



KVUUC News

Kittitas Valley Unitarian Universalist Congregation

December 2017

Worship in December

December 3

Chalica - RE Leaders

Green Sanctuary/Social Justice Councils, 12:15 pm

December 10

"O My G-d" - Rev. Bill Graves & Rev. Lita Malone
Worship Council, 12:15 pm

December 17

An Ode to Joy! - Jan Jaffe

Membership Council, 12:15 pm

December 24

Holiday Celebration - Kristen Paton & Maggie Patterson
CommNet, 12:15 pm

December 31

5th Sunday Potluck (NO RE)

.....
Adult Discussion Group 9:45–10:45am
Every Sunday (except 5th)

GUEST AT YOUR TABLE

An annual tradition in which congregation members honor people that the Unitarian Universalist Service Committee (UUSC) has worked with recently. These people are your 'guests,' and you are asked to share your blessings by contributing the cost of a meal for them. You can learn about your guests in the Stories of Hope booklet.

Donations of \$125 are matched. KVUUC will collect funds from those participating at the end of January.

Upcoming Meetings & Special Events

Sun, 12/3	<ul style="list-style-type: none">• First Day of Chalica
Mon, 12/4	<ul style="list-style-type: none">• Religious Education Council, 7 pm
Thu, 12/7	<ul style="list-style-type: none">• Choir Practice, 5:15–6:30• Adult RE, 7 pm KVUUC. "Pilgrim Experiences" (see p.2)
Fri, 12/8	<ul style="list-style-type: none">• Concert with Jim Scott, KVUUC 7:30 pm. By donation (see p. 7)• http://jimscottmusic.com
Fri, 1/19	<ul style="list-style-type: none">• Don Gallagher presents: Songwriter Stan Rogers, KVUUC 7 pm
Fri, 2/16	<ul style="list-style-type: none">• Don Gallagher presents: Songwriter Phil Ochs, KVUUC 7 pm

In This Issue

- ♦ Worship & Upcoming Events 1
- ♦ What is Chalica? 2
- ♦ Rev. Bill's Events 2
- ♦ Rev. Bill's Column & Dec. Schedule 3
- ♦ Religious Education 4
- ♦ Nov. Sermon 5
- ♦ Jim Scott Concert 7
- ♦ FISH, Local News 8
- ♦ Board & Staff, Ads 9

What is Chalica?

Chalica is a week-long celebration of our Unitarian Universalist Principles. Chalica begins on the first Monday in December and lasts seven days (or alternatively, seven weeks observation beginning in January). Each day (or week), a chalice is lit and the day is spent reflecting on the meaning of that day's principle and doing a good deed that honors that principle. The Principles:



- 1st: The inherent worth and dignity of every person;
- 2nd: Justice, equity and compassion in human relations;
- 3rd: Acceptance of one another and encouragement to spiritual growth in our congregations;
- 4th: A free and responsible search for truth and meaning;
- 5th: The right of conscience and the use of the democratic process within our congregations and in society at large;
- 6th: The goal of world community with peace, liberty, and justice for all;
- 7th: Respect for the interdependent web of all existence of which we are a part.

The holiday first emerged in 2005 out of a wish to have a holiday organized around Unitarian Universalist values.

Bill's Blurbs for December

Adult R.E. , Thursday, December 7, 7 pm
(Veggie pizza, 6:30)

"Pilgrim Experiences"

Bill will discuss his walk this past September and October along 180 miles of the Camino Portugues as well as his longer walk several years ago on the Camino Frances. Both are routes used by Pilgrims over the past 1000 years to journey to a Spanish city named Santiago de Compostela (translation: "St. James, Field of Stars"). Bill will discuss the delights, challenges and enrichment he experienced as well as some of the lore about the Camino. He will show photos taken along the Camino to give a sense of what the landscape looked like and share an inspirational video produced by the English speaking section of the Pilgrim Office in Santiago, and even a little Camino poetry.

Sunday Service December 10, 11 am "O My G-d"

Worship led by Rev. Bill Graves & Rev. Lita Malone

The title to this service borrows from the Jewish tradition of refraining from saying or writing a full word representing the source of all which is unknowable or unnamable. But, even while acknowledging our inherent limitations in this subject area, some of us cannot help pondering questions such as:

Is there an ultimate reality to put my faith in beyond myself?

What gives me "hope"?
(our KVUUC December theme)

Who or what lays claim to my life, my heart?

Why do I (BG) rarely use the word "G-d" in services?

How do I (LM) deal with that word when I encounter it?

Finding Hope in Dark Times

Rev. Bill Graves

Our theme for December selected by our KCUUC Council on Worship is “Hope”. As she usually does, Mary Oliver finds the most elegant ways to access abstract topics. Let me share a prose-poem by her titled “Maybe hope, maybe faith”:

“In the winter I am writing about, there was much darkness.
Darkness of nature, darkness of event, darkness of the spirit.
The sprawling darkness of not knowing.



Rev. Bill Graves

We speak of the light of reason. I would speak here of the darkness of the world, and the light of—.

But I don’t know what to call it. Maybe hope. Maybe faith, but not a shaped faith—only, say, a gesture, or a continuum of gestures. But probably it is closer to hope, that is more active, and far messier than faith must be.

Faith, as I imagine it, is tensile, and cool, and has no need of words. Hope, I know, is a fighter and a screamer.”

We are a people that largely has gone beyond notions that faith in the benevolence of a traditional Father-God is the source of all hope. Yet, I think we are still primarily a hopeful people. We don’t give up because we sense that resources are always available for meaningful change if we have hearts to understand and eyes to see. The human condition has a tragic side but also, always, a dynamic hope. Our dignity comes from aligning ourselves with the power and intent of the creative energy in the world that justifies hope. I intend to speak more on this topic at our worship service on December 10.

May this be a season of hope and joy for you and yours,

Rev. Bill

Beethoven wanted!

If you know how to play or sing any Beethoven piece (think: Fur Elise, Ode to Joy, Moonlight Sonata, etc.),

please contact Jan Jaffe for a special December 17 service at: Music@kvuu.org



Rev. Bill's Ellensburg Schedule December 2017

- 1-5 Whidbey Island office**
- 6-10 Ellensburg office hours at KVUUC*
- 6 Board meeting: 6pm
- 7 Open time for coffee/conversation at Dakota Café – 8:30-10:00am
- 7 Choir practice - 5:15
- 7 Adult RE class on “Pilgrim Experiences”. See p. 2. (pizza 6:30; class 7-8:30pm).
- 8 Plan Intergenerational Service, Dakota Café – 8:30am
- 10 Participate in RE classes
- 10 Lead worship service; “Oh My G-d”
- 10 Attend Worship Council meeting
- 11-23 Whidbey Island office**
- 23-31 with family in Acumal, Mexico**

Rev. Bill Graves 360-661-7289, wcgraves@whidbey.com
PO Box 1254, Langley, WA 98260

*In Ellensburg available by appt. for conversation, meetings, counseling, listening., home or hospital visits, or camaraderie.

**Available to return phone calls or emails when on Whidbey; also available by Skype or similar by prior arrangement.

Religious Education

Maggie Patterson, Religious Education Coordinator

Happy Holidays KVUUC!

Where did that tree come from up on the stage at KVUUC? Part of the job as RE Coordinator includes planning an annual ornament making party and acquiring a tree for us to decorate. Our family has chosen to cut one down the last few years, saving money and creating a wonderful family tradition outdoors.

For those who don't know, you can buy a permit for \$5 to cut down any tree on Forest Service land (with some stipulations of course, such as it must be a certain length of distance away from creeks and roads).

The trip out to the wilderness is complete with Chevy Chase-esque caroling in the car, warm mittens, and something hot to drink. Wandering through the woods to find the two perfect trees, hearing nothing but the birds and the snow crunching beneath our feet, we are in awe of the beauty of nature. As Lane cuts down the tree, we say "Thank You" to the tree for giving its life. With a smell so fresh and branches so full, we feel like breaking out into "O Christmas Tree" right there in the woods. You wouldn't expect any less from The Patterson Koch-Michaels, right?

Merry Solstice

Happy Christmas

Have a peaceful Kwanzaa and

A blessed Hanukkah.

*May Chalica fill your home with inspiring
conversations and may the spirit of the season
fill your heart with joy.*

Dates to Remember

- **Sun, Dec. 3:** Celebration Sunday. We will be writing pen pal letters, or holiday cards for homebound people in our congregation, and a Chalica craft. All ages meet in the zendo during the service.
- **Mon, Dec. 4:** 7pm RE meeting at KVUUC
- **Sun, Dec. 24:** Christmas Eve intergenerational service with Carols and Cookies. Bring your voice and Christmas cookies to share. NO RE.
- **Sun, Dec. 31:** 5th Sunday Potluck, NO RE.

A Big Thank You to all the children and adults who helped make, stuff, and organize the toiletry bags. We filled a total of 21 bags, each one unique and beautiful, handmade by Willow Jean. The children made beautiful notes to put in each one with phrases like "You are Beautiful," "You are Brave," "You are Special," "You are Loved." They will be donated to the Kittitas Neighborhood Pantry.

Maggie Patterson, RE Coordinator
margaretfultonpatt@gmail.com or
509-925-2552(home)

The Society of the Magi

Is the name chosen by the Religious Education class, Grades 4–8

Standing on the Side of Love and Resisting Nativism

Rev. Bill Graves

Rev. Bill's sermon for November

As many of you know I grew up in Walla Walla, Washington. It was a town much like Ellensburg, very conservative, where farming was the foundation of the economy. Both my parents grew up on farm families that lived mostly off the land. For the youth of Walla Walla there was abundant opportunity for employment on the farms and our parents expected us to take advantage of those opportunities. In fact it was expected that I start working and saving for my own bicycle, baseball glove and college education from an early age. Some of my friends even had to pay for their own clothes but my folks didn't go that far—knowing probably that I would never choose to spend my own money on new clothing.

In any event when I was about 11 years old I started working picking strawberries. At 6am you simply showed up at a certain street intersection and a Klicker Brothers bus would load you up and take you to the fields. It was an innocent era and there was no paperwork whatever. You simply took a flat and filled it with berries to the straw bosses' satisfaction and you received a chit that you could cash in at the end of the day for 50 cents. Kneel and pick for 5 to 6 hours and you would receive an education about aching muscles and mind-numbing monotony, although that was relieved to a certain extent by stuffing yourself with delicious berries and engaging in strawberry fights when the straw bosses turned their heads. My best recollection is that the most I ever made doing this was about \$3.50 in a day.

Another form of life education was presented. Also picking, usually not in the same fields as the town kids, but close enough to be aware of, were other people. I saw that whole families, small children, adults, grandparents all picked much harder and faster than us. They didn't goof off. They were doing it for their lives.

I am chagrined to say that I clearly understood them to be basically a lower form of human being. I was taught that I shouldn't have contact with them. They were impure unlike us "natives." Just about everyone said they were dirty, they weren't nice, they somehow deserved to be as poor as they were. Yet, nobody said we should stop them from coming. The farm economy depended on them. They did the jobs us natives liked the least. And the farmers and the canneries never got in trouble for hiring them. But we were grateful they were segregated from the rest of us into squalid farm labor camps.

In the years that followed, I learned many derogatory words for the Hispanic field workers and their children we never actually talked to, never even said "buenas dias" or hello to. We called them some pretty nasty names. I cannot, in good conscience, repeat those dehumanizing and disgusting words here today. I expect many of you have stories from your past that are similar.

We labeled them as something different, something set apart. **Woody Guthrie** noted that some people, not unlike them, were called "Deportees."

After I reached 16, I worked in food canneries around Walla Walla. I made \$1.50 an hour if I was lucky. I was aware that Hispanic people doing the exact same work were paid \$.75 an hour. There were dual wage scales. It was before the Civil Rights Act of 1964. Since I am in a sort of confession mode, I'll tell you my most troubling memory. When I was in high school as large groups of Hispanics walked back to the farm labor camps at night I had friends that would fling clay pigeons (discs used for target practice) into their midst from a safe distance of several blocks and giggle at the Spanish cursing sure to provoked. I said or did nothing while all this went on. Somewhere deeply I knew it wasn't right but I just stuck my fingers in my ears.

I was brought up in a mainline protestant church; the Episcopal Church. I went to Sunday School regularly and attended confirmation class. I don't recall anyone at church ever standing up and saying something wasn't right just outside our doors. There was simply a lot of sticking of fingers in ears going on.

Rather, I was taught that I lived in the most exceptional country in the world. It's the only place on earth where you can grow up and be anything you want to be, in the home of the brave and the land of the free. Oh, I knew vaguely there was little problems with Negro people in the South and Indians. But we are such a noble people that we freed the slaves and gave the Indians land to live on by themselves. Right? And, anyway it was people in places like Alabama or rogues like **General Custer** that did the bad kinds of things; not us in Walla Walla. Right?

For some, like myself, messages of my entitlement and of difference and inferiority of others came early in life. It's an untruth that is carefully constructed and taught by the dominant culture. It is not the natural way of things. It is something that is taught, as reported in another song from my youth, from the musical "South Pacific." It's sung by the character Lieutenant Cable, the song is preceded by a line in the play saying racism is "not born in you! It happens after you're born..."

You've got to be taught
To hate and fear,
You've got to be taught
From year to year,
It's got to be drummed
In your dear little ear
You've got to be carefully taught.
You've got to be taught to be afraid
Of people whose eyes are oddly made,
And people whose skin is a diff'rent shade,
You've got to be carefully taught.

You've got to be taught before it's too late,
Before you are six or seven or eight,
To hate all the people your relatives hate,
You've got to be carefully taught!

(Continued on page 6)

Resisting Nativism

(Continued from page 5)

"You've Got to Be Carefully Taught" was subject to a great deal of reactionary criticism. 1948, the year the musical was premiered was a challenging time in American history.

Co-writers Rodgers and Hammerstein risked the entire *South Pacific* venture in light of legislative challenges to its decency or supposed Communist agenda. They replied stubbornly that this song represented why they had wanted to do this play, and that even if it meant the failure of the production, they insisted it stay in. **Rodgers and Hammerstein stood on the side of love.**

How many of you remember reading John Steinbeck's "Grapes of Wrath". I read it in high school. I read about people who had lost everything in the dust bowl of the Mid-West migrating to the picking fields of California, 8-10 crammed into each ancient jalopy. These people couldn't be deported but they were dehumanized by being called names like "Okies", and treated only slightly better than the livestock in their squalid farm labor camps. I remember it dawning on me that Steinbeck was perfectly describing Walla Walla three decades later, except the people now were brown rather than white. In enabling us to see with compassion **John Steinbeck stood on the side of love.**

A word that has come into considerable use during the past 12 months is "nativism". **Cas Mudde**, a political scientist at the University of Georgia, defines "nativism" as "majority-ethnic nationalism," which applies to people who consider themselves native to or settlers of a country and want to protect their "demographic predominance in that territory."

Nativists typically spend more time defining "them" (non-natives) than "us" (natives), Mudde added. The native is often depicted as the unspoken inverse of The Other: "The other is barbarian, which makes you modern. The other is lazy, which makes you hardworking. The other is Godless, which makes you God-fearing."

It has been noted that Mr. Trump's campaign speeches were initially quite boring—with lengthy digressions about his real-estate deals—but that crowds erupted in applause when he spoke about building a border wall to keep out Mexican rapists or barring Muslims from the country. About 1.6 billion people count themselves as Muslims, by the way. Clearly some of Mr. Trump's closest advisors, like Jeff Sessions and Steven Bannon are arch-nativists.

One of the most stalwart voices in recent months identifying and crying out against this neo-nativism has been Republican Sen. John McCain. Even as he deals with terminal cancer McCain speaks out against a leadership guided by "nativism rather than equal justice." **John McCain is standing on the side of love.**

James Baldwin has written some of the most blunt and insightful evaluation of cultures like ours. In 1963 he wrote:

"People who imagine that history flatters them, as it does indeed since they wrote it, are impaled on their history like a butterfly on a pin and become incapable of seeing or changing themselves or the world."

I do think that many white Americans who do not identify themselves as nativists, nonetheless see themselves impaled on their history. They are dimly aware that the history they have fed themselves is mainly a lie but they do not know how to release themselves from it, and suffer as a result from a personal incoherence.

Those of us who, were raised with the messages of separation, bias and hate, need to deconstruct our past and write new stories and build new models for how we might be in the world. I think we are looking for, thirst for, a new narrative; a new story. Certainly the Democratic Party needs one to offer as an alternative to a nativist world view that wants to dominate or exclude. I haven't seen one take hold yet.

It occurs to me that this past week here at KVUUC we have been talking about a couple of clues that might help us be part of this new narrative. First, last Thursday I lead a class discussing a speech and a book by **Bryant Stevenson**, a criminal justice attorney from Alabama. Stevenson points out that countries like South Africa, Rwanda, and Germany insist upon reminding themselves openly and constantly of some of the shames of their past. But we hide. We need to tell the stories of our past and say never again. That is why I told you the story of my own particular past. After we tell the whole truth, perhaps, we won't talk about "no Muslims" here or demonizing Mexicans.

And secondly, just yesterday I lead the latest of our Pathways to Membership in this congregation class. It's good for all of us to hear that was shared there. I told the class that I think the faith affirmations that ground us UUs can be boiled into five. I'm certainly not going to test you on these but may their essence seep into your pores:

- 1) *We affirm the beauty and goodness of this world; ours is a radical yes to life in it, and we refuse a stance that regards it as a fallen realm.*
- 2) *We affirm salvation as a possibility here and now; a search for wholeness as a this-worldly-quest that is open to all souls.*
- 3) *We affirm the interconnectedness of all life reflecting, among other things, a respect for science.*
- 4) *We affirm the good potential of human powers and capacities and the inherent worth and dignity of every person; strangers are welcomed as neighbors here.*
- 5) *We affirm the power of covenant and religious community as a place to nurture the practice of this faith.*

All five of these points come together in one. Our slogan "Standing on the Side of Love" captures it. Love roots us in our faith and in our community and in all the relationships we know and can forge through our reaching out across the boundaries of religion, of difference, to the new relationships we can develop. It is not a sentimental or easy love. It is love of neighbor, it is a place of compassion, mutuality and respect. And it positions us to be a religion for these times when the driving forces of nativism and fear would divide us as a people.

May we make it so.

JIM SCOTT

Composer, Guitarist, Singer

Friday
December 8
7:30 PM



*Gather
the
Spirit*

Songs for the Earth, Peace, Justice (and fun)

Kittitas Valley UU Church

400 North Anderson, Ellensburg WA

Suggested donation \$15

info: www.KVUU.org email: Music@KVUU.org

Jim brings a warmth and authenticity that turns any size audience into an intimate gathering. Drawing on classic songs of peace, earth and justice along with his own well-crafted melodies and words, Jim invites us all to get involved with the ideals he raises. Honed through his years with the Paul Winter Consort, Jim's guitar mastery and enchanting manner moved folk legend Pete Seeger to call him "Some kind of magician."

Shop Local!

Support Your Neighbors

Winter Market

**Saturday, December 16, 10am - 2pm
Fairgrounds**

Farmers, crafters, and artists in our community selling their wares.

Ware Fair is another option for shopping locally, CWU SURC. 1st weekend of December.

Shop Fair!

Support Our Fairtrade Store

at KVUUC

Baking cocoa ☀ chocolate chips ☀ cashews ☀ mini dark & milk chocolate candies ☀ coffee ☀ tea

All items are organic. Great for gifts or your holiday baking!

All proceeds go to the building fund.



SING WITH US!

All ages are welcome to join us in song. No particular beliefs or commitments are necessary, except to believe that we will sound great and commit to singing your best! We only have one or two rehearsal(s) for the following Sunday morning's service, plus a run-through on Choir Sunday morning at 9:15am.

Please RSVP and let Music Director Jan Jaffe know if you'd like to see/hear the music beforehand: music@kvuu.org

Childcare is available.



In September, KVUUC had a total of 9 visitors; average attendance at Sunday service was 34.

In October, KVUUC had a total of 11 visitors; average attendance at Sunday service was 36.

The October FISH Report

Tom Duke

- 596 households served (up from 586 in September)
- 969 hot meals served (up from 805 in September).
- Community donated food was 24,694 pounds in October
- 235 clients received turkeys before Thanksgiving
- Extra turkeys will be distributed in December
- Money raised for turkeys was \$3,478

The Winter Gift of Hope Campaign Has Matching Funds

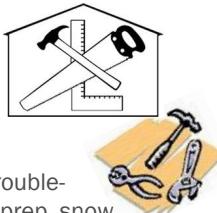
The Gift of Hope campaign runs through December. The goal is to raise funds necessary to keep food on the shelves in the pantry during the winter months. You track the progress through the website (kvfish.org), or the Facebook page. Evergreen Financial has offered to contribute matching funds to those monies raised (up to \$1,500).

KVUUC Skills & Services

If you would like advertise your skill or service to our congregation, contact Jim at 509-933-3198 or Paula at 405-312-2786

DON GALLAGHER - Quality Carpentry

Remodeling, painting, roofing, plumbing and electrical repairs. **509-306-0608.**



RICHARD GALLAGHER - Experienced auto trouble-shooter. Services: repairs, carpooling, garden prep, snow & unusables removed, needed items located.

You have needs? Richard has solutions! **509-306-9329.**

BRUCE HAGEMEYER - Bruce Custom Remodeling

- Licensed General Contractor - Building – Remodeling – Carpentry - Plans & Permits **509-964-2086**

LENA RENEE - Find Your Story, Your Path, Your Purpose.

C. Rhalena Renee, CSH is a guide and teacher for helping you find what makes you vital, happy and living your beauty. Lena is available for Healing Sessions, Private Readings (in person/via phone), Inspirational Speaking & Classes. **509-312-0220.** Follow her blog! Visit her at CRhalenaRenee.com.



JAN JAFFE - **Adult music lessons!** Also available as a performance coach for individuals, ensembles, bands, worship teams, etc. Improve skills and build confidence for talent shows, competitions, and workshops.

\Piano, guitar, voice \\Master of Music Education CWU, 2009
\\Flexible evening schedule for regular or special occasion lessons
\\Experienced teacher \\Specializes in beginner & hobby adult lessons \\All music styles, songwriting, & theory



509-679-1383 janjaffe@gmail.com
[www.linkedin.com/in/miss jan](http://www.linkedin.com/in/miss-jan)

DEBBIE WILLIAMS - Brick Road Books.

Used and new books. Turn your lightly used current reads into a donation to KVUUC –just tell Daniel or Debbie that the proceeds from selling your books should go to KVUUC. Family-owned and operated.

305 N. Main Street 509-925-1999



Board

Co-Presidents:

Kristen Paton & Debbie Williams
[copresident\[1 or 2\]@kvuu.org](mailto:copresident[1 or 2]@kvuu.org)

Past Co-President:

Karen Johnson
pastpresident@kvuu.org

Secretary:

Vivian Dunbar
secretary@kvuu.org

Financial Secretary:

Jim Schwing
financialsectxy@kvuu.org

Treasurer:

Carol Gilliom
treasurer@kvuu.org

At Large:

Tom Duke
tduke41@gmail.com

Staff

Minister:

Rev. Bill Graves
minister@kvuu.org

- Available by arrangement
- Call (360) 661-7289 or email wgraves@whidbey.com

Religious Education Coordinator:

Maggie Patterson
recoordinator@kvuu.org

Music Director:

Jan Jaffe
music@kvuu.org

Newsletter

Editor:

news@kvuu.org

KVUUC Board and Staff

December

Theme:



Connect With Us

Kittitas Valley Unitarian Universalist Congregation

400 N. Anderson St.

Ellensburg, WA 98926

Facebook: <https://www.facebook.com/KVUUC/>

Visit us on the web at kvuu.org