



Encouraging Spiritual Growth

As a new UU in Philadelphia, I'd walk through the church doors every Sunday and see a portrait of Frances Ellen Watkins Harper. I'd known of her only as a writer. Before 2009, I had no idea that she was a Unitarian and a member of my home congregation. When someone lists Unitarians or Universalists, they usually name white men from the nineteenth century— Channing, Parker, Thoreau, and maybe Ballou. Never anyone Black like me.

Maybe that's why I was stunned when, at a recent visit to a congregation, a member came up to me and shared their understanding that Unitarian Universalism is a relatively new religion, and that they learned it was started by James Reeb on his trip down South in 1965. I was too stunned in the moment to even process that, or ask who had taught them that. Even if it was a misunderstanding, it's a telling one— the assumption that our faith arose from a white founder.

I used to teach a UU history class for one of our Regions, and I would always ask participants if they were aware that a person from Africa was one of the first proponents of Unitarian theology. *No*, they would say. *That's not possible*.

Arius was a religious leader born in Libya, northern Africa, who argued against the trinitarian view that God the Father, the Son, and the Holy Spirit were one— "If the Father begat the Son, then he who was begotten had a beginning in existence, and from this it follows there was a time when the Son was not." Arius was declared a heretic at the Council of Nicea in 325 CE—a bit before James Reeb. While some white UUs would prefer to think of Arius as European, the fact is that this Black ancestor has shaped our faith for nearly two thousand years.

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WANT TO ADD TO OUR MONTHLY NEWSLETTER?

Please email info@jonesborouu.org by the 25th of each month any information you would like included in the monthly newsletter. This includes any community events you would like to share, an article you found interesting on a UUA related site, a recipe to share with the fellowship, etc.

"Do not allow people to dim your shine because they are blinded. Tell them to put on some sunglasses, because we were born this way."

Lady Gaga



The Unitarian Universalist Fellowship of Jonesboro

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JUNE FELLOWSHIP

The Fellowship meets on Sundays at Temple Israel, 203 W. Oak Ave., Jonesboro. Fellowship starts at 10 a.m. followed by the sacred coffee and discussion ending at noon.

THE UNITARIAN UNIVERSALIST FELLOWSHIP OF JONESBORO WILL ADOPT THEIR SUMMER FELLOWSHIP SCHEDULE JUNE - AUGUST. The Fellowship will meet the first and third Sundays of each month with an optional 2nd Sunday Brunch.

June 2 - Video: A Christian Visits a Unitarian Universalist Church

We will watch the first part of the video "A Christian Visits a Unitarian Universalist Church" followed by discussion of the video.

June 9 - Second Sunday Brunch - Optional *

Brunch will be at 10 am at a location decided the previous Sunday during announcements. An email with details will be sent out!

June 16 - Being a UU Ally to the LGBTQIA+ Community

Jennifer Clay will discuss Allyship in Action: Being an LGBTQIA+ Ally in the Unitarian Universalist Community along with a recap of the previous week's NEA Pridefest event

June 23 - NO SERVICES

June 30 - Fifth Sunday Sing-A-Long

Chuck Turner will lead a Fifth Sunday Sing-A-Long with live music from our talented congregation.

Many UU churches have a music service once a year. On June 30 we will have our first with hymns from our two current hymnals. Music is an important part of religion for some people. Some of us have hymns from our youth that bring back memories but our theology has changed since then. We have a lot of good songs in our two hymnals that support our current beliefs. I am proud of our UU music and I hope you are too.

Sign-up sheets and a list of most popular easy to sing songs will be available on June 2. Or you can e-mail Chuck at retiredphoneman@prodigy.net. List the songs you are interested in and how you want to be involved. There are several ways each of you can participate.

- Play the music
- Sing solo.
- Lead the group singing a song
- Introduce a song by telling why you like a song
- Introduce a song by telling what you learned by an internet search.
- Sing together as a choir
- Sing together as a congregation.

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A piece of "the free and responsible search for truth and meaning" includes being responsible in how you partake of the stories of others—for example, are you considering all the stories? It's not responsible to say that people who look like me weren't part of this tradition—because we were. As I heard Rev. Mark Morrison-Reed say years ago, we were always here.

May the Spirit of Understanding kindle the flames of our curiosity, opening our hearts and minds to the untold stories that ground us and shape this faith. I hope this spirit shows us the depth and breadth of our spiritual roots and gives us the wisdom to value these stories for the gifts they are.

Rev. Connie Simon (she/her) serves as Interim Minister at the UU Church of Davis, in Davis, CA



Sunday Funday!

FIRST SUNDAY The Lunch Bunch

Interested in going out to eat after services? Gather after services with other like-minded (and hungry!) people to decide where to go as a group. If the numbers get large, we may arrange this before services and make reservations, we'll see how it goes

Peanut Butter Sunday



Please feel free to bring Peanut Butter any Sunday throughout the summer!

THIRD SUNDAY Potluck

Let's share a simple Potluck Lunch after services this day!

Book Club

Book Club meetings will vary per month. Please ask to join the Book Club GroupMe to stay in the know!

Fourth Sunday Game Day

Game Days will be paused during the summer months.

The Search for Truth and Meaning

In June 2021, addressing the National Congress of American Indians, U. S. Secretary of the Interior, Deb Haaland, announced a comprehensive review of the troubled legacy of federal Indian boarding school policies. Beginning with the Indian Civilization Act of 1819, residential facilities were developed in the U.S. to eradicate Indian, Native, and Indigenous identities, languages, and beliefs. The review includes available historical records, especially cemeteries or potential burial sites relating to the boarding school program in preparation for future site work. Thousands of bodies of Indian children are being discovered and exhumed from these sites across the continent.

Many of these schools were run by churches. And Unitarians have been identified as missionaries running such schools. At least three were supported by Unitarians in the U.S.—in Minnesota, Colorado, and Montana. The UUA has received notice of burials at the site of at least one—the Bond Mission School.

In 1902, UU historian Rev. George Willis Cooke stated that three attempts by Unitarians had been undertaken for “educational work amongst the Indians.” The Minnesota mission, among the Chippewa/Objiwa in 1855, lacked funding and failed.

In 1871, President Grant assigned Unitarians the education of the Utes on the reservation near White River, Colorado. This attempt failed as well because of “[in]sufficient encouragement.” But the website of the Mountain Desert UU District (now part of the Pacific Western District) noted that the “Mountain Ute Tribe was visited in 1871 by the Rev. Jabez Nelson Trask...sent by Massachusetts Unitarians to serve as government agent to the tribe at Los Piños, near Gunnison, Colorado. Extremely confident of his righteousness and comfortably narrow in his view, Trask did not get along with the Utes. Neglecting to spend any of the monies granted for their benefit, Trask was removed from his post after one year. Following Trask was General Charles Adams, whom the New England Unitarians were horrified to learn was a Roman Catholic. He was soon succeeded by the Unitarian, Rev. Henry Bond, who left quickly when a shortage in the cattle fund was uncovered.”

Bond, and his wife Pamela, resurfaced in Wyoming in 1886, when the American Unitarian Association established a boarding school on the Crow reservation near Custer Station on the Big Horn River, called the “Montana Industrial School for Indians” or “Bond’s Mission School.” Fifty Indian children at a time lived at the school, which taught farming, mechanics, and the domestic sciences.

Although Crow parents wanted to be close to their children and visit them, Bond would not allow it “in order to maintain discipline and to pursue indoctrination without the outside influences of the family.”

The school closed in 1895, when the federal government withdrew the \$108 per pupil annual subsidy. The buildings were sold to the government for one dollar. The November 15, 1986, issue of the UU World noted the hundred-year anniversary of the founding of the Bond Mission.

The Interior Department continues to operate residential boarding schools through the Bureau of Indian Education. In sharp contrast to past policies, these schools seek to provide a quality education to students from across Indian Country and to empower indigenous youth to better themselves and their communities as they seek to practice their spirituality, learn their language, and carry their culture forward.

Sec. Haaland is a member of the Pueblo de Laguna in New Mexico. September 30th is the National Day of Remembrance for Indian Boarding Schools in the U.S. and Canada.

The Interfaith Network for Indigenous Communities encourages a commitment toward education about UU congregations’ connection with Indian boarding schools. This connection can also be found with the National Native American Boarding School Healing Coalition <https://bit.ly/3uoZteG>.

from JUJustice Washington A UU State Action Network,

Deb Cruz, President (Unitarian Indian Boarding School and WA Interfaith Response to the Burials), <https://juustwa.org/10113-2/>, and the U.S. Department of Interior.

We need not to
think alike to
love alike.



UU World

FELLOWSHIP BUSINESS & IMPORTANT DATES

June 8th - Jonesboro PRIDE Celebration

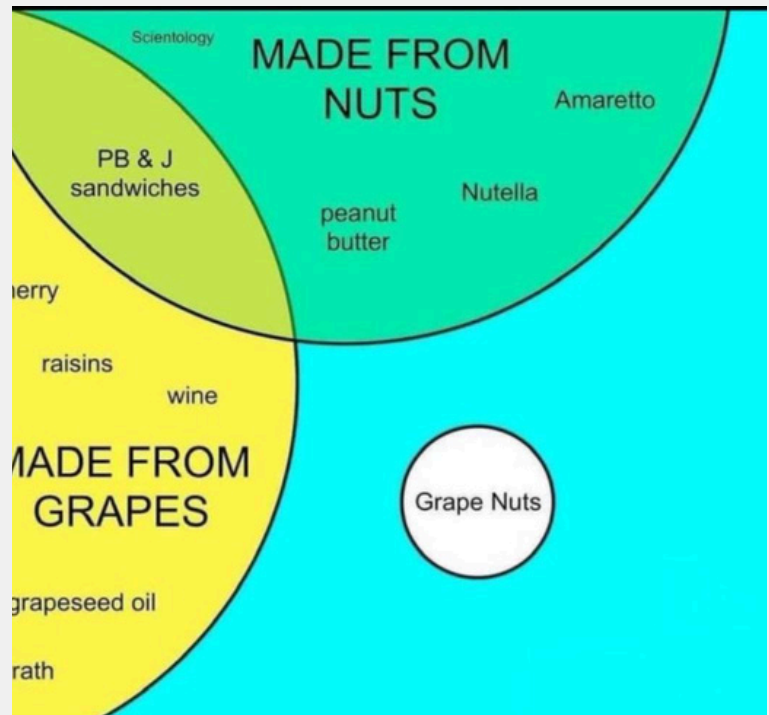
The Unitarian Universalist Fellowship of Jonesboro will have a booth at the event. Please sign up to work a shift during the event by visiting:

<https://www.signupgenius.com/go/10C0B45AAAC29A6FCC70-49872954-pridefest#/>



THE UNITARIAN UNIVERSALIST FELLOWSHIP OF JONESBORO WORDS OF AFFIRMATION

We come together in freedom,
for pursuit of truth,
service to humanity,
and fulfillment of self.





Our Interdependent Web

Modern urban life has its advantages and opportunities (e.g., access to education, jobs, health care, transportation, etc.) But with more than half the world's population now living in urban centers, and with that number expected to rise to 70% by 2050, urban living exacts a price—negative health and cognition effects due to “pollution, artificial light, stress, and overstimulation,” according to a team of scientists, who set out to quantify these effects. What they found confirms an age-old intuitive assumption—that a walk in nature is a good way to clear one's head.

In the study, cognitive neuroscientists, Amy McDonnell and David Strayer, at the University of Utah, asked participants to complete a demanding mental exercise—count backward from 1,000 by sevens. Immediately after, participants took a test to determine how well they could focus on a task, and then took a 40-minute walk. Half the participants walked through the university's arboretum while half walked through the medical campus and parking lots. Both walks were calibrated to cover about 2 miles, with similar changes in elevation. The walkers wore EEG, or electroencephalographic, hats (along with signs informing passersby that they were research participants) to measure their brain activity and attentional capacity.

While the participants' brains showed similar levels of alertness during their walks, the ones who walked through the green space of gardens and trees showed improved executive control, a bit higher than what one would expect after exercise. Said study author Strayer, “There's an idea called biophilia that basically says that our evolution over hundreds of thousands of years has got[ten] us to have a connection or a love of natural living things.” Humans have since been creating our own-built environment.

The researchers posit that spending time in more natural settings boosts not only cognitive ability but quality of life. Busy urban lives leave many people feeling overstimulated and sapped. The study results add to the growing evidence that being in nature refills the reserves drained by the grind of daily tasks and the strain of noisy, urban environments. Going forward, the researchers are interested in quantifying what kind of natural environment causes this brain boost, as there are a range of environments with conditions intermediate to arboretums and parking lots.

Brittany Steff, from Scientific Reports, in Natural History, April 2024

June

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
2	3	4 	5	6	7 	8 
9	10 	11	12	13	14 	15 
16 	17 	18	19 	20 	21 	22
23 	24	25	26	27 	28	29
30 						

HAPPY BIRTHDAY

Gin - June 16

- 2- National Cancer Survivor's Day
- 4- Hug Your Cat Day
- 7 - National Donut Day
- 10 - Ice Tea Day
- 13 - Weed Your Garden Day
- 14 - Blood Donor Day
- 15 - Juggling Day
- 16 - Father's Day
- 17 - Eat Your Vegetables Day
- 19 - Juneteenth
- 20 - Summer Solstice

- 21 - National Selfie Day
- 23 - Pink Day
- 27 - Sunglasses Day