

Come Say
Farewell to
Jonah &
Rosie!

Sunday
December 6
2-4 p.m.

Drive by the
deck outside
the Youth
Room
(Norris
House) with
your good
wishes, your
memories,
and your
thanks for all
Jonah has
given us
these past
six years.

FUUN FOR ALL AGES

Connection without Zoom

29 November 2020

Dear All:

Some of you are getting this email, which I've been sending out every week since the spring, for the first time or for the first time in a while. This is because I'm adding some youth-related responsibilities to my job, and therefore, to this email. As you will know by now, Jonah is leaving us, and since the RE Coordinator position is not being filled at this time, I am taking on some Youth work, while letting go of some other work. I hope you will find the information in these weekly emails useful.

These materials can supplement the worship service before, during, and/or after the service. *They can also stand alone and be used at any time you wish.* In this time of so many kinds of fatigue, the hope is that families, children, youth, adults, anyone of any age, alone or as a group... that everyone can have one more way to stay connected. (And this is a way that need not involve Zoom!) **This is our single greatest goal right now: To. Stay. Connected.**

Please stay in touch. If you have questions, suggestions, concerns, anything at all... I would truly love to hear from you.

Meanwhile, this Sunday's Zoom gathering is:

Story & Song @ 10:30 a.m. (preK-8th grade)
with Marguerite Mills & Jonah Eller-Isaacs
<https://us02web.zoom.us/j/81465722239>

Youth Group is taking the Thanksgiving weekend off.

Blessings.

Marguerite

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29 November 2020

Letting Go of Faith

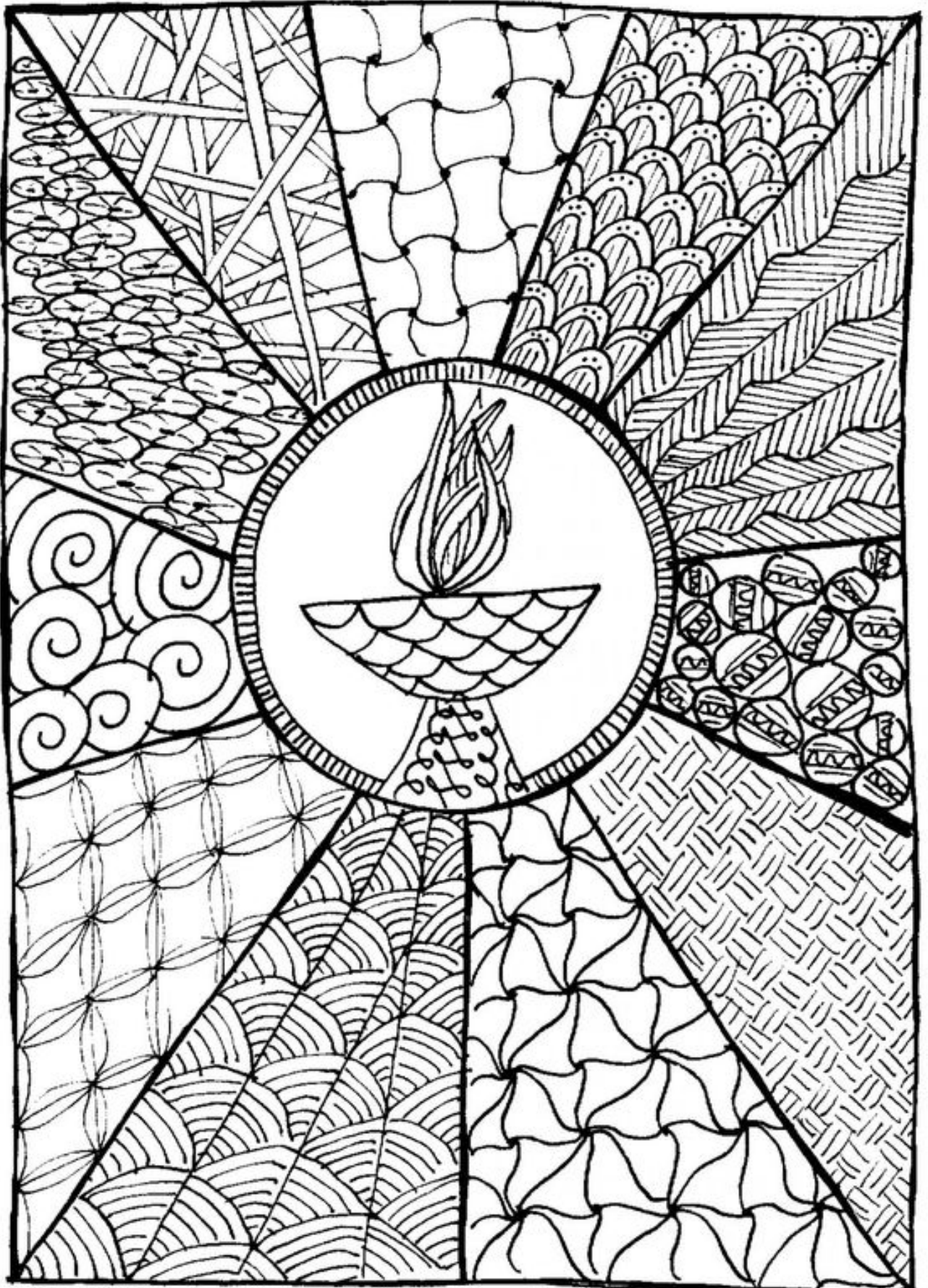
Rev. Diane Dowgiert & Jessica Moore-Lucas

Many people come to Unitarian Universalism from other faith traditions. Today we'll reflect on what it's like to let go of faith – the faith of childhood or the faith we once practiced and have now left behind.

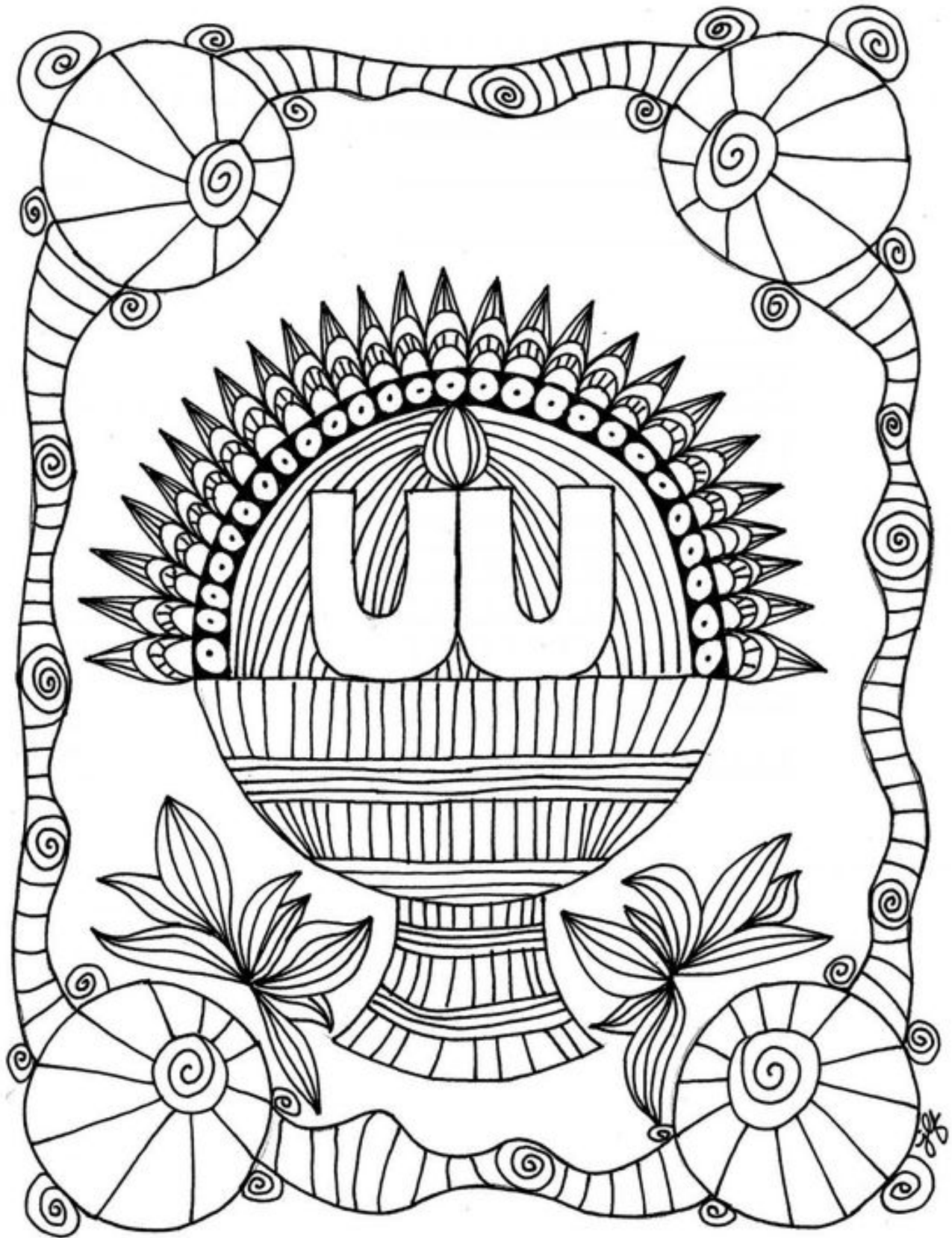
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Introduction

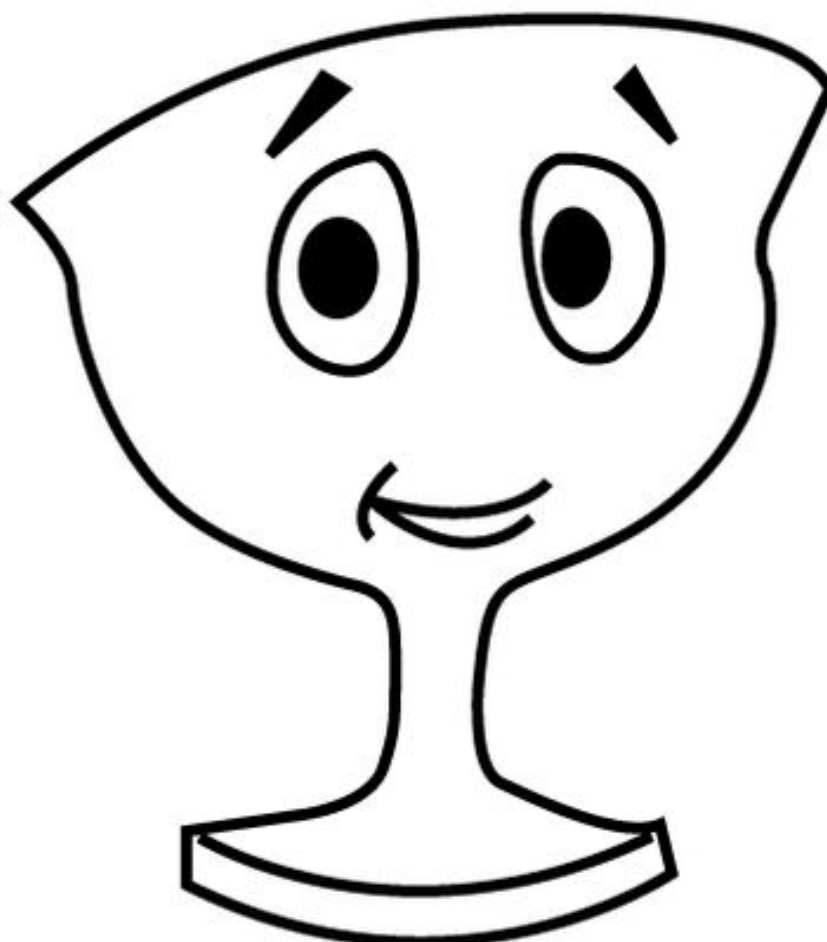
This worship service about our experiences of past faith traditions, or none at all, is, by definition, more applicable for adults than for children. And so should be no surprise that there are some adult-specific pieces in this packet. But that does not mean that our children and youth can't consider their own faith tradition, Unitarian Universalism, while we consider how we came to that same faith, or for those born to Unitarian Universalism, how they and it have changed over time. Happy exploring!







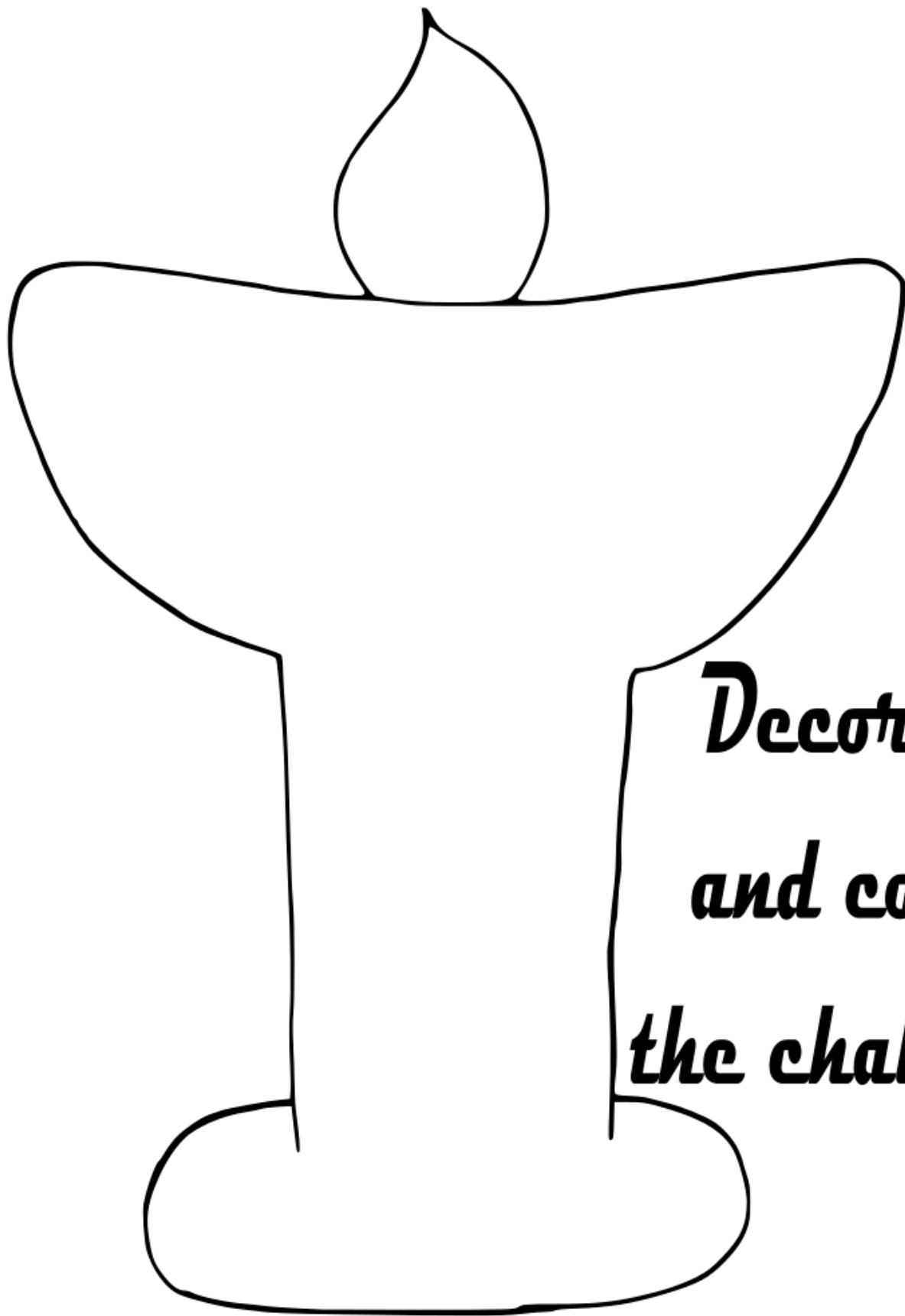
**KIDS: Color "Alice the Chalice"
and draw her a flame!**



"Alice the Chalice" Copyright 2004 Peter Bowden

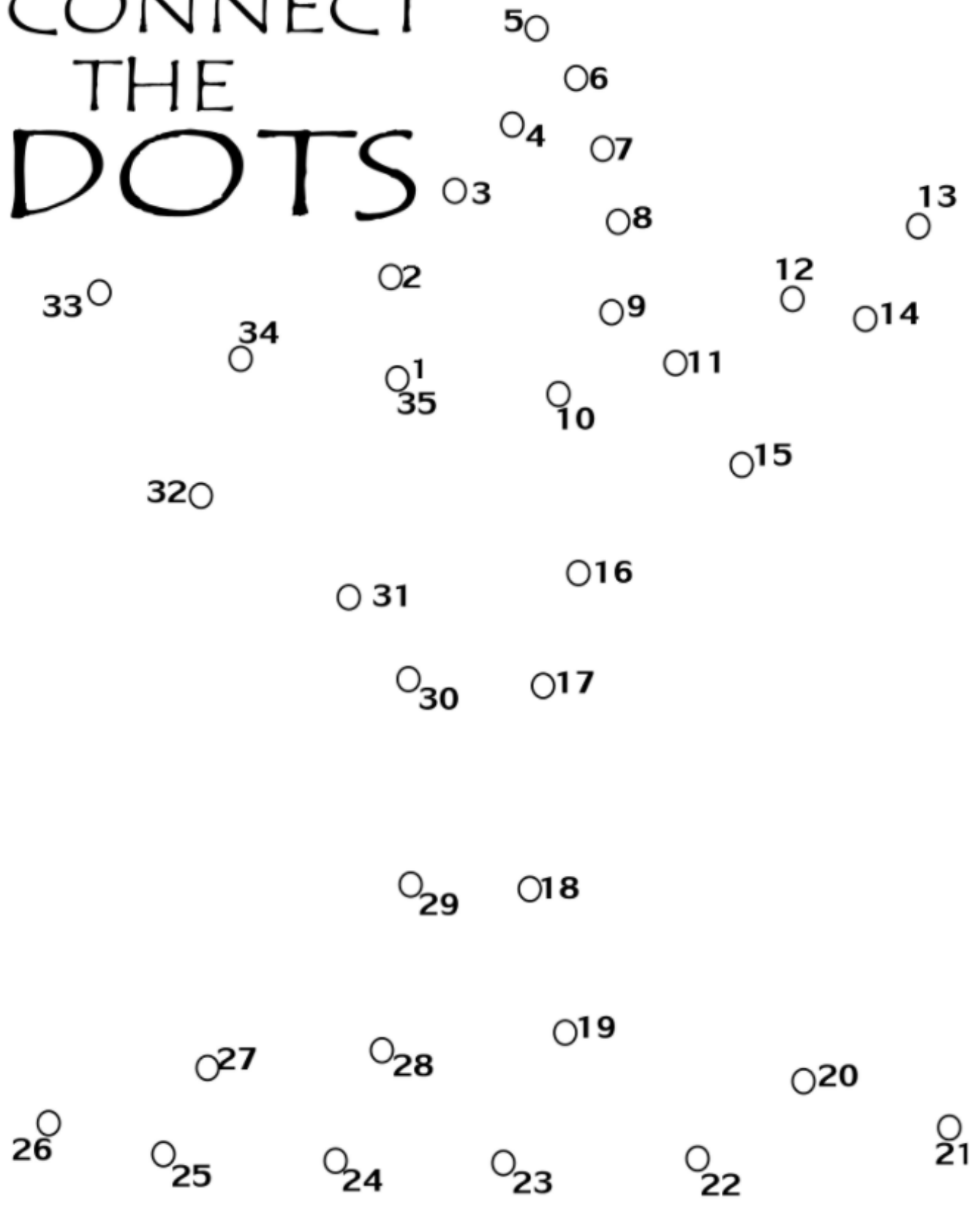


"Alice the Chalice" Copyright 2004 Peter Bowden. Permission granted to copy for use as activity pages in Unitarian Universalist church services and religious education programs. For more resources like this one visit www.UUPLANET.com.



*Decorate
and color
the chalice*

CONNECT THE DOTS



Make your own chalice



Materials:

- Small clay flowerpot with detached saucers
- Embellishments: markers, paint, stickers, ribbon, whatever you like
- Tea light
- Glue gun, optional

Instructions

- Decorate the pot and saucer as you like
- Turn the flowerpot upside down and place the saucer on top (see picture)
- If you wish, glue the saucer to the pot
- Place the tea light in the saucer

Then light your chalice, and don't forget to extinguish it. You might try some of the chalice lighting and extinguishing words on the next two pages.

Selected Chalice Lightings

A Child's Chalice Lighting of Gratitude for the Earth

By Karen G. Johnston

What if when
I light the chalice,
you hear an invitation
to welcome gratitude
for the earth?

This week, as I got ready to light the chalice,
my family talked about blessings
from this planet.

Here is my list:
[list 3-7 things]

And now, with this flame of hope
shedding light in your heart:
what is *your* list?

Welcoming the Stranger

By Tracy Bleakney

A child journeys far from home
Fearful and brave,
in need of safe harbor.
Guided by this chalice, may we seek to understand the causes of flight.
Like the comfort of a candle flickering in a window of darkness,
Let us welcome this child into our home with
warmth, nourishment, and love.
Would we not want the same for our own child,
lost and alone in a strange land?

Many of the Past Generation and Many of Today...

By Sophia Lyon Fahs

Many of the past generation and many of today have found three abiding values in prayer: the quiet
meditation on life,
the reaching out toward the universal and the infinite,
and the courageous facing of one's profoundest wishes.
Let parents sense and share with their children the glory and mystery of everyday things.
Let them look with sympathy upon humanity's age-long dilemmas.
Let no questions be taboo.
The next generation can ill afford to have the deeper values deleted from the book of life.

Selected Chalice Extinguishings

As Breath to Song

By Becky Laurent, adapted

As flame is to spirit, so spirit is to breath, and breath to song. Though we extinguish this flame for now, may we tend it in our hearts until we light it again.

Daring Vision

By Maureen Killoran

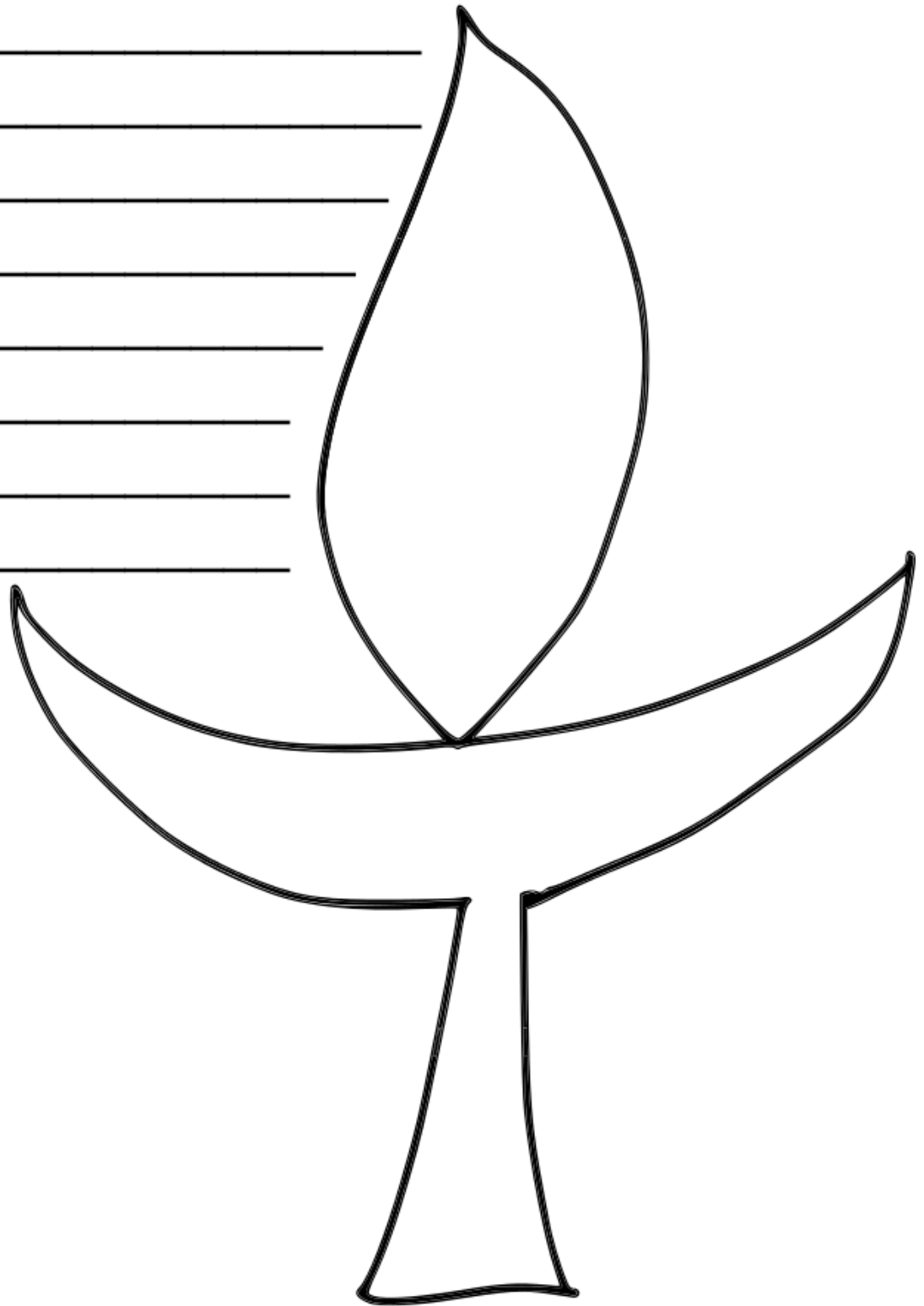
We extinguish this chalice flame,
daring to carry forward the vision of this free faith,
that freedom, reason and justice
will one day prevail in this nation and across the earth.

It Becomes More

By Amy Zucker Morgenstern

When we take fire from our chalice, it does not become less.
It becomes more.
And so we extinguish our chalice, but we take its light and warmth with us,
multiplying their power by all of our lives, and sharing it with the world.

Write your own chalice lighting!



Name _____

Our Sanctuary

Imagine that you are back in our sanctuary... what do you see or hear or do... write it or draw it...

What things might you see up front?	What people might you see up front?
What/who do you see next to you?	What/who do you hear making music?
Do you see fire anywhere?	Do you see anything on the walls?
Is there ever a reason for you to go up front?	What else do you see or hear?

See the next page for some reminders...



Chalices, Doodling, and Meditation: Meditative doodling as a spiritual practice.

By Cynthia Landrum

<https://www.uuworld.org/articles/zentangle>



“What is your spiritual practice?” is a question I heard often during seminary, and I continue to encounter it as a minister. For a long time, I had no strong answer. As a humanist, prayer wasn’t something I ever found helpful, although I tried it. I found I could sit still in meditation and empty my thoughts just fine but felt no positive effect from having done it. I journaled, and dabbled in writing and reading poetry, but was at best irregular in maintaining these disciplines. I spend so much of my time with words that a spiritual practice involving more words, while natural, also seemed redundant. I liked making crafts and singing, but I didn’t have a regular practice of any of it nor consider what I did spiritual.

Then one day at a friend’s house, I noticed a small box with the word “Zentangle” on it and asked her what it was. She showed me the book [*One Zentangle a Day*](#) by Beckah Krahula, which teaches a spiritual practice based in meditative doodling. I was instantly interested. I purchased the book for myself and started working my way through it.

To create a Zentangle you begin with a penciled frame and then draw a “string” through the frame to divide the box into sections. In each section you draw a repetitive pattern, called a “tangle.” The meditation comes both in the rhythmic drawing and in reflecting on your work afterward, thus the word “Zen” within “Zentangle,” used loosely to indicate a meditative practice. The book starts you off with a few patterns, adding about three new patterns per day.

On the third day, I drew my string to divide the square into a chalice shape. Within a couple of weeks, I started doing a chalice every day that I Zentangled, and pretty soon I was Zentangling chalices almost exclusively.

You can Zentangle in a very meditative state, or you can do it more distractedly while also doing something else, from watching TV to sitting in a meeting. I find that Zentangling chalices, even when I do it in a more distracted mode, is a valuable spiritual practice for me. The chalices connect me back to Unitarian Universalism with every doodle.

My sister, Carrie Landrum, showed me some mandalas she had created and told me about how she was exploring drawing mandalas as a spiritual practice. I had seen Buddhist sand mandalas before and had even participated in creating one at Starr King School for the Ministry, but I hadn't further explored the idea of mandalas. Mandalas can be strictly prescribed in form, particularly in some Buddhist practice, but the term can be used more loosely to mean a geometric pattern created in representation of the cosmos. I didn't pick up on this idea right away, but noticed there were some Zentangle mandala books and products, so I added them to my Christmas wish list and kept doing chalices, since I felt that practice was working for me and there was plenty of room to explore within that form.

I was still Zentangling chalices when I attended my ministerial study group, Ohio River Group, last fall. Our subject was "Art and Religion," and the Rev. Susan Smith from the Southern Region staff led the worship services. She introduced us to the book [*Praying in Color: Drawing a New Path to God*](#) by Sybil MacBeth. In MacBeth's practice, you write down the name of someone you want to include in your prayers, and you start doodling around it while thinking of the person. I found that the doodling easily could be Zentangling and combined the two ideas, doing some Zentangle/Praying in Color prayers during my time at the conference.

I've incorporated some of MacBeth's thoughts into my spiritual practice. I still don't usually work in color, but if I come to feel I've reached the limitations of black and white, perhaps then I'll branch out. What I do now is think of a specific person or issue at the flame as I doodle the chalice and write down the name or topic I was thinking about at the bottom of the page.

I made one Zentangle while watching the science fiction series *Doctor Who*. The chalice is holding back the evil Zygons. It was something of a metaphor for how our faith equips us to deal with trouble in the world, but a silly one. At other times, however, the exercise is much more meaningful. I made another on the anniversary of the Sandy Hook shootings, thinking about those families and the family of a former member of my congregation and her son, who had been murdered a week before in an act of domestic violence. The practice of Zentangling helped me through the sorrow and stress of those events.

For Christmas last year I received the book [*Zen Mandalas*](#) by Suzanne McNeill, and I started incorporating mandalas into my Zentangle chalices. I find putting the chalice at the center of the mandala makes the mandala form and the Praying in Color form work well together.

Spiritual practice is still not an everyday thing for me, but during the last year I've made one hundred Zentangle chalices. I find it remarkable that restricting the format—always a chalice, and always in a box or in a mandala—doesn't make me feel that my creativity is restricted. I'm always free to draw something else if I choose, and occasionally I do. Rather, the restricted form is a way of pulling in my thoughts, freeing me from getting distracted by what I want to do with the design, as I focus instead on the repetitive strokes that make up the individual patterns.

Unitarian Universalism may have only one major symbol, but it's a symbol that has opened me up to a world of possibilities in spiritual practice.

Your Religious Timeline: An Exercise for Adults

Introduction

Many Unitarian Universalists come into our movement from other religions. Some people bring angry and unresolved feelings about experiences in other religious institutions with them, others have warm memories. Some move easily into an identity as a Unitarian Universalist; others experience a traumatic estrangement from family and from the center of their culture. It is no different for longtime and life-long Unitarian Universalists, because this is a movement that is always evolving. The Unitarian Universalism of 20 years ago is not what it is today. Nor is it very different for those who come from no faith tradition, because that, too, becomes a tradition. For all of us, change can be difficult.

At times, we are susceptible to overpacking and carrying far too much baggage, or to simply “throwing the baby out with the bath water.” And so it can become valuable to examine our religious pasts and try to discern what to keep, what to discard, and what to redefine and reclaim.

Instructions

Consider two questions:

- What are all the formal religious labels which have ever applied to you?
- What expectations do you bring to this exercise?

If you are doing this alone, it may be helpful to journal about it a bit. If you are doing it with others, after some time to think, and perhaps journal, it is good to talk about it.

You will need a rather long piece of paper, perhaps a few pieces taped together, a pen, and at least one other pen or marker of a different color.

- Use a colored marker to draw a line through the middle of the paper, lengthwise. Mark off five to ten-year segments from birth to your present age. Then, with a pen, place along the line the major events in your formal and informal religious life. These could include baptism, confirmation, bar mitzvah, a youth retreat, summer camp, a book, a conversation, etc. You may wish to include events or causes to which you committed yourself to a degree one might identify as religious—a political movement, for example. You may use any personal shorthand since the timeline will be read only by you.
- As you are doing this, if you feel there is one point or more on your timeline where a sharp change, breaking away, or turning point occurs, please mark that clearly with another color.
- You might also:
 - Look at the areas of break and change.
 - What else was happening in your life at the time?
 - Do you see a pattern?

- What might you learn about how and why future change points might occur? (Change has brought us from other places to this one. We have no reason to assume these processes will not continue.)
- Did you mark changes and turning points on your timeline since you became a Unitarian Universalist?

Put your timeline away whenever you wish. Return to it as you wish. Add to it as more memories come to you. Most of all, identify those things that you have truly left behind, such that you can indeed let them go, identify those things that you find you still love or appreciate, things that you want to keep, and a bit more difficult, identify those things that you would like to redefine so that you can reclaim them. And finally, talk about it with someone—friend, relative, teacher, minister—which may be helpful in making sense of it.

2020-2021 SUNDAY SCHOOL

1st Sundays @ 10:30 a.m.

All Ages

Visit with a Special Guest

<https://us02web.zoom.us/j/86558123983>

2nd Sundays @ 10:30 a.m.

PreK-1st Grade—Story & Song

with Suzanne LeBeau & Susie Wilcox

<https://us02web.zoom.us/j/87288152140>

2nd-4th Grade—Tools of Faith & Minecraft

with Marguerite Mills & Christopher Cotton

<https://zoom.us/j/94518102020>

5th-8th Grade—ChUrchCraft & Minecraft

with Chas Sisk & Jason Plummer

<https://zoom.us/j/98572464291>

3rd Sundays @ 10:30 a.m.

All Ages—Family Games

with Christopher Cotton, Colin Guerrette, & Jason Plummer

<https://us02web.zoom.us/j/89770398199>

4th Sundays @ 10:30 a.m.

PreK-1st Grade—Story & Song

with Suzanne LeBeau & Susie Wilcox

<https://us02web.zoom.us/j/85217697987>

2nd-4th Grade—Tools of Faith & Minecraft

with Marguerite Mills & Christopher Cotton

<https://zoom.us/j/94398891671>

5th-8th Grade—ChUrchCraft & Minecraft

with Chas Sisk & Jason Plummer

<https://zoom.us/j/92332008761>

5th Sundays @ 10:30 a.m.

All Ages—Story & Song

with Marguerite Mills & Harmon Nine

Nov 29, 2020: <https://us02web.zoom.us/j/81465722239>

Jan 31, 2021: <https://us02web.zoom.us/j/86352116223>