



# Horizons Journal

Unitarian Universalist Congregation of Phoenix  
October 2016



## Unpacking Identity as a Path to Inclusion

Reverend Susan Frederick-Gray

Our mission and vision at the UU Congregation of Phoenix call us into inclusive community. “Welcoming all” is how our mission begins. In our vision we invoke both “theologically diverse” and “radically inclusive.” Living into this mission and vision means understanding more deeply identity, our own and that of others.

We must begin by recognizing that we each hold multiple identities. My first year in seminary was a great experience in learning to unpack identity. In that first year, I—a white American cis-gender woman in her early twenties just beginning her journey to religious life—was paired with Le Hang, a 50-year-old Vietnamese Buddhist nun who had entered the temple near her home village at the age of 15. We had our gender as women and our

commitment to ministry as identities in common, but most of our other identities were in sharp contrast. The differences that created the most tension were not our religious or ethnic differences, it was age and the type of ministry we were a part—for me, Unitarian Universalist ministry (which allows for dating, marriage, parenting); for Le Hang, the monastic life of a Buddhist nun. These differences had to be negotiated so we could find a way to live together, making room for each of our needs. Our year together as roommates was an adventure, and we grew to be caring friends that far outlived our time as roommates.

Identity plays out powerfully in systems of oppression and marginalization. One way it does this is that people in the dominant group do not have to be aware of their identity. They may not feel

*Continued page 12*



## The Challenge of 100%

Katie Resendiz

Acting Director, Children's Ministries

Be yourself. Be the best you can be. No one else in the world is just like you.

Growing up in the '80s, messages like this, intended to build confidence and affirm our identities, always focused on how special an individual each of us is. These were immediately countered by playground and family pressure to belong, behave, and fit in. Over the years, coming into adulthood, the realization that the sense of belonging, of group membership, can be an even more valuable aspect of identity. We find strength and support in saying “I am \_\_\_\_\_” and having an entire community recognize and acknowledge that truth. But what happens when we don't quite fit and the group's label isn't quite comfortable?

As he prepared for this month's Identity

Groups, Benjie encountered a number of people who said, “I'll help with that group, but I'm not a very good example.” This happened across the board. Community members felt they weren't a good enough example of their ethnic heritage, faith background, or gender. In naming our own identities, we hold ourselves to perfect images of membership and find we don't quite meet the standards. We even feel shame and place value: “Not a good a very good Yankee, I'm too exuberant.” “I'm so bad at manly things, I don't even own a drill,” and on and on we find ways to invalidate our identities.

Naming my ethnicity is the first place I encountered a failure to fit. With a white mother and a Latino father, people referred to me as mixed or “half-Mexican.” Growing up in rural New England, I was constantly reminded of the ways I

*Continued page 13*



## To Clap or Not to Clap?

Benjie Messer

Music Director

In my three years at UUCP, when something has happened in a service that felt particularly meaningful, our congregation has applauded enthusiastically. Like many aspects of our culture, being a “clapping congregation” isn’t something we sat down and agreed about—in fact, it’s something that many people at UUCP dislike and have asked me to change. Ultimately, though I’ve decided not to change our culture of applause very much, I do think it’s worth naming and talking about, because it reflects the diversity of our religious backgrounds.

Mainline Protestants, such as Lutherans and Episcopalians, tend to be comparatively orderly and reserved in their worship services, both in the pulpit and in the pews. People raised in these denominations generally dislike applause during services. It disrupts the stillness they associate with sacred space. Other Christian denominations, such as Baptists and Pentecostals, have comparatively “hot” worship, with preachers who are enthusiastic and openly emotional. In these churches, it’s not unusual for members to interject “Amen” during a sermon, or to clap along with the choir when they feel inspired. People raised in “hot” churches applaud during services to show appreciation, and often feel out of place among the “frozen chosen.” In the mystery novel *Larceny and Old Lace*, Tamar Myers says about an Episcopal church, “The last time someone clapped during a song, it was revealed that she was an undercover Methodist with no plans to convert.” Other religions, such as Judaism, Islam and Hinduism, similarly have branches that are more reserved and branches that are more emotional. And only a small minority of Unitarian Universalists grew up in our faith at all, so it should be no surprise that we have both “clapping” and “non-clapping” congregations.

Soon after becoming your music director, those who disliked clapping in services began asking me if I could change us from a “clapping” to a “non-clapping” congregation. I’m proud to admit that we

applaud most often after music, so if anyone was going to ask us not to, it would probably be me. I brought up the topic at worship planning meetings and found that it was a well-tread conversation and one that many found frustrating. Telling people not to applaud felt like prioritizing one cultural background over another, or prioritizing moments of quiet reflection over moments of enthusiastic participation—and it also seemed like managing behavior to the point of being silly.

But it’s not silly, because most of you don’t care about whether to clap or not—you just want to know what to do! And that’s important in welcoming people effectively. At our workshop on cultural competence two years ago, Beth Zemsky told us that one of the key ways to create a shared, welcoming culture is to agree on our expectations and state them explicitly. So in the spirit of stating an explicit expectation, last October, I asked us before each service to not applaud. It wasn’t because I thought not applauding was better—I simply wanted to try stating an explicit expectation. I had planned to do the opposite later in the year—to remind us at the beginning of each service for a month that we should feel free to applaud—and I still hope to try that at some point.

There are benefits to purposefully making space for different styles of worship. It changes the discussion from “which is better?” or “can I get what I want?” to “how can we make room for both?” So I will continue trying to state clear expectations about when applause is welcome, even though it can be awkward. (At least once last year, I urged us to hold our applause and then immediately led a haphazard performance that no one would have clapped for anyway!) And in that spirit, here are three general suggestions:

1. When you feel moved to show your appreciation by applauding, go for it!
2. Don’t feel the need to clap routinely or out of obligation. Many excellent services have no applause.

3. Please hold your applause during the most meditative sections of our services, such as after centering music, so that even our hottest Sundays have a cool spot for those who come needing solitude and peace.

We are figuring out, better and better, how to be thoughtful about our diverse community. I appreciate how well you've thought about it—in fact, I applaud you! □

## Identity Groups

**Thursdays, 6:45-8:45 PM**  
after Community Night dinner

*October 6: Gender*

- Women in the Sanctuary, led by Joan O'Connor assisted by Cherilyn Walley
- Men in Annex B, led by Jim Sorgatz assisted by Celso Mireles

*October 13: Race*

- White People in the Sanctuary, led by Donna Featherston assisted by Cherilyn Walley
- People of the Global Majority (People of Color) in Annex B, led by Ceyshe' Napa assisted by Michele Morgan

*Anyone of mixed/multiple backgrounds is welcome in any group they feel comfortable attending.*

## Visit San Diego & Stay with UUs!

Check out First UU Church of San Diego's  
*Bed & Breakfast Program:*  
[http://www.firstuusandiego.org/  
bed-and-breakfast-program](http://www.firstuusandiego.org/bed-and-breakfast-program).

UU members offer reasonably-priced lodging and continental breakfast in their homes for short-term stays, with all proceeds benefiting the church.





## Political Diversity of Patriotism & Protest

Emrys Staton

Director of Pastoral Care & Justice Ministries

As I write this article in the beginning of September, I'm watching a growing movement at U.S. sporting events to visibly protest obligatory patriotic rituals. This wave of kneeling, not holding hands over hearts, and otherwise being noncompliant during the standard ceremonies of national pride is injecting a conversation and debate into the sacred altars of America: stadiums.

In August, San Francisco 49ers quarterback Colin Kaepernick refused to stand for the National Anthem during a preseason NFL game. Kaepernick said he was "not going to stand up to show pride in a flag for a country that oppresses black people and people of color." Other players have followed suit, and now entire teams are taking stances on the issue. Everyone from fans to franchise owners are choosing sides, contributing to the growing national conversation on the issue.

I was intrigued to learn about some religious traditions which, as a rule, don't participate in anything seen as ceremonially endorsing a nation or country. Jehovah's Witnesses see the pledge, national anthem, and flag ceremonies as a form of idolatry, prompting them to opt out of such activities. In 1935, as more states made it compulsory to recite the pledge of allegiance in school classrooms, the Witnesses directed their followers to abstain. Students who didn't say the pledge were teased, ridiculed, attacked, and expelled. One case made it to the Supreme Court, which ruled in favor of the school's right to enforce the pledge in 1940. This ruling was then overturned in 1943 by another case brought by Jehovah's Witnesses using a freedom of speech argument.

In 2009, 10-year-old Will Phillips decided to remain seated in his classroom for the pledge. A UU living in Fayetteville, AK, Will said he chose his action to be in solidarity with LGBT people, who were being discriminated against and therefore not

included in "liberty and justice for all." He, too, was harassed by classmates and teachers, but he remained committed to his decision, with the firm backing of his family and UU congregation.

Over the years, I've spoken with UUs who are working to reclaim and promote patriotism as a progressive value. And I've heard UUs who see patriotism as a dangerous path towards nationalism or even fascism. And I know many are somewhere in between. Perhaps in light of current events, you may be either reaffirming or recalibrating your own beliefs toward American patriotism. Just search for the word "patriotism" on the [uuworld.org](http://uuworld.org) site to get a listing of several articles on the topic.

What's clear to me is that it's good to have these protests. It's good to interrupt the usual ritual and ceremony with blunt reminders that all is not well in the homeland. It speaks to the results of a July Gallup poll that shows we are at an all-time low—52%—in people who claim to be "extremely proud" Americans. The lowest numbers were from the 18-29 age bracket.

So would a "spirituality for our time" coincide with a rejection of patriotism or, at least, a diminishing sense of national identity?

During the pledge or other ritual, would you stand still, kneel, raise a fist or turn your back? Would you be willing to bring that kind of attention to yourself? Would you be able to articulate your reasons in the frame of Unitarian Universalist values and principles?

Personally, I support the decisions of athletes, or anyone, who chooses to refrain from expected patriotic rituals. (I, too, usually sit out or stand silently during the pledge or anthem.) I admire their courage, and hope that their intended message is heard over the roar of media backlash and condemnation.

I don't expect to have any consensus on the issues of patriotism, dissent, or what is appropriate or not. What I do expect is for us as UUs to be aware

of the political diversity and identities within our communities. I especially want to acknowledge the importance of not assuming we are all on the same page when it comes to patriotism.

As we explore and push ourselves to be a diverse and inclusive community, I imagine that questions of political values and national allegiance might be some of the more difficult ones for us to

hold space for. It may be something we find difficult to share, or to “out” ourselves on our own political beliefs. I’m sure it’s a hard decision for the athletes who are making their stances known. But I hope we can be brave enough to share our views, listen to others, and trust that our community will be better off for it. □

---

The key to the survival of liberty in the modern world is the embrace of multiple identities. Timothy Garton Ash

---

## Pathway to Membership

**Thursdays, November 3 and 10, 6:45PM**  
*after Community Night Dinner*

The Pathway to Membership program is a two-part class that invites you to meet with other people considering membership, hear more from ministers and leaders about what it means to be a member, ask questions, learn about the history of Unitarian Universalism and UUCP, and ends with an invitation to join by signing the membership book and pledging your support. There is no pressure to join. We recognize membership is a commitment and we hope people will take their time before joining.

To register, stop by the Welcome Table in the lobby, or contact Sky Williams at 602-840-8400 x 204 or [SkyWilliams@PhoenixUU.org](mailto:SkyWilliams@PhoenixUU.org).





## Listening & Inclusion in Uncertain Times

Caitlin Gaspar

Member, Board of Trustees

Last year the Board of Trustees spent many meetings talking about our vision statement. We were getting excited for our future.

A future where we are a “spiritual community for our time.” Yet we’re faced with planning for an immediate future we’re not quite sure about. We are asking the very practical question, “What will happen at UUCP if Reverend Susan becomes UUA President?”

At the time of writing this article, I don’t know an answer to this question. Reverend Susan is keeping us abreast of what is happening with her campaign and connecting us with the UUA. This will allow us to keep you informed and plan for the practicalities we may face. Uncertainty is never easy, especially when it means our relationship with someone we love dearly may change. We welcome your questions and concerns.

Whatever happens in June of 2017, I know that our vision and mission will guide us into the future. Our work as a community will be guided by these words:

### **Our mission:**

Welcoming all in building religious community,  
called to  
share journeys,  
grow in spirit,  
advance justice.

### **Our vision**

To be a spiritual community for our time:  
Theologically diverse  
Radically inclusive  
Justice centered

I’m very excited to work with an identity group this month. When Benjie first approached me about leading this, I thought, “Wow! This is leading us exactly toward our vision!” Then I got a little nervous. I’m a small group ministry leader but

leading an identity group feels much stickier. One’s relationship with religious background, gender, and race can be complicated and uncomfortable. Living our mission and vision is not always easy.

At the training for identity group facilitators, we learned structures that will allow folks to really listen to one another in these groups. I’m eager to hear what others say and learn from what they have to share. I’m also looking forward to sharing to my experiences around my identities. With deep listening we will better understand each other and our world.

I suspect these groups will teach us that we are a community of many different identities. I bet we will find a wide range of how folks experience an identity. We may encounter similarities that surprise us. We will become more comfortable talking about identity and also listening to what others have to say. As we grow to understand one another, we’ll can take actions to make our congregation “radically inclusive.” I believe this will draw us closer together and make our community stronger.

I’m very grateful to Benjie and the staff for all the effort they’ve put into these groups. It takes a lot of care and planning to put an event like this together. Their thoughtful efforts are really taking us on the path of living our vision. While we’re not sure what next year will look like, I am certain we will be on a path to truly become a “spiritual community of our time.” □





## Unicare News

Please lift up in your thoughts those in our community who share their transitions, sorrows, celebrations and wishes—that they may find strength in your love and friendship. For more information, or to get involved, contact Vicki Myers, our UUCP Unicare Coordinator, at [unicare@phoenixuu.org](mailto:unicare@phoenixuu.org).

### Celebrations:

- Blessings to Claire and Arpit Dave who married in August! Wishing you a happy and loving marriage.
- Great news from Sue and Christina Kinsman-Barnes, who just received their AZ state certificate of adoption.
- Joy to Isabella Biggs as she celebrated her Quinceañera in August.
- Congratulations! Although they have moved, we are happy to share the news that Emma Farrell and Adam's son was born in September.

### Remembrances:

- Lissa Heider, member of the UUCP sewing and craft circle, peacefully passed away in September after a long-term illness. Her sewing circle friends will miss her and say goodbye.

### Transitions:

- We send our continued well-wishes to Larry Reed, who navigated through three heart surgeries and remains in our healing thoughts as he continues his journey to full recovery. □

## Small Group Ministries

Build connections by joining one of UUCP's Small Groups!

**2nd Wednesday Group:** 1:00-2:30pm in Annex B

**Parents of Young Children:** 10:45-11:30am, 4<sup>th</sup> Sunday in Annex D

**Young Adults:** 6:45-8:15pm, 2<sup>nd</sup> Tuesday & 4<sup>th</sup> Thursday in Annex C

**Sunday Potluck Group:** 5:30-7:30pm, 1<sup>st</sup> & 3<sup>rd</sup> Sunday, hosted offsite

**Friendship Village Group:** Details Online

**Beatitudes Group:** 3<sup>rd</sup> Thursday, 9:30-11:00am at Beatitudes Campus

**Men's Group:** 6:30pm, 2<sup>nd</sup> Wednesdays, hosted offsite

**Addiction Ministry Group:** 7:00pm, Fridays in Annex C

**Drop-in Group:** 7:00pm, 3<sup>rd</sup> Thursdays in Annex C

Descriptions and registration info is online at: [phoenixuu.org/small-group-overview](http://phoenixuu.org/small-group-overview). □



## Maryland School Update

Cathy Kim

Member, Justice Ministry

Since the school year began in August, our congregation has been present, in partnership with Church of the Beatitudes and Beatitudes Campus, to help students and teachers at Maryland Elementary School (in Phoenix's Washington School District) get off to a good start in the following ways:

- An amazing outpouring of classroom supplies and incentives in July to supplement the meager budget so that teachers would not have to spend as much of their own money to outfit their rooms for the first semester;
- For the entire staff a delicious luncheon plus individual handwritten notes—thank you UUCP Beatitudes Campus residents! We want staff to know how much their dedication and efforts are appreciated, and our efforts in this area will be ongoing;
- Volunteers who are getting underway in classrooms to assist students having difficulty in reading and math—and just as important, to build a caring relationship with these children;
- Garden classes underway with all first and fourth grade students where they are learning about plant and animal lifecycles (roly polies and worms are favorites!), with the opportunity to have hands-on experience and eat what they grow;
- Partnership meetings with staff to learn about

plans and additional needs which we will try to help with and keep you posted—watch for more information and updates in *Compass* and *Sunday Announcements*.

### Current Needs:

- More tutors (times that fit your schedule) and assistance with garden classes (usually on Thursday and Friday mornings);
- Mentors for a new program to engage with a middle school student once or twice a month, develop a relationship that supports and encourages the student, helps him/her to meet challenges and opens up new possibilities;

This school neighborhood is like others in urban areas where families struggle in so many ways, and as we continue to explore how as a congregation we might address the structural inequities of education and economic opportunities in a significant way, we think it is important to help these children and families *right now*. The school is very appreciative of UUCP generosity this year, and we hope you will consider being a part of our effort as we move forward.

Maryland School Task Force: Sue Baird, Cathy Kim, Grace Galliano, Susan Morris, Joan O'Connor, Lynne Raabe. For more information about opportunities to help or questions: Cathy Kim, [ckim248@yahoo.com](mailto:ckim248@yahoo.com), 602-708-6423. □







*Isn't it amazing that we are all made  
in God's image and yet there is so  
much diversity among his people?*

*Desmond Tutu*

*Do I contradict myself?  
Very well then I contradict myself,  
(I am large, I contain multitudes.)*

*Walt Whitman*

## Memorial Garden & Trail Cleanup Saturday, October 22, 2016, 7:00 am - Noon

UUCP's Memorial Garden is a sacred space where UUs' ashes have been interred for generations. The Memorial Garden is home to John Waddell's "That Which Might Have Been" statues, honoring the four young girls who were killed in a church in Birmingham, Alabama, in 1961 by members of the KKK. Our Garden is a place of peace and serenity with breathtaking views of Camelback Mountain's Praying Monk. Our Garden is the start to a meandering trail through our nine-acre property with hidden areas where you will find solitude with nature.

Our Garden is in serious need of care. It is overgrown with trees, brush, and weeds. A hardworking crew of dedicated volunteers is needed to join Emrys and Heidi on Saturday, October 22 to restore the Garden so everyone can enjoy its splendor.

We need volunteers with chainsaws, strong loppers and strong backs to help us hack away the dead trees and brush and haul it to the rolloff dumpster that will be provided. Families with children and youth are encouraged to participate. We need all the hands and strong backs we can get to restore our Garden. For more information contact Heidi Parmenter at 602-840-8400 ext. 202 or [heidiparmenter@phoenixuuu.org](mailto:heidiparmenter@phoenixuuu.org).

## *October Community Nights*

Every Thursday, 6:00 PM

Prepared meals, vegetarian options

Suggested donation: \$5/adult, \$2/child under 10,  
\$10/family or bring your own sack supper

6:30 PM Chalice Kids, Adult Faith Development, and Small Groups available:

Coming of Age for Adults starts October 20<sup>th</sup>

Drop-in Small Group on October 20<sup>th</sup>

Young Adult Small Group on October 27<sup>th</sup>



Handmade items by UUs—Sunday before and after services



## Volunteers, Raise Your Paddles!

Heidi Parmenter

Business Administrator

This year our live auction on December 4<sup>th</sup> is focusing on community connections. We invite you to donate “experiences” that encourage us to get to know each other in fun and casual ways beyond worship, small ministry groups, and committee meetings.

For more information and to complete an online donation form visit [www.phoenixuu.org/auction](http://www.phoenixuu.org/auction).

Another way to connect with our community is volunteering and there are plenty of opportunities for you to help with our auction. Are you creative? Have you been called the “Grammar Police”? Do you enjoy meeting new people? Encouraging other’s participation? Do you get a deep sense of satisfaction of knowing your behind the scenes efforts made something go flawlessly? (Hey, me too!) If you answered yes to any of these questions, then read below for your perfect volunteer opportunity.

### *Auction Publicity Coordinator*

You will craft fun and enticing publicity for Compass, Announcements, Facebook, Horizons and pulpit announcements to get people to donate and attend. Also responsible for setting up the Auction Table in the Johnson Room and keeping the materials stocked and engaging. You get to decorate a box! Starts Monday, October 3 and takes approximately 1 to 1.5 hours per week. One volunteer needed. Training and examples are provided.

### *Auction Item Makeover*

You will turn people’s donation descriptions into “la pièce de résistance” and make sure that all the important details are covered. This also includes inputting the item description and details into the auction software. Starts Monday October 3 and takes approximately 1 to 3 hours per week. One volunteer needed. Training and examples are provided.

### *Gratitude Specialist*

You will send thank you notes to those who donated items as well make thank you calls to last year’s donors. Starts Monday October 3 and takes approximately 2 hours first week in making calls, and less than 1 hour per week thereafter to write thank you notes. One volunteer needed. Training, scripts, and examples are provided.

### *Auction Book Publisher*

You will create the program for the event that lists the items up for auction and other important information. Starts November 21 and is completed by December 1. Will take approximately 6 hours to assemble and edit. One volunteer needed. Examples are provided.

### *Certificate Maker*

You will make sure that there is a certificate for each buyer for each event that lets the buyer know the name of event, donor contact info, date of event, location, time and description of the event they have purchased. Starts November 21 and is completed by December 1. Will take approximately 3 to 6 hours to complete, depending on how creative you get. Examples are provided.

### *Auction Table Spokesperson*

Every Sunday October 23 through November 20, a volunteer is needed to run the auction table to answer questions and help brainstorm with people fun service ideas to donate. Two volunteers are needed per Sunday (one for each coffee hour). Visit [www.phoenixuu.org/auction](http://www.phoenixuu.org/auction) and click on the link to sign up for a Sunday. Ten volunteers needed.

If you are interested in any of these volunteer opportunities or have questions, contact Heidi Parmenter, Business Administrator, at 602-840-8400 ext. 202 or [heidiparmenter@phoenixuu.org](mailto:heidiparmenter@phoenixuu.org). □



*Continued from “Unpacking...” Rev. Susan, page 1*

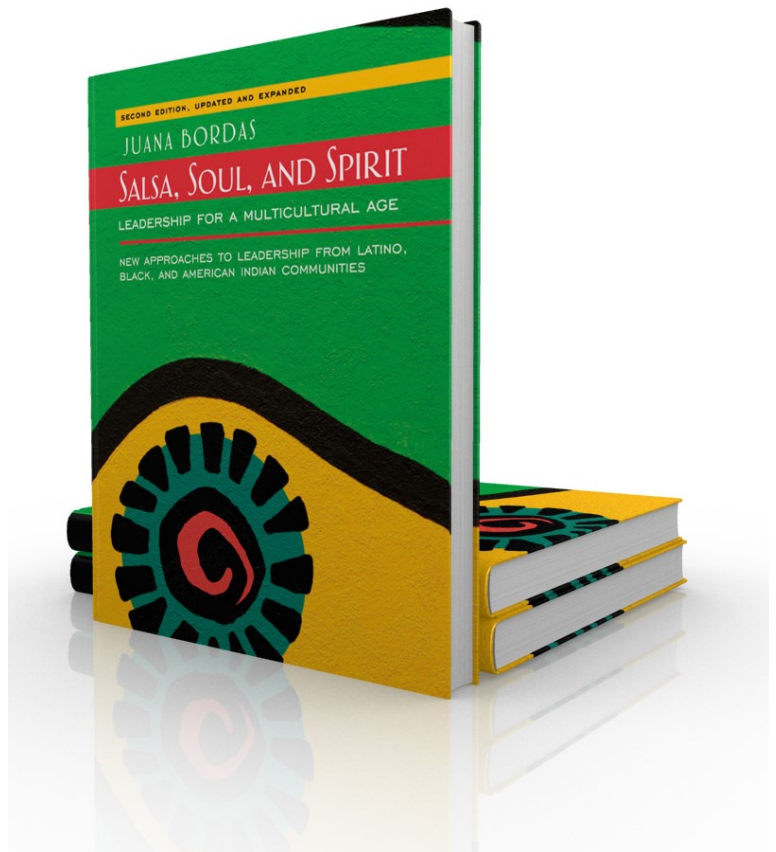
like they have an identity, or if they do, it is not important. This is a result of their identity and cultural norms being so reflective in the culture at large that no attention is drawn to it. Another way marginalization happens is when people are not allowed to express and be recognized with their multiple identities.

Ziauddin Sardar, the British writer and scholar says, “I have multiple identities. I’m British. I’m Pakistani. I’m a Muslim. I am a writer. I’m a father. And each identity has rich overtones. So I must be careful to look at your identity. And that of others, in the same way.” We need to learn to see identity with nuance and complexity, understanding that our multiple identities shape us in varied and rich ways.

This work to unpack, understand and celebrate identity is important, not just to living into our vision as a community, but for our country. The United States is a rich and diverse place—this is one of our great strengths. But we are also seeing the fact of multiculturalism bring out reactionary aggressive responses to difference. Embracing multiculturalism makes white identity more apparent. This isn’t necessarily comfortable for those who have not had to think about identity before. However, in her book *Salsa, Soul, and Spirit: Leadership for a Multicultural Age*, Juana Bordas reminds us: “The realization of full democracy includes the vision of a pluralistic society.”

This month, we are diving into this topic of diversity and identity. “What identities do you hold?” is a question I would invite all of us to ask. In addition to worship, we will be exploring this theme in a series of identity groups we are offering over three Thursday nights (September 29, October 6 and 13). Each night we explore one aspect of identity. We will look at identity through religious heritage, gender and race. One of the key principles of learning to build a more inclusive community is understanding identity, including our own. By

understanding our own identity and the way it impacts how we understand our lives and the world, we are better able to see, appreciate and celebrate our differences in ways that welcome greater inclusion and celebration. □



*We all should know that diversity makes  
for a rich tapestry and we must  
understand that all the threads of the  
tapestry are equal in value no matter  
what their color.    Maya Angelou*



*Continued from "The Challenge..." page 1*

was not white. Teachers wouldn't pronounce my last name, I was told I have "ethnic hair," and all summer long people would comment on the tone of my skin. However, I wasn't fluent in Spanish and didn't fulfill the stereotypes of little Mexican girl either, and so I often heard "but you're not a real Mexican."

This impulse to be 100% one thing is directly counter to embracing diversity in the larger community. We know that communities that can draw from a variety of perspectives are stronger and we know that efforts toward community purity haven't made the world better or safer—ISIS, The Lord's Resistance Army, Nazis. So we work to build and maintain diverse community; yet we expect ourselves to be perfect in our manifestation of any single identity.

Accepting diversity in ourselves can be even harder than the work of building a diverse community. In this work, we need new messages, new affirmations.

I tell myself and I tell you: even your little finger is 100% of all of your identities. You are not "mixed," you are a person, not a cake. You are the only expert about being you. Explore the groups to which you belong, find the pieces that work, find the pieces you love. Defend and honor how others find their membership.

One of the most brutal beatings I witnessed as an Elementary School student was because one boy told another boy his purple shoelaces were for girls. But we're raising kids now who are far more secure in their complex identities.

Checking in on the toddler room last Sunday, I learned about "Battle Princesses," a game which appears to be very much like dodgeball, but played solely by princesses. Or more precisely, by young boys wearing princess dresses. The three boys who were playing were very clear about the rules: you have to be a princess, you can only throw the balls at other princesses, and only a

princess can get out. The game was a little loud, not too competitive, and played in complete knowledge of the high level silliness it required. Running in oversized fancy dresses is difficult and adds an element of surprise to the game—you never know when someone might trip or get caught up in their lacy sleeves. They weren't concerned that putting on a dress made them less of a boy; their gender status was completely irrelevant to their enjoyment. It was wild and free and funny and when someone asked to join in, but wanted to be a horse instead of a princess, the rules were quickly shifted to accommodate. At no time did putting on a dress threaten their core identity. For those of us raised in a world of Mattel pink and Matchbox blue, this feels like a revolution and a victory. □

## Memorial Garden

*friends whose ashes were interred  
in our Memorial Garden  
this month in past years  
are still remembered*

Roger Davy  
Rodney Earl Engelen  
William Frank Hall  
Evemarie Holl Mosher  
Homer M. Sarasohn  
Walter Blake Williamson, Jr.  
Pauline Manker Gay

## October Worship Theme: **Diversity & Multiple Identities**

*Services bring our community together at 9:30 AM and 11:15 AM*

October 2: On Being a UU at Work

Service Leader: Jan Kaplan, UUCP Member

Between our first workday and our last, we cover an incredible journey. This is true if we work at home or have not yet begun a career journey. How can our UU identities help us through this odyssey? We ask the question: “What would a UU do?”

October 9: Living Beyond Like-Minded People

Service Leader: Rev. Susan Frederick-Gray

People often say they came to UU congregations to be with like-minded people. However, with time we come to discover that we don’t all look at things the same way. How do we practice the art of really embodying a celebration of difference? And, at the same time, what still holds us together?

October 16: Diversity as Discovery

Service Leader: Rev. Terry Sims

The idea that Unitarian Universalism should be widely diverse and inclusive is commonly accepted. How often do we ask ourselves why we want to be more diverse? What does holding differences within a unity bring to our lives and our faith that might make the effort worthwhile? Rev. Sims is the Minister of the UU Church of Surprise, AZ. He is preaching at UUCP as part of a Phoenix area pulpit swap among greater Phoenix area UU ministers.

October 23: Fitting our Faith in the Ballot Box: How Elections Impact Our Hearts and Souls

Service Leader: Emrys Staton

As UUs, we might assume that many of us are on the same page when it comes to our electoral preferences, or at least in the same chapter. But we are more diverse than we may know—and affirming that diversity is a worthy challenge.

October 30: Multigenerational Dia de Los Muertos Service: Roots and Wings

Service Leaders: Rev. Susan Frederick-Gray, Emrys Staton and Katie Resendiz

This all-ages service invites us to remember our loved ones who have died through a ritual of remembrance, sharing our gratitude for the love shared. Everyone is invited to bring a photograph or memento of loved ones to place on the altars of remembrance. Dia de Los Muertos is a wise reminder that we need not be afraid of death, but find ways to remember our loved ones as we celebrate the gift of life.

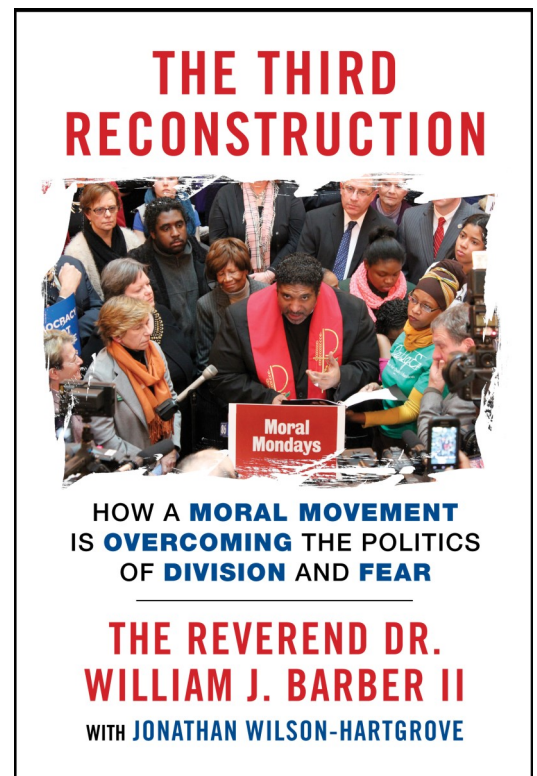


## UU Leadership Institute

Would you like to deepen your own UU faith? Would your congregation like to attract and keep new members? Would you like to shift your church culture from “false fights” to transformative ministry? Deeper than a single webinar or workshop, UU Leadership Institute offers courses for leaders, seekers, new members, church staff, and ministers. Courses open September 2, 2016 and run through January 15, 2017. The cost is only \$30 per course per semester. “Flipped Classroom” materials are provided for local study groups. For more information, visit the website or contact [info@uulinstitute.org](mailto:info@uulinstitute.org).

## UUA Common Read

*The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement*, by the Rev. Dr. William Barber II and Jonathan Wilson-Hartgrove (Beacon Press, 2016), is the 2016-2017 Unitarian Universalist Common Read. UUs were electrified at General Assembly 2016 by Rev. Barber's call for building and sustaining a movement for justice for all people. *The Third Reconstruction* offers helpful, practical guidance for engaging with justice movements born in response to local experiences of larger injustices. Congregations, groups, and individuals may purchase the book or find it in a public library and begin reading. A paperback edition will be available for purchase at [inSpirit: The UU Book and Gift Shop](http://inSpirit: The UU Book and Gift Shop) ([UUAbookstore.org](http://UUAbookstore.org)); bulk discounts for both hardcover and paperback are available. A discussion guide for UU congregations, groups, and individuals will be available for download October 1. Visit the UUA [Common Read](#) page for more information.



Unitarian Universalist Congregation



of Phoenix  
4027 E. Lincoln Drive  
Paradise Valley, AZ 85253

NON PROFIT  
ORGANIZATION  
US POSTAGE  
PAID  
SCOTTSDALE, AZ  
PERMIT NO. 13