



# Horizons Journal

Unitarian Universalist Congregation of Phoenix  
February 2015



## From Courage to Compassion

Reverend Susan Frederick-Gray

Love. Compassion. Empathy. These are central virtues in Unitarian Universalism. Every Sunday, we begin our services with the words *Love is the doctrine of this congregation*. This reminds us that it is not creed or ideology or dogma that provides the foundation for our spiritual practice and tradition. Rather, it is the call to love one another, to show kindness, to empathize and walk with others in joy and struggle that we hold as our highest principle. This reminds us that our theology is not a noun, but a verb, a practice. It matters how we live.

If love is our doctrine, then compassion must be our practice. Among the seven principles of Unitarian Universalism, one I hold closest is the commitment to promote justice, equity and

compassion in human relations. This moves us from an ideal principle (like our first principle to promote the inherent worth and dignity of all people) to the level of how we actually live its truth in the nitty gritty work of human relationships. Compassion asks us to think about how we treat each person, each living thing. It asks us to reflect on how we speak and think and act toward people who we do not agree with. It asks us to be kind in how we treat strangers, and how we speak of people we've never met. It also asks us to be able to hold our own ego gently, being able to step aside from the places where we want to hold on tight to what we think we know and take time to walk a mile in another's shoes. This work of compassion is deeply transformative. Perhaps the most spiritually transformative work anyone can do. It hits us at all the common,

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## How Little We Know

Reverend Linda Lawrence

Listening well is one of the cornerstones of compassion, but it's much easier said than done. Listening well involves risk and creates vulnerability. After all, if we're listening, we're not stating or selling our own opinion. We're not defending ourselves or thinking about what we're going to say next. Listening sets the stage for change, and we're not always so crazy about change, especially when we think we've got "it" right.

In the early 1990s, the Board of Trustees of my home congregation in Illinois did not know what to do about the "Welcoming Congregation" program. The Welcoming Congregation initiative by the Unitarian Universalist Association was a way of ensuring that congregations had some guidelines to follow in order to be more welcoming to people who identified as gay, lesbian, bi-sexual, or transgender.

When the criteria were met, the congregation could apply to be known as an official Welcoming Congregation and display a plaque for all to see. The plaque symbolized the congregation's commitment to being a safe and welcoming place for GLBT persons and their allies.

The Board created an application process for people who wanted to be on the Task Force to consider whether or not our congregation would pursue becoming an official Welcoming Congregation. The application included a series of questions and a self-ranking of where the applicant saw himself or herself on a 1-10 scale of "Totally in Favor" or "Totally Against" becoming a Welcoming Congregation. Arguments against pursuing the designation ranged from, "Well, we're already welcoming, aren't we? Why do we have to make it official?" to "We don't want to become known as 'the

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## Much More Than Two

Benjie Messer

Music Director

At our February 1 service, the choir will sing "Te Quiero," a 1974 hit by Argentinian musician Alberto Favero. The lyrics are a poem by Uruguayan writer Mario Benedetti, a committed leftist who was passionate about speaking for all Latin American people, not just the wealthy elite. Benedetti is famous for his love poems, and "Te Quiero" blends love and social justice in a way that ties in with our monthly theme of Compassion and echoes UU theology. Throughout the poem, he praises his lover's body parts, but then explains that he loves each body part because of what it does for the common good. For example, the first stanza reads:

*Tus manos son mi caricia,  
mis acordes cotidianos.  
Te quiero porque tus manos  
trabajan por la justicia.*

This translates as, "Your hands are my caress, my daily affirmations. I love you because your hands work for justice." This idea runs through the poem, that loving and working to change the world are two sides of the same impulse. The repeated chorus reads:

*Si te quiero, es porque sos  
mi amor, mi cómplice y todo,  
y en la calle, codo a codo,  
somos mucho más que dos.*

This translates as, "If I adore you, it is because you are my love, my close friend, my all, and in the street, arm in arm, we are much more than two." I love the vagueness of that ending. "In the street, arm in arm, we are much more than two." It's a reminder that love makes us more than the sum of our parts, that our connections with other people are real and that they make a difference.

Favero is one of those professional musicians who can write just about anything. Beginning his career as a pianist and composer with a deep

understanding of jazz, he spent years as a songwriter, collaborating with Benedetti and other great Latin American poets, and is now an award-winning conductor, musical director, and arranger for musical theater. Favero's music for "Te Quiero" is simple and elegant, able to be set in a hundred ways—and in fact, a quick YouTube search turns up videos of it sung by pop stars, folk singers, children's choirs, orchestras, electronic artists, television hosts, even a flash mob. The choral arrangement we will sing is by Liliana Cangiano, who was a respected Argentinian choral director.

As I view video after video of choirs throughout the world singing this love song about social justice, I find myself thinking of Romeo and Juliet, Shakespeare's teenage lovers who are born into extended families that fight when they see the other on the street. Romeo and Juliet risk their lives to see each other, fueled by the reckless hope of love. When they are found dead at the end of the play, their fathers realize that their fighting is to blame for the tragedy, and they finally agree to stop their feud.

In some ways, I see a parallel in our own society. Even those of us lucky enough not to go to war or endure gang violence are set up to be separated from other people in a host of ways. Racism, sexism, ageism and economic segregation are some of the most obvious, but there are many more hidden "isms," different ways that we can feel that we simply "don't fit in." I also think of the way interracial marriages challenged racism long before civil rights was understood as a movement, of couples who get married so that one of them can legally stay in the U.S., and of the West-Eastern Divan Orchestra, which consists of musicians from Israel, Palestine and the Middle East playing side by side. Maybe the biggest step we can take in fighting back against these modern oppressions is to get to know and love someone on "the other side" from wherever we happen to be, and to remember that all of our relationships are meaningful. "En la calle, codo a codo, somos mucho más que dos." □

## **UU Day at the Legislature**

Unitarian Universalists from across the state will gather in Phoenix to build relationships with their legislators and prepare us to continue our conversation throughout the 2015 Arizona Legislative Session. Last year, more than 125 UUs, including UUCP members, met with more than 25 legislators.

Please save the date (February 16<sup>th</sup>) and join us on President's Day in Phoenix. You can sign up to attend at <http://www.uujaz.org/2015-datl-registration.html>. Additionally, please watch for information on an optional training session to be held prior to the event. This can help to familiarize you with some of the issues, including immigration, education, health care and more. The annual Day at the Legislature is a project of the Unitarian Universalist Justice Arizona Network. Show your compassion with the people that make our laws on many issues that matter the most to UUs and the communities we serve.



## *UUCP Spring Picnic*

Come one and all to the 2015 UUCP Annual Spring Picnic! Join us on Saturday, February 28<sup>th</sup> for food and fun at McCormick-Stillman Railroad Park. This is an all-age event for the young, the young at heart, and everyone in between. The Membership Committee will provide beverages, plates and utensils. All you need to bring is a potluck dish (no BBQing, please) and your appetite. You will have the opportunity to compete in relay races for fabulous prizes! Musicians are encouraged to bring their instruments for a jam session sing-along. The picnic will be held at the Rotary Ramada at McCormick-Stillman Railroad Park, 7301 East Indian Bend Road, Scottsdale from 11:00 am to 1:00 pm. Contact Jenny Jones with any questions: [jennjones50@cox.net](mailto:jennjones50@cox.net) or 480-206-2189.



## Service is Our Prayer Nominating Committee

**T**he purpose of human life is to serve, and to show compassion and the will to help others.

– Albert Schweitzer

Schweitzer's words echo "service is our prayer" from the UUCP covenant. Indeed, as a covenantal religion, we embrace an ethos of shared ministry and distributed leadership. Although our called minister and the other religious professionals in our midst carry out many of the day-to-day tending of the Congregation's needs, they cannot do it alone. The staff relies on lay leaders to serve as compassionate and courageous visionaries and stewards in order to ensure that UUCP's ministry is sustained for generations.

The Nominating Committee is charged with presenting a slate of candidates to be voted upon at the Congregational Meeting in June. The three methods by which members may be nominated for the Board of Trustees, UU Foundation, and Nominating Committee are:

1. Invitation from the Nominating Committee. This invitation will be offered by February 1<sup>st</sup> and be accompanied by a questionnaire and information about the position to be filled.
2. Offering self as nominee by February 1<sup>st</sup>. Email Kim St. Clair at [nominating@phoenixuu.org](mailto:nominating@phoenixuu.org).
3. Petition by any ten congregation members, accompanied by a written statement by the nominee of his/her willingness to serve. According to the Bylaws, such petitions must be submitted by May 1<sup>st</sup> to the Nominating Committee Chair, Kim St. Clair.

### Open Positions for 2015-2016:

- *Board of Trustees*: Five open positions comprising Secretary and four Members at Large (each serving a two-year term)
- *UU Foundation of Phoenix*: Two Members at Large (one full three-year term; one one-year term to fulfill remainder of a departing member's term)
- *Nominating Committee*: Three committee members (each serving a two-year term)

### What we are seeking in candidates who are:

- Members committed to the fulfillment of UUCP's mission and vision.
- Members of all ages, backgrounds and lengths of membership.
- Generous spirits who understand that from giving we also receive.

Feel free email us at [nominating@phoenixuu.org](mailto:nominating@phoenixuu.org) or contact any Nominating Committee member: Kim St. Clair, Chair; Ellie Anderla; Charlotte Carl-Mitchell; Gary Ezzell; Dale Fisher; and Caroli Peterson. □

If we have no peace,  
it is because  
we have forgotten  
that we *belong*  
*to each other.*

— Mother Teresa



## Enhancing Intercultural Competency

Anne Byrne

Director, Children's Ministry

Along with many others at our congregation, I participated in Beth Zemsky's Intercultural Competency training at UUCP this past fall. Over the years, I have attended and even facilitated several trainings on anti-racism, multiculturalism, and understanding privilege. I have learned a lot and challenged myself and others on many fronts as a result. Interestingly, Zemsky's training was the first time I felt empowered and optimistic about my ability to progress and improve my competencies.

Zemsky's training was based on the Intercultural Development Continuum, which describes five stages of development, key implications for organizational and individual learning, and strategies to move into the next stage of development. This approach was refreshingly devoid of the blaming and shame I have experienced in other attempts to understand my privileges and confront my own racism. It felt downright compassionate. We were challenged to examine our perceptions and limitations and encouraged to expect and use our mistakes as opportunities for learning. After making our best guess on which stage of development we fit into, we were offered strategies for moving into the next stage.

Here are the stages in summary:

### Stage I: Denial of Difference

Characterized by lack of understanding or awareness of cultural differences.

Strategies for Improvement: Experience differences, structured contact, exposure.

### Stage II: Defense Against Difference

Characterized by recognition of cultural differences and negative assessment of cultures other than one's own native culture.

Strategies for Improvement: Understanding ethnocentrism, build tolerance and skills for interacting with differences.

### Stage III: Minimization of Difference

Characterized by understanding of surface cultural differences but underlying belief that all humans are the same.

Strategies for Improvement: Understanding own culture.

### Stage IV: Acceptance of Difference

Characterized by understanding and appreciation of cultural differences and ability to interpret within context.

Strategies for Improvement: Further understanding of cultural differences relative to cognitive, communication styles and values. Deeper learning through immersion experiences to develop cultural empathy.

### Stage V: Adaptation to Difference

Characterized by the ability to communicate, empathize and shift frame of reference to understand and be understood across cultures.

Strategies for Improvement: Further development of intercultural empathy to experiences with diversity.

You can actually take a formal assessment to determine at which stage of development you reside. The assessment (IDI) is complex and requires administration by a trained facilitator, but if you are interested, please do contact Beth Zemsky at [beth@bethzemsky.com](mailto:beth@bethzemsky.com). There is a fee required. You can also learn more about the assessment at <http://idiinventory.com/products/the-intercultural-development-inventory-idi/>

Over the years, Zemsky has administered the assessment to hundreds of Unitarian Universalists. What stage of development would you guess most UUs fall within? My guess was Stage IV, Acceptance of Difference, or V, Adaptation to Difference.

I was surprised to learn that the majority of UUs who had taken the assessment through Zemsky actually were in Stage III, Minimization of Difference. This made more sense to me after an experience I had recently. I served as an adult staff

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## Introducing Unicare Record

If you experience a sudden illness, accident, or other emergency and are unable to communicate important information, you can save yourself and others a lot of time and worry by filing a Unicare Record in the UUCP office. This confidential information includes emergency contacts, basic medical information, and suggestions as to who might care for your home and pets if you are unable to do so.

The Unicare Record also gives you an opportunity to complete Memorial Service Directives. When a family member or close friend dies, chaos often ensues. Along with the sometimes crushing mix of emotions, there are many details that must be addressed. What should be done with

your body? What about your belongings? What are your wishes regarding a memorial service?

Especially when there are multiple people involved in decision-making and tending to details following an emergency or death, the situation can be stressful and ripe for conflict. You can help minimize stress and conflict for your loved ones by planning ahead so that they know your wishes. Completing a Unicare Record is a compassionate act in advance for your family and friends.

Please fill out a Unicare Record today and turn it into the UUCP office. Keep a copy for your records and give a copy to a significant other for future reference. This loving act will ease your mind now and give your family and friends greater peace in the future. □

## Memorial Garden News

### New Interment Pre-Pay Option

After many requests from members who wished to make their passing as burden-free as possible to their families, we have created a pre-pay system for interment of cremains in our beautiful Memorial Garden. Members can now complete the enclosed Memorial Garden Interment Application, pay the minimum donation and order their plaque in advance. Members will receive a copy of the Interment Application, payment, and tax donation receipts for the year the donation was made. A Unicare file will be created for the member in Office 1 which will include the completed form, copies of the payment, copies of the acknowledgement letter/tax receipt and the plaque.

### Did You Know?

All of the money received from the Memorial Garden Interment Application goes directly to maintaining the Memorial Garden. Half of the

minimum donation is deposited into the Memorial Garden Trust Fund and the other half goes directly to the Memorial Garden operating account. The interest from the trust fund and the donation to the operating account cover the annual maintenance on the garden.

### Memorial Garden Pool

Bill Mee of the Home & Garden Team is currently soliciting bids and ideas from contractors to repair the Memorial Garden pool. Sadly, the pool is not able to hold water and until we determine the best way to fix this, the team has decided to conserve water and keep the pool dry. For more information about this project please contact the Home & Garden Team at [maintenance@phoenixuu.org](mailto:maintenance@phoenixuu.org). □



**Unitarian Universalist Congregation of Phoenix**  
4027 East Lincoln Drive, Paradise Valley, AZ 85253  
602-840-8400 · [www.phoenixuu.org](http://www.phoenixuu.org)

## Unicare Record

This information is kept on file in the Office for emergency situations and memorial planning. Please return completed forms to the office.

<b>Name:</b>	<b>Date:</b>
<b>Phone:</b>	<b>Email:</b>

### Emergency Contacts

Name:		Relationship:	
Phone (H):		Phone (W):	
Name:		Relationship:	
Phone (H):		Phone (W):	

### For Access to Living Quarters

Name:		Relationship:	
Phone (H):		Phone (W):	
Name:		Relationship:	
Phone (H):		Phone (W):	

### Physician(s)

Name:	Phone:
Name:	Phone:



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### Allergies to Food or Medications


*Tip: Keep a list of current medications and dosage on your refrigerator.*

### Memorial Service & Reception

Do you want a memorial service at UUCP? \_\_\_\_\_

If so, do you have a preference about the following?

Flowers:
Music:
Readings:
Additional Requests:

Do you want a reception at UUCP? \_\_\_\_\_



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Please specify any details:

### **Obituary & Family History**

This information can be helpful to our ministers in preparing the memorial services. If you have a prepared Obituary and you would like to have it included with your Unicare Record, please include it with this form.



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## Memorial Garden Interment Application

Please furnish the following information, which will be filed with the Unicare Record for the person named.

**NAME:** \_\_\_\_\_ **Member Since:** \_\_\_\_\_  
first middle last

### Minimum Donation Requirements

\$500 for the Memorial Garden Trust Fund. Check to "UU Foundation of Phoenix."

\$500 for the current Memorial Garden operating budget. Check to "UUCP."

Additional donations, earmarked for the Memorial Garden Trust Fund, will accrue for the future benefit of the Memorial Garden maintenance and future improvements, and would be appreciated. Please indicate "In Honor of" in the check memo lines.

### Plaque (optional):

\$150 for a bronze name plaque. Check to "UUCP."

Please indicate how you wish the name strip to appear.

Name \_\_\_\_\_  
Please Print (26 characters & spaces maximum)

### Date of Interment: \_\_\_\_\_

Desired location for the cremated remains to be placed (scattered to the wind, in selected quadrant, next or near to...under...tree?):

\_\_\_\_\_  
\_\_\_\_\_

UUCP CHALICE KEEPERS is a legacy giving society organized by the UU Foundation of Phoenix. Would you like a member of the Foundation to contact you with information about Chalice Keepers?

ð Yes! Please contact me with more information about leaving a legacy gift in support of UUCP.

### Contact Information

Name:		Relationship:	
Phone (H):		Address:	
Email:			

## Unicare News

### In remembrance:

- Rito Banegas, father of Tony Banegas, passed away on December 17<sup>th</sup>
- Muriel Osder passed away on December 21<sup>st</sup>
- Joan Bonadio, sister of Lois Fisher, passed away on December 24<sup>th</sup>

### Milestone celebrations:

- Heidi, daughter of Cherie Stafford, was married to James Hollins on January 4<sup>th</sup>
- Wendy Metcalf Anderson graduated from the AZ Summit Law School as valedictorian of her class on December 20<sup>th</sup>

For more information on significant events in the life of UUCP members/friends, sign up to be on our Unicare email list at [unicare@phoenixuu.org](mailto:unicare@phoenixuu.org).

Maureen Jeffries,  
Unicare Coordinator



Too often we underestimate the power of a touch, a smile, a kind word, a listening ear, an honest compliment, or the smallest act of caring, all of which have the potential to turn a life around.

— Leo Buscaglia

No act of kindness, no matter how small, is ever wasted.

— Aesop



*Continued from “Enhancing...” page 5*

member at the senior high winter camp at Camp de Benneville Pines at the end of December. There was an anti-racism training at the camp and one of the exercises was to discuss, in a small group, our first realization that people were of different ethnicities. Neither of the youth in my group was able to identify a point at which they became aware. I chuckled to myself and thought, “Of Course Not! We teach UU kids that all people are worthy and that skin color or ethnicity does not matter.”

As a result, we are inadvertently teaching our youth to minimize differences in culture. The effect can be that one projects his or her cultural norms, for example communication styles, conflict styles,

ways of greeting each other, as the same for everyone, when they are really culturally specific. Zemsky’s training compassionately outlined great strategies for moving into the next stage, including helping youth and adults understand our own cultures of origin, including values and beliefs, and the framework this provides to our perceptions and understanding. Once this is understood, we can begin to more fully understand other cultures and expand our frame of reference.

There is still much work to be done to improve our faith’s intercultural competency, but we can take steps forward with information and compassion for ourselves and each other. □



## Compassionate Giving

Richard Plattner

President, Unitarian Universalist Foundation of Phoenix

The online dictionary defines compassion as pity, sympathy, empathy, fellow feeling, care, concern, solicitude, sensitivity, warmth, love, tenderness, mercy, leniency, tolerance, kindness, humanity, charity. (Those of you who remember junior high school probably have already recognized the technique of listing every available synonym is a good first step toward completing that two-hundred-and-fifty word essay. Hopefully, you used this technique yourself and are currently feeling compassion for this writer.)

The UU Foundation of Phoenix receives and manages gifts from caring and compassionate UUs and friends who have made their compassion tangible, and darn near eternal. The Foundation will be here long after each of us is gone, continuing to

preserve and support the mission of our beloved community.

Gifts to the foundation are no less compassionate because they may be tax-deductible. (By the way, have you ever wondered why charitable organizations always say a gift may be tax-deductible instead of saying it is tax-deductible? There are two reasons. Some small percentage of people make so much money and have already made so much in charitable contributions that any particular contribution may not be deductible for them in that tax year. Second, we are all terrified of being held liable for saying something well-meaning but technically incorrect. This column offers neither tax nor legal advice. But almost all gifts to the foundation are tax-deductible. Your mileage may vary.) □

Sometimes the chance to care for another human being feels like such grace.

– Ram Dass

*Continued from “From Courage...” page 1*

human, familiar, places of anger and fear, of pettiness, of ego, of victimhood, of seeking control. It meets us at all those places, if we let it, and moves us to be gentle with ourselves and others, and to expand our view beyond the littleness of our perceptions to a larger truth of our interdependence, a larger truth of love.

In her book *Twelve Steps to a More Compassionate Life*, Karen Armstrong quotes from the Charter for Compassion which reads, “Born of our deep interdependence, compassion is essential to human relationships and to a fulfilled humanity.” Compassion is a foundation of all religious teaching, even if it gets covered over by politics, power and greed, which can and does too often distort the spiritual message of many religious traditions.

Reclaiming the practice and principle of compassion is key to leading our communities, large and small, from our individual lives and families, to our communities and society.

As Unitarian Universalists, the deep wisdom of our history and tradition is a call to make compassion a basis for our relationships and connections, approaching ourselves and others with an abiding loving kindness. We seek relationships based not on judgment and separation but a desire to understand and even feel, or empathize, with another person, so that we might better understand the fullness of the experience of humanity, so that we might better understand suffering and injustice, so we might walk together to build a world of great compassion, kindness and justice. □

*Continued from "How Little..." page 1*

gay congregation." Arguments in favor tended to reference our first two Unitarian Universalist principles: inherent worth and dignity; justice, equity, and compassion. In its wisdom, the Board chose ten people for the Task Force, making certain to have representatives from the polarities of the scale as well as people who were undecided.

A young lawyer friend, Paul, and I chaired the Task Force. Whew! We were sweating it! How would the two of us garner the authority and the cooperation of this very mixed group? How would we deal with the passions at each end of the spectrum? What might Will, the longtime older member, a wealthy businessman and a congregational leader for many years, do to undermine the process? Will had made it blatantly clear that he volunteered to be on the Task Force because he was dead set against us becoming a Welcoming Congregation.

After establishing our Task Force covenant, we asked each person what their hopes and fears were for our time together as a Task Force. The Task Force members agreed to learn more about and honor each person's feelings. We were able to move from defending our point of view and trying to change someone else's opinion to really listening and understanding why others felt differently, what their fears and concerns were related to becoming a Welcoming Congregation.

It wasn't always easy, but in the end, it was a magical time. People earnestly listened to one another. Tears were shed. Laughter was shared. Connections were made. Listening led to compassion as people realized the inadvertent ways GLBT persons were made invisible or marginalized in our congregation and denied equity and justice in society at large. My friend Tom, who identified as a bisexual man, and Will, the congregational leader who was adamantly opposed to becoming a Welcoming Congregation, became fast friends. It was, in fact, Will who volunteered to speak at the congregational meeting and present the Task Force

recommendation to become a Welcoming Congregation. The vote was nearly unanimous in favor of Will's proposal and my home congregation became an official Welcoming Congregation, as is UUCP.

We've come a long way toward becoming more welcoming and accepting in our congregations. I daresay we have a long way to go sometimes in becoming welcoming, accepting, and compassionate about matters of theological language, matters of culturally and generationally inclusive music and worship, matters about what our building looks like, where we focus our energies, how we spend our money. When I find myself feeling entrenched in a position, certain that what I think is the right and the only way to think or to do something, I try to remember Will and how he listened to Tom and others on our Welcoming Congregation Task Force with an open heart and mind. I'm reminded again of how little we really know of one another's realities. Listening is at the heart of understanding. It is the cornerstone of compassion. □

*People think compassion and love  
are merely sentimental.*

*No!*

*If you are going to be compassionate,  
be prepared for action!*

*— Desmond Tutu*

## February Worship Theme: **Compassion**

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

February 1: From Courage to Compassion

Service Leader: Rev. Susan Frederick-Gray

Maya Angelou said that courage is a foundation for all other virtues because to live our values fully takes courage. Living compassion indeed takes courage and takes us into places where we need courage.

February 8: Compassion: A Starting Point, Not a Finish Line

Service Leader: Misha D. Lentz

Having compassion for others is essential to the living of Unitarian Universalist principles. But the very idea itself creates an 'other'... and that's where things might get tricky. Seeing the 'other' in ourselves is sometimes challenging, but necessary if we are to do the real next-step work of compassion, which is inclusion. Let's talk about what that means in our real lives.

*Misha Lentz is a seminary student at Meadville Lombard UU Theological School and a longtime friend of Rev. Linda Lawrence.*

February 15: Patchwork Theology

Service Leader: Rev. Karla Brockie

Description: What's the pattern?! Unitarian Universalist congregations are bound by covenant and values, not by a single creed or theology. We gather together with many theologies (and atheologies; can we make that a word?). Let's try to stitch them together somehow...

*Rev. Karla Brockie is the Assistant Minister at the Unitarian Universalist Fellowship of Raleigh, North Carolina. She has been minister of the Sky Island UU Church in Sierra Vista, Arizona, and a hospice chaplain.*

February 15 is Share the Plate Sunday. Our offering will benefit Paw Placement.

February 22: Living Compassion is Not Easy

Service Leader: Rev. Susan Frederick-Gray

Compassion seems simple on the surface perhaps. Love, caring, kindness, all good things. They seem simple enough. But living them when life gets difficult is not easy. The wisdom of compassion challenges our tendencies to self-righteousness, our ego, it challenges us to live in ways that take practice discipline. Turns out it is not so easy.



## The Business Behind Membership

Heidi Pamenter

Business Administrator

When you become a member of UUCP, you become a part of something larger than our individual congregation. Each of the 1,041 Unitarian Universalist congregations unite in the Unitarian Universalist Association ([www.uua.org](http://www.uua.org)) to provide services that individual congregations cannot provide for themselves. Each congregation is also associated with one of the UUA's 16 districts. UUCP is a member of the Pacific Southwest District ([www.pswduua.org](http://www.pswduua.org)).

It is my job as the Business Administrator to audit our membership list for the purpose of annual certification. The certified membership number is used to calculate our congregation's Fair Share contribution to the UUA's Annual Program Fund for the following fiscal year, determine total District dues, and determine the number of voting delegates who may represent our congregation at General Assembly. This fiscal year our Fair Share based upon 435 members is \$26,100 to the UUA and \$10,440 to the District. This means that for each certified member, UUCP must send \$60 to the UUA and \$24 to the District. See the table below on the past 5 years of UUCP's Membership Certification numbers.

The idea that membership results in a direct

cost to the congregation comes as a surprise to many people. What may come as an even bigger surprise is each member's "share" of the congregation budget.

The cost of membership to our Congregation is more like \$1,539.64... per person... this year. To determine this you'd divide the annual expense budget (\$669,742) and divide it by the number of members (435 from last certification).

All of this is, of course, assuming that all households are economically equal. We recognize that this isn't true, so don't worry, I will not be sending you a bill from UUCP based upon this calculation! This article is intended more as an informational piece on the annual membership certification due in February. □

Year	Certified Members	Year	Certified Members
2014	435	2008	304
2013	412	2007	251
2012	425	2006	260
2011	416	2005	275
2010	372	2004	305
2009	344	2003	293

### Make UUCP your Thursday Night Destination this Fall



## COMMUNITY NIGHTS

Dinner at 6:00 pm

*Suggested Donation:*

*\$5/adults, \$2/children under 10, \$10/family*

Classes and Small Groups at 6:30 pm

Chalice Kids for children

Every Thursday night February through April

All are welcome!

A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.

— Albert Einstein

