

FUUN FOR ALL AGES—CONNECTION WITHOUT ZOOM

21 February 2021

Dear All:

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, a way that has nothing to do with Zoom, to stay connected. **This is our single greatest goal right now: To. Stay. Connected.**

Meanwhile, this Sunday's Zoom gatherings are:

10:30 a.m.

All Ages—preK-8th grade—Family Games

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

with Christopher Cotton, Colin Guerrette, & Jason Plummer

11:30 a.m.

Youth Group—9th-12th Graders—Youth Sunday Planning

<https://zoom.us/j/94148119890?pwd=L1FYQXh0emp2TzJNUTZsWWxxZkt2Zz09>

with Shannon Hayes, Elizabeth Leiserson, Rev. Holly Mueller

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

Blessings.

Marguerite

Marguerite Mills

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TODAY'S THE DAY!

SUNDAY, FEBRUARY 21, 2-3 P.M.

The **Beloved Community Committee** presents a [reading and discussion](#) of *Not My Idea: A Book About Whiteness* by Anastasia Higgenbotham, a picture [book](#) about racism and racial justice, inviting white children and parents to become curious about racism, accept that it's real, and cultivate justice.

Join on Zoom:

<https://us02web.zoom.us/j/82747220638>

21 February 2021

Love After COVID

Rev. Diane Dowgiert

This pandemic will subside. We will emerge having been changed. After all the many months of physical separation, how will we bring our changed selves into community and into relationship with each other?

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INTRODUCTION

The story (see [page 4](#)) and a musical piece (see below) in today's worship service are about a Japanese art form called kintsugi. According to Wikipedia:

Kintsugi ([金継ぎ](#), "golden joinery"), also known as **kintsukuroi** ([金繕い](#), "golden repair"), is the [Japanese art](#) of repairing broken [pottery](#) by mending the areas of breakage with [lacquer](#) dusted or mixed with powdered [gold](#), [silver](#), or [platinum](#), a method similar to the [maki-e](#) technique. As a [philosophy](#), it treats breakage and repair as part of the history of an object, rather than something to disguise.

As a philosophy, *kintsugi* is similar to the Japanese philosophy of [wabi-sabi](#), an embracing of the flawed or imperfect.^{[11][12]} Japanese [aesthetics](#) values marks of wear from the use of an object. This can be seen as a rationale for keeping an object around even after it has broken and as a justification of *kintsugi* itself, highlighting the cracks and repairs as simply an event in the life of an object rather than allowing its service to end at the time of its damage or breakage, and can be seen as a variant of the adage "Waste not, want not".^[13]

Kintsugi can relate to the [Japanese philosophy](#) of "no mind" ([無心](#), [mushin](#)), which encompasses the concepts of non-attachment, acceptance of change, and fate as aspects of human life.^[14]

Not only is there no attempt to hide the damage, but the repair is literally illuminated... a kind of physical expression of the spirit of [mushin](#)...Mushin is often literally translated as "no mind," but carries connotations of fully existing within the moment, of non-attachment, of equanimity amid changing conditions. ...The vicissitudes of existence over time, to which all humans are susceptible, could not be clearer than in the breaks, the knocks, and the shattering to which ceramic ware too is subject. This poignancy or aesthetic of existence has been known in Japan as [mono no aware](#), a compassionate sensitivity, or perhaps identification with, [things] outside oneself.

— Christy Bartlett, *Flickwerk: The Aesthetics of Mended Japanese Ceramics*

Watch a video of Peter Mayer's "[Japanese Bowl](#)" on YouTube.

THE FABLE OF KINTSUKUROI

Once upon a time, in the far, far east, east even of Eden, lived a great emperor, in a great palace, gorgeously stocked with the richest of goods. It was early spring, and the season of royal visits, when kings and princes called on one another and admired each others' choicest possessions, gave wonderful gifts and enjoyed bountiful banquets. And this year was special, because the visitors would see the investiture of his beloved son Kintsukuroi as Crown Prince of the empire.

The emperor was excited this year because he had a new and beautiful bowl to show to his friends, specially made for him by the finest of craftsmen from the finest of materials. Imagine then his horror when on going to his cabinet he discovered that it was broken apart, into a hundred pieces. How could it have happened? No-one knew. What could be done about it before the first visitors arrived? No-one could offer any idea, for the time was too short to start again and make another one.

The emperor was dismayed, sad that he could not show off his beautiful bowl, but even sadder that something so beautiful should have broken. He retired into his private apartments with only his beloved son to share his sorrow, and they talked long into the night together.

Next morning the emperor woke to the sound of a great commotion. His senior ministers demanded to see him urgently. The cabinet of treasures had now been broken into, and this time the great new golden diadem that has been made for his beloved son, ready for the investiture, was quite simply gone – along with the broken pieces of the broken bowl, but who cared about those now.

What is more, the thief had been seen, but not recognized, since he was covered in dirt and scars, with nothing to distinguish him from a thousand other down-and-outs who hung around the palace, for the emperor – to the annoyance of his ministers – refused to turn them out but shared his food with them.

No-one knew for sure where the thief had gone, but he had, they thought, run off towards the prince's apartments. There the doors were most unusually now locked and there was no answer to their knocking, though they could hear sounds inside. Would the emperor give his permission for them to break down the door: they dare not act without it.

The emperor was silent for many minutes. On his face his ministers saw sadness but not anger, lament but also love. What was going on? Eventually the emperor spoke. "Leave the prince and his apartments

alone. If he is ready to rule, he must be allowed to act. His will and my will are as one.” The ministers were not at all sure just what this meant, but the message was clear. They were to do precisely nothing.

So the day passed. The emperor remained in his private apartments. Those of the prince remained locked, though smoke could be seen coming out of the chimney and a fire had obviously been lit. And eventually the ministers tired of their waiting and went to bed. The important guests were expected the very next day.

Imagine now their surprise in the morning when they went to the treasure cabinet to prepare its items for display and found the precious bowl back in its place, whole again, but glistening with veins of gold where the cracks had been. Its beauty seemed all the greater. And by it the prince’s crown, a slim band now, but speaking in its simplicity of a strength, an authority all the more striking, because it had given itself away and given glory to another, but was the greater itself for it. The investiture could go ahead.

A smile of secret understanding passed between the emperor and the son whose newly scarred hands had shown him worthy to come into the kingdom.

DISCUSSION

- Once something breaks, it will never be the same again. Is that a bad thing? Is there any way it might be a good thing?
- Have you ever broken something that meant the world to you? How did you feel? What did you do?
- Think about the people you love. Do you love them only for the parts of them that are beautiful? Or do you love them for all that they are?
- Think about the animals you love. Do you love them only for the parts of them that are beautiful? Or do you love them for all that they are?
- Are you beautiful? How do you feel about the parts of you that may be broken? Do you try to hide or ignore them? Can you accept them as parts of you that make you you? Is it possible that they might even be beautiful in some way?
- What might the phrase “live from your scars, not your wounds” meant to you?

WORD SEARCH

See the [story on page 5](#) for the words used in this puzzle.

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

banquets

chimney

emperor

guests

ministers

royal

thief

bowl

cracks

gifts

horror

palace

scarred

veins

broken

diadem

golden

king

prince

sorrow

MAKE A ZEN GARDEN

If you watch the video mentioned on [page 3](#), you will see a Zen Garden with a labyrinth. Perhaps that would be a good place to consider the questions on [page 6](#). Or anything else that's on your mind. Or nothing at all. After all, a labyrinth is an ancient symbol that relates to wholeness. It combines the imagery of the circle and the spiral into a meandering but purposeful path. The labyrinth represents a journey to our own center and back again out into the world. They have long been used as meditation and prayer tools.

Materials

- A frame or tray to hold the sand
- Sand (available at craft stores, in different colors!)
- A fork
- Items to place in your garden: old, mossy twigs; rocks with interesting shapes, colors, or textures; seashells; anything from nature that appeals to you and will fit in your garden. You may also include other things (a LEGO figure?) that have meaning for you. And you may remove and add things over time, as you wish.

Instructions

1. Place the sand in your frame or tray
2. Arrange the items you have collected in the sand
3. Use the fork to rake the sand in long curving lines to represent water, or in circles around the items you have placed there (so don't crowd things in!), or in whatever way you wish—and change it whenever you wish

Much like walking a labyrinth, use this time to simply breathe, meditate, pray.

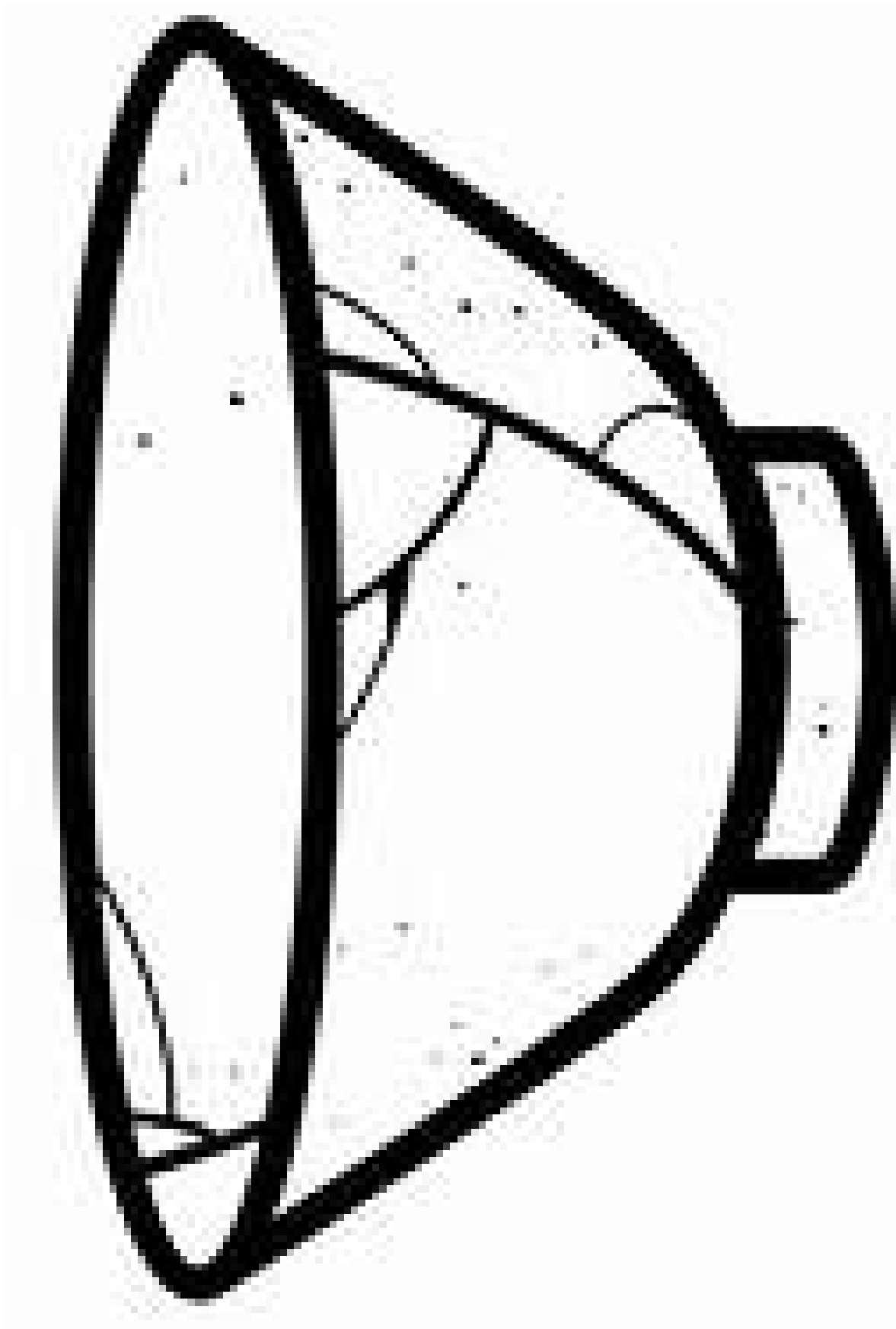
CREATE YOUR OWN KINTSUGI

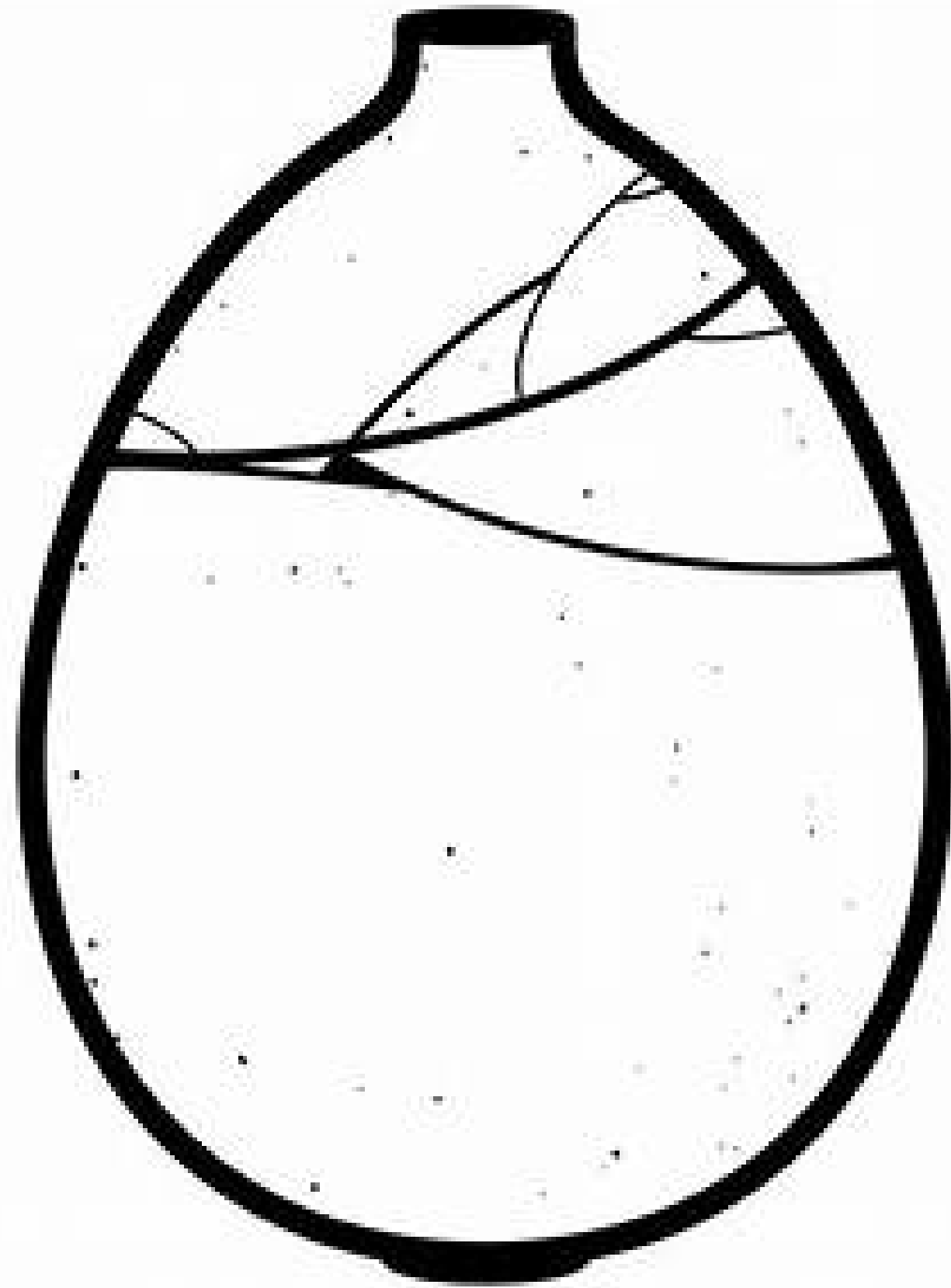
Materials

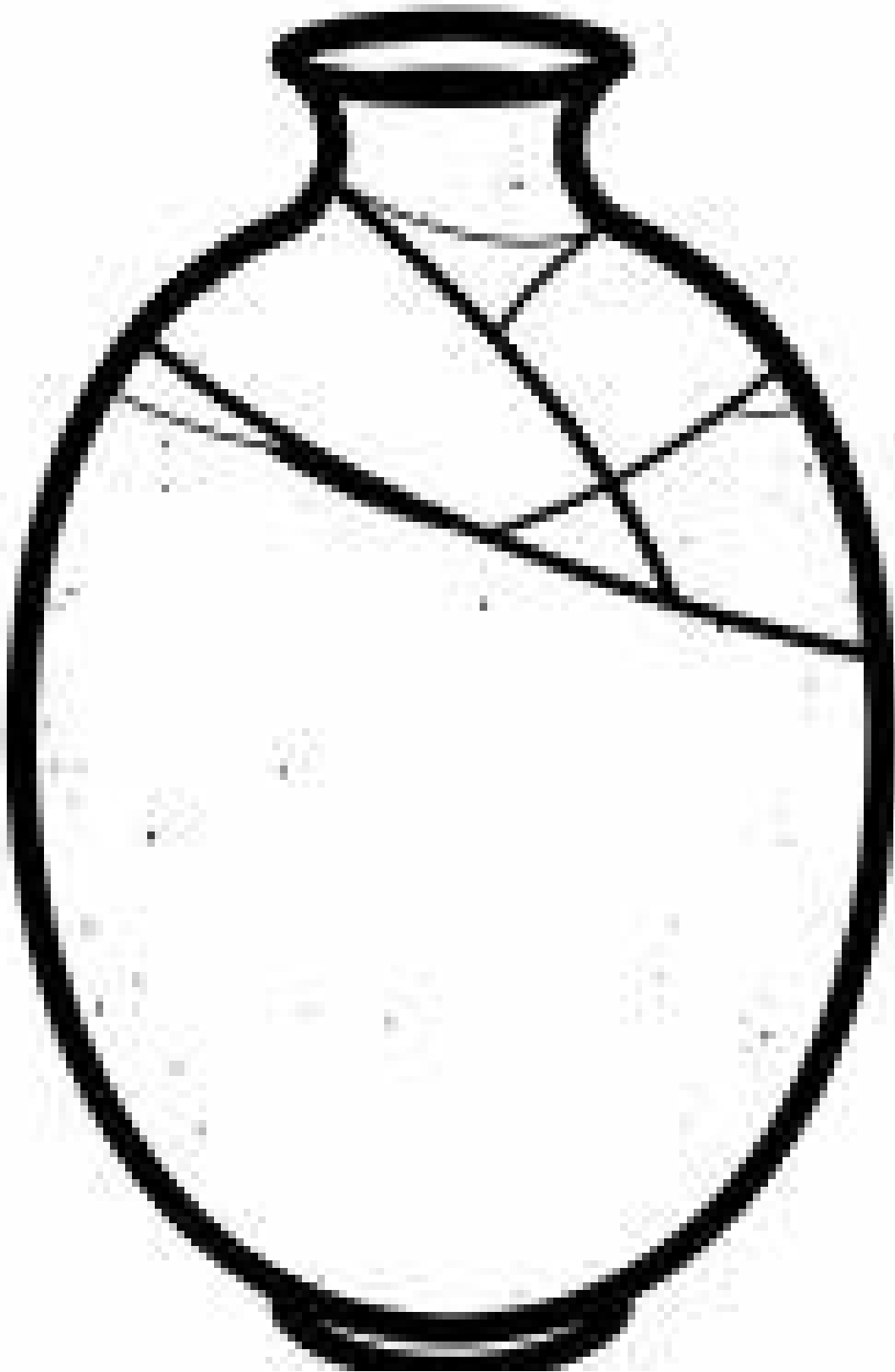
- Your ceramics piece. (Porcelain or ceramic; clay or glass will only shatter)
- Pillowcase
- Strong adhesive
- Brush for the adhesive
- Gold paint
- Brush for the paint

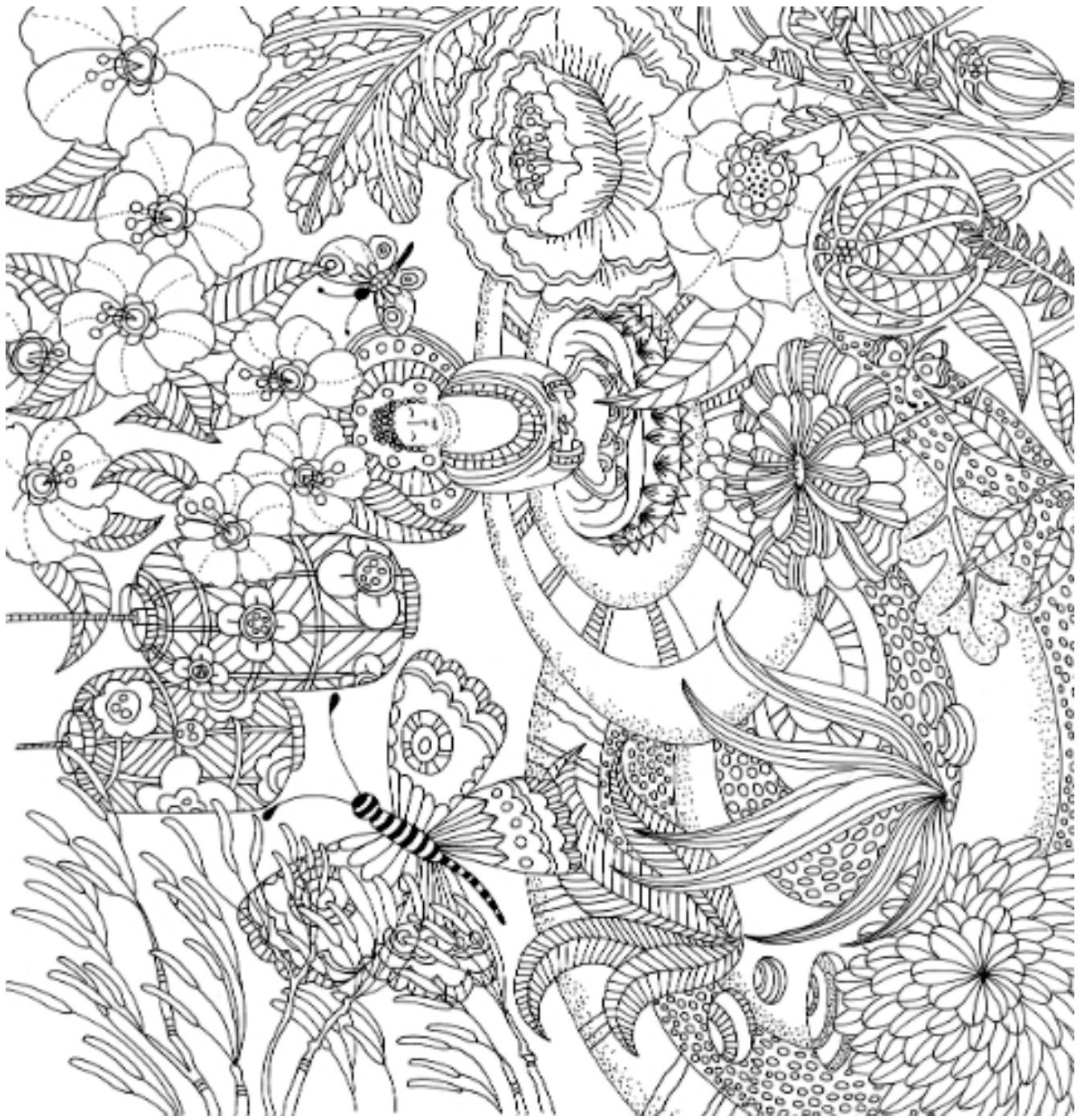
Instructions

1. Wash the ceramic piece in soap and water and let it dry.
2. In order to ensure that all the pieces will be recovered, place the piece inside the pillowcase. Holding firmly, bring it down on the floor such that it breaks. (Easy, not too hard.)
3. Remove all pieces from the pillowcase and arrange them in a way that makes sense in terms of how you will put it all back together.
4. Paint all the broken edges with gold paint. Be sure to get it beyond the edges so that it will show when the piece is glued back together.
5. Allow paint to dry.
6. Glue two pieces together, allowing them to fully dry before adding more.
7. When you have glued all the pieces together, it should take about three hours for it fully cure.











A labyrinth is an ancient symbol that relates to wholeness. It combines the imagery of the circle and the spiral into a meandering but purposeful path. The Labyrinth represents a journey to our own center and back again out into the world. They have long been used as meditation and prayer tools.

APPENDIX I. PRINCIPLES & SOURCES

The Rainbow Principles

Chorus

We are all the colors of the rainbow

Each of us unique yet united as a whole

Every single you a blessed individual

Together we live these rainbow principles

RED!

Stands for respecting other people

ORANGE!

Offering fair and kind treatment

YELLOW!

Puts the yearning in your learning

GREEN!

Grow in your search for truth & meaning

Chorus

BLUE!

Believe in what you are achieving

INDIGO!

Insist on freedom, love, and peace

VIOLET!

Value the web that does not cease

Chorus

(This is also a [song by Mindy Simmons](#) that your kids may already know.)

The Seven Principles *

We the member congregations of the Unitarian Universalist Association, covenant to affirm and promote:

1. The inherent worth and dignity of every person;
2. Justice, equity, and compassion in human relations;
3. Acceptance of one another and encouragement to spiritual growth in our congregations;
4. A free and responsible search for truth and meaning;
5. The right of conscience and the use of the democratic process within our congregations and in society at large;
6. The goal of world community with peace, liberty, and justice for all;
7. Respect for the interdependent web of all existence of which we are a part.

*** As of January 24, 2021, First UU Nashville has adopted the 8th Principle:**

8. Journeying toward spiritual wholeness by working to build a diverse multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions.

CHILDREN'S SOURCES

Our values come from many sources:

- ∞ The sense of wonder that we all share;
- ∞ Women and men of long ago and today whose lives remind us to be kind and fair;
- ∞ Ethical and spiritual wisdom from the world's religions;
- ∞ Jewish and Christian teachings that tell us to love others as we love ourselves;
- ∞ The use of reason and discoveries of science;
- ∞ The harmony of nature and the sacred circle of life.

SIX SOURCES

The living tradition which we share draws from many sources:

- ∞ Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
- ∞ Words and deeds of prophetic people which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;
- ∞ Wisdom from the world's religions which inspires us in our ethical and spiritual life;
- ∞ Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
- ∞ Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.
- ∞ Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature

APPENDIX II. CHALICES, CHALICES, CHALICES

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 say some words, and don't forget to extinguish it. You might use a chalice lighting and a chalice extinguishing from the following two pages. Or on the page after that, you might write your own!

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

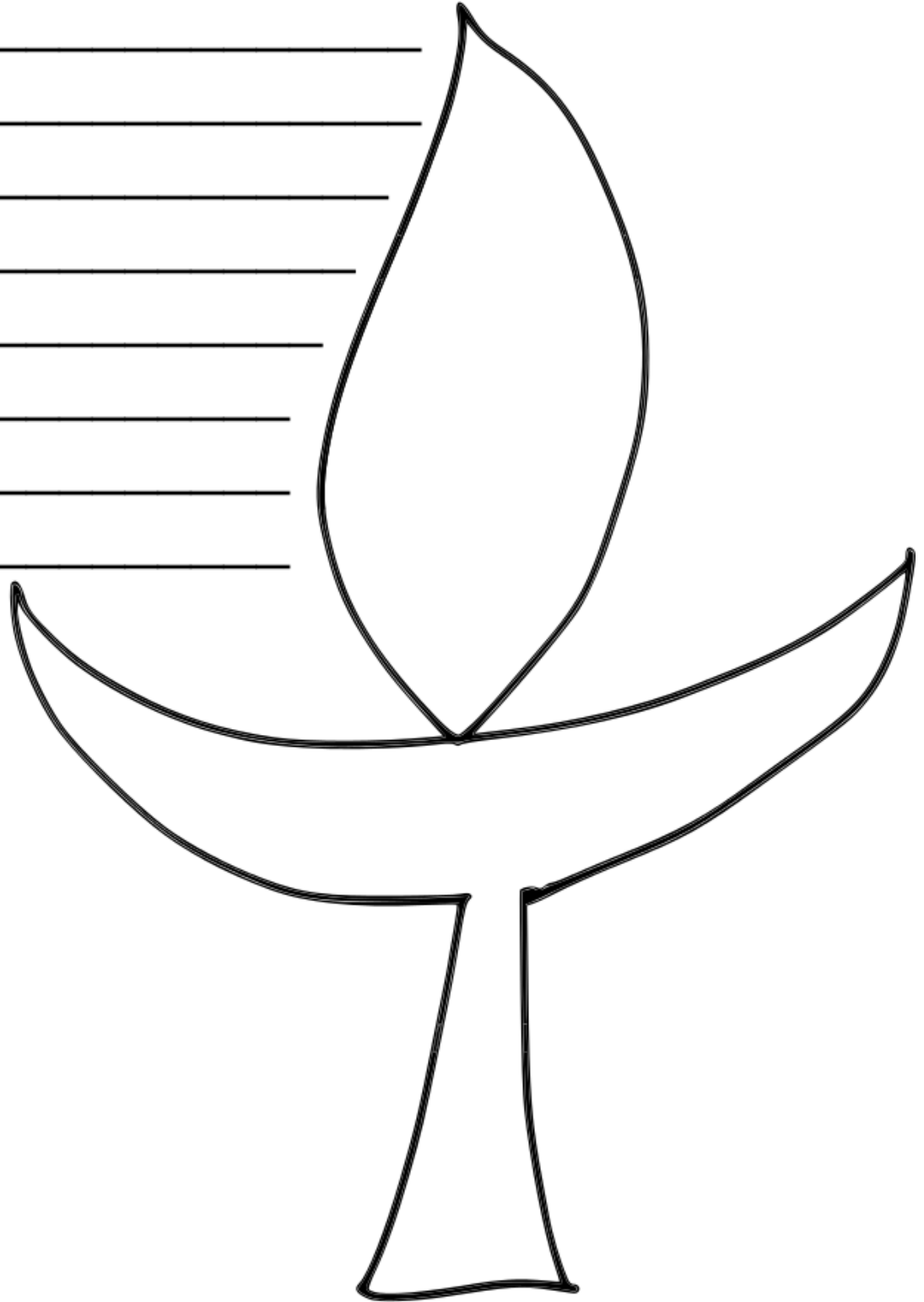
We extinguish this chalice flame,
daring to carry forward the vision of this free faith,
that freedom, reason, and justice
will one day prevail in this nation and across the earth.

It Becomes More

By Amy Zucker Morgenstern

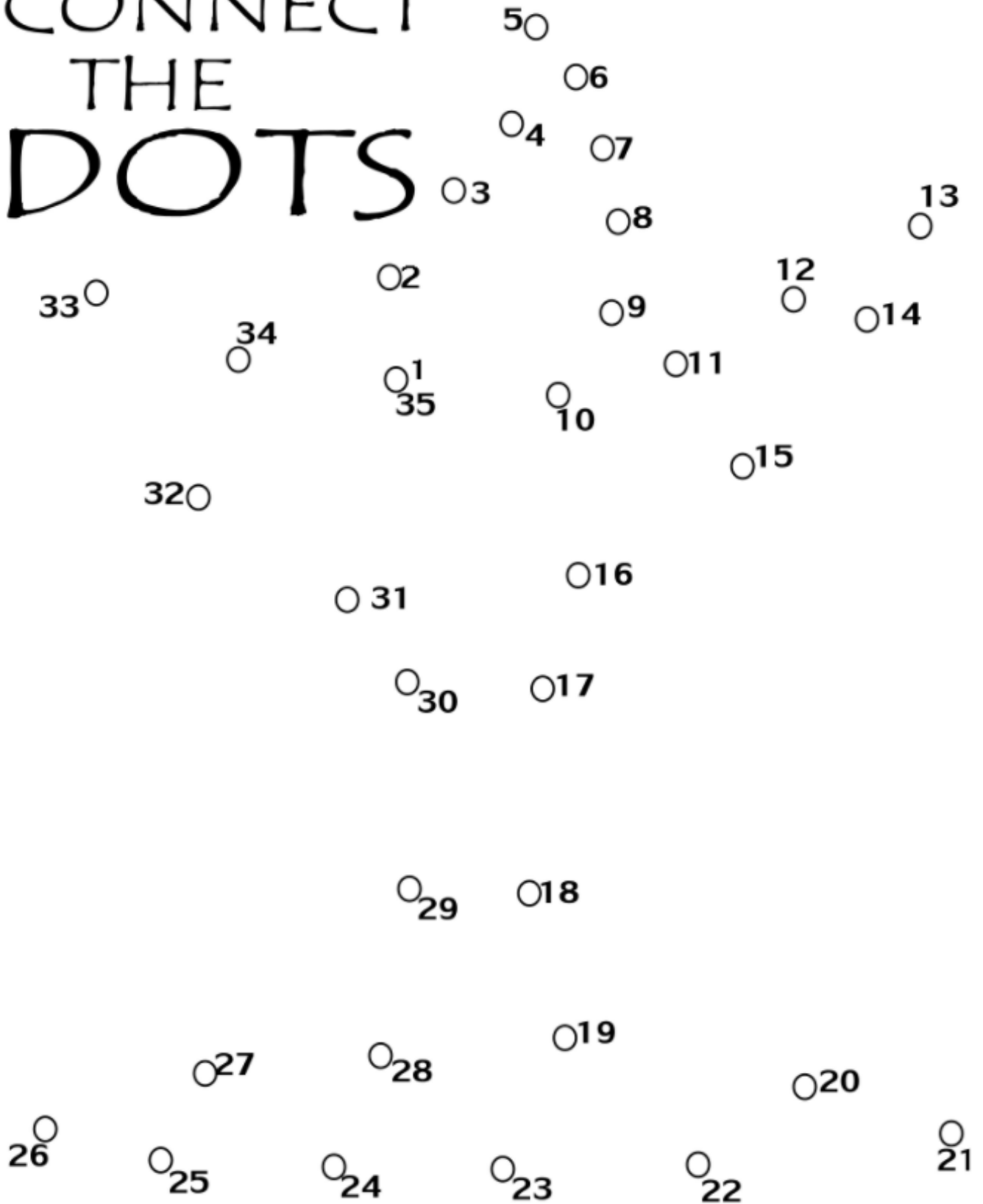
When we take fire from our chalice, it does not become less.
It becomes more.
And so we extinguish our chalice, but we take its light and warmth with us,
multiplying their power by all of our lives, and sharing it with the world.

Write your own chalice lighting!

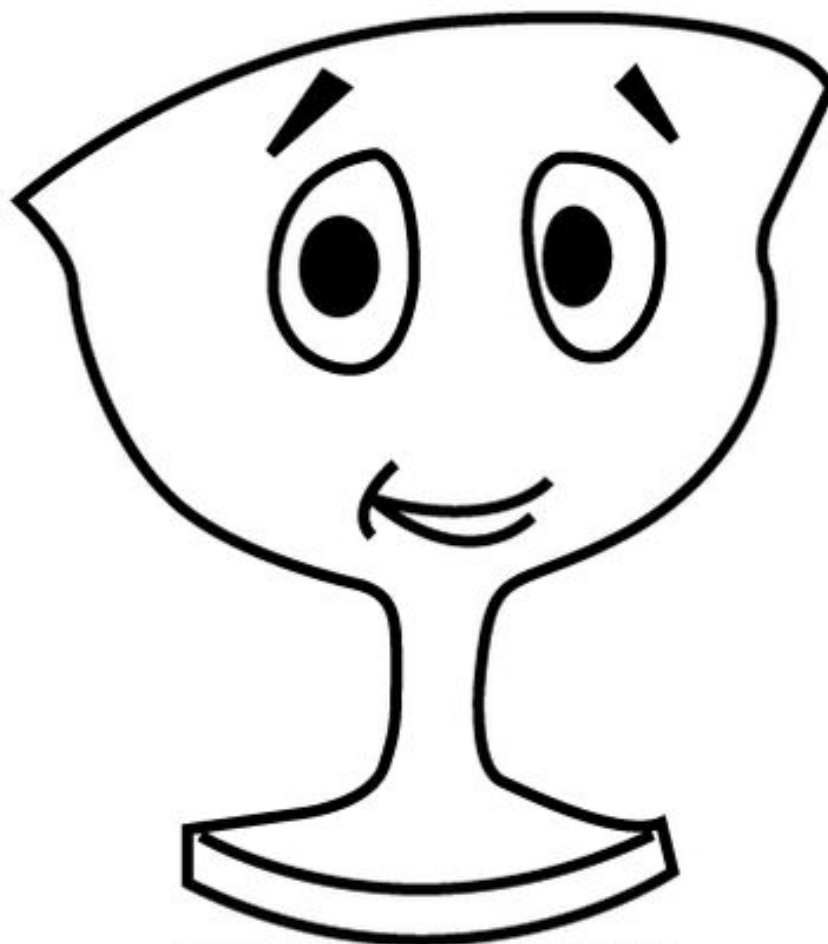


Name _____

CONNECT THE DOTS



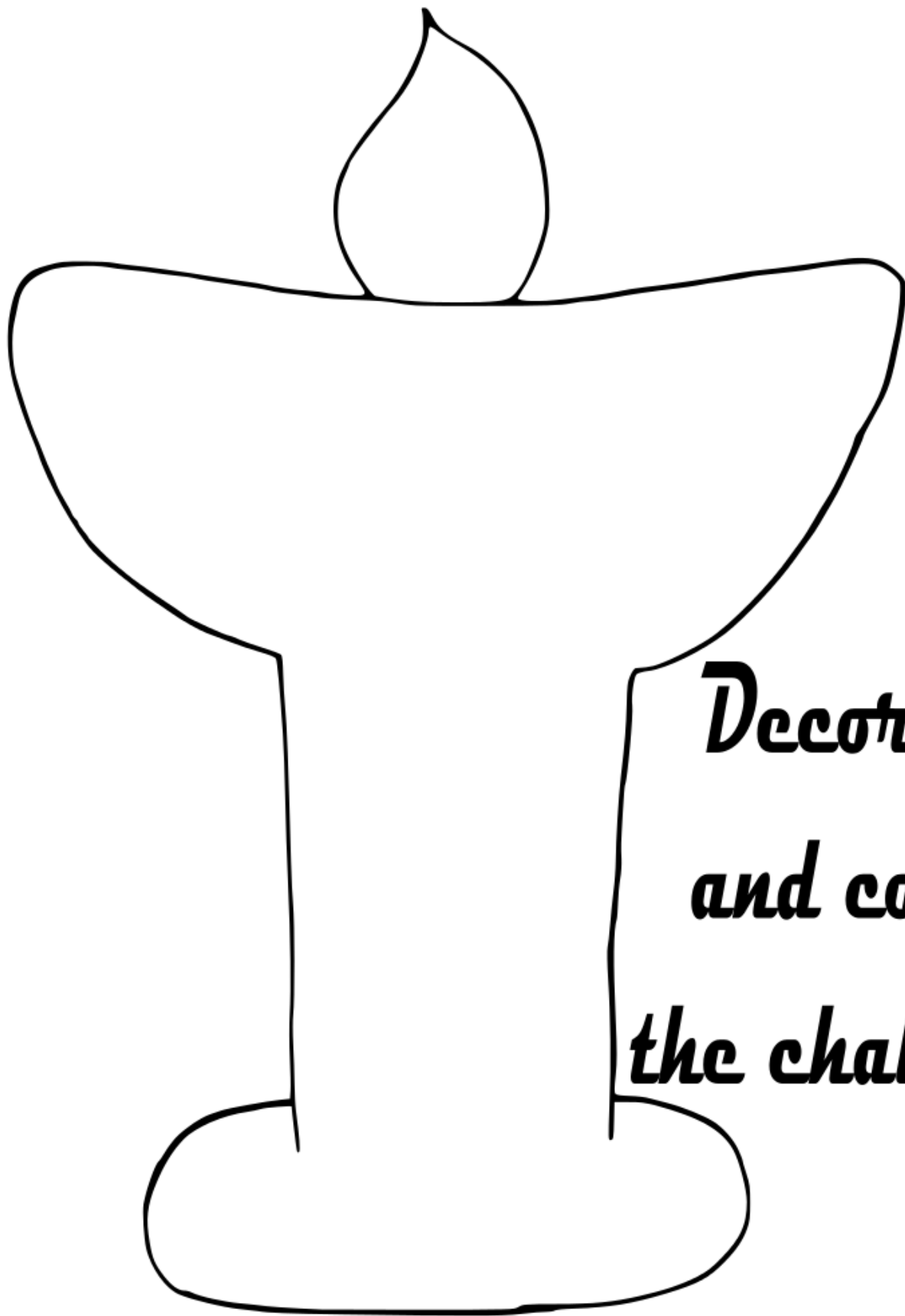
**KIDS: Color "Alice the Chalice"
and draw her a flame!**



"Alice the Chalice" Copyright 2004 Peter Bowden



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*Decorate
and color
the chalice*



APPENDIX III. 2020-2021 SUNDAY SCHOOL & YOUTH GROUP SCHEDULE

1ST SUNDAYS @ 10:30 A.M.

PreK-1st Grade—Special Topic

<https://zoom.us/j/92777181330>

2nd Grade and up—Special Guest

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

2ND SUNDAYS @ 10:30 A.M.

PreK-1st Grade—Story & Song

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

with Suzanne LeBeau & Susie Wilcox

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

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

with Marguerite Mills & Christopher Cotton

5th-8th Grade—ChUUrchCraft & Minecraft

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

with Chas Sisk & Jason Plummer

3RD SUNDAYS @ 10:30 A.M.

All Ages—Family Games

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

with Christopher Cotton, Colin Guerrette, & Jason Plummer

4TH SUNDAYS @ 10:30 A.M.

PreK-1st Grade—Story & Song

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

with Suzanne LeBeau & Susie Wilcox

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

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

with Marguerite Mills & Christopher Cotton

5th-8th Grade—ChUUrchCraft & Minecraft

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

with Chas Sisk & Jason Plummer

SUNDAYS @ 11:30 A.M.

Youth Group (9th-12th grades)

<https://zoom.us/j/94148119890?pwd=L1FYQXh0emp2TzJNUTZsWWxxZkt2Zz09>

with Shannon Hayes, Elizabeth Leiserson, Holly Mueller

APPENDIX IV: GUEST AT YOUR TABLE

The [Unitarian Universalist Service Committee \(UUSC\)](#) is a nonprofit, nonsectarian organization advancing human rights together with an international community of grassroots partners and advocates. [Guest at Your Table \(GaYT\)](#) is their longest-established fundraising and educational program for congregations. See the [story for all ages](#) for information about this year's program. Many of you received a package with GaYT boxes (If you don't have a box, UUSC has a [template](#) you can use to make one.)

2020-2021 Theme: *The Meaning of Home*

For many of us, our relationship with home has intensified this year. The pandemic has given many of us new appreciation for, and concerns about, the places we call home and the centrality of these places in our lives.

This year during Guest at Your Table, we invite you to witness stories of our partners around the world as they tell you about home. Our partners in Central America are working to make sure no one is forced to flee their home due to violence or economic devastation. Our partners in Alaska, Louisiana, and the Pacific are fighting for their homes and ancestral lands against the ravages of extractive industries and climate change. And our partners in Burma, Bangladesh, and beyond are working tirelessly to support the rights of the Rohingya ethnic minority of Burma after facing government backed genocide in their homeland.

Here are some ideas about how to fund your box:

- Adults put \$X worth of quarters per child in a cup (rolls of quarters come in \$10 at the bank!). Each time a child is caught being on-task/kind/helpful, put a quarter in and tell them why.
- Adults assign extra tasks that can be done to earn \$ for the box.
- Adults discuss with children putting in X% of any money into the box (even 1%!) instead of into the piggy bank.
- Adults discuss with children matching funds for any kid money they put in (i.e. a child gives \$1 of their own money, and a parent matches it).
- Picking up trash in your neighborhood.
- Instead of having a family treat (say ice cream) this week, we're going to put that \$ into the box
- Helping a neighbor.

We'll work on donations into our boxes from February 7-May 16. The week of May 16, you can either send a check to FUUN (memo line Guest at Your Table/Kids), or you can Venmo your donation to FUUN member Jennifer Hackett (@Jennifer-Hackett-4), who will write one big check from whomever wants to donate that way.

~ Jennifer Hackett for The Committee for the Larger Faith