



A Spirit of Gratitude and Hope

What do you do when you're really angry with someone and you can't seem to let it go? Many years ago, someone came into my life who triggered a lot of anger and dislike in me. For weeks, I witnessed this person boss other people around to get their own needs met. When they started to do the same to me, my anger started to eat me up. I didn't know what to do.

At the time, I was taking a Buddhism class. One of the texts was *The Bodhicaryavatara* by Shantideva, an Indian monk who lived 1,300 years ago. It's written for people who want to be wise and compassionate and aren't there yet. In other words, pretty much all of us!

I remember the day I read the following passage—

"if one sees a friend or enemy behaving badly, reflect that specific factors determine this, and thereby remain happy....Some commit offenses out of delusion. Others, deluded, grow angry. Who among them should we say is free from blame, or who should we say is guilty?"

I thought, Whoa! He's talking to me! I'd been so angry at this person in my life. But here was Shantideva telling me—

"the harmful things this person is doing have come about because of everything that has come before in that person's life, and in the lives of the people that have influenced them, as far back as you can imagine. You're blaming that person for their harmful actions. You're angry at them. But why are you so angry with this one person? You might as well blame the entire history of the world. "

I realized this person was doing their best in their relationships. I didn't like what was happening, but that didn't mean they and the others involved weren't also doing the best they could.

That realization dissolved my anger into sadness and also compassion—yet another lesson that it's hard to be a human being, and none of us are doing it perfectly. And when this person pushed my boundaries with their behavior—sure, my first reaction was anger. But remembering Shantideva's words, I was able to calm down; I let the person know what I could and couldn't do, and what I needed from them in return.

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"The harder things are to say, the more necessary they are to say."

Adrienne Maree Brown



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OCTOBER 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.

October 6 - Jewish High Holidays

Karen Yanowitz will explain the Jewish High Holidays—a time of reflection, renewal, and deep meaning within the Jewish tradition, and how UUs may wish to celebrate aspects of these holidays in their own journeys.

October 13

Ashley Stone will speak about how research and volunteering for research ties into the UU values.

- **Peanut Butter Sunday - Your continued generosity toward those in need in our community with a gift of nutritious PB is a welcome addition to the shelves of Helping Neighbors. The Fellowship's September donation was 32.5 lbs.**

October 20 - The November Ballot

In addition to a variety of offices and issues in this election cycle, voters will be faced with three proposed amendments to the Arkansas Constitution, as well as a local initiative. Betty Stafford will bring information on these propositions to help us decide where to place our "X."

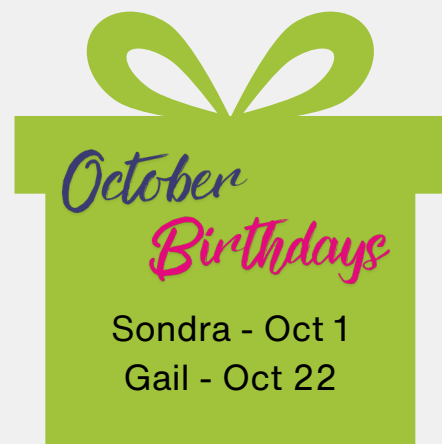
- **Music will be led by our Music Committee.**
- **We'll also share a Pot Luck Lunch after services. Bring an easy-to-fix delight for all to enjoy.**

October 27 - Celebrating Samhain

Halloween is a witch holiday. Ashe will lead us in a Samhain Celebration, often seen as the origin of modern-day Halloween. **Bring your favorite spooky treat for our Halloween party to follow. Costumes are welcome!**

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.



A Spirit of Gratitude and Hope *Cont. from p1*

I won't say everything went perfectly from then on; the relationship continued to be bumpy. But I knew they were doing their best, just as I was. And that felt much better than my self-righteous anger ever did.

When life seems most confusing and difficult, may I feel and know the universal compassion that holds us all, no matter who we are or what we have done. And may this compassion wash over all beings, that our hearts might know peace and our minds shine with radiant wisdom, even now.

NEWS & ANNOUNCEMENTS

October 7th - Register To Vote

Last day to register to vote in the November elections

October 12-13 - Red Wolf Renaissance Fair

Saturday, October 12th, 2024, and Sunday, October 13th, 2024 10 am until 4 pm at Craighead Forest park. Visit <https://redwolffrenfair.org/> for more information.

October 19 - TinkerFaire

Like to Tinker? Love Science?? Join the TinkerFaire—SciFest at the A-State Museum, Saturday, October 19, 2024, 10 a.m. to 1 p.m.

October 27 - UU Board Meeting

The Fellowship Board meets at noon on October 27, 2024.

November 3 - Souper Sunday

Help support Habitat for Humanity at their Souper Sunday at the Embassy Suites by Hilton Red Wolf Center on Sunday, November 3, 2024, from 11 AM -1:30 PM. Presale tickets online (until October 27th) are \$15. You can also purchase tickets in person at the Habitat for Humanity ReStore-Jonesboro until the day before the event. After the presale date, tickets will be \$20 online and at the door.



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Our Changing World

It's no small jaunt to get from Alaska to Manaus, Brazil. Yet, three Indigenous leaders and longstanding UU Service Committee partners recently made this journey to tell the world the truth about the climate emergency. Manaus was the setting for public hearings held before the Inter-American Court of Human Rights (IACHR)—a continent-spanning tribunal dedicated to upholding human rights throughout the Americas.

Morris Alexie, from Nunapitchuk Village, Alaska, traveled outside the U.S. for the first time, bearing witness at these hearings and seeking justice for his community. Nunapitchuk, like several other Alaska Native communities, is experiencing devastating impacts from the climate crisis. Human-induced global heating has undermined the permafrost that sustains much of the Arctic ecosystem, causing erosion and raising the specter that entire villages might sink into the ground. These climate impacts—which Alaska Native villages themselves did nothing to cause—are forcing people to relocate.

Morris Alexie noted that the “U.S. government is slow to respond to our communities’ pleas for better ground to make a healthy living” and that the State of Alaska has been sluggish in acknowledging the sovereignty of its Indigenous inhabitants.

The purpose of the public hearings was to discuss the need for a legal Advisory Opinion setting out the obligations of governments to address the climate emergency. Human rights advocates across the globe—including several UUSC partners—have been successful recently in advocating for similar legal rulings from other world courts.

The UN General Assembly, for instance—at the instigation of UUSC’s partners in the Pacific and other activists—passed a historic resolution last year calling for an advisory opinion from the International Court of Justice, addressing states’ obligations for their role in the climate crisis. Similarly, the world’s highest maritime court—the International Tribunal for the Law of the Sea—issued a ruling in May 2024, requiring governments to eliminate carbon emissions that are poisoning the world’s oceans.

A similar ruling from the IACHR would add to the impact of these recent opinions, showing governments and large polluters that they have nowhere to hide from their human rights obligations. They must address the impacts that carbon emissions and global warming are already having on communities throughout the Americas—especially Indigenous communities, which are often on the front lines of these changes.

Encouragingly, the IACHR’s new Special Rapporteur on Economic, Social, Cultural and Environmental Rights has already supported an advisory opinion in the wake of these hearings. Indigenous communities at the forefront of the crisis are facing the erasure of their homes, cultures, their very existence. Our continent cannot afford to wait. The IACHR should issue an Advisory Opinion ASAP.

---Josh Leach for the UU Service Committee, 6/6/24



The Great Web of Life

Stonehenge, located in Salisbury Plain, Wiltshire, England, attracts millions of visitors annually—everyday tourists, those who identify as pagan, and others charmed by mysterious stories. Stonehenge consists of an outer circle of large stones weighing around 25 tons each, known as “sarsens,” and an inner ring and altar of smaller stones generally of around 3 tons, known as “bluestones,” of various combinations of rock. This Stone Circle is thought to have been built over a period of 1500 years, starting around 5100 years ago.

How did it come to be in Salisbury? The 6-ton altar stone at the heart of Stonehenge was almost certainly brought there from northeast Scotland, much further than any other stone in the megalithic structure. How the stones were transported to the south of England isn't known, but it is most likely to have been brought by sea.

Most stone circles in England and elsewhere are made from rocks found within a kilometer of the site. The source of the Stonehenge sarsens is the West Woods of Wiltshire, around 25 kilometers away. Almost all the bluestones come from the Preseli hills in Wales, about 280 kilometers away.

The altar stone at Stonehenge is different from the other bluestones, not matching any of the geology known in Wales. It's thought to have been put in place about 4500 years ago. Geologists analyzing samples of the altar stone have determined that it's composed of sandstone—eroded grains of rock that piled up at the bottom of an ocean, sticking together, and eventually forming new rock. The age of each grain varies depending on when the rock it eroded from first formed. Different sandstones have a distinctive mix of grains of varying ages. The team working this site analyzed individual crystals of the minerals zircon, apatite, and rutile within samples of the stone. These minerals contain uranium, which slowly decays to lead, allowing them to be dated from the ratio of uranium to lead. For example, the zircon in the stone is between 500 million and 3 billion years old.

The patterns show with greater than 95% certainty that the altar stone is Old Red Sandstone from the Orcadian basin in northeast Scotland. The nearest matching Old Red Sandstone to Stonehenge is 750 kilometers away, near Inverness, and the furthest is in the Shetland Islands up to 1000 kilometers away.

So why was the altar stone brought such a long distance? The “great unanswerable question,” says geologist Anthony Clarke, at Curtin University in Perth, Australia, which “tells us an awful lot about Neolithic society and its connectivity.” Pinning down the source of the altar stone more precisely will be difficult because the Orcadian basin extends over a vast area and is up to 8 kilometers deep. That's an awful lot of Old Red Sandstone in northern Scotland.

---Michael LePage, from New Scientist, 8/24/24

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



UU World