating from the Heart*”, which was all day Friday, and had some very useful tips and techniques for improving public speaking. It was a Lay Chaplaincy Workshop, but the material would be



Some of the Banners

Friday night was the ingathering/welcome service and “Banner Parade”. In recognition that this is the 50th anniversary year of the forming of the CUC, the banners were ordered according to the date when each congregation was founded (oldest to youngest).

Saturday was the best day as far as weather went, so of course it was the day when most of the sessions were held.

The keynote address was by David Foot, an expert in demographics who apologized for giving a talk on statistics the first thing on a Saturday morning, then proceeded to give a fascinating talk on what has been happening with the Canadian population for the past fifty years then looking at specifics of the major regions of Canada, different types of cities in Canada, then a look at the U.S., China, India, Pakistan, Afghanistan and several others compared to Canada with a lucid and credible explanation of things such as why we start building new elementary schools at precisely the time we should probably start converting elementary schools to high-schools and why (perhaps) a prime minister from Alberta does not understand the concerns of Québec and the Atlantic provinces. For a “dry” topic, fascinating and engaging.

The next two sessions on Saturday were given by the same lady. The first was “*A Lighthearted Look at Conflict in Congregations*” (not necessarily a bad thing as long as it does not get out of hand); the second was “*Growth in Small Congregations*”. The speaker was on top of her material and an excellent presenter. I must have been getting a bit weary by the next session “*Volunteer Recruitment and Retention*” because I really can’t recall much of it.

The afternoon ended with the “*Confluence Lecture*” delivered by the minister of the Montreal Church who spoke mostly about her path to Unitarianism from a Jewish Atheistic family. The Reverend Diane Rollert spoke well, as she has done every time it has been my pleasure to hear her speak. Following on the heels of the lecture was the “*International Dinner*” in which the International Council of Unitarianism and Universalism (ICUU) and the Unitarian Universalist United Nations Office (UUUNO) presented updates on what they are doing. Finally, several of us met with the Eastern Regions Coordinator to discuss plans for the Eastern Regional Gathering that Fredericton will be hosting in October. All in all, Saturday was a full day.

Early Sunday morning, I took in a session titled “*To See, To Be, To Do: Primary Perspectives of World Religions*”. The speaker grouped religions into one of three classifications: Mid-East (Zoroastrianism, Judaism, Christianity, Islam and Baha’i); Indian (Buddhism, Hinduism, Jainism and Sikhism); and Balance traditions (Aboriginal, Confucianism, Taoism, Neo-Paganism and Shintoism). He looked through each of the classifications as to how they answered fourteen primary questions. The title of the session derived from the answers to the fourteenth question, “*What is the system of thought?*” I can not do justice to the session in a brief article, however, a couple of the speakers comments do bear repeating here. The speaker admitted that he had had to make a number of generalizations and he did note that when you pigeon-hole things, sometimes the pigeons fight against going into the hole you’ve assigned them. He made the comment that a lot of people say we are all worshipping the same “god” and go to the “same place” when we die, but it’s not necessarily so. The god of the mid-east traditions is the same god, derived essentially from the old testament, or that portion of it which came to be when the tribes of Israel were in Diaspora in Persia and were influenced by the monotheism of Zoroaster. The “god view” of Eastern and balance traditions are totally different and mutually so. For example, for the question “*How is Truth obtained?*” (note the capital “T” “Truth”): in mid-Eastern traditions, Truth is “revealed” in the words of the prophet(s) (Moses, Christ, Mohammed, whomever (peace be upon them)); in Eastern traditions, Truth is “realized” (typically through a process of “enlightenment”); while in balance traditions, Truth is “observed” (what you see is what it is). With only an hour to speak, he found himself left with only ten minutes to discuss the balance traditions. Perhaps because he had less time, he did not have time to make the sort of asides about balance traditions that he had made about the other two traditions, however, this listener came away with the impression that the balance traditions were, perhaps, most in line with his own perspectives on existence while Eastern and mid-Eastern were increasingly at variance.

The Sunday morning service was held at Convocation Hall, a pleasant, approximately 20 minute walk from the residence. In the spirit of individual searches for individual truths, there was one person with a dissenting view on Unitarians, but, seconds later, an exuberant bucket brigade of Unitarian Youth formed a drumming circle for the entrance into the service. Unfortunately, there were delays and the door was late opening and the drumming circle and many of the onlookers were moved off the road by UofT security so that traffic could proceed.



Not all Agree

The sermon was delivered by the minister of First Unitarian Toronto, The Reverend Shawn Newton. In his homily, he did mention that the world was supposed to have descended into chaos on the day before and the chosen were to have been raptured bodily into Heaven. He wondered what someone new might have thought had they chosen this day to make their first visit to First Unitarian and finding no one there... The service at First Unitarian Toronto had been moved to Convocation Hall at UofT to accommodate both the Toronto congregation and the CUC attendees (and, in fact, any one who wished to attend and requested a ticket). My emotions were mixed: it was wonderful to be part of a congregation of over 500 with that power behind the singing and responsive readings; unfortunately, there was visible security at the service. In addition to the protestor outside, apparently threats had been made against the minister and the Director of Religious Education so people were only admitted with tickets and there was a visible police presence as well as increased UofT security at the conference site.



Youthful Bucket Brigade

I felt the occasional drop of rain as I walked back to the residence and by the time I drove out of the parking garage, there was a gentle drizzle which varied from relatively heavy rain to gloomy overcast all the way back to Fredericton, including an overnight stay in Montréal.

In fellowship
Tony Fitzgerald



CUUL School

Canadian Unitarian Universalist Leadership School

When: Thursday July 14 (1 p.m.)
- Sunday July 17 (2 p.m.)

Where: Mount St. Vincent University, Halifax, NS

Cost: \$549 for 1st Registrant from a Congregation and \$499 for subsequent Registrant(s). Please note, it is strongly recommended that the congregation pay for a portion of the registration fees. The minimum recommended amount is \$299 for the first registrant and \$249 for subsequent registrant(s). This suggestion helps ensure congregational commitment to the participant and participant commitment to the congregation.

Registration & Payment: June 24th, 2011

The cost includes meals from dinner on Thursday through to lunch on Sunday, accommodation and program materials. It does NOT include participant travel.

editor’s note: Additional details upon request



Festivals and Dates

Since I'm not sure when I'll publish a newsletter over the summer, I'll try to touch on the significant Festivals and anniversaries over the next three months.

June 7 Anniversary of the death of Alan Turing. Famous early computer scientist for Turing test for machine intelligence, work on breaking German ciphers in WWII, and much more. Persecuted as a homosexual, he committed suicide.

June 9 Shavuot is the Jewish celebration of the anniversary of the day God gave the Torah to the nation of Israel. The date is the sixth day of the Hebrew month of Sivan.

June 12 The Pentecost is the Christian celebration of the descent of the Holy Spirit upon the disciples after the Resurrection. It is celebrated seven weeks after Easter Sunday (or 50 days, hence the name).

June 12 Anniversary of the birth of Annelies Marie "Anne" Frank. One of the most renowned and discussed of Jewish victims of the Holocaust or Shoah.

June 21 the Solstice is celebrated by Canadian Native Peoples as First Nations Day and by Pagans as Litha in the Northern hemisphere.

June 25 St. Jean the Baptiste day celebrates the nativity of Saint John, arguably the most significant of the Saints. The date was chosen to be in the same relationship to the summer Solstice as the celebration of the nativity of the Christ was chosen to be in with the winter Solstice.

July 9 The Martyrdom of the Báb at noon on July 9, 1850, is the Bahá'í equivalent of the crucifixion of Jesus and is commemorated as a solemn Holy Day around the world.

July 11 World Population Day seeks to raise awareness of global population issues. Inspired by public interest in "Five Billion Day", July 11, 1987, the approximate date when the world's population reached five billion. On the 20th anniversary, the population was estimated to have been 6.7 billion and sometime this August to reach 7 billion.

July 15 Asalha Puja Day is the Buddhist commemoration of the first sermon of Buddha in the Deer Park and the founding of the Buddhist sangha, the third of the "Three Jewels" in Buddhism.

July 21 Anniversary of guilty verdict against John Thomas Scopes (July 21, 1925) in the State of Tennessee for teaching evolution, the Scopes "Monkey Trial". The case was eventually dismissed on a technicality.



John Scopes

August 1 Start of Ramadan, the Islamic month of fasting. Depending on the local tradition, will begin at sundown on the 31st of July or the first day after the sighting of the new crescent moon to begin the month.

August 2 Lughnasadh, the Pagan harvest festival and one of the cross festivals. In Irish mythology, the festival was begun by the god Lugh as a funeral feast for his foster mother, Tailtiu, who died of exhaustion after clearing the plains of Ireland for agriculture.

August 6 Anniversary of the atomic bombing of Hiroshima. Within the first two to four months of the bombing, the acute effects killed 90,000 to 166,000 people. By 1950, the estimates were that up to 200,000 had died in total. Nagasaki was bombed on August 9th and 60,000 to 80,000 people died within two to four months.

August 12 Anniversary of the birth of Erwin Schrödinger, one of the fathers of the theory of quantum mechanics and famous for the "Cat Thought Experiment".

August 22 Krishna Janmashtami, the Hindu festival that celebrates the birth of Krishna, an Avatar of the Hindu deity Vishnu.



Krishna

August 30 Anniversary of the birth of Mary Shelley (née Mary Wollstonecraft Godwin). British writer, best known for her Gothic novel "*Frankenstein: or, The Modern Prometheus*" in 1818. She also edited and promoted her husband's works in philosophy and poetry.

August 31 Eid al Fitr is the feast to mark the end of Ramadan, the Islamic month of fasting. The festival actually begins at sundown on the 30th.



The Good Book We Tend to Overlook

Earlier this year, the Globe and Mail's Michael Valpy reflected on the 400th Anniversary of the King James Version (KJV) of the Bible. He bemoans the apparent decline in usage of this book, even though it has possibly been the greatest influence on the English language and its Christian liturgy.

The KJV Bible was commissioned in 1604 by King James of England at a conference organized to explore discord within the Church of England. In the seventy years since Henri VIII had forced the secession of the English church from the Catholic church, it had been made Protestant by Edward VI, Catholic by Mary I and then all-encompassing by Elizabeth I in an effort to embrace Protestant Puritans and Anglo Catholics. There was much to be resolved when James I succeeded Elizabeth I in 1603.

James I realized that a Bible in the English language,

rather than in Latin, would solidify his supremacy over the church and his royal subjects. A committee of 47 scholars was assigned the task of creating a new and first Bible in the English language. The KJV was first printed in 1611 and became known as the ‘Authorized Version’. ‘William Tindale, a priest, reformer, scholar and linguist, had started on an English version of the Bible nearly a century earlier. The pre-reformation church had forbidden translation from the Latin, then considered to be the only fit language for the Word of God. Tindale set out to create an English Bible, understandable to the common citizen. He translated from original Greek and Hebrew texts.

Persecuted for his efforts, Tindale moved to Germany where he published his English translation of the New Testament in 1526. Sympathizers smuggled his book into England and Scotland, while he continued to work on translating the Old Testament. He was condemned for his efforts, betrayed and convicted of heresy in Belgium. There, he was executed in public by garroting and his body burned. Only months later, realizing his error, Henry VIII decreed that copies of Tindale’s work, now assimilated into the Geneva Bible, be placed in every church in his kingdom.

More than 80% of the New Testament and much of the Old Testament in the King James Version is the work of William Tindale. Much of the style, phraseology, idioms, cliches and metaphors therein are still in use today. One has only to listen to public orators, (especially politicians), to watch plays and movies and to read good literature, to recognize the continuing influence on our English language.

However, for more than a century now, there has been a movement to modernize the language of the Bible, beginning with the Revised Standard Version of the 1880’s. Church leaders of all stripes opine that modern ordinary people cannot understand the language of the KJV. Donald H. Atkinson, professor of history at Queen’s University rejects that notion in an earlier Globe and Mail article.

“Of course they can,” he asserts. “The members of a generation that can master a new form of English that is communicated mostly through their thumbs, can certainly get its head around the difference between ‘thee’, ‘thou’ and ‘thy’.”

Theological scholars are quite willing to throw out an acclaimed version of the Bible for reasons of difficulty in understanding the old English. These same scholars are, however, unwilling to adapt the stories therein to a modern generation which cannot get its collective head around the mythology at the base of the religion.

John van Abbema



Tadpole Kōan

Joseph Campbell studied human development for many years. Here is something he wrote.

This is a story about the tadpole that lives in a bucket of water. The confines of the bucket are all the tadpole knows, the only ‘world-view’ he has. But as Spring progresses, and the rains fall, the tadpole finds itself changing and the water in the bucket rising. Eventually, the tadpole turns into a frog and finds itself perched on the edge of the bucket looking out at something it has never seen before, something it doesn’t understand and something that is totally unknown. Yet looking back into the familiar bucket, the frog has a choice of what to do and where to go. Joseph Campbell’s advice from years of studying human development? ...“JUMP!”



from Fredericton Shambhala Center newsletter
by way of Sharon van Abbema

This space wants your material!