



## The Right to Flourish

After a democratic process involving thousands of UUs discussing the faith's values and core theology over the past 3+ years, delegates at last month's General Assembly voted decisively to approve a new statement of values and beliefs for Unitarian Universalism.

The new expression of shared values was adopted by a vote of 2,025 (80.2%) to 499 (19.8%). A 2/3 vote was required to approve the changes. Four amendments were considered, but only one was ultimately incorporated. That one amendment changed the Equity description to read—

**"We declare that every person is inherently worthy and has the right to flourish with dignity, love, and compassion."**

The statement of values reflects changes to Article II of the UUA Bylaws, which include its "Principles and Purposes" as the foundation of the work of the UUA, its member congregations, and covenanted communities. Reviewing core values is a faithful act that expresses UU as a "living tradition," said Carey McDonald, executive vice-president of the UUA.

UUA bylaws mandate that Article II be reviewed every 15 years. It has been revised numerous times over the history of the UUA, with the last wholesale revision in 1987.

Individual UUs and their congregations are welcome to continue to hold and value the Seven Principles and Six Sources, adopted in 1984, as a meaningful part of the faith, just as some have adopted the Eighth Principle on their own, McDonald said. The Eighth Principle specifically calls out antiracism and anti-oppression as central to congregational life and UU values.

Also approved at the GA was the following Business Resolution—"Embracing Transgender, Non-Binary, and Intersex People is a Fundamental Expression of UU Religious Values." Approval of a business resolution at GA empowers the Board to allocate resources in support of the resolution.

*"May we think of freedom, not as the right to do as we please, but as the opportunity to do what is right."*

Peter Marshall



## The Unitarian Universalist Fellowship of Jonesboro

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# JULY 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.**

## July 7 - History of Unitarian Universalism

Chuck Turner will introduce Part 2 of a YouTube video, featuring the Rev. Richard Trudeau, Minister Emeritus, UU Church of Weymouth, MA, discussing the history of Unitarian Universalism. This second part will feature the "marriage" of the two faiths in the 20th century.

## July 14 - 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!

## July 21 - The Story of the Flaming Chalice

Jennifer Clay will cover the history of the Flaming Chalice and how it became the symbol of Unitarian Universalists.

## July 28 - NO SERVICES



## 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 UNITARIAN UNIVERSALIST FELLOWSHIP OF JONESBORO WORDS OF AFFIRMATION

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

*We need not to  
think alike to  
love alike.*



UU World

## Adapting to a Changing World

On America's first Fourth of July celebration in 1777, fireworks were one color—orange—no elaborate sparkles, no red, white, and blue stars. Even though we've been lighting fireworks for the last 2,000 years or so, modern fireworks were only devised in the 1830s.

Around 200 BC, the Chinese unintentionally invented firecrackers by tossing bamboo into fire, but it was not until around 800 AD that an alchemist mixed sulfur, charcoal, and potassium nitrate hoping to find the secret to eternal life. Instead, the mixture caught on fire, and gunpowder was born! When the powder was packed into bamboo or paper tubes and lit—our first fireworks! With no color, it was just a series of small, noisy explosions.

It wasn't long before the military adopted gunpowder. By 1200 China built the first rocket cannons, using gunpowder to aim and blast projectiles. Gunpowder traveled west when European and Arabian diplomats and missionaries visited China, and Western engineers developed muskets and cannons.

Aerial fireworks (still plain orange) were used for military victories, religious events, and royal celebrations and were run by "firemasters" and their assistants—"green men"—so named for the leaves they wore to protect themselves from sparks. But many a green man was injured or killed when their fireworks malfunctioned.

On July 2, 1776, two days before the Declaration of Independence was signed, John Adams wrote to his wife—"This day will be most memorable in the history of America....celebrated by succeeding generations as the great anniversary festival...with pomp and parade...bonfires and illuminations...from this time forward."

But John Adams still did not see colored fireworks. The explosions we see today would not be created for another 60 years, when Italian inventors added in metals like strontium or barium. At long last, in the 1830s, our modern fireworks were born. If you watch a fireworks show this Fourth of July, you will witness over 2000 years of danger, invention, and beauty wrapped into a simple package. Even the most common science has a wonderful and fascinating history.

*Alexis Stempien, Smithsonian Science Education Center*

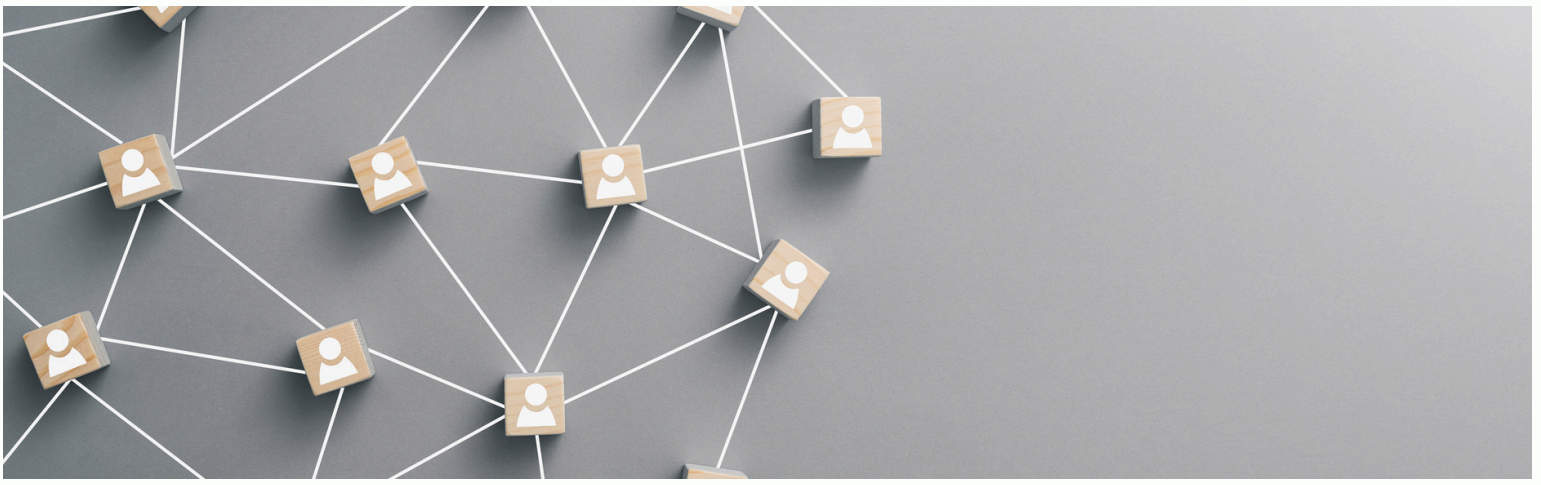
## SHARED VALUES FLOWER

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### Shared Unitarian Universalist Values

This image is of a chalice with an overlay of the word Love over the flame, with six outstretched arms that create a circle around each of the core values and form a six-petal flower shape. Each arm is a different color, and clockwise they are: Interdependence (Orange), Equity (Red), Transformation (Purple), Pluralism (Blue), Generosity (Green), and Justice (Yellow).





## Our Interdependent Web

Across the world, Indigenous communities have long been incubators of sustainable systems. Pueblo and other Native architects developed ingenious multistory housing uniquely crafted from the deserts of North America. Aboriginal communities in Australia perfected the ecologically enriching land management practice known as cultural burning. These systems reflect a union of the local culture and environment, one that keeps the needs of a community and the planet in balance. What would our planet look like in Indigenous hands?

Over the past several decades, Indigenous communities have seen various economic drivers come and go, from natural resource extraction—oil, gas, and coal—to gaming and casinos. It's clear data is next. Is there a more valuable resource today on the planet?

To be in control of their assets, Indigenous peoples should build their own data centers—but in such a way that they would not only be sovereign but also sustainable, in harmony and balance with nature. Rather than follow the example of titan chipmaker TSMC, which chose the sweltering expanses of Phoenix for two planned factories, we could situate these critical infrastructures in cool climates abundant in natural water resources and reduce the energy consumption needed to keep them from overheating. Companies and countries too should think beyond tax incentives and weak labor markets when deciding where data centers should be built. Indigenous communities might offer their own examples for the design and implementation of these centers, powered by renewable energy sources that respect the Earth's rhythms and acknowledge the resources aren't just resources—they're ancestors.

Imagine Indigenous scientists using the tools of synthetic biology to heal the Earth with genome-editing bacteria to metabolize plastic in the ocean into biofuel. Gaping holes left festering from the violent pursuit of critical minerals, such as lithium, cobalt, and tantalum, are remediated and transformed into pristine freshwater aquifers—poison sucked out like snakebite.

One vision of indigenous futurism is alternative history—a time line where Captain Cook never makes it to Hawaii, or Cortes and Columbus to the Americas. Where would Indigenous peoples be? With a timeline that doesn't require us to change the past, just the future—Land and ancestors returned, cities and rural landscapes where technology and nature coexist, community networks thriving on decentralized digital platforms that empower local decision-making.

Charting this Indigenous future will mean adopting a shared vision where the wisdom of the past guides us for generations to come. One where technology serves humanity's deepest values and aspirations. Where the guardianship of the Earth and the equitable distribution of its resources define progress.

*Keolu Fox, Native BioData Consortium, UC San Diego, in National Geographic, July 2024*