



the UNIGRAM

Hard-Earned Hope

Rev. Seth Carrier-Ladd, Minister

I struggled in my teenage years and early twenties with what was most likely undiagnosed mild depression, undiagnosed anxiety of some sort, or both. I remember as a teenager feeling crushed under the weight of my feelings, of just wanting to go to sleep all the time. As a young adult, I would numb myself with busyness, sometimes having two social engagements even on workday evenings, and using books, movies and the internet to keep myself constantly engaged with something, anything, until I was so exhausted I would fall asleep... anything to avoid being present to my feelings. Though of course, I wasn't able to name for myself that that was what was happening at the time – I was just

stuck in the grind, in pain, trying to make it day by day. Mornings were the worst. I was tired of course, from having stayed up too late. But the paralyzing fear was what was really awful. I'd wake up, and lay there, checking the time, coaching myself over and over that I desperately needed to get up or I was going to be late, my stomach tied up in knots. Ten minutes past when I absolutely had to get up or be late would come and go. Twenty minutes. Thirty minutes. Thank god I had a forgiving boss... I would regularly show up thirty to forty-five minutes late for work. It was not a very happy way to live my life.

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Long-Haul Hope

Rev. Julia Corbett-Hemeyer, Community Minister

Sometimes, I worry about hope. Huh? Why would anyone worry about *hope*? Psychologists tell us that we simply fare better if we have hope. It's one of the attitudes Saint Paul counseled the Christians at Corinth to maintain, along with faith and love (1 Corinthians 13:13). One source lists some of its synonyms: aspiration, desire, wish, expectation, ambition, aim, goal, plan. What could be the harm in any of these? One of my mentors in the Buddhist tradition, Thich Nhat Hanh, says of hope, "Hope is important because it can make the present moment less difficult to bear. If we believe that tomorrow will be better, we can bear a hardship today," (*Peace is*

Every Step). So what gives?

Here's my concern: Hope sometimes pulls me out of the present, means that I'm projecting my energies on some future point, goal, or aspiration. When I'm doing that, I am less grounded in the present. I'm less focused on living creatively in the present, especially with whatever aspect of the present I would prefer to be different.

Recently, I read a description of hope that appealed to me and addressed these concerns. What's interesting is that the author was not describing hope! She was describing acceptance, but she

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Sunday Mornings at Our Church in the Woods

Services at 9:00 & 11:00 am

December Theme :: Hope

Our December theme of Hope invites us to dive deeper into one of the essential human experiences. Life without hope, whether it's hope for a better life for ourselves for others, is often a dim prospect indeed. Where does hope come from? Are there different kinds and qualities of hope? Is hope a practice we can cultivate within ourselves? We'll be exploring all this and more on Sunday mornings this month. Special Sunday service events include:

- December 10 – the choir will be singing on this special Santa Lucia Sunday, services as usual at 9am and 11am
- December 24, 10am – due to Sunday falling on Christmas Eve, we will hold one single, more relaxed morning service at 10am, and then...
- December 24, 7pm – we will hold our usual candlelit Christmas Eve service at 7pm

December 3, 10, 17, 24 – **Rev. Seth Carrier-Ladd**

December 31 – **Joel Tishken, Intern Minister**

Religious Education for Children & Youth

Classes at 9:00 & 11:00 am

On the first Sunday, during our 9:00 Service, **Joel Tishken** will be leading a multiage Children's Chapel on the theme of the month, "Hope" in the Yellow Room. Nadine will be leading a theme-based class during the 9:00 service on December 17.

On Sunday, December 10, we will be holding our annual **Santa Lucia Ceremony** at both services. If your child/youth would like to be a "star child" in the processional, please let me know which service you will be attending.

On the second Sunday, December 10, we will be holding another **Service Journey Fundraiser Brunch**, from 10-10:45 in the fellowship hall. Please come with an appetite for some delicious food!

On Sunday morning, December 24, we will be holding one morning service at 10:00 am. Nadine will be leading a multiage **Social Action Sunday** during the 10:00am service.

On Sunday, December 31, Nadine will be leading a multiage **Social Action Sunday** during both the 9am and 11am services. The 9:00 class will be held in the Yellow Room and the 11:00 class will be held in the Red Room.

Adult Religious Exploration Offerings

Our mission statement begins by calling us to a continuing exploration of our faith. In pursuit and support of that goal, we offer our Adult RE on Sunday mornings. Check out all the offerings below!

Every Sunday, 9:30 am
Red Room

Adult Discussion Group

This group is a chance for people with various personal beliefs to get together and openly discuss a variety of topics. You'll find weekly topics on [page 7](#).

Every Sunday, 10:00 am
Indigo room

Muncie UU Pagans

This is an open discussion group to explore the differences in our pagan traditions. People of any belief are welcome.

Theme Exploration – Hope

Selecting a theme for our worship services each month allows us to explore specific important theological topics in greater breadth, while also challenging us to go deeper. If you have a reading, poem or personal story to share that relates to our current or upcoming theme, please e-mail them to Rev. Seth.

Sacred Text

Our sacred text this month is an excerpt from “Disturbing the Peace” by Vaclav Havel:

“Hope is a state of mind, not of the world. Either we have hope or we don’t; it is a dimension of the soul, and it’s not essentially dependent on some particular observation of the world or estimate of the situation. Hope is not prognostication. It is an orientation of the spirit, an orientation of the heart; it transcends the world that is immediately experienced, and is anchored somewhere beyond its horizons.... Hope, in this deep and powerful sense, is not the same as joy that things are going well, or willingness to invest in enterprises that are obviously heading for success, but rather an ability to work for something because it is good, not just because it stands a chance to succeed. The more propitious the situation in which we demonstrate hope, the deeper the hope is. Hope is definitely not the same thing as optimism. It is not the conviction that something will turn out well, but the faith that something makes sense, regardless of how it turns out.”

Questions for Reflection

Who is hope for you? Whose way of being in the world helps you believe that tomorrow will be better? What are you doing to ensure that their inspiration remains front-and-center rather than faded and far away?

What might it mean for you to “be hope”? It’s one thing to believe in hope; it’s quite another to become it.

Is hope trying to sooth your heart or disturb it? Is there a holy impatience inside you that is tired of waiting? Is hope itself telling you, “Stop hoping; Start acting, demanding, doing!”

What if hope doesn’t swoop in and wipe away all the pain? What if hope is you standing squarely inside the pain and saying to it, “You are not the full story”?

Suggested Readings

Book: [A House for Hope: The Promise of Progressive Religion for the Twenty-first Century](#) by John Buehrens and Rebecca Parker
<http://www.beacon.org/A-House-for-Hope-P889.aspx>

Sermon: “Hope is a Journey” by Rob Hardies
<http://www.all-souls.org/node/158>

Spiritual or Reflective Practice

Write down your story of hope in your own life. Then find an object that represents or is symbolic of your story of hope. Share your story and your symbol with someone else – spread hope around.

2017-18 Themes

September – Welcome

October – Story

November – Abundance

December – Hope

January – Intention

February – Perseverance

March – Balance

April – Emergence

May – Risk

June – Blessing

Religious Education Corner

Nadine Tringali, Director of Religious Education

Santa Lucia Ceremony – Sunday, December 10

On Sunday, December 10, we will be holding our annual Santa Lucia Ceremony at both the first and second services. We will not be holding Religious Education classes at either service, as we will be preparing for the procession.

Each year on a Sunday closest to December 13, we celebrate Santa Lucia in a ceremony where an elected girl, portraying Lucia, walks with a crown of candles ahead of a procession of star children each holding a golden star. The candles symbolize the light with which Lucia overcomes the darkness. There are many legends about Santa Lucia, and in each one Lucia stands as a symbol of light and hope to all mankind. Santa Lucia's coming begins the feasting, merriment, singing and the spirit of friendliness and goodwill that lasts all through the holidays. Following the procession, Santa Lucia will serve saffron buns to the congregation.

All children & youth (boys and girls) are invited to be "star children." Star children wear white gowns with a wreath of gold garland on their head and hold a golden star as they follow our Santa Lucia in a procession through the sanctuary. If your child/youth would like to be a "star child," please let me know which service they will be attending. For both the first and second service, I would like to have a minimum of eight star children for the procession.

Elsa and Marvin Reichle brought this beautiful ceremony to our congregation in 1973. The crown of candles that this year's Santa Lucia will be wearing is the original crown that Elsa bought in Sweden so many years ago! Many thanks to the Reichle family for sharing this tradition with us! If you would like to help **Liz Lowe** and I with the shaping and decorating of saffron buns on Saturday, December 9, please join us at the church anytime from 1-3 at the church.

Multi-Gen Event, Holiday Ornaments Sunday, December 17, 12:30-1:30

We will be creating festive ornaments to take home for the holiday! The fellowship hall will be set up with a variety of materials to create your own individual and unique ornaments. Please join us!

Nadine



The Religious Education Program for Children & Youth is always appreciative of donations of apple juice and cheese crackers for our Sunday morning snack and packaged cookies, crackers, chips, and pretzels for our Middle School and High School Youth Group meetings.

We Hope

Joel Tishken, Intern Minister

I am a precycler. In part, I precycle because my environmental ethics prompt me to do so. But I also precycle because I have hope that my consumer and lifestyle choices matter, have real consequences for humanity and the environment, and help contribute toward a better world.

Precycling is the practice of reducing waste by avoiding bringing items into our homes and businesses that will generate waste. For example, I have owned the same television since 1991. Does it look as contemporary and fashionable as a modern flat screen? No. Is it heavier and larger than a flat screen, taking up more space in the living room? Yes. Is the picture quality lower than it might be with a new flat screen? Yes, it probably is. To all three of these matters I say, "So what?" The television works just fine and does all the things one can expect a TV to do. Our quality of life, my wife and I, is not suffering from lack of a flat screen TV. And our bank account is a bit healthier from having avoided the purchase.

In the case of something large, like a television, I can probably safely assume that my hope that I am making an ecological difference is true. A large electronic product takes considerable energy and resources to

produce and transport. But what of smaller decisions and actions? Am I really making a difference in buying leaf lettuce in bulk and putting it in a reusable mesh bag? What about when I buy my nieces and nephew one toy over another based on how much packaging is involved? Do those choices make any measurable difference? Or does it just make me feel good? Ultimately it does not matter whether or not those choices make a substantive difference. Regardless, I still need to hope and act as though it will make a difference. Without the hope and moral conviction that my actions will have an impact, there would be no point in acting. Yet in my acting, particularly with regularity and when conjoined with others engaged in similar actions, I have hope and faith that I will make an ecological difference in the long run.

Our efforts in social justice, of every kind, are similarly rooted in hope just as my faith in precycling is. It may not always feel as though our actions are making a difference. We may feel that we are not witnessing any change. At times we may even feel we are experiencing regression. It is hope, however, that will keep us coming back to action despite such feelings. As UUs we have an optimistic worldview that sees the best of humanity and the universe. We imagine and believe in a future better than the present. We hope. And we act on that hope.

Joel

The Black Empowerment Controversy in Unitarian Universalism, 1967-1971

Joel Tishken, Intern Minister

Following up our (Anti-) White Supremacy Teach-In in October, Intern Minister Joel Tishken shares the history of reflects on Unitarian Universalism's Black Empowerment Controversy:

The black empowerment controversy of 1967-1971 refers to a period of time in Unitarian Universalist history where our faith's commitment to anti-racism work and the vision of achieving it were put to the test and broken. Despite the passage of nearly fifty years, deep hurt remains within Unitarian Universalism and former and current Unitarian Universalists over this history.

History

By the mid-to-late 1960's, the civil rights movement had begun to fracture. Frustrated by the nature and pace of change, more radical alternatives for advancing the cause of African American equality and black empowerment emerged, including the Black Panther Party for Self-Defense and the Nation of Islam. The newer black power organizations rejected working with white allies, convinced that alliances watered down the black agenda, forcing it to conform to white needs. Martin Luther King Jr., Bayard Rustin, and the NAACP criticized black power for cultivating anti-white sentiments, black supremacy, hate, and violence. This national debate over ideology and race had an impact on Unitarian Universalism. As it did nationally, the question of the best route toward African American equality and empowerment provoked passionate debates (continued on page 10)



Splinters from the Board - Looking to the Future

Exploring faith. Practicing Inclusivity. Living Justice.

As I write this, it is the day before Thanksgiving, and when it comes to our church, I find so many things to be grateful for that it is hard to know where to begin.

Let's start with the wonderful results from the Bazaar and the Rummage Sale. I don't have the final figures, but we raised somewhere north of \$16,000. This is not the record, but it is among the best results that we have had. My thanks to everyone who worked so hard on this project. I have already had more than one member of the church tell me that your efforts have inspired them to put in more hours next year.

I also have good news to report about our attendance. For the first eight weeks of our two-service format, average Sunday attendance is up from 108 in 2016 to 145 in 2017, a gain of 34 percent. That looked a little high to me, so I removed a couple of outlying figures (a very high attendance in 2017 and a very low attendance in 2016). The adjusted average is 114 in 2016 and 138 in 2017, a gain of 21 percent. Any way you look at it, great news!

If you haven't been attending recently, I hope you will, and that you will give the first service a chance. It has been averaging an attendance of about 32, so there is room to spare for growth. I attend the first service regularly, and it is a more intimate group that feels a bit more homey and comfortable than the larger second service. Of course, I want you to get to whatever service you can. Lately we have heard some great preaching and some incredible statements from our Worship Associates and other members of the congregation. I hope that this becomes a regular part of our services.

And thanks to the Committee on Ministries for hosting our sessions on building a relationship covenant at UUCM. After a tense year, the Board wanted to give us all a chance to reaffirm our love and respect for each other with a process that involves the whole congregation. Further, we hope that our covenant provides us a gentle way to hold each other accountable when we slip up. And by "we," I mean all of us, ministers, board members, committee chairs, and everyone else. The covenant process will continue for a while to allow even more participation, so please take advantage of opportunities to join in. This should be from all of us, to all of us.

Finally, thank you to all of you for allowing me to serve as a member of your church Board. This job is sometimes stressful, sometimes joyful, and always challenging. But it is a great privilege to be so much involved in our common labor of love.

Thanks for all you do.

Jerry McKean, President

Good Without God?

According to a recent Pew Research Poll a majority of Americans, 56 per cent, say it is possible to be a good person without a religious belief. "God is not a prerequisite for good values and morality," Greg Smith, Pew's associate director of research said of the findings. The public's increased rejection of the idea that belief in God is necessary for morality is due, in large part, to the spike in the share of Americans who are religious "nones." Nearly one quarter of American adults (23 percent) self-identify as nones, up from 16 percent in 2007. This should be good news for a liberal faith that welcomes atheists and agnostics among its congregation.

Mike Sullivan, Freethinker Friendly UUCM

source: <https://goo.gl/sS2XkD>

Bazaar in the Woods

The 120th bazaar is now history, and in our modest opinion, lived up to its name. It was a memorable event! The church was filled with 27 booths on November 4th, that sold everything from a small microscope to a large red Kayak, to plants, collectibles, jewelry, pottery, holiday items, cookware, clothes, toys, and much more. In addition, we provided shoppers and workers with breakfast and lunch and some beautiful shopping music. To top it off everyone had the opportunity to win the quilt, made by our own UU quilting team.

The church was packed all day and just about everyone who came left with a smile, something they purchased, and a full stomach. Overall, the bazaar was fun, rewarding, and made a lot of money for the church.

The bazaar total, after expenses and including the post-rummage sale held on November 11, was \$16,145.97. The rummage sale made \$1883.02.

The bazaar committee put in a tremendous number of hours, sweat, some blood, and a few tears to pull this all together. However, it could not have been done without the help of the church members and volunteers who helped us. We are very grateful for their time and effort on behalf of the church. In addition, a big thank you goes to **Christie Williams**, our church administrator, who helped in many, many ways!

Finally, we want to thank **Sue Errington** and **Dottie Wyman**, who donated a large portion of what we had to sell this year.

With much gratitude from your 2017 Bazaar committee,
Bruce Craig, Usha Shivaswamy, Sue Errington, Judy Craig, John & Maggie Bartlett, Teressa Barnhart

Adult Discussion Group Topics Sundays at 9:30 am – Red room

Sunday, December 3

Facing Life Threatening Diseases. This month's theme is hope. When one is faced with a life threatening disease we hope to survive and we try to be brave. But are hope and "courageousness" the standards that ill people should feel they have to meet to "battle disease?" It suggests that we have control over our fate, that we can will the disease away. Or do we survive through a mix of science, health insurance and something called luck? Join us as **Alice Bennett** leads us in a discussion on the dimensions of hope when facing serious illnesses.

Sunday, December 10

God, Guts and Guns. Let's talk about that last one – guns. Many say the Second Amendment puts any compromise out of reach. Still, new ideas are evolving to help deal with the problems caused by the presence of so many guns in America. Join us as **Tom Lowe** challenges us to rethink guns, violence, and political will.

Sunday, December 17

Gracious Living is the Finest Art. If kindness is the finest art, how can we experience more gracious living for ourselves and others? **Tania Said**, Director of Education, at the David Owsley Museum of Art will explore some art styles and philosophies to guide our "gracious" thinking and discussion. Come consider how an artful, simple life can help UUs live the seven principles too.

Sunday, December 24

Yuletide Traditions, New and Old. December 21 marks the Winter Solstice, the Day of Longest Night. At this peak of the dark half of the year, we will **join Lisa Abner** to discuss how different Pagan traditions have observed, reflected, and celebrated this special time throughout history and into today. We hope that you can join us to share observations and perspectives on the importance of the solstice through time and culture.

Sunday, December 31

Looking Back on 2017. How will you remember the year 2017 as a UU and as an American? How might it be remembered by future historians or viewed by our grandchildren? Join us as **Tom Lowe** leads us in a discussion on the significance or insignificance of the year coming to a close.

Hard-Earned Hope

Rev. Seth Carrier-Ladd (continued from page 1)

It is amazing how my life has transformed in the past fifteen years. Therapy helped immensely, as has an amazing spiritual director who has helped me tune into and work through so many of the difficult feelings I was having. My experience has provided me with a very specific definition of suffering though. When I was working as a hospital chaplain, our supervisor asked a group of us chaplains one day to define suffering in our own lives. Most of the responses were what would consider typical – feeling and enduring pain, intense pain, etc. My definition though stood out from the rest, at least in that group. My definition of suffering involved feeling trapped – which is how I felt for so long with all my difficult feelings. As I said to the group that day, “I can handle physical pain, as long as I know there’s an end coming at some point. I can handle grieving... I know that grief eases over time. If there’s a clear path forward, I can handle almost anything, even if it’s difficult. But for me, feeling trapped, feeling like there’s no escape – that’s suffering.”

Now, I know that my version of suffering is may pale in comparison to suffering that others have had to endure – and that’s ok. Each person’s suffering is very real to them – comparing “levels” of suffering, and diminishing one as less than another, is actually really unhelpful. We each suffer in our own way, and it’s real to each of us. The larger point though, in this month of December where our theme is Hope, is that I remained hopeful, even through all of that suffering. This is no knock on those who give up hope. Mental illness is very real and very hard, and I count myself incredibly fortunate that I didn’t struggle as badly others do. But hopeful I remained, despite my suffering, despite feeling trapped, despite for the longest time not even being able to name what was so hard – let alone see a way out.

I remain hopeful today, both about my own happiness in life, and for those of us struggling with difficult feelings and experiences. And my hope is not an easy hope, a hope gifted to me by wonderful circumstances where everything was always been

good in my life. My hope is a hard-earned hope, one that has been through and weathered incredible difficulties – and yet still remains. There are in fact many examples of hard-earned hope throughout history. Liberation theology grew out of the Catholic church in Latin America in the 1950’s and 1960’s, lifting up the plight and perspective of the poor – not because the poor were doing so well, but specifically because conditions were awful, governments were repressive, and injustices reigned supreme. Liberation theology arose out of hope, hope in the face of immense difficulties, hope that continued forward as a hard-earned hope, hope from difficult circumstances. Another example: we celebrate the Civil Rights movement of the 1960’s in our country now, but it was not an easy thing to be part of back then. The threats of physical violence, and even death were all too real. Those activists and leaders – theirs was a hard-earned hope that saw them through tremendous challenges.

Do you have hard-earned hope in your life? What experiences did you have that your hope to be hard-earned? Or are you going through some of those difficult experiences now – are you in the process of earning your hard-earned hope? I wouldn’t wish hard-earned hope on anyone, I wouldn’t wish difficult and painful experiences for other people. But there is a strength in that hard-earned hope, a resilience, that seems to be missing from less battle-tested hope. Hard-earned hope feels stronger to me in many ways... it’s there for the long haul.

Church is a place where we can be hopeful together. Whether it’s regular hope (still important!), hard-earned hope, or whether you’re going through the process of creating your hard-earned hope now – let us remember that we are not alone, and that it is always easier to be hopeful together.

See you in church!

peace, love and blessings,

Rev. Seth

Long-Haul Hope

Rev. Julia Corbett-Hemeyer (continued from page 1)

describes a hope that makes sense to me. This hope “does not mean denying or diminishing life’s suffering....And it certainly doesn’t mean having a blindly optimistic ‘Pollyanna’ attitude. [Hope] doesn’t mean we have to like or be glad for everything that happens....Rather, it is the opposite of cynicism, hardheartedness, and bitterness. [Hope] means meeting all that life offers with courage, determination, and openness,” (Kathy Reigelman, “Head, Heart, and Holy Ground,” in Karen L. Hutt’s *The Call to Care: Essays by Unitarian Universalist Chaplains*).

This hope isn’t one that is contained in phrases like “I hope that....” or “I hope she...” It isn’t a hope that seeks a specific outcome. It isn’t situation-specific at all. It’s the attitude with which we seek to approach all situations, an underlying inclination of our heart. It’s an orientation of that aspect of ourselves in which we seek and find meaning and purpose. We may start out with hope oriented toward a specific outcome, but this is the hope that keeps us going when the hoped-for outcome blurs and fades and recedes into the distance.

This hope allows us to keep going in the face of difficulty. It can provide the determination, the courage, the steadfastness that will see us through whatever it is we need to get through. It’s the kind of hope that gets up in the morning, sees the sunrise, and says “Yes, I will get through today.” This hope keeps plugging along.

But not *just* “keeps on keepin’ on,” as a former colleague of mind was fond of saying. This hope is, as Chaplain Reigelman wrote, is “the opposite of cynicism, hardheartedness, and bitterness.” This hope allows us to keep going with a positive attitude.

This is long-haul hope. It’s the kind of hope that lets cancer survivors go through yet another round of chemo. Or to say “enough is enough.” It’s the hope that keeps sexual abuse or rape survivors going when healing means digging deeper into the muck and mire of what happened. It’s the hope than can encourage



someone with a substance abuse disorder to try rehab yet again.

It’s the kind of hope that keeps us working for justice and inclusion for all people in the face of mounting attacks by the powers that be on vulnerable populations. It’s the hope that says “yes, we will install solar panels and we will celebrate them,” even as green initiatives across the country are being undercut and eliminated.

This is hope that can help us stay the course in the face of seemingly insurmountable odds, and to sense the meaning and purpose of what we’re doing even when that isn’t at all obvious. This is the hope which the glimmers of the world’s possible wholeness promise us, and to which our UU faith call us.

In hope,

Rev. Julia



The Black Empowerment Controversy in Unitarian Universalism, 1967-1971

Joel Tishken, *Intern Minister* (continued from page 5)

and created competing organizations and alliances within Unitarian Universalism.

In 1967, 30 of 37 African American delegates at the UUA Commission on Religion and Race withdrew and formed the Black Unitarian Universalist Caucus (BUUC). They drafted a set of demands they called non-negotiable. The chief among them was creation of a Black Affairs Council (BAC), appointed by BUUC, to be funded for four years at \$250,000 per year in 1967 dollars. The funds would be used to support grants that supported black cultural expressions, education, and would fight political and economic repression. The UUA Commission on Religion and Race endorsed the demands of BUUC.

Two organizations formed in response to the formation of BUUC. One was an organization of white supporters of BUUC called FULLBAC (Full Support of BAC). The second was composed of black and white UU's and called BAWA (Black and White Action). Members of BAWA were in sympathy with many of the ideas of BUUC but objected to the exclusion of non-blacks, convinced that progress was best served by a broad coalition across races. In this manner, Unitarian Universalism was a microcosm of the nation - did the involvement of white people strengthen or ruin the push for black empowerment?

At the 1968 General Assembly in Cleveland, delegates voted 836 to 326 to create the BAC, funded at \$250,000 per year for four years. BAWA received no funds. UUA officers and the UUA president unsuccessfully attempted to substitute voluntary donations in place of funding by the Association. Following the assembly, the UUA board voted to give BAC \$250,000 for that year, but not subsequent ones. BAC objected to having to plead for \$250,000 at each assembly when the Cleveland General Assembly had promised a total of \$1 million. A year later, at General Assembly in Boston, the official agenda called for appropriation of another \$250,000 for BAC and \$50,000 for BAWA. When a motion to put this matter first on the agenda failed, a number of delegates walked out. Later in the assembly, the chair of BAC, Heyward Henry, announced that the microphones would be possessed. Members of BUUC and Liberal Religious Youth stood at all the microphones to prevent anyone from

speaking. When the black co-chair of BAWA insisted on being heard, delegates from BUUC and FULLBAC again walked out. The Boston assembly ultimately passed funding for BAC and none for BAWA.

By 1969 the UUA faced a substantial deficit. Overspending during the tenure of President Dana Greeley had put the UUA in a miserable financial position with a deficit of \$650,000. The UUA Board passed a budget with cuts that totaled \$1 million, 40% of the previous budget. Survival of the UUA was prioritized over justice. Among the cuts was \$50,000 to BAC with plans to meet the million-dollar obligation in five years, rather than the original four. BAC disaffiliated with the UUA in response. The 1970 GA in Seattle voted to stop the funding of BAC, no longer a UUA affiliate. To that point, BAC had received \$450,000 of the million promised in 1968.

Controversy continued into the 1970s over BAC, BAWA, the status of African Americans within Unitarian Universalism, and whether or not black empowerment and civil rights were best achieved within racial coalitions or with black autonomy. The strain of these multiple controversies proved too much. BAC and FULLBAC both split into rival organizations, followed by lawsuits over funds and who were the appropriate heirs of them. BAWA continued for several more years, but BAC and FULLBAC and their heirs soon disintegrated.

Reflection

What a chronology of events cannot transmit is the depth of emotion many people, on all sides of the issues, felt in the late 1960s and early 1970s. Many UUs, across racial demographics, were angry and heartbroken at Unitarian Universalism's failure to follow through on all of the pledged money to BAC. Others were disappointed at the tactics used by some UUs against others to push their agenda. Some African American UUs immediately left Unitarian Universalism, and others slowly drifted away. But they were not the only ones to leave. Unitarian Universalism's numbers suffered significantly in this era. From 1967-71 membership in the UUA declined by roughly 60,000. While our numbers began to grow again in the 1990s and onward, we have yet to reach our demographic highpoint

(continued on page 11)

The Black Empowerment Controversy in Unitarian Universalism, 1967-1971

Joel Tishken, *Intern Minister* (continued from page 10)

of 282,000 (membership and RE enrollments) we had in 1968.

For more information see:

Morrison-Reed, Mark. "The empowerment tragedy." *UU World*, Winter 2011.

<https://www.uuworld.org/articles/empowerment-tragedy>

Ross, Warren R. "The UUA meets black power: BAC vs. BAWA, 1967–1971." *UU World*, March/April 2000.

<https://www.uuworld.org/articles/the-uua-meets-black-power>

"Wilderness Journey: The Struggle for Black Empowerment and Racial Justice within the UUA 1967-1970" 76 min.

<https://www.youtube.com/watch?v=yDsD3mEtwjM>



Help Is Needed in Childcare!

Childcare is offered every Sunday from 8:45 am-12:45 pm, for infants through five year olds (even when RE classes don't meet!), and for special events such as meetings, the Bazaar, and the Harvest Feast. If you are interested in spending this special time with the youngest attendees of our church, **Christie McCauley** would really appreciate the help!

Email her at childcare@uuchurchmuncie.org, or stop by the Nursery before first service or after second for more information and to apply or volunteer for a position in childcare.

Women's Connection Winter Gathering

The UUCM Women's Connection is open to all women who wish to participate. Our Winter Gathering is this Sunday, December 3rd, 4pm-5:30pm. We will have a short program/activity and share a carry in meal. The winter theme is "hygge," a Danish word to convey comfort and coziness. Donations of warm socks, scarves, mittens or hats will be accepted in order to donate to local groups serving those in need. Please contact **Janay Sander** to get the sign up link to indicate if you are able to bring to carry in, but everyone is welcome even if you are not able to bring a dish. A women's retreat in planning stage will be discussed and upcoming small group opportunities will be presented and new groups will form.

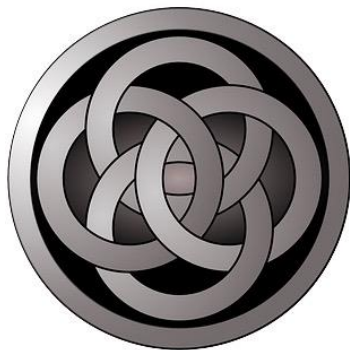
Contact janaysander@yahoo.com with questions. Planning team is: **Janay Sander, Margaret Reeder, Jennifer Hollems and Adrienne Gruver**



Mitten Tree

It's that time once again, we are smitten To heap our tree with glove, hat & mitten. Let's load it full of warm wear of great hues: Yellows and pinks, reds, greens and blues!

Help those in need keep warm during cold winter months. You'll find the Mitten Tree in the church lobby through December 10.



Wheel of Life

Last spring our grandson **Lukas Bradford** shared with you during joys and sorrows how well he performed in the Regional Competition swimming for Muncie Central High School. When I asked Lukas why he hadn't also shared that his four coaches unanimously voted him Most Valuable Player, he replied "I didn't want to be a braggart." As grandparents, we have no such restraints. ~**Julie & Bob Fritz**

If you have a major life event you'd like the church community to be aware of, please submit it to uucm@uuchurchmuncie.org and note "Wheel of Life" in the subject line.

Sharing Gratitude

Many thanks to everyone who helped staff our Chocolate & More booth and to those who donated delicious baked goods and scrumptious treats! We raised over \$150, which will go toward our middle school Boston Bound Heritage Trip in June 2019.

~**Nadine Tringali**

Many thanks from the **Feeding Our Hungry Neighbors Task Force (FOHN)** to all who brought dinners or breakfasts to the men staying overnight in the Christian Ministries Sleeping Room during Thanksgiving week. **Kirk & Mary Robey, Luellen Smucker, Susan Bossung, John McKillip, Shari Ware, Carolyn Cooley, Eleanor**

Trawick, Markie Oliver, the Reeder Family, Holly Hanauer, the Taylor Family, Connie and Linda Gregory, Bea Sousa, Debbie Mix & family, Ben & Denise Ewing, Susan McGrath, George Wolfe, Matt Cechini, Emily Wornell, and Steve Robert – many thanks to all of you! Also, we'd like to express our appreciation to **Linda McKean** who organized the volunteer sign-ups again this year. She did a marvelous job – we're so grateful! ~**FOHN**

Much appreciation and gratitude to the Bazaar Committee, **Bruce Craig, Usha Shivaswamy, Sue Errington, Judy Craig, John & Maggie Bartlett,** and **Teresa Barnhart**, who did a fantastic job organizing this year's Bazaar in the Woods! It was a spectacular Saturday, with help from many volunteers of course, but none of it would have happened without the many, many hours of hard work put in by the committee. Much thanks to you all! And of course, the same thanks and appreciation to the Rummage Committee, **Maggie Bartlett, Judy Craig, and Linda Morton**, for helping us host an incredibly successful Rummage Sale as well! ~**Rev. Seth**

Kudos are due for a job well done! What a wonderful post-bazaar rummage sale we had this year! All week we had great people come in to help sort and organize the MANY items we had for the sale on Saturday, November 11. We would like to thank the many hands that helped to make this a record rummage sale, earning \$1883.02!! Thanks go to the following people for making it a huge success: **Bea & Lynn Sousa, Mike & Caroline Sullivan, Marnee Cooley, Carolyn Cooley, Beth Gonser, Eleanor Johnson, Kirk & Mary Robey, Juno Farnsworth, Sue Errington, Annemarie Voss, Elsbeth Fritz, Steve and Iris Chalk, Usha Shivaswamy, Teresa Barnhart, John Bartlett, Bruce Craig, Laura Janney, Jeanne Rutherford, Sarah Bartlett, Eloise McKean, Joel Tishken, and Christie Williams.** Thank you all. The Rummage would not have been a success without you!!

~**Your Rummage sale committee, Maggie Bartlett, Judy Craig, and Linda Morton**

If you have a gratitude you'd like to submit for the next Unigram, please send it to uucm@uuchurchmuncie.org, subject line "Sharing Gratitude."



December 2017 UUCM Calendar

Online calendar: <http://www.uuchurchmuncie.org/members/calendar/>

Regular Weekly Events

Worship Services (10 am & 7 pm on 12/24)	Sundays	9:00 & 11:00 am
Religious Exploration for Children & Youth	Sundays	9:00 & 11:00 am
Adult Discussion Group	Sundays	9:30 am
Chalice Marketplace :: Fair Trade Goods	Sundays	10:00 am
Muncie UU Pagans	Sundays	10:00 am
Body Life Dinner (no dinner 12/26 & 1/2)	Tuesdays	6:00 – 7:30 pm
Finding Spirit :: Transgender Support Group	Tuesdays	7:00 pm
Choir Rehearsal (no rehearsal 12/26 & 1/2)	Tuesdays	7:30 pm
Revival Hour (see web calendar for location)	Wednesdays	5:30 pm
Muncie OUTreach LGBTQ Youth Drop In	Fridays	5:00 – 8:00 pm

December Events & Activities

Visitors Q&A	Sunday	Dec 3	10:15 & 12:30
Tree Trimming Party	Sunday	Dec 3	12:15 pm
Middle School Youth Group	Sunday	Dec 3	12:30 pm
UUCM Women’s Connection	Sunday	Dec 3	4:00 pm
Owning Your Religious Past	Monday	Dec 4	6:30 pm
OWL K-2 nd Grades	Wednesday	Dec 6	6:00 pm
Worship Associates	Wednesday	Dec 6	7:30 pm
Santa Lucia Bun Baking	Saturday	Dec 9	1:00 pm
Service Journey Fundraiser Brunch	Sunday	Dec 10	10:00 am
Choir Rehearsal	Sunday	Dec 10	10:15 am
Roots & Wings :: New Member Class	Sunday	Dec 10	12:30 pm
High School Youth Group	Sunday	Dec 10	12:30 pm
Social Justice Committee	Monday	Dec 11	7:00 pm
OWL K-2 nd Grades	Wednesday	Dec 13	6:00 pm
Pastoral Associates	Wednesday	Dec 13	6:00 pm
Program Council	Wednesday	Dec 13	7:00 pm
New Member Signing Ceremony	Sunday	Dec 17	10:30 am
Youth Group Christmas Party	Sunday	Dec 17	12:30 pm
Adult Discussion Committee	Sunday	Dec 17	12:30 pm
Multi-Gen Workshop :: Holiday Ornaments	Sunday	Dec 17	12:30 pm
Stewardship Committee	Tuesday	Dec 19	4:00 pm
Caroling with the Choir	Tuesday	Dec 19	6:00 pm
Feeding Our Hungry Neighbors Task Force	Tuesday	Dec 19	7:15 pm
Unigram Submission Deadline	Wednesday	Dec 20	9:00 am
Board of Trustees	Wednesday	Dec 20	6:30 pm
Committee on Ministries	Thursday	Dec 21	7:15 pm
Christmas Day Carry In	Monday	Dec 25	Time TBA
Membership Committee	Thursday	Dec 28	7:00 pm

Tree Trimming Party

The Fellowship Committee invites all to join in to decorate the Christmas trees in the sanctuary after the 11:00 service on December 3rd. There will be cookies!

Service Journey Fundraising Brunch!

December 10, 10:00 am

Join us for Brunch between the services! We will have breakfast casseroles, salad and fruit available. All donations will go to support the High School youth's Service Journey to Arizona and Mexico in June 2018. Share some fellowship time with those attending both services and supporting this important program!

If you would like to contribute to the fundraiser by bringing food or helping with set up and serving or clean up, that is also wonderful! Watch your eBlast for the link to sign up.

Holiday Office Schedule

The Church Office will be closed December 23 – January 2, for holiday break.

The January 2018 issue of the Unigram will be published on January 4. Submissions are due no later than December 20.

UUCM Staff & Leadership

Rev. Seth Carrier-Ladd, Minister

seth@uuchurchmuncie.org

Rev. Julia Corbett-Hemeyer, Community Minister

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Joel Tishken, Intern Minister

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Nadine Tringali, Director of Religious Education

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Christie Williams, Office Administrator

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Rev. Elizabeth Carrier-Ladd, Coordinator of Youth Programs

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Megan Wenning, Membership Coordinator

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Board of Trustees

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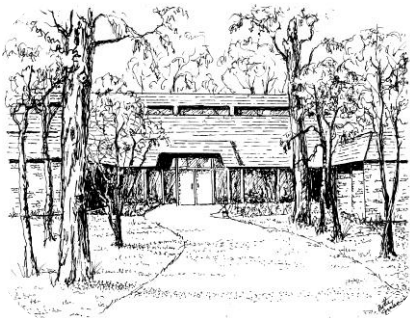
Youth Representative

765.288.9561 | uucm@uuchurchmuncie.org | www.uuchurchmuncie.org

Office Hours: Monday 1:00 – 4:00 pm | Tuesday 9:00 am – 2:00 pm | Wednesday – Friday 9:00 am – 4:00 pm

Unitarian Universalist Church of Muncie

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