

TAPESTRY

A Magazine for All Peoples UU

March 2023



This sunrise quilt was created with a group of refugees through the Catholic Charities program in 2015. Over the course of 4-6 visits, a group of teens dyed fabrics, printed on the fabrics and helped to create this sunrise landscape. - Contributed by Pat Sturtzel

Editor's Note

Since there are about 800,000 Unitarian Universalists in the world, there may be 800,000 reasons to become a UU member. For me, the educational mission of our religious movement has always been a prime attraction. Our minister's weekly sermons offer gems of religious history, anthropology, world literature, philosophy, natural science, the arts, sociology, or popular culture for me to think about.

Equally important are the bits of wisdom shared formally and informally by so many of our congregants. From the morning discussion group, the Adult Exploration classes, guest speakers, children's and youth programs, the book clubs we sponsor, social justice events, or even conversations over coffee after the service, I rarely come away without some novel concept to exercise my aging brain and enlighten my day. Of course, the *Tapestry* magazine is a mode for sharing ideas as well, and I want to take this opportunity to offer thanks to all the *Tapestry* contributors for educating me every time I ask for your articles, creative writing, photography, and works of art.

In this issue of the *Tapestry*, we will hear from congregational members and friends about their experiences teaching and learning at All Peoples. The search for knowledge is a highly personalized aspect of our spiritual journey, so we sought out a variety of perspectives. Our hope is that some of these stories will invite potential new participants to share in the joy of teaching what they know best, and to learn something new along the way.



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Together on the Journey

by Rev. Bruce Beisner, Minister
All Peoples UU Congregation

There's an old saying that goes **"You can't teach an old dog new tricks."** Well, the pooch they are speaking of must not have been of the Unitarian Universalist persuasion. Let me tell you a story...

I once knew a man in one of our UU congregations who was about to celebrate his 98th birthday. Over dinner one night, this man told me that he had recently felt compelled to confront a difficult truth. He said, "Bruce, I've come to the fateful realization that in whatever time I have left here in this body and mind, I may never figure out the answers to some of life's biggest questions. This is hard for me because I have spent my whole life focused on learning all that I can and figuring out why things are the way they are. It's a bummer to think I won't be able to complete the work."

This UU fellow had recently experienced some major health issues. He had lost part of his eyesight and now needed to use a walker to move about the world. But while he seemed to have reached the conclusion that knowing everything was no longer a possibility for him, he had definitely not given up his quest. This man went on to tell me, "As hard as it is living in this aged body and as limited as I know my time left may be, life is always worth living as long as I can come across at least one new idea or learn one new thing each day."

Now I am just a little over half this man's age. And I have to tell you that on many a Monday morning the last thing I'm really up for is the task of learning something new. Encountering new perspectives can be challenging. Meeting new people requires attention and energy. Being in new places can feel disorienting at



first. Unitarian Universalism encourages me to accept my hesitation about such things and to be understanding about the resistance to change that I see in others. It also inspires me to recognize that moving beyond the familiar, in spite of the risks, is the only way to truly learn and grow.

We often imagine that "learning" is about stuffing more facts and data into our brains. We enjoy attending lectures and we seek out educational programs. We crave hearing statistics about a social justice issue or studying the dates and names surrounding an historic event. But any good teacher will tell you that real learning involves more than factual knowledge. Real learning is the process of encountering information, considering it with care and conscience, and connecting it to part of our own personal reality. Our ability to actually learn is based on our willingness to allow ourselves to be changed by what we experience.

As we ate dinner together, I asked this older gentleman to share with me some of the new things he'd been encountering in recent days, the new ideas that were keeping "life worth living," in his words. I expected to hear him tell me about a political editorial from the New

York Times or some detailed research gleaned from a non-fiction book. But what he said surprised me. He spoke about how watching his young great-granddaughter crawl around the living room had revealed to him something very deep about the true nature of curiosity and wonder. He talked about looking up at the endless number of stars in the night sky and feeling oriented in a new way to his home here on the earth. He shared how his next door neighbor had been teaching him simple words and phrases in her native African language, one each afternoon. He said it really wasn't knowing the new words to speak that mattered, but the human interaction across cultures and languages. That's what made it learning.

I started this off with one old saying which points out the limitations we often feel regarding our ability to "learn new tricks." While this can certainly be true at times, I believe we each also have the capacity to be constantly growing and expanding our sense of self and our understanding of others. Our way of being religious is built on the belief that "revelation is continuous" and there is always more truth to be uncovered. And that means we must strive to remain curious and resist the comfort of thinking we know all we need to know.

I want to close with another old saying that feels very Unitarian Universalist to me. And that saying is this: **"It is not really learning unless it somehow changes you."**

We have so many wonderful learning opportunities happening all the time here at All Peoples. Some are classes and presentations by guest speakers. But most are just informal occasions to explore, share, connect and consider ideas, beliefs, and ways of being which we might not have encountered before. It is a joy and a pleasure to be here learning and growing in spirit with you.

Blessings,

Bruce



This paper mural, "Life in a Tree," was created during an after-school program at Louisville's Phoenix School, facilitated by Lori Sargent and Pat Sturtzel.

Lifespan Learning is Central at All Peoples

by Barb Friedland, DLFE

Learning is a lifespan activity. There is not a point in our lives where we can say, “That’s it, I know enough, I don’t need to learn anything more.” As Unitarian Universalists, we are called to explore, discover and engage as we find our own truth and meaning from cradle to sage.

As your Director of Lifespan Faith Engagement, I am passionate about nurturing All Peoples to create and sustain a fully multigenerational approach to learning, with the awareness that everything we do is, in a sense, religious education. Rather than thinking that we are experiencing our faith in age related silos, this means that we learn most effectively together in community.

There are a number of ways to support a multigenerational approach to learning. One is through all ages worship on a regular basis. Another is through age related cohorts of learners. An important key is that all ages are somehow “on the same page” as we pursue living into our faith as a lifespan learning community.

One of most effective ways of practicing whole community learning is through the use of themes that allow us to explore common religious and spiritual ideas in a manner that reflects our differing stages of development, yet binds us as a community and encourages us to learn from each other.

Theme-based ministry is happening in more and more congregations, including All Peoples, as a powerfully engaging way of focusing the life of a congregation on monthly themes through worship, religious education, small groups and other activities. It is a powerful way to connect all ages in exploring, discovering and engaging our faith together.

Imagine families seated with older adults during one of our potluck lunches, all engaged in conversation about how they have experienced the theme of the month. How powerful for adults to learn from children as well as children learning from adults!

Each month, you will find information and reflection questions about our monthly theme for exploration in weekly emails, blog posts and on the bulletin board near the sanctuary. Here’s to lifespan learning -- together!



Drawing by Jessica Donner



Poet's Corner

It's practically spring!

Poem and photo by Joan Miller

We're above freezing
For the next little while
Check your spring wardrobe

Unused for three years
Will anything still fit me?
I'm ever so ready.

Day and most night temps
(I can go outside today!)
Are positive readings

Can we please pick one?
Is it still winter or spring?
I'm ready for warm

When it's sundown-time
There are so many colors
Dark is the winner

It's purple, orange,
With a little pink thrown in
Clouds and sun fighting

The child sees and draws.
The teacher will say "not so;
The sky should be blue."

Spring's a strange season
Warm and sunny with a breeze
Then cold and frosty

Don't like the wind, and
I'd like the warm to stay here
It will...purrrty soon



OUR LEARNING COMMUNITY

Perspectives of All Peoples Participants



Adult Exploration Kickoff Dinner, January 2020

Live, Learn, Love!

Thoughts on Adult Religious Exploration

by Alan Godsave, Chair of Adult Exploration Advisory Group

Adult education and religious exploration within our congregation reminds me of the television series “Star Trek”:

Life: the ultimate frontier. These are the experiences of the congregation, All Peoples. Its on-going mission: to nurture the hearts and expand the minds of its members. To seek out new opportunities for growth. To boldly go where their hearts and minds have never gone before!

Although that sounds melodramatic, it nonetheless well summarizes what our community seeks to accomplish. Our congregation’s covenant asks us to listen and evolve. Together we do this by building a loving, respectful community and supporting the search for truth and meaning across the life span by offering meaningful and inclusive educational and religious exploration experiences that enable members and friends to go deeper, soar higher, see farther, reach wider and live better one day at a time [inspired from “*Kicking Habits*”]. That is our vision.

“The journey, not the arrival, matters.”

– T.S. Eliot

When I first arrived at All Peoples in 2015, I looked for a way to make a meaningful contribution to our community. I joined what was then called the Adult Religious Exploration Committee. For the past seven years I have worked with a wonderful group of committed individuals. We continue to provide our community with a wide array of opportunities to learn and grow.

“Live as if you were to die tomorrow. Learn as if you were to live forever.”
– Mahatma Gandhi

Over the years I have been privileged to facilitate several discussion groups and classes. My favorite class at All Peoples is both the first one I ever attended and the first I ever facilitated, "Building Your Own Theology." We shared our personal thoughts on human nature, "ultimate reality," and those values to which we choose to commit our lives . . . wonderfully heavy stuff!

“We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time.”
– T. S. Eliot

Over the years our minister has consistently served as the lead individual in delivering quality programs. Rev. Bruce continues that long and distinguished tradition. But the classes we offer go way beyond the efforts of one individual. We also have interesting, engaging, and informative classes because we have always had members who are willing to share their time, passion, and considerable talents. Currently, Jill Baker, Ellen Bishop, and John Busch lead most of the Sunday morning and monthly evening discussion groups. They address a myriad of subjects, do the research, develop and present information, and lead the discussion . . . and they do a great job!

“He who is outside his door has the hardest part of his journey behind him.”
-- Dutch Proverb

Perhaps you would be willing to facilitate a class yourself. Maybe you are a member of a committee that has a subject about which you would like to inform and inspire others. You might have ideas for classes or recommend others who might serve as class facilitators. In any event, we would love to hear from you. It is because of you and our volunteer class facilitators that All Peoples can offer opportunities that are varied, meaningful, timely, relevant, and memorable. We look forward to collaborating with you!

“Life should not be a journey to the grave with the intention of arriving safely in a pretty and well-preserved body, but rather to skid in broadside in a cloud of smoke, thoroughly used up, totally worn out, and loudly proclaiming, Wow! What a ride!”

-- Hunter S. Thompson



All Peoples Morning Discussion Group

"Our Learning Community"

Reflections on Teaching

Adult Religious Exploration Classes

by Elwood Sturtevant

All Peoples Minister Emeritus

When I was a child in a non-UU Sunday School, I would ask questions about the things we were being taught, including the Bible. And word would get back to my mother, who would let me know that the teachers were complaining and that I shouldn't be upsetting them. So when I was in middle school and I was offered the chance to sing with the adult choir instead of going to Sunday School, I eagerly accepted. Years later, I began my adventure with Unitarian Universalism by going to a UU congregation looking for a place to sing, so it might be argued that religious education led me to the UU ministry.

In fact, I think it was my reaction to being told what I had to believe that led me to appreciate the importance of fostering a learning community, a place where people were encouraged to participate in "a free and responsible search for truth and meaning" where we expected to learn from each other.

Classes like Building Your Own Theology helped show that new truth, new understanding, is available all the time.

The Building Your Own Theology of something like 30 sessions all together, each of which I taught multiple times, was probably the most memorable of the things I was able to share, as it best fit my desire to offer people new possibilities for opening up what they had been taught about religion, ethics and church. The idea that "revelation is not sealed" has long been part the UU approach to religion, and classes like Building Your Own Theology helped show that new truth, new

understanding, is available all the time. This series also demonstrated that sometimes unlearning can be as important as learning.

Extension ministers were called to promote growth, not just of the congregation, but in the congregation. As our third UU principle speaks of "encouragement to spiritual growth in our congregations," I was expected to try to encourage such growth. Preaching is one tool for so doing, but it tends to be a one way communication. In the classes I led, I could learn, too; not just from the new materials I was presenting, but from the stories and responses of the other people in the class. In fact, classes were one of the ways of in effect closing the preaching loop, as in the classes I could hear from individuals about their concerns and interests.

One more "memorable" story: When I came to All Peoples, it did not have Sunday services in the summer and its Religious Education coordinator and its musician did not work then, but my extension agreement required that I keep the church open every Sunday. So, to prove to the congregation that people would come during the summer, that first one I adapted a curriculum featuring Native American stories and spiritual practice, and everyone – children and adults – participated together. That is, we had a learning community that involved the whole congregation.

It's understandable that classes with particular leaders and subjects may come most to mind when considering All Peoples as a learning community. But I think the message of the religious education program that the congregation is the real curriculum, that we teach each other with our lives, is true.

The message of the religious education program is that the congregation is the real curriculum, that we teach each other.

That is, I think that all of the programming – not just official classes, but social justice

activities, memorial services, Chalice Circles, social occasions and more - and all the interactions among the people of the congregation create our learning community, because we all learn from each other in ways that are beyond counting. We keep gathering as a congregation, I believe, because we want to keep learning and growing.

I'll end with a lovely quote from the materials presented to congregations about the UU principles back in 1987. This one, by Charles Magistro, was offered in particular in connection with the Fourth Principle.

"I'm amused by the view that it's easy to be a Unitarian Universalist. It's as easy to be a Unitarian Universalist as it is to be persistent, courageous, and curious. It's as easy to be a Unitarian Universalist as it is to search the murky waters of life without sure charts to guide us or any guarantee that we will find a safe port in which to put down anchor. It's as easy to be a Unitarian Universalist as it is to overcome the natural fear of the unknown and venture forth with nothing to sustain us save our zest for living and hunger for new experience and knowledge.

Our way in religion is not the way of ease. We are called to be sailors. For many worlds exist waiting to be discovered. And not the least of them are within ourselves. It takes as much persistence, courage and curiosity to look into our own depths, to come to terms with the twin mysteries of being alive and having to die, to see ourselves in new and larger ways without being dishonest about our limitations as it did ... to sail into the unknown ocean What is true of us as individuals, moreover, is true of us as members of a religious community. We have only begun to discover our potential as a congregation. The world of could is beckoning to us. It's time, therefore, to sail beyond the world of is."

- -- Charles Magistro



Reflections of Facilitators on Adult Exploration Classes

--Compiled by Lori Sargent

The quote that best sums up my experience facilitating the Adult Exploration Class “Downsizing the Family Home” is, “If you build it, they will come.” (Think Noah, not Kevin Costner’s character in Field of Dreams.) Not only did the attendees come, “they took the ball and ran with it!” (Now think Costner’s character.) Over the course of four meetings, most of my planned activities and assignments were mere incidentals to the class participants’ initial confessions of feeling overwhelmed by out-of-control stuff, followed by proud announcements of small steps to success, and finally, the sharing of useful resources. As it turned out, I believe I learned more than I taught!

from Marilyn Snyder--Co-facilitator with Diana Devaughn Downsizing the Family Home (2018)

Perhaps my experience as a teacher with students ages 10 to 60 over a period of 40 years helped me become a student-centered rather than topic-centered teacher or because I always believed John Dewey's ideas about education. Anyway, I tried to communicate ideas on several occasions. Here are some observations:

1. Most significant is the quality of interaction among participants and often between participants and the instructor. That would promote a sense of togetherness which supports what I view as most important for a voluntary organization: socialization (I think a "class" dominated by the instructor is counter-productive to that goal.)
2. An instructor should really know their subject matter, but always put the student ahead of it. Creative teaching tries to learn early from participants their awareness or level of knowledge and uncover it in the group, clarifying and correcting as necessary. (Participants may do the latter themselves.)
3. The use of outside sources (video, film or guests) are helpful if they provide participants information more effectively than the instructor. Their use seldom substitutes for the above two because it is often passive learning.
4. A less professional observation is that most UU people love to talk. Allow time for it.

*from Bob Schultz-- Co-facilitator, Understanding Humanism (2017) , About Humanism (2018)
Humanism and its Powerful Influence (2019)*

I THOROUGHLY enjoyed researching artwork examples and presenting the program! The class brought to light how much of the artwork throughout history IS focused on social activism in some way. When one views a work of art, an individual’s “judgement” or perhaps “appreciation” is based on: 1) education, 2) memory or memories, and 3) imagination. Somehow, we all view artwork using all three of these elements, through OUR eyes and our heart. That is how the presenter as well as the viewer experiences the joy of discovery, and (hopefully) develops a real interest in learning more.

*from Arlene Tuttle--Co-facilitator with Diana Devaughn & Lori Sargent
Arts as Social Activities (2018)*

I was gratified to have reached some 60 or so folks who came to see one or more of the movies that helped inform us of the connections between food, our health and the health of the planet. After each movie, attendees wanted to discuss what was viewed and our conversations were meaningful.

*from Debbie Weeter--Food as Medicine: Ethical Eating and Healthy Choices
Annual film series (2012-2015)*

I coordinated a Zoom class with distinguished speakers on "ISLAM: Myths vs Reality" to dispel myths about Islam and to respond to the demonization of a most misunderstood religion. Most noteworthy outcome for me was the interest in learning about commonalities between religions, early roots of Unitarianism and civility of conversation on a topic distorted by the mainstream media. There were 29 participants for the opening class on Islam and commonalities with the major Abrahamic religions of Christianity and Judaism. People came from All Peoples and were joined by others from across the country and England. An outgrowth of this series was our congregation’s unanimous approval to include Islam in All Peoples’ Sources of Inspiration.

*from Dennis Neyman--Contributions of Islam to World Civilization (2019-2020)
Continuing the Conversation - Add Islam to UU Sources
Islam - Myth versus Reality (2022)*

For all the classes I teach I am trying to share something interesting and valuable that I have learned. I also feel, in the process of setting up, organizing and delivering the information in a provocative way, that I am giving back to the world, and to the members, something that I can contribute. It's what I can do, and I want to add what I do to make the world a better and easier place to live in.

*from Jill Baker--Basic Watercolor (2019), Protest Art (2018),
Writing an Autobiography (2021)*

Adult Exploration is an extraordinary smorgasbord of educational courses for adults that has intricately woven ongoing, life-long learning programs into the fabric of our active congregation. The classes expand awareness, touch our minds and hearts, provide intellectual stimulation, and build community spirit and relationships.

Initial offerings included courses from sources such as World Religions, Great Decisions, and Building Your Own Theology. Now, the opportunities have greatly expanded by offering year-round classes, more flexible schedules, and exceptional curriculum focused on Spiritual Life, Unitarian Universalist Identity, Growing Our Own Faith, Life Skills and Enrichment, Caring Connections, World Religions/Sources, and Living Our Values.

Special credit goes to our former minister, Elwood Sturtevant and a team of three who first launched Open Campus (now called Adult Exploration) on Wednesday evenings, proceeded by a catered dinner and followed by Vespers. The Vespers provided a centering, thoughtful transition between our busy days and the evening classes we attended. Inspired by a model from the Washington, DC, congregation, Kim Pendley along with Wanda Fulks and Susan Barth facilitated the first classes.

In 2011 our Board of Trustees identified a Task Group to look at a study conducted by the Unitarian Universalist Association on adult life span learning. Their recommendations led to the creation of our Adult Religious Exploration Team (ARE). The ARE Team developed guiding principles and intentional life span programs for the Adult Exploration curriculum.

Over the years, Adult Exploration classes gradually expanded to three nights a week and included participatory visual and musical arts, classes on healthy living and eating, and finance. We have continued to be intentional about including both in-person and zoom classes that explore our beliefs and ethics, current issues, and UUA discussion points. Among the most memorable classes:

- Food as Medicine Film Series
- Civil War
- Northwest Earth Institute Courses on a Sustainable Future
- Teaching English Abroad
- Jazz
- Can I Afford to Retire?
- Irish Dancing
- What Kind of Book is The Bible?

We have been so fortunate to have an abundance of talented and committed class facilitators and participants not only from our church, but from our community who enriched our class experiences. Between 2011 and 2022, an amazing 144 unique classes have been offered during Open Campus by about 75 different facilitators/co-facilitators. I'm thankful to be a part of our ongoing community of learners at All Peoples, and look forward to participating in the educational programs now offered throughout the year.

from Margie Fry, with Lori Sargent



Our Whole Lives (OWL):

A Crucial Part of Our Educational Mission

by Lynn Slaughter

With special thanks to Clare Kresse, an alum, for her input on what she took away from participating in OWL

We were at a dance for teenagers sponsored by the local YMCA when my girlfriend Carol met Tommy, a handsome football player from the local Catholic boys' school. Tommy asked Carol to dance over and over again and rebuffed the efforts of other boys to "cut in." She gladly gave him her phone number, and the two began dating and were soon "going steady."

Tommy was an amazingly attentive boyfriend. He not only wanted to be with Carol constantly. When he wasn't with her, he called her repeatedly to check on her whereabouts. I'm embarrassed to admit that initially, not only did Carol find his undivided attention romantic and appealing, but so did her girlfriends, including myself. No one had ever talked to us about what constituted healthy relationships. The sum total of our sexuality education amounted to a single gender-segregated session on the "plumbing" aspects of sexuality.

Sadly, Carol began spending less and less time with her friends other than Tommy. We began noticing bruises on her arms that she refused to talk about. In our freshman year of college, she became pregnant, married Tommy, and endured years of physical and emotional abuse before getting out of her marriage.

Had Carol and our friendship group been exposed to a comprehensive sexuality education program like OWL, I believe that we would have identified the warning signs of Tommy's controlling, possessive behavior early on before it escalated to abuse and led to an unwanted pregnancy.



Lynn Slaughter is an award-winning author of books for young people, and a longtime OWL facilitator at All Peoples.

For me, the desire to provide young people with a place to get honest, helpful information about sexuality and healthy relationships has been a major reason that I have enthusiastically served as a facilitator of the program for more than two decades. As Clare Kresse, an alum of the program says, "OWL provided a safe environment for us to be curious about our bodies, pleasure, and relationships, and opened a platform for difficult questions one might be too ashamed to normally ask."

OWL follows a long tradition of UU commitment to providing young people with healthy, accurate information about sexuality. Its forebear, a curriculum called About Your Sexuality (AYS), grew out of concerns in the mid-1960s about the sexual revolution and worries that in an era of increased sexual freedom, the importance of love, emotions, and individuals' values and beliefs would get lost.

By the 1990s, the program's controversial graphic filmstrips seemed to be increasingly dated, and there was growing concern about the sexual revolution's dehumanizing, commercial approach to sexual behavior. Cultural backlash was also a major issue, with the religious right organizing against the LGBTQ community and promoting the implementation of abstinence-only programs in the public schools.

At an ecumenical gathering of the National Council of Churches' Committee on Family Ministries and Human Sexuality, the United Church of Christ (UCC) and the UUA decided to respond to the need for comprehensive sexuality education by working together from 1992 to 2000 on creating five sexuality education curricula. Our Whole Lives launched with resources for grades K-1, Grades 4-6, Grades 7-9, Grades 10-12, and adults. Since that time, curricula geared to young adults and senior adults have been added.

OWL emphasizes justice and inclusivity—that people of all ages, sexual identities, races, ethnicities, genders, backgrounds, and sexual orientations have equal value and rights.

It's important to note that the program is not values-free. Healthy sexual relationships are defined as: consensual, nonexploitative, mutually pleasurable, safe, developmentally appropriate, based on mutual expectations and caring, and respectful.

OWL also emphasizes justice and inclusivity—that people of all ages, sexual identities, races, ethnicities, genders, backgrounds, and sexual orientations have equal value and rights. As Clare notes, "The program holds space for all forms of gender and sexual orientation to be discussed and expressed." Participants learn

that being heterosexual, bisexual, homosexual, pansexual, or asexual are all natural in the range of human sexual experience.

Speaking personally, what I love about the program is that it's about so much more than sex! "OWL was the first time that I was exposed to discussing relationship health not just as sex but holistically," Clare says. In the curriculum for Grades 7-9, for example, we cover topics like anatomy and physiology, sexually transmitted infections, contraception, safer sex, and sexual decision-making.

"The program mostly helped me develop a relationship with myself...I do believe the initial permission to have ownership over my own body was due to OWL."

--Clare Kresse, OWL alum

But here's what else we talk about: body image, gender identity, sexual orientation, stereotypes, social media, bullying, clarifying our own personal values, and building healthy relationships and relationship skills. Clare says that "the program mostly helped me develop a relationship with myself...I do believe the initial permission to have ownership over my own body was due to OWL."

When we help young people build life-affirming, respectful, caring relationships with themselves and others, we are changing lives. As longtime facilitator Carol Uebelhoer has often said: "Facilitating OWL is the most important spiritual practice I engage in."

I couldn't agree more!



Children's Religious Exploration by Mark Friedland

My involvement with teaching in our elementary and middle school religious education groups has and continues to be a wonderfully enriching experience for me over the many years of my involvement. I'd like to share what that work means to me.

Exploring Unitarian Universalist values with children and youth has helped me strengthen my connection to our church, knowing that what I am doing is valued and important. We are all learners and teachers together and it's remarkable how being with the children makes me stop and consider things in new ways. In helping children to grow, I grow as well.



Through our discussions and games, we learn and grow together, gaining fresh perspectives and insights into our core UU values. We do this through shared learning and living into our faith. The Unitarian Universalist values that we explore, discover, and engage with together are not only important for children's spiritual growth, but also for their personal and social development.



Through guiding our children, adults can help them develop a strong sense of self-worth and an appreciation for the differences that exist among people. They can also encourage children to ask questions, explore different perspectives, and seek out their own truths.

Ultimately, devoting time to help our children explore their beliefs in our community of faith can empower them to become thoughtful, compassionate, and engaged members of their communities, and help them develop a sense of purpose and meaning in their lives.



My experience with All Peoples UU discussion group on Nikole Hannah-Jones' 1619 Project



by JoAnn Myers--Career Educator
and Friend of All Peoples

I am a lover of history; I recall reading *Roots* by Alex Haley in 1976 and becoming inspired to find out my family's history.



The Author's Paternal Grandparents

In 1970 I discovered that my paternal grandmothers' mother was the youngest sibling in her family and the first to be born free. In 2019 I learned that my paternal grandfather's father was lynched, presumably because his dry-cleaning business was more successful than a competing white business in rural Georgia.

The solidarity amongst a repressed people who took in my grandfather's nine siblings when both his father and mother were tragically gone speaks volumes of the importance of community.

I shared with my immediate family our history, in which my grandfather migrated to Detroit, Michigan in the 1940's to build a better life for his family. He started his own successful dry-cleaning business. I learned in that summer of 2019 on my visit to our southern family members' reunion, that many of my grandfathers' siblings and their offspring became educators, professionals and business owners.



Maternal Grandparents

I also learned in 2016 that my mother's grandfather immigrated from Scotland, yes, a white man who came to America to seek a better life. He met and married my mother's grandmother whose roots originated in Kalamazoo, Michigan, of Black and Native parents. Again, the story of a people aspiring to achieve the American dream despite the odds they faced.



Great Maternal Grandparents

Then in the summer of 2019, I began hearing about a potentially explosive, controversial historical claim that our country should not celebrate our founding in 1776, but that America's origin dates back to the summer of 1619, 157 years earlier, when the first group of enslaved Africans reached Jamestown some 400 years earlier.

Furthermore according to Nikole Hannah-Jones, the foundation of America, "its economic might, its industrial power, its electoral system, diet and popular music, the inequalities of its public education, its astonishing penchant for violence, its income inequality, the example it sets for the world as a land of freedom and equality, its slang, its legal system and the endemic racial fears and hatreds that continue to plague it to this day," all date back to that same year.

This explosive document was to be published in the August 18, 2019 edition of the *New York Times Magazine*, where Ms. Hannah-Jones was an investigative reporter and staff writer. I recall hearing about this subject matter and its eagerly anticipated publication. I remember telling myself, "Wow, I'll have to be sure to pick up NYT Sunday paper and read the article for myself."

I remember telling myself, "Wow, I'll have to be sure to pick up NYT Sunday paper and read the article for myself."

Well, that proved to be more challenging than I anticipated. Due to the lingering effects of the Covid-19 pandemic supply chain problems, the NYT Times Sunday Paper was not easily available, especially this issue. It was selling on Amazon and eBay for as much as \$400 and more. I could not find a copy; I even asked my son who lives in Manhattan not far from the New York Times Building to pick me up a copy. They were sold out everywhere!

I was disappointed that I couldn't obtain a copy to read for myself but refused to purchase a copy at an exploited price. I simply followed the published articles about the project and read excerpts as they were published. Imagine how excited I was when my friend Barbara Hopewell told me about a class that she was participating in at her church, in which they'd read and discuss the 1619 Project.

She thought the class was full, but said that she'd seek permission for myself and our friend, Bettie Lacey, a retired Black educator to join the group. We were both ecstatic to be able to participate.

I could take the knowledge that I learned about my family and merge it with the knowledge that I thought I would glean from this study.

Now I could take the knowledge that I learned about my family and merge it with the knowledge that I thought I would glean from this study.

Robert Kingsolver, David Cooper and all the participants in that group were amazing! Many of the selections were painful, graphic, and difficult to read and digest. They forced us as Americans to look to our past to see the role enslaving a group of people to build economic wealth, along with the foundation for the nation's financial and legal systems, could benefit a particular group of people. Many members whose families had personally benefitted and continue to prosper today were also members of the group.

For those times that we came together I personally felt a closeness to a group that shared a common cause, a willingness to listen, to learn, to atone for wrongs from the past, and to prevent our nation from retreating to that period in history, which drives certain citizens of our country to want to "Make America Great Again."

For those times that we came together I personally felt a closeness to a group that shared a common cause.

What I take away from that experience is not to give up hope that we can as a nation learn from our past, so we don't commit the same mistakes; as well as the value of knowing our country's history. That we as a people/country should know the rich heritage of Black Americans and not to have books and subjects teaching about our contributions censored or simply not taught.

It saddens me to read and hear critics say that Black History month is not important. That American History does not need to be separated and focused about Black Americans, to minimize and diminish the role slavery played and shaped our country's history. When a group of people doesn't know, embrace and celebrate their history it hampers their ability to achieve progress. It's very hard to read about your heritage when your ancestors are depicted as lazy, ignorant, as not having a rich culture or as minstrels eating watermelon and speaking and using poor English.

When a group of people doesn't know, embrace and celebrate their history it hampers their ability to achieve progress.

Historians, journalists, and just everyday people who come together to learn, to understand, to reflect, to share and to improve our knowledge of others will make for a better community for all. This is what I discovered by participating in The 1619 Project discussion group.



Objects collected by the author to remind her of her family's history.

When I see the organized focus of media outlets, ultra conservative groups, white supremacy beliefs, and the extreme Christian right rallying against publications and discussions that go against their beliefs, I am comforted that there are folks like those at All Peoples Unitarian Universalist Congregation who don't share those beliefs and are actively working to change that movement.

Thank-you! I am ever so grateful for your love and concern. Keep learning and asking questions!



Editor's Note: The original version of the 1619 Project as printed in The New York Times Magazine is available free of charge at: https://pulitzercenter.org/sites/default/files/full_issue_of_the_1619_project.pdf

Save the Cofán, Save the Rainforest!

by Deborah Novgorodoff

The All Peoples International Justice Committee's mission is to *make a positive and tangible difference by educating, inspiring, and connecting our community with issues of worldwide social and environmental justice*. For almost 20 years, we worked in Kenya through our Kenyan Education and AIDS Program (KEAP), connecting our members and friends with children who were orphaned or whose families were fractured by AIDS. We have learned a lot about Kenyans, their land, culture, and joys and challenges. Now, as the "KEAP" program comes to its natural end, we are turning our attention to the Cofán – an indigenous tribe in Ecuador. We have been asked by the Cofán Survival Fund to help support a healthcare initiative that will allow the Cofán to preserve their piece of the Amazon – defending it from mining, oil extraction, and logging. We are learning about the threats to the rainforest and what it takes to maintain an indigenous way of life in the 21st Century. We invite others to join us on this journey – both from the comfort of All Peoples and by coming with us on the next trip to Cofán territory.



We sincerely believe that by helping the Cofán with their healthcare needs, we will change their lives for the better (i.e., do the socially just thing!) and help them defend their million-acre rainforest (i.e., do the environmentally just thing!). Connecting All Peoples to the Cofán opens the door to an enriching experience that cannot be had anywhere else!

For more information or to help support a family, please email or call Deborah Novgorodoff (deborahpotts@me.com).



Nature in our Neighborhood

by Rob Kingsolver

Canada Geese:

Aces of adaptation.

For many outdoor enthusiasts, migrating Canada geese are romantic heralds of the coming spring. Their aerial honking and constantly shifting V formations raise our spirits as they cross the March skies here in Louisville. Flocks of these impressive waterfowl spend the winter in the lower 48 states, and fly up north to the tundra for the summer, where long days and abundant food are optimal for nesting.

Goslings stay with their parents through the first year of their life, returning with the flock to their birthplace. Most wait a couple more years before they choose a mate of their own. Canada geese are monogamous and mate for life, which can span over 20 years. A goose tends to choose a mate of similar body type, a habit biologists call "assortative mating." This lack of random mixing within the goose gene pool tends to divide the species into genetic enclaves, which gradually develop heritable differences from one breeding population to the next. As a result, biologists have identified 11 subspecies ranging in size from the 20-pound Giant Canada Goose (*Branta canadensis maxima*) to the petite 3-pound Cackling Goose (*Branta canadensis minima*). Taxonomists have varying opinions on the best ways to split these goose types into separate species, but all are impressed with the range of variation within the species complex as a whole.



Canada geese at Bernheim Forest.

One remarkable way that goose populations differ is in their migratory behavior, or lack thereof. At mid-latitudes across the lower 48 states, there are Canada geese that do not migrate, but stay in place year-round. These non-migratory flocks were hunted nearly to extinction before 1900, but through dedicated conservation efforts and the goose's adaptation to human-altered landscapes, these place-bound populations have flourished. Some would say, too much so. Wherever mown lawns meet a freshwater lake, pond, or golf course water feature, stay-at-home geese find nice grass to eat, and waterfront breeding sites free of natural predators. Their reproduction has been so successful that local populations have become unmanageable. Their copious droppings and aggressive behavior during the nesting season have sullied the birds' reputation in the minds of many homeowners.

When I was a professor at Bellarmine, a flock of non-migratory geese moved onto our campus. The baseball team was not too happy about sharing the infield with a flock of messy geese.

One spring term, a pair built their nest in a raised flower bed right outside the entry of the building where I kept office hours. The gander hissed and pecked at us whenever anyone tried to come inside.

We were all relieved when the nesting season was over, and our feisty feathered neighbors took their goslings away to greener pastures. Although we thought of them as pests, you could also consider the goose's ability to find a niche within human-designed landscapes as a kind of biological super-power.

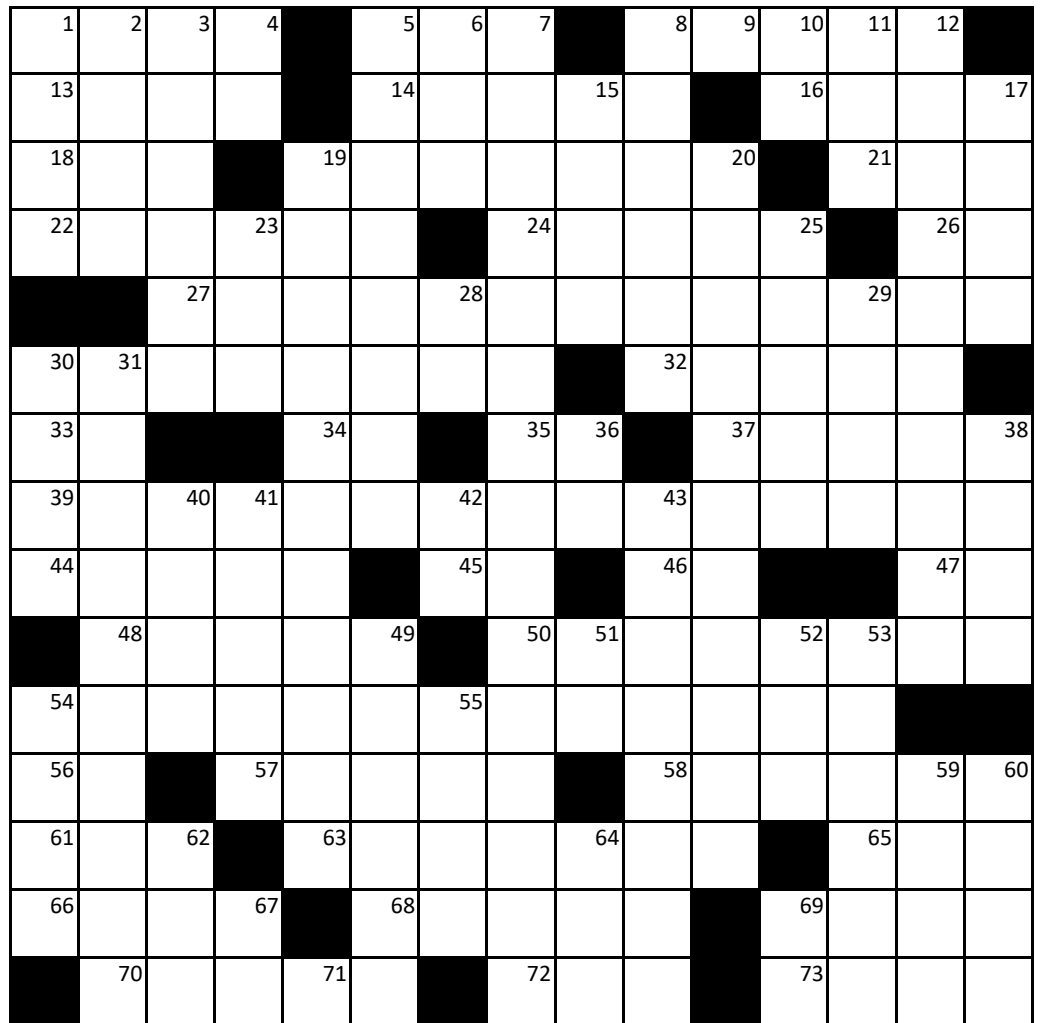
One of the most extreme adaptations in the Canada goose tribe is found in Hawaii. The Hawaiian Goose, called a Nene (pronounced nay-nay), is a truly unique state bird. It is found nowhere else in the world. According to National Park sources, DNA analysis shows that the Nene descended from Canada goose ancestors less than three million years ago. Isolated from the mainland, the Nene followed a separate evolutionary course. Over time, this population lost the inclination to fly long distances. Flying is a negligible asset on a remote oceanic island with no native predators. The Nene also adapted to local food sources such as the 'ohelo berries that grow among lava rocks. Unlike most geese, the Nene's toes are separate, with reduced webbing that makes it easier to scramble up steep volcanic slopes. However, like most highly specialized species, the Nene has proven especially vulnerable to environmental change. Hunting, habitat loss and the introduction of exotic predators such as the mongoose reduced the Nene to near extinction. Only 30 individuals were left on the island of Hawaii in 1952. Captive breeding and reintroduction to the wild have helped Nene populations recover to about 25,000 today.

Taken all together, these relatives of the Canada goose are an amazingly adaptable bunch. From golf course water hazards to heartland farm ponds to arctic tundra to tropical islands, genetic diversity and local adaptation have given these iconic birds the keys to survival across our world.



PEOPLES PUZZLE

"Back to School"
by Rob Kingsolver



Across

1. _____ mater
5. Mariner's milieu
8. Disease that affected FDR
13. Owner's document
14. Somalian port city
16. Signal strength measure
18. Purpose
19. Kind of Yoga
21. Slangy rejection
22. Roofing tool
24. Pullover shirts
26. Unmistakable rejection
27. Ky. liberal arts school
30. Securely knotted (2 wds)
32. Roadside warning
33. Kind of current (abbr)
34. School before U.
35. Simile word
37. Suffix following homog--
39. Founder of Berea College
44. "_____ the storm" (2 wds)
45. Rocky's salutation
46. French article
47. Region of the US (abbr)
48. Apt name for a Tijuana ophthalmologist?
50. Degree recipient
54. Frankfort University
56. Religious org. formed in 1961
57. Students often lack enough
58. "_____ the prize" (2 wds)
61. Sgt., for example
63. Plants related to milfoil
65. Lennon's love
66. Unit of inheritance
68. Watts, Judd, or Campbell
69. Twisted
70. Mythical mountain dwellers
72. 1040 entry (abbr)
73. Existence

Down

1. Gulf adjacent to the Red Sea
2. Dunham or Horne
3. Army Docs
4. Former version of C.E.
5. Pretty clever
6. Poetic twilight
7. Drawing teachers (3 wds)
8. "to fetch a _____ water" (2 wds)
9. First word of national anthem
10. Wt. unit
11. 2022 hurricane
12. Tart garnish
15. Gator cousin
17. Part of brake mechanism
19. 191st day of a normal year
20. Alumni memories (2 wds)
23. Tennis do-over
25. Informal speech
28. About (abbr)
29. Inverted flame?
30. Cab cost

31. Game akin to backgammon
36. 4th yr. student
38. Extra wide shoe size
40. Man's name that rhymes with burn
41. Jeans + boots combo
42. Empire st.
43. Outcome of 2019 Fleur de Lis horserace (2 wds)
49. Vast expanses
51. Old-school 3 subjects
52. Indigenous Utahan
53. "_____ Fables"
54. Kalahari Desert people
55. Landmark Ky. ed. law
59. Legal burden
60. Unicorn population
62. Small prime number
64. Repeated mantras
67. Spielberg title character
69. U. Ky. conference
71. Myself

ACROSTIC PUZZLE

by Rob Kingsolver

Follow the clues and fill in the blanks to complete each word. Then copy letters into the matching numbered squares to complete a quotation from a well-known UU author. The first letters of each of the words, read from top to bottom, spell out the author's name and topic.

1 F	2 Q	3 V	4 L		5 K	6 L	7 M	8 N	9 Z		10 B	11 W	12 D		13 T	14 U		15 X
16 Y	17 E		18 A	19 A	20 U	21 C	22 Z		23 V	24 Q	25 V	26 V		27 S	28 F	29 D	30 J	
31 Y	32 X	33 F		34 Y	35 H	36 K	37 G	38 A	39 S	40 N		41 L	42 C	43 J		44 G	45 X	46 R
	47 T	48 M	49 Q		50 W	51 H	52 U	53 R	54 W	55 J	56 A	57 K	58 N	59 O		60 Y	61 H	62 Z
63 I		64 S	65 B		66 O	67 Z	68 I	69 P	70 O	71 R		72 I	73 Z	74 D		75 F	76 Y	
77 P	78 D	79 T		80 W	81 J	82 R	83 L	84 A		85 E	86 G	87 N	88 E	89 F		90 P	91 R	92 Q
93 W		94 D	95 W	96 R	97 I		98 K	99 J	100 C	101 I	102 X	103 Z	104 A		105 O	106 R		107 D
108 E	109 X		110 P	111 A	112 I	113 T	114 D	115 S		116 B	117 P		118 H	119 F	120 Q	121 G	122 V	123 H

A. The way we were

56 38 84 104 19 111 18

B. Clumsy one

116 10 65

C. Diamond score

100 42 21

D. Scholarship recipient?

29 114 78 94 12 107 74

E. Masticate

88 108 17 85

F. Last middle school grade

33 119 1 89 75 28

G. Subject that really counts

37 44 121 86

H. Onto

35 118 61 123 51

I. 1066 conqueror

97 112 68 101 72 63

J. Taken by students

43 99 30 81 55

K. Egg layer

5 57 36 98

L. Derby number display

6 83 4 41

M. Buckeye St.

7 48

N. January honoree

8 87 58 40

O. Omen

66 105 59 70

P. Last elementary grade

110 69 117 77 90

Q. Sheepish?

2 92 24 120 49

R. Library promotion

53 82 91 46 96 106 71

S. Schools close for it.

115 39 64 27

T. Reason to study

13 79 113 47

U. Questionable sighting

20 52 14

V. Wake Forest mascot

26 122 23 3 25

W. Pencil feature

54 50 95 80 93 11

X. Under

45 109 102 15 32

Y. Fling

31 16 60 76 34

Z. Break time for schools

9 67 73 62 103 22

December Puzzle Solutions

Crossword

C	J		M	E	O	W		L	E	A	S	E	E	
L	O	W	A	R	C	H		H	E	R	B	A	L	S
A	R	A	G	E		I	R	O	N	Y		M	V	P
M	D	I	I		S	T	O	L	O	N	S		I	O
P	A	N	C	A	K	E	M	I	X		E	C	S	U
S	N		P	R	I	C	E	D		A	P	H	I	S
	T	H	A	T		H	O	A	R	D		E	N	E
C	R	A	N	B	E	R	R	Y	S	A	L	A	D	S
H	I	D		I	V	I	E	D		R	O	T	I	
A	B	O	R	T		S	T	I	N	T	S		S	T
M	U	N	I		S	T	O	N	E	H	E	N	G	E
P	T		A	N	E	M	O	N	E		F	A	U	X
I	A	N		I	P	A	L	E		A	U	D	I	T
O	R	A	N	G	E	S		R	E	L	E	A	S	E
N	Y	M	P	H	S			S	A	I	L		E	D

Acrostic

"FOLK MELODIES ARE
 MODELS OF THE WAY IN
 WHICH A MUSICAL IDEA CAN
 BE EXPRESSED WITH UTMOST
 PERFECTION IN TERMS OF
 BREVITY OF FORM AND
 SIMPLICITY OF MEANS."

-- BÉLA BARTÓK,
 MUSICAL IDEAS

In our next Issue:

Health has become such a focus that healthy eating, sleeping, exercise, and mental health practices have come to resemble a religion for many Americans. How should we approach health maintenance and health care as a society? What can we do as individuals to maintain our minds and bodies to promote a long and meaningful life? How can our congregation support well-being? Drop us a note at tapestry@allpeoplesuu.com if you have contributions or ideas.

Tapestry magazine is published quarterly by All Peoples Unitarian Universalist Congregation, 4936 Brownsboro Road, Louisville, KY. Please send communications to tapestry@allpeoplesuu.com.

Tapestry's mission is to celebrate All Peoples congregational life through personal reflections, stories, poetry, music, visual arts, and a healthy measure of fun.

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Thanks to all *Tapestry* contributors for sharing your talents and insights with our church community.