



UUCB News



November, 2013

MISSION STATEMENT

of the

UNITARIAN UNIVERSALIST CHURCH OF BARTLESVILLE

*The Unitarian
Universalist
Church of
Bartlesville
seeks to create
a loving
community that
nourishes the
spirit and mind;
whose members
joyfully work to
build a just and
sustainable
world.*

June 2012

Bring a Friend to Dinner and Silent Auction December 7th

Yes, the holidays are just around the corner and that means it's time for the annual Dinner and Silent Auction at the Unitarian Universalist Church of Bartlesville. On Saturday, December 7th doors open and bidding begins at 6:00pm. Dinner is at 7pm and bidding closes at 8:30pm. Join us for wonderful food and conversation as well as friendly, but competitive bidding.

We need to hear from folks ASAP in regard to what they will be donating, or receiving as donations from others. Some of the unique things offered in the past have been guitar lessons, upholstery, carpentry, painting, a day sail on Lake Oolagah, restaurant gift certificates and many other treasures.

There will be a nominal charge to cover the dinner expenses: \$12 for adults and \$5 for children 12 and under. Don't miss it!



Pledge Time for 2014

Unfortunately, fundraising activities like the Silent Auction don't bring in all the money needed to keep UUCB operating week in and week out. UUCB requires the direct financial support of its members. Soon you will be asked for your pledge for the coming year. Although it is not required in order to attend our church, it is very important. We need money to pay the bills; from utilities and insurance to the pay of our guest ministers. As the economy has improved, so have our pledges, but we still have a tight budget and need everyone to pitch in to support our unique community. So please remember to fill out a pledge card with an amount you feel you can afford and will fulfill through the year. We need you and Bartlesville needs us.

November Guest Sermons

Nov 3 - Marcia Shannon (Baton Rouge)

Nov 10 - Bill Murchison

Nov 17 - Barbara Prose (All Souls)

Nov 24 - Kiya Heartwood (Austin): "Portraits in Social Justice"



Our Guest Ministers

Here is a little information about the people who will be speaking to our congregation this month.

Marcia Shannon

Marcia comes to us from Oak Cliff Unitarian Universalist Church in Dallas where she served as Director of Lifespan Religious Education. She says she understands the situation that brings her to our pulpit. *“I experienced first hand having the senior minister at the Oak Cliff UU Church suffer a life-threatening heart aneurism. Though our minister survived the crisis, his recovery took several months. During those months, many area ministers helped our congregation through this difficult experience. Their presence allowed us time to focus on ministering to the Walz family and to develop the lay leadership needed to facilitate pastoral care, worship, etc..., in his absence. The experience of receiving help during a crisis in the life of the church, left me wanting to give back .”*

Barbara Prose

Barbara came to All Souls in Tulsa in 2011 after serving as ministerial intern at the Unitarian Universalist Church of the Monterey Peninsula in Carmel, California. Barbara received her Masters of Divinity from Bangor Theological Seminary in Maine in 2009 and completed a unit in Clinical Pastoral Education at Maine Medical Center in Portland. Barbara sits on the Board of “Volunteers for Peace”, an international work camp and volunteer service organization. During her years in seminary, she worked as a music and world cultures teacher (a program she developed) at the Southport Central School, teaching French, Spanish, and German. Before seminary, Barbara spent 20 years running her own midwifery and homebirth practice in Maine.

Kiya Heartwood

Award winning singer/songwriter Kiya Heartwood’s music is described as “soulful confessions, political broadside and a wicked groove.” Kiya’s sermon is entitled, "Portraits in Social Justice" and includes songs and stories about Mother Jones, MLK Jr., The Kung Doc Factory workers, and Verdran Smailovic, (who most people know as the cellist of Sarajevo). The theme of the sermon relates the regular lives of these people until they chose to stand up and make their lives extraordinary. Kiya is from Austin, TX where she is the life partner of Rev. Meg Barnhouse of the First Unitarian Universalist Church in Austin. If you want to sample some her music go to www.kiyaheartwood.com

The May Room

A couple of weeks ago, UUCB's main meeting and gathering room was christened "The May Room" in honor of Wally and the late Donna May. Donna was a pillar of our church for decades and without her efforts, we may not have a church. She served as Board President many times over those years and was center stage in spearheading the acquisition of the building which is now our sanctuary. Wally played a central roll in construction of the sanctuary and the integration with the existing building. It is a tribute to the efforts of those who came before us. Next time you see Wally, thank him for all he has done for the church and all that Donna did in years past. Meanwhile, as you use and enjoy the May Room, remember the efforts previous members and maybe give a little yourself.

Chalice Lighters Call

The Summer 2013 Chalice Lighter Call for the Southwestern Unitarian Universalist Conference has been awarded to the Unitarian Universalist Church of Lawton, OK. They have requested the grant for the purpose of: Completing the renovations and enhancements of a newly acquired, permanent church home with the aim of re-establishing, reviving, and growing their congregation. Their specific goals are to:

1. complete the renovations of a new building;
2. install a media system of sound equipment, internet capability, projector & screen;
3. begin a media/advertising campaign for outreach;
4. improve RE program;
5. improve music program; and
6. use funds for sending members to workshops, training programs, and conventions.

In order to be a Chalice Lighter, each of us gives a minimum of \$10 in response to each Call. There are no more than three Chalice Lighter Calls each year. Please give as generously as you can.

Please send your check, payable to Southern Region UUA with a memo line "SWUUC CL/Lawton" to the new mailing address for all Southern Region districts' Chalice Lighter contributions/ correspondence:

SWUUC Chalice Lighters

9704 Mallard Creek Road

Charlotte, NC 28262

OR

you may pay online, safely and easily, at <http://swuuc.org/pages/stewardship/chalice-lighters.php>.

A wonderful opportunity is underway in Lawton for Unitarian Universalism, and we hope you will join us in our enthusiastic support of this Chalice Lighter Call. This call will end 11/15/13. Thank you for your generosity of spirit and resources.

The SWUUC Chalice Lighter Committee

How the Pilgrims Became Unitarians

We all know that the Pilgrims who gave us the first Thanksgiving feast left England to flee religious persecution. They were known as the Puritans because they sought to purify England of all vestiges of Catholicism in its churches. They were strict and intolerant...and eventually came to form the Unitarian faith in America. The following is excerpted from www.americanunitarian.org:

Unitarianism has roots and predecessors from the earliest Christian times, especially to the Renaissance period in Hungary and Poland. But English-speaking Unitarianism first grew from dissenters in the Congregational (Puritan) Churches in America and from the Presbyterian Churches in England during the last half of the eighteenth-century (1700s). Professed Unitarianism was illegal in England until the first-half of the nineteenth-century; American Unitarians had no such constraint.

Puritans believed Sin was putting the self before God; sin was self-concern, setting the self above God. Sin made a separation between God and the soul, and by the exercise of free will, a person turned his or her imagination and love inward upon the self and away from God. To a Puritan the object of life was to glorify God and hope for His Grace through Faith. Good works had nothing to do with one's salvation. But many a Puritan held the conceit of antinomian egoism in his heart or longed for the heresy of putting his reprobate reason about the Revelation of God's word as revealed in the Scripture. By the end of the seventeenth-century most of these dissenting folk in Eastern Massachusetts were known as "liberal Christians." The Unitarians in America were first known as Liberal Christians from the end of the eighteenth-century to the second or third decade of the nineteenth-century.

The Liberal Christians had two strong objections to Puritanism (Presbyterianism and Congregationalism) as it was then practiced. Both Presbyterians and Congregationalist churches believed in the Calvinistic theory of the Elect or predestination. The Calvinists believed that God revealed himself to those who would be saved ultimately, called the "regenerate." Those doomed to damnation were called the "reprobate." The Calvinists believed that every person born (Romans 8: 29-30) was either regenerate or reprobate at birth, and nothing could change it. In order to belong to the church as a full member the individual had to prove to the elect-congregation that he or she was also elect by affirming some disciplined, emotional experience, in which God revealed the election. The Liberal Christians doubted the Calvinistic interpretation of Romans 8:29-30, thus rejecting predestination; they tended to believe that each human had the possibility of salvation.

The separation of the Liberal Christians [Unitarians] from their Orthodox brethren came about when the Orthodox Congregationalists [Puritans] refused to exchange pulpits with the liberals during the period from 1805 through 1835, called "The Unitarian Controversy." It had been the custom of Puritan churches to exchange pulpits as visiting ministers on a monthly basis since the arrival of the Pilgrims in 1620 in order to bring additional fellowship and different points of view to the, sometimes, isolated settlements. Also during this period of Unitarian controversy, the greatest of the Unitarian ministers, William Ellery Channing of the Brattle Street Church (now Arlington Street Church) in Boston, wrote his great sermons and articles about "Unitarian Christianity." By the 1830s the wealthy "establishment" in Boston and eastern Massachusetts were thoroughly Unitarian Christian and not Orthodox (Calvinist) Congregationalist. But they were fully Christian.

The first Unitarian Church in North America was King's Chapel, which still stands on the Freedom Trail in Boston, Massachusetts, and became Unitarian in 1785. It is now in its 314th year of services at the same location, making it the oldest pulpit in the United States.

November 2013



Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3 Service 11am Discussion 10am Board Meeting after service	4	5	6 Interfaith Contemplative Service 6pm Drumming 7pm	7	8	9
10 Service 11am Discussion 10am	11	12 Meditation 7pm	13 Interfaith Contemplative Service 6pm	14	15	16
17 Service 11am Discussion 10am Potluck	18	19	20 Interfaith Contemplative Service 6pm Drumming 7pm	21	22	23
24 Service 11am Discussion 10am	25	26 Meditation 7pm	27 Interfaith Contemplative Service 6pm Hanukah begins	28 Thanksgiving	29	30

Unitarian Universalist Church of Bartlesville

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Over 50 Years of
Liberal Faith in
Bartlesville

**On the web at
www.uubville.org**



What do UUs believe?

What Do You Say When Someone Asks You . . .

"So What Do Unitarian Universalists Believe In . . . ?"

Sometimes new Unitarian Universalists are unsure about how to explain their new religion to friends, relatives or coworkers. Here is a response to consider:

Rather than saying, "I'm a Unitarian Universalist because I can believe anything I want . . ."

. . . it's better to say that Unitarian Universalism is a faith tradition (or religion) which encourages each individual to develop a personal faith. It draws from many different religions, in the belief that no one religion has all the answers and that most have something to teach us. From Christianity we take the teachings of Christ. From Buddhism we take the power of meditation. From Judaism we take the belief that working together we can achieve peace and justice. From Native American and other earth-centered traditions we take respect for the earth and reverence for natural cycles.

For other excellent response ideas, go to <http://www.uua.org/interconnections/membership/believe.html>.

from UUA InterConnections
