



OUUF Weekly Update
An Inclusive Community

1033 N. Barr Road
P O Box 576
Carlsborg, WA 98324
360-417-2665

May 24 - 31, 2020



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SUNDAY SERVICE



MAY 24TH
Speaker: Joseph Bednarik

See more Sunday service information in the following pages of this newsletter.

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We will send an email with the Zoom dial-in information by the end of the week. ***If you do not receive the Zoom invite, please contact Elinor at admin@olympicuuf.com***

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FELLOWSHIP FISCAL HEALTH:

Please mail your donation/pledge to the address below

OUUF
P O Box 576
Carlsborg, WA 98324

DO NOT MAIL TO STREET ADDRESS

If you have any questions please contact Don Hatler at donaldhatler1936@gmail.com or Serena Mylchreest at serena@mylchreest.com

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WEEKLY NEWSLETTER MAILING:

Please let me know if you or anyone you may know would appreciate receiving a printed copy of the Weekly newsletter in the mail. Elinor Tennyson at admin@olympicuuf.com or (360) 417-2665

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OUUF BOARD OF TRUSTEES

- President:**
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- Vice President:**
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Admin@Olympicuuf.com

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Harmony Rutter
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Chair: Jean Stratton
jeanmstratton@gmail.com

Jack Webber
Webmaster
webmaster@OlympicUUF.com

ANNOUNCEMENTS and THINGS OF INTEREST

We reserve the right to edit your submission for length and grammar. Announcements need to be submitted by Tuesday.

We will appreciate submission of any pictures, stories, poems or other items that our readers may enjoy.. Submit to Elinor Tennyson at admin@olympicuuf.com Thank you

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SUNDAY SERVICE MAY 24TH



Joseph Bednarik traditionally speaks at OUUF on Memorial Day weekend. This year is no exception, except, of course, that it will be via ZOOM.

Sermon title: Pilgrimage to Ray's Grave

Sermon description: Raymond Carver is recognized as one of America's greatest short story writers. A raging alcoholic who finally found sobriety, he spent his final years living and writing in Port Angeles. This Memorial Day homily places aromatic lilacs on Ray's grave and considers his poem engraved in black marble.



Rose with white lilacs from her yard

Speaker biography: Joseph Bednarik serves as the Co-Publisher of Copper Canyon Press, a nonprofit literary publisher dedicated to poetry. Copper Canyon just won a Pulitzer prize for the Poet Jericho Brown's winning entry *The Tradition*.



Special music will be provided by our own Brian Berardo who will accompany himself on guitar as he sings *Love, Me* (originally performed by Collin Raye). If you heard Brian sing *Danny Boy* at OUUF, you know you're in for a treat.

For the Story for All Ages, fabulous storyteller, Penny Burdick will offer the story in song: *All God's Critters* (written by Bill Staines, who frequently brought his folk songs to UU Coffee Houses).



Service leader: Vivian Mulligarn

Zoom guru: Sandy Goodwick

+++++MESSAGE FROM THE OUUF BOARD:

Your OUUF Board of Trustees met last Sunday the 17th. A major topic of discussion was where are we in terms of returning to regularly scheduled services. Joel Yelland graciously joined us for this discussion. At this time, the earliest services would be held in our sanctuary would be Sunday the 19th of July. Some of you may have heard about the letter from the UUA saying we should be prepared to be essentially closed for "normal" services for a year. In general, your board members believe we should take a "wait and see" approach and reassess every month. Several alternatives were suggested: holding services outside when the weather is good and holding two services inside were two. Maybe you have other ideas. Your board would like to hear your thoughts. For example, would you attend services if they were outside? What if they were inside and split into 2 groups? Are you participating in Zoom services and how do you think they are going? Feel free to comment on any other issues you believe are important to our OUUF fellowship. Please e-mail diannewhit@aol.com with your comments.

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Need help?

Do you want to get on Zoom, but can't figure out how? (You are NOT ALONE!) - Please email me at socialmedia@olympicuuf.com) - and include your phone number. THANKS! Sandy Goodwick



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CHILDREN'S RELIGIOUS EDUCATION:

Children's RE will be meeting Sundays at 1030 AM for a half hour via Zoom (with or without their grown-ups). During this time of connection we will light our chalice, sing songs, hold a sharing circle and game/ activity. Please email Julia Buggy by email for the Zoom link if you are interested, juliafbuggy@gmail.com. We hope this allows all people who would like to participate in the 11 am service to do so.

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We all need warmth and love even more during this time of social distancing and many find this coming from our pets. We would love to see a picture of these wonderful companions in a future newsletter. If you care to share, please submit a photo to Elinor Tennyson at admin@olympicuuf.com

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OOUF VEGGIE GARDEN:

Work and play continues in the OOUF veggie garden. We now have 2 garden beds set up. Seri enjoyed a salad made from the garden lettuce along with some kitchen grown sprouts and store bought tomatoes.



More healthy plants!



Setting up the second bed

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FREE JIGSAW PUZZLES:

Dave Large and Susan Haris have eleven 1000-piece jigsaw puzzles that they are happy to give to anyone who is interested. Give Dave a call at 408-710-8041

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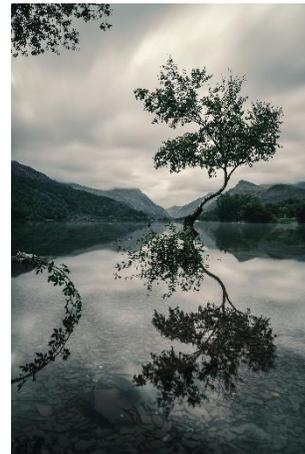
CARE CARDS:

As a member of the OUUF Care Team Cynthia Green has mailed out handmade cards to many in our congregation. If you can think of someone you think would enjoy getting a card please email Cynthia at cynthiagreen@outlook.com. If she has not already sent one to that person she will make one for them and mail it. Cynthia has been using the OUUF roster for addresses.

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REFLECTIONS WOMEN’S GROUP

Reflections Woman’s group is meeting at 1:00 pm outside of the OUUF building on the second and fourth Thursday of each month, weather permitting. Please bring a lawn chair. We will be spaced six feet apart. The meeting usually lasts one and a half to two hours. Contact: Serena Mylchreest at serena@mylchreest.com



On the first and third Thursday of each month the Reflections Women’s group will hold a brief check-in Zoom meeting at 10:00 am. This Zoom meeting will probably last about a half hour to one hour. Contact Cynthia Green at cynthiagreen@outlook.com

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STORY FOR ALL AGES



If you would like to tell or read a story for the OUUF Sunday Zoom service please contact Cynthia Green at cynthiagreen@outlook.com. Please choose a children’s book that you are able to read in five or six minutes or less. If you do not have a children’s book available Sandy has many books already on PowerPoint slides. We can use these and the volunteer reader would be able to simply read the book off of their computer screen when Sandy shows the slides during the Zoom service. We can have the reader practice ahead of the service. Please contact Cynthia if you are interested.

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PHISHING EMAILS:

Once again you may receive an email from what looks to be from an OUUF person asking you to send gift cards. DON’T DO IT. Delete the email. This is a scam and, “Sorry, we can’t do anything about it”. Just be aware.

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FACE MASKS

From: Seri Mylchreest

I am still enjoying making cloth face masks. If you or your friends & neighbors want masks contact me: serena@mylchreest.com or 360-775-6606.



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OUUF Care Team



Just an update to let you know we do care about our members and friends during this time of distance. If you are home and have a need or a medical condition, please remember we can call you or send you cards or drop off groceries if need be. We care about all of you during this difficult time of no church live services and gatherings.

Our team of Ren Garypie,, Cynthia Green, George Stratton, Sandy Goodwick, Dianne Whitaker and myself as chair are here to help you. Please know you can contact me, Jean Stratton at 360 452-6719, or by email: jeanmstratton@gmail.com

You are part of our loving community.

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Donations of books for the little free library are appreciated! If you have donations you can leave them on the porch at OUUF and Seri will store them inside the building and use them to restock the little library.

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Sunday Service Sermon
May 17, 2020
Margo Rinehart, M.Div.



Spiritual Practices #3 **Mindfulness & Symbol with the Foods We Eat**

When I was with you for two back-to-back services in April, we delved into two distinct monastic spiritual practices. My rationale for doing so was being sheltered in our own homes for this extended period of time gives us the opportunity to more fully explore who we are in relationship to ourselves, other people and the Great Mysteries that hold us all. During our first time together we explored the Catholic tradition of the Lectio Divina applied to poetry...and the second time, the Buddhist practice of the Metta meditation and prayer. Today, inspired from the Jewish tradition, I though we might spend some time in the spiritual practice of considering how and what we eat. And if you have a cup of coffee or tea with you right now, even better.

During the time of sheltering one of our only outings during the week is to the grocery store. And at home we have more time to cook, dine in ease rather than eating on the run to the next meeting. If you are someone in a retirement home with meals or assisted living, most meals may be prepared for you, but you are still taking time to sit and eat. What would it be like if we savored each forkful in order to identify the specific ingredients? What if we considered how it felt on our tongue and in our stomachs? What if we considered where did this spinach come from and who picked it?

Can we see the face of the young woman or older man who pulled the asparagus from the ground? What would it mean if we cooked a favorite dish that one of our parents used to make? Or that we used to make for our children?

There are many variations in Jewish cooking, with different families having different traditions. Some families eat in the kosher way, other are as mainstream as we are and many Jewish families choose variations in between. To keep kosher means eating foods prepared according to the requirements in Jewish law (most found in Leviticus describing the time of Aaron and Moses). Food must be processed, sold, cooked and eaten in very specific ways. It is a connection with Jewish cultural identity spanning over 2,000 years and reverence and adherence to the Jewish tradition. It is what is pure and suitable. Meat and dairy are kept entirely separate, right down to the sinks they are washed or prepared in and the utensils used to stir them. Preparation and eating of food is always a spiritual practice if you are keeping a kosher kitchen and dinner table. It is a way of connecting with Jehovah.

While most Jews do not follow the strict laws of kosher food production and consumption, many Jews gather in the spring to remember and celebrate Passover.

The religious ceremony and remembrance goes on from sundown to sundown for eight days. "Seder" translates as "order" and is a religious ritual of food, song and storytelling. The Seder is the Biblical story of the Jewish people being freed from lives of slavery in Egypt. (Moses, Aaron, the parting of the Red Sea). Whether you believe that the Jews were actually freed from Egypt or whether the story represents centuries in the future when they were freed from captivity by Babylonians, it is still a story of freedom. And in current practice, it is a reminder of all of those who are still oppressed.

At the Seder meals there is always a partitioned plate with small amounts of specific foods. They include: a shankbone, chazeret & maror, karpas, churoset and a roasted egg. The meal is also served with unleavened bread (called matzah), 4- glasses of wine, and salted water.

Today I am looking at the Seder meal as an inspiration for us to look at our own food differently. What does our food really represent?

The plate at the Seder has several components:

Shankbone - which represents the Pesach sacrifice. The lamb sacrifice just before the Jews left Egypt. The Pass-over.

Karpas – is the offering of greens, often parsley, to represent springtime

Chazeret and Maror - are bitter herb offerings. Maror is often horseradish. They represent the bitterness of slavery and the tears shed over enslavements. Modern texts for Seders ask what are we enslaved by? Addiction? Workaholism? What social justice must we support?

Churoset – is a chunky applesauce like mixture of wine, nuts & apples. It represents the mortar used by the Jews while enslaved in Egypt, working as masins.

Roasted egg - which represents the renewal of life

While matzah, the unleavened bread, and a glass of salt water representing tears are not on the Seder small plate, they are integral to the Seder. The Seder meals represent a rich heritage and a deliverance from enslavement.

So most of us are not Jewish. But what can this devotion of history, spiritual practice and awareness inspire for us?

Can we look at that asparagus spear differently? Can we see the farmer planting and the migrant worker harvesting? The trucker who brings it to our grocery store and the produce department people creating those beautiful displays? Can we enjoy that asparagus more knowing how many people it took to nurture it on its way to our table? And that every worker has a family story of their own?

Can we perhaps eat less meat each week in an effort to save our planet -as our stock raising and grazing patterns are taking a horrible toll on the land and contribute to global warming?

Can we take time this week to think about a dish or meal that was provided to or made by us – that makes us think of home, family and tradition? If we can't enjoy that dish together, can we eat in our own home, alone at a table and still have those incredible memories? And feel a connection because of those memories?

On my mother's side I come from farm people. Dairy and other farmers in Minnesota. People knew how to preserve food. Later, I grew up in a family living in a small suburb. But every August, when the peaches came in, one extended family member made the trek to Eastern Washington and brought back the peaches. My grandmother, my mother and I sat for hours cutting peaches and mother sterilized jars and eventually all went into the pressure cooker. Peach juice running off my elbows. Beans and tomatoes came next. To this day I cannot open a can of tomatoes or eat a green bean without thinking of all the generations that contributed to the knowledge of preserving food.

We are currently so separated from the source of our food. The good earth, the tractors, the irrigation, the migrant workers, the love. The sustenance, the way of life that goes back to the beginning of recorded time. Making a pan of lasagne or a homemade bowl of oatmeal may not seem like a heroic act, but if we do it with mindfulness – it is. The farmer, the dairy cow, the earth, earth, earth. Making soup, oatmeal or lasagne can ground us in the interconnected web, today and every day. So, I challenge you for this week, to make it your spiritual practice to truly think about the food in front of you. Savor it, live with it, and embody its goodness. Call a family member and say “do you remember when mom, dad or sissy made....”