



Arlington Unitarian Universalist Church

2001 California Lane  
Arlington, Texas 76015  
817-460-6481  
arlington-tx-uu.org

Kaleidoscope

September 2011

Sunday	Sept. 4	10:00 a.m.	The Sunday School Gang continues <i>The Passions: Philosophy and the Intelligence of Emotions</i> , with "Laughter and Music"
		11:00 a.m.	Michelle Benjamin, a UTA student and Miss Deaf Arlington, speaks on "Education With a Disability"
Tuesday	Sept. 6	7:00 p.m.	Noetic Science Group: "Acupuncture and Traditional Chinese Medicine," with speaker Bill Clements
Wednesday	Sept. 7	7:00 p.m.	Pagan Open Forum: "Fundamentals of Ritual: The Use of Voice in Ritual"
Sunday	Sept. 11	10:00 a.m.	Nikki Ashcraft leads a discussion on comparative religion: Islam
		11:00 a.m.	[Safe Haven Collection] Oscar Gonzalez speaks on <i>Jesus Laughing</i>
		12:30 p.m.	Board of Trustees meets
Wednesday	Sept. 14	7:00 p.m.	AUUC Movie Night features <i>I.Q.</i> With Einstein as Cupid, What Could Possibly Go Wrong? (Bring snacks to share)
Sunday	Sept. 18	10:00 a.m.	The Sunday School Gang
		11:00 a.m.	A Water Communion, a tradition for many UU congregations, is introduced this Sunday. More information will follow.
Wednesday	Sept. 21	7:00 p.m.	Pagan Open Forum: "Fundamentals of Ritual: Dance as Spiritual Art"
Sunday	Sept. 25	7:00 a.m.	Early Bird Special: Tai Chi and Qi Gong
		10:00 a.m.	Discussion of "The Spectrum of Consciousness and Expanding It" continues, led by Gregory Ellis
		11:00 a.m.	Sarah Parton will present "The Power of Now, Eckhart Tolle's Concept of the Pain Body"
		12:30 p.m.	Monthly Potluck — all are invited
Wednesday	Sept. 28	7:00 p.m.	Drum Circle

*Support Group led by John Reed Monday evenings at 7:00 p.m.  
Nursery Care available 11 a.m. to noon.*

### **Movie Night at the Church September 14**

On Wednesday, **September 14**, at 7:00 p.m., we show *I.Q.* Legendary scientist Albert Einstein takes a break from theoretical physics to try to set up his intellectual niece with a handsome auto mechanic in this romantic comedy. Walter Matthau, Tim Robbins, Meg Ryan. Bring whatever you like to munch and sip on.

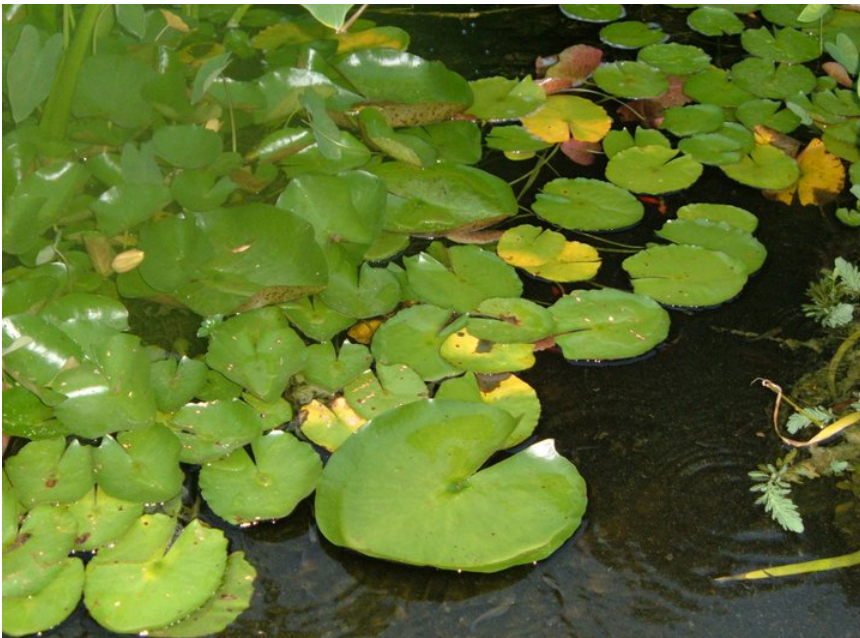
### **Noetic Science Group**

The Noetic Science Group, dedicated to "nurturing the conversation between science and spiritual values," meets 7:00 p.m. at the church on the **First Tuesday** of each month.

**September 6** will be "Acupuncture and Traditional Chinese Medicine" with speaker Bill Clements. Light refreshments will be served. All are welcome. For information contact Sara Horsfall at shorsfall99@hotmail.com. Find a complete list of programs on the Noetic Science page on Meetup.com. Please visit noetic.org.

### **Sunday Morning Nursery Care**

Nursery care is available on demand. Members, friends or visitors with young children can attend the adult discussions or service.



*Lilies in our memorial pond*



*Baby Cooper's hawk hatched and raised on our grounds*

### ***BABY HAWK***

Brave  
Staring down the big man,  
Your beak agape,  
Half for the heat, half in defiance.

Harsh  
When you're old enough  
To leave the nest  
But need mother to live.

Here by the pond  
You feel safe,  
Still close to home  
And her in sight.

You can't know  
How this big man loves you,  
Loves your mother,  
Loves the Mother of us all.

*John I. Blair*

### **AUUC Mission Statement – Our mission is to provide a nourishing environment:**

- In which liberal religious thought and spiritual growth are encouraged; where doubt is welcome and free choice is the rule
- In which we will be motivated to contribute to the betterment of all life
- In which we will teach and promote all of the other Unitarian Universalist values, embodied in the Seven Principles

## Meet Dorothy Livesay



Dorothy Livesay (1909-1996) was one of the leading Canadian poets of the twentieth century. Her poetry probes the mysteries of existence—life and death, waking and dreaming, love and hate, male and female, being and doing—rejoicing that "small miracles / shatter the facts— / explode!" As

a social worker, a teacher and a radical journalist, Livesay fiercely protested social habits and policies of oppression and destruction. She asks in her poem, "Ice Age,"

*Now who among us  
will lift a finger  
to declare I am of God, good?  
Who among us  
dares to be righteous?*

Born in Winnipeg and raised in Toronto, Dorothy even as a child wrote poetry and her first volume of verse, *Green Pitcher*, was published in 1928. The Depression drew her into social concerns and radical movements. By 1933 she had joined the Communist Party. In Montreal and New Jersey she worked among the unemployed, then in 1936 moved to Vancouver as western editor of the Communist journal, *New Frontier*. In her university years Livesay declared herself emancipated from her religious upbringing and prepared to accept Marxist ideology, yet not without a sense of contradiction. She wrote, "At the same time . . . that I was embracing economic determinism and naturalism, I was also taking delight in a study of the seventeenth-century poets — all of whom were writing not in praise of man, but for the greater glory of God!" In 1937 she married Duncan Macnair. Two children were born to them. By the early 1940s she was disenchanted with Communism. "I was disgusted with myself for having been so duped. But I believe I let myself be duped because no one else except the communists seemed to be concerned about the plight of our people, nor to be aware of the threat of Hitler and war." She was greatly disturbed by the "dazzling violence of atomic death," which she contrasted with the

"curve complete" of nature's order. In "After Hiroshima" she described a world as living in fear and coping only with a divided consciousness. "The picture upon the wall is unveiled, but dare not speak."

*Not any more the visions and revelations:  
Only in brief flashes is light received, good news.*

*Only a child's belief, rocked in a cradle of doubt,  
Can prophesy our safety; illuminate our hope.* Marriage opened for Livesay new avenues of poetic expression and also of religious search. Her husband was an ardent Theosophist. At the time a number of Theosophists were members of the Unitarian Church of Vancouver, which the Macnairs also began to attend. They were pleased with the freedom from dogma and that the church embraced strong social concerns. Yet they were reluctant to join because at that time the church's services lacked spiritual depth. "I missed there the sense of the mysteriousness of life". She questioned "the honesty of a position which proclaims faith in man, but which ignores those works of man which have their origin in intuition and in identification with a power outside man." She called for openness to "the study of creativity — or that 'moment of insight' which has always been so vital to the artist, as well as to the mystic." Livesay participated in the Vancouver congregation until she left the city in 1958. She also studied the religious thinking and practice of the native people, to which she responded deeply. Her poetry deepened, expressing what she had called in her sermon "the 'personalist' position which relates man to spirit." Poet Robin Skelton wrote that Livesay's work now flowed with an "economy of language, clarity of vision, suppleness of cadence, and strong sense of form." Her children out in the world and her husband dead from a stroke in 1959, Livesay moved to take up a teaching career. She worked for UNESCO in Paris and then at a teachers' training college in Zambia, 1959-63. In her Zambia years she continued to mature as a poet, as may be seen in *The Colour of God's*

*Face*, 1964, published to benefit the Unitarian Service Committee. When Livesay returned to Canada, she was engaged as writer-in-residence at a series of Canadian universities. Her writing now began to emphasize the experience of being a woman, especially the 1967 collection, *The Unquiet Bed*. She listed as the concerns to which she had dedicated her life and work "the destruction of the environment, the danger of nuclear war, the plight of women politically and socially, the mistreatment of children, and also the need for improved health and dietary standards." The stages of life, aging, and death were among the primary themes of Livesay's poetry. She envisioned the afterlife as "a possible / breathtaking landscape" and expressed tentative "belief in the heart's everness / endlessly beating / its way home."

In her poem, "After Grief," she wrote,

*And still, some say  
death raises up  
gathers the soul strong-limbed  
above the common tide  
to catch a glimpse  
(over world's wailing wall)  
of an exultant countryside.*

In retirement, with many honors, Livesay for a number of years lived on Galiano Island, a rural retreat between Vancouver and Victoria.

Eventually she moved to Victoria, where she was a regularly attending and well-loved member of the Unitarian Church. Her death in 1996 occurred during one of the city's infrequent snowstorms. She had been born 87

years earlier in a Winnipeg snowstorm, an event she took as a symbol of her early identity.

*Reared on snow she was  
Manacled in ice.*

Livesay once wrote, "[E]very decade we become a different person," a sentence which could be taken to describe her career. Yet an essential continuity of character shaped her many changes of occupation and style. As the literary critic George Woodcock put it, "I cannot think of another Canadian poet whose work has advanced with such assurance into a mature self-sufficiency where almost every poetic statement is memorable and complete and, however brief, somehow enlarged with the grandeur that comes from the hard-won concord of language and intent."

Abridged from an Article by Phillip Hewett in DUUB  
<http://www25.uua.org/uuhs/duub/articles/dorothy livesay.html>

### Adult Literacy Project

In an Arlington Public Library community outreach project, our volunteers work with clients one on one. For information about this activity, call Patsy Rosen at 817-860-9559.

### UU Wednesdays

We now have regular Wednesday evening programming throughout the month. Pagan Open Forum meets first and third Wednesdays, Movie Night the second, Drum Circle the fourth Wednesday.

**Cell phones** should be turned off during the service.

**Food in the Sanctuary:** So we can all enjoy a snack and fellowship afterwards, please do not bring food into the sanctuary during services and forums.

**Facilities Use Policy:** Permission must be obtained prior to use from the church board or, at minimum, the church president. The fee is \$15 per hour unless another rate or free use is agreed upon by the AUUC Board prior to use. Copies of the policy are available upon request.

**Support Group:** For our members who are trying to get their lives straightened out or to search for just plain stress relief, we have organized a support group that meets at the church every Monday night at 7:30 p.m. For more information, contact John Reed, our dedicated problem-solver.

**Side Porch Counseling:** Arlington UU Church is sponsoring counseling services each Wednesday from 9 a.m. to 7 p.m. For a moderate fee, Dr. John Reed, LPC, provides counseling for personal problems, stress management and relaxation. Call 817-460-6481 for more information or an appointment. Or just drop by.

**New Members Welcome:** Membership in the Arlington UU Church is open to everyone 16 or older who is in sympathy with our purpose and principles. If you wish to join us, you need only sign a membership form in the presence of an officer of the Church or the Membership Chair. Active (voting) members must additionally make a financial contribution of record during the year prior to, and be on the roster at least 60 days prior to, any congregational business meeting at which they wish to vote.

**Newsletter/Publicity:** Clara Blair, 817-265-3429, [blairbards@sbcglobal.net](mailto:blairbards@sbcglobal.net)