

Newsletter August 2020

*The Unitarian Church of Underwood
is a welcoming community of
diverse people where our
celebration of life and common
search for meaning bind us
together.*

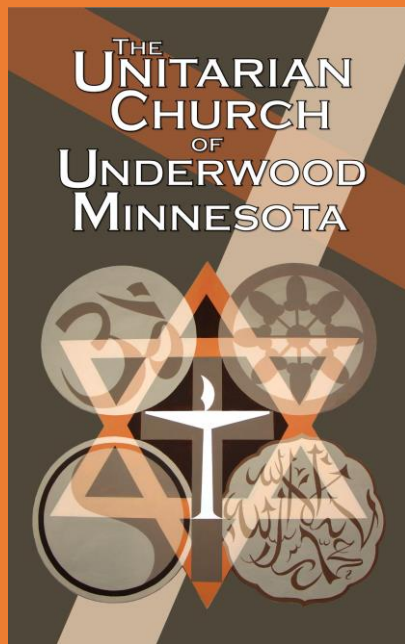
Unitarian Church of Underwood

PO Box 58, 206 North Main Street
Underwood

Phone: 218/826-6553

Website: www.ucofu.org

www.facebook.com/www.ucofu.org



Missing Bev Park's summer floral arrangements!

**Due to continued precautions
against the spreading of the
COVID-19**

**church services, meetings &
activities are suspended until
further notice.**

Watch for ucofu@ucofu.org
messages, the Sunday "UCU
Weekly" and check:

www.ucofu.org or

www.facebook.com/www.ucofu.org
[u.org](http://www.ucofu.org)

To Contribute to UCU:

Sign up for automatic funds transfer or

Mail your check to: UCU

Attn. Treasurer

PO Box 58

Underwood, MN 56586

(Automatic collection payments will soon be
available)

StayⁱⁿformED

"Like" UCU on Facebook: see
www.facebook.com/www.ucofu.org

U Group Schedule

- Alexandria Group: Zoom meeting Sunday, Aug 23rd @ 7 p.m. Facilitators: Lee Becker/Susan Sanford
- Battle Lake U Group will continue the 2nd Tuesday each month @ 3 p.m. Facilitators: Bob Worner/Kris Warhol.
- Fergus Falls U-Group: 3rd Thursday @ 6:30 pm. Facilitator: Melody Shores.
- Perham U-Group: 2nd Thursday @ 6:30 p.m. Facilitator: Mary Worner

Each group holds an empty chair for anyone who wants to come and join the group.

For details or questions, Contact Mary Worner @ 218/826 6698 or mary.worner@gmail.com

Adult and Children's Religious Education Classes and Mindfulness Sitting on Sundays are Temporarily Suspended until further notice

Building Access

For safety and sanitation purposes, if you access or need to access the church building, please call or text Susan Groff (Janitor) @ 218/205-0439.

See Otter Tail County Public Health and other County departments link regarding COVID-19:

<https://ottertailcountymn.us/departments/covid-19/>

UCU Weekly

Watch for these and other ucofu@ucofu.org email messages.

Participate in the **Zoom invitations for Sunday service, social hour & other meetings**

Note: Send Announcements for UCU Weekly and monthly newsletter to newseditor@ucofu.org. As appropriate, some will be forwarded for inclusion @ www.ucofu.org and Facebook Page.

Need help with Zoom?

Email: techhelp@ucofu.org

Want to volunteer to be part of the Tech Help Team?

Also email: techhelp@ucofu.org

Newsletter Submissions due prior to Issuance the 1st of each month

Please submit your ideas, articles and photos to:
Writer/Editor: Mary Anderson @ newseditor@ucofu.org

Editing: Stephanie Sanderson

Emailing/mailling: Ellen Eastby and Mary Anderson

Website: Ellen Eastby

Facebook: Melody Shores

Photos courtesy of Norm Kolstad & credited others.

Credited Articles

Note: For security, personal telephone numbers and/or email addresses will not be used within the newsletters except with the express permission of the individual.

UCU Weekly:

Designed and written by Ellen Eastby

Editing by Mary Anderson

Message from Board President, Norman Kolstad

Thank you, Volunteers



Many psychological studies have found that people who consciously count their blessings tend to be happier and less depressed. Perhaps the "joys" part of our chalice lighting every Sunday is therapeutic. If our national malaise is causing you despair, please do yourself a favor and take a moment to give thanks for something or someone who has contributed to your well-being.

I want to take a moment this month to thank our Unitarian Church of Underwood volunteers who donate their time and talents to making our church function and thrive. I cannot imagine how we could exist without them. I dare not attempt to name everyone because there are so many tasks and so many volunteers working on multiple committees, teams, and the board. It may not be an exaggeration to say that we benefit from hundreds of hours of volunteer labor every week.

A famous TV minister often used to urge his viewer to keep an "attitude of gratitude" as the best way to deal with the vicissitudes of life. Perhaps the attitude of gratitude is more easily adopted by those of us who are of the optimistic "glass is half-full" persuasion, but we all are capable of being thankful. I would submit that by saying "thank you" to those you appreciate, you are not only giving a gift, but receiving one.

Thank you, Unitarians.

July 15th Board Meeting Highlights

The Board approved use of Givelify for secure, automated payments to the collection plate using your computer or phone. There is a 2.6% fee/30 cents per transfer cost per donation. Instructions will be provided soon.

The Board approved UCU collaboration with Northwoods UU Fellowship.

Reports from GA Assembly attendees: Mary Worner and Bonnie Graham. (Bob Worner also participated in the GA offerings.) A PDF link of these workshops will be provided to everyone.

The Personnel Committee was designated and will be developing Personnel Policies for Board approval.

Update on the progress of the transition to Google Suites for record keeping business and maintenance. One feature is all members now have an church email: firstname.lastname@ucofuorg that con

Note: July 15th Board Minutes will be included in the September newsletter. See end of newsletter for approved June 17, 2020 Board Minutes.

Church Services and meetings

Continue Suspended due to COVID-19 Precautions

Even though we are not having services in our church buildings, we have close to the same expenses. The Stewardship Committee encourages everyone to continue giving. Those of you who have not set up automatic withdrawals may send checks to our treasurer, Ron Roller, at: UCU, PO Box 58, Underwood, MN 56586. The process for automated collection payments via Givelify will soon be available. Thank you for your continued support of your time, talents and financial contributions.

Just Recovery

How will the Unitarian Church of Underwood be involved in justice and recovery in the wake of COVID-19? Think about who in our communities are impacted and what they might need? What might we as individuals and as a church do to help?

You see already a couple things the UCU Board of Directors has done for our community: In lieu of the chili dinner fundraising, we sent \$1000 to the Underwood Senior Nutrition Program. Empowerment Grant was declined so the \$900 was reallocated to the Fergus Falls Food shelf. Please consider that the food shelf continues to need volunteers and donations (see below).

Share what you know of the community needs and keep the dialogue going: who, what or where are helps needed? What might we individually and collectively do to provide those helps? Let the Board know your thoughts. The next Church Chat with Board Members is August 6 following Sunday service and the first Sunday of each month following. Hope to see you there. *UCU Board*

Collaboration between

Unitarian Church of Underwood and Northwoods UU Fellowship

Collaborations between small churches is encouraged by the Unitarian Universalist Association (UUA). Upon Northwood UU Fellowship's approach to UCU, the UCU Connections Task Force made the recommendation and the Board with enthusiasm approved this joining.

Northwoods is a small fellowship (19 members; 6-9 actively participating) who live around the Brainard area. They knew UCU because several Northwoods UU members attended the 2013 and 2017 area fall workshops hosted here and some had also visited UCU Sunday Services. A couple years ago, Northwoods UU shared with us their collection of Native American Truth

Telling books (see details below). The Fellowship meets twice a month with members and guest speakers contributing to their services. They have been quite active with social justice initiatives and we find several areas of interest that dovetail. Mary Anderson, UCU newsletter editor says she often borrows articles from the NWUU newsletters.

At this time, we will be working together in two areas: Northwoods will receive invites to our Sunday morning Zoom services with tentative plans for Northwoods to reciprocate in hosting of one or more of their Sunday services. They will be working with our Sunday Speaker Committee on some of the fall programming. Also, we will join forces on white privilege and racial justice areas of study.

With unlimited distances through Zoom, others are also joining us for Sunday services. Please take time and use the chat features to welcome members from the Northwoods UU Fellowship and other visitors!

Speakers for August via Zoom
10:00 a.m.
(Check in 9:45-10:00 a.m.)

August 2 – UCU Member Diane Johnson, “Kindred Spirits and Sacred Spaces.” During this time of unprecedented "lockdown" and isolation, with all the challenges and unusual daily patterns, we might easily find ourselves under some distress, or even depression. There are a number of ways to compensate in order to ease the strain of the coming months, and I would like to share one solution which has been one of my personal touchstones for many years, but which was incredibly enhanced through special steps and guidelines I discovered after moving to Minnesota 10 years ago, followed by a serendipitous occurrence which only validated the process. I would like to offer my personal journey as a touchstone for others. - *Diane Johnson*

August 9 – Celebrant Ellen Eastby, “Avoiding the Abyss of Despair.” Ellen says, “These are trying times. I have personally had times when I feel as if I am treading water, struggling against drowning in an abyss of despair. That sounds dark and uninviting. Who wants to listen to that on a Sunday morning? Certainly, not me.

I promise I will not be dwelling on the darkness of despair, but rather on the lightness of solution. Join me for 10 minutes of time created to make you feel good and less stressed. See you on Sunday, July 9!”

August 16 – Celebrant Bob Worner, to be announced.

August 23 – Rev. Roger Parks continues his reflections on the books *Sapiens: A Brief History of Humankind*, by Yuval Noah Harari, and *The Wisdom: Order, Chaos, Reorder*, by Fr. Richard Rohr.

August 30– Ozzie Tollafson, "Words of Hope and Courage from Anne Frank." Ozzie says,

"In this time of multiple crises, we need to have hope. No one expresses that message better than this remarkable teenage Jewish girl hiding out from the Nazis with her family in the top floor of an Amsterdam office building for two long years. Her father gave her a diary for her 13th birthday and she wrote in it regularly until they were discovered and captured by the Gestapo on September 3, 1944. Her diary has become a classic of world literature, and her voice continues to bring us hope in these troubling times."



Volunteer for Helps with Zoom Sunday Services

Slots are available

You're invited and encouraged to help lead UCU's Sunday Services on Zoom. How? Be the Chalice Lighter or act behind the scenes as the Zoom Host. Signing up to help is easy: click here <https://www.signupgenius.com/go/9040b4ca9ae2fa1ff2-sunday> to add your name to the participant list. You will receive an email reminder 3 days before your volunteer date.

We have wonderful technical support people who need help! With virtual needs increasing, we're recruiting. If you have interest and/or experience in helping with Zoom video conferencing or other technical supports, please email techhelp@ucofu.org to volunteer. One of the techies will get back to you to explain the details and provide training.

Thank you for helping to create our congregation's Sunday Service.

Volunteer for the Community

Fergus Falls Food Shelf needs volunteers:

The Fergus Falls Food shelf feeds an average of 30 families each day it is open. They need our help! Act individually or be part of the UCU team. Each team of 4-5 volunteer workers pack up boxes of food inside and direct traffic outside where families come to pick up their box of food. Recently the danger of Covid-19 threatened to stop this essential service to local families. The food shelf has practices in place to insure the safety of the volunteers and the clients: only four volunteers are allowed inside the building, cloth masks are provided and social distancing is observed; clients now drive up in cars and pick a box of food with no need to go inside.



To volunteer, call or text UCU Coordinator, Deb Ferguson at 218/731-6786 or email her at deb.ferguson@ucofu.org, or contact Kim Embretson at the Food Shelf @ 218-770-4885 to receive more details and sign up for a volunteer time slot.

Notes from July Virtual Sunday Services

July 5 – Edie Barrett, a candidate for a Master of Public Affairs at the Humphrey Institute of Public Affairs, spoke on **“Creativity, Personal Reflection, and Social Change” Part 1.**

In this time of a pandemic and of the killing of George Floyd, the world is watching Minnesota – will we use our creativity to change to make the world a better place for everyone? Or will we return to status quo?

One of the first steps is that of personal reflection. In the book *Leadership on the Line*, the authors “look at social engagement and change as having two perspectives: being on the dance floor (being in it) and then moving to the balcony, for a broader understanding of the dynamics at work. They recommend a constant repositioning of engagement and perspective.”

Edie suggests that we also include a “basement” in our vantage points – both as individuals and as a society. We need to examine, own and open the doors on “our shadows.” Some of the steps include:

- We need to recognize our patterns of behavior.

- We need to name our thoughts and emotions so we develop emotional literacy.

- And we need to act on our values and allow those to be the guiding light in moving forward.

July 12 - Edie Barrett spoke on **“Creativity, Personal Reflection, and Social Change” Part 2.**

She began by explaining that we look to heroes to guide us, but “the myth of the hero is an archetypal story structure, which has existed for centuries.” The myth ‘needs to evolve to be inclusive and not a solo agent of change’. In the world, there are many ways to affect change. One avenue is through art. Another is through history which can teach us about the ‘good’ and the “bad.” For example, several of Germany’s sites from the Holocaust are museums – so that this part of history is not forgotten.

See full text of both Edie’s talks at end of this newsletter.

July 19 - Rev. Pat Haresch, “On Being a Beacon of Compassion and Service.”

Pat Haresch, a friend of Alison Francis, is a UU minister who is living in Ottawa, Canada. She began her talk by sharing a UU version of a parable about a Lighthouse Preservation Society. The story describes a group of well-meaning people who restore a lighthouse. At first, they provided life-saving services during storms. As time went on, the site became a lovely place. The group got more organized and restored the interior of the lighthouse and formed many

committees to follow up on ideas. However, they began to lose sight of their mission, and one night there was a terrible storm and many people perished at sea.

The message for us is that we need to be vigilant that our busy-ness at UCU does not steer us away from our mission of connecting, reaching out, saving lives, and supporting each other's journeys.

Pat's Opening Words were:

CHOOSE TO BLESS THE WORLD

By [Rebecca Parker](#)

Your gifts—whatever you discover them to be—
can be used to bless or curse the world.

The mind's power,
the strength of the hands,
the reaches of the heart,
the gift of speaking, listening, imagining, seeing, waiting.

Any of these can serve to feed the hungry,
bind up wounds,
welcome the stranger,
praise what is sacred,
do the work of justice
or offer love.

Any of these can draw down the prison door,
hoard bread,
abandon the poor,
obscure what is holy,
comply with injustice
or withhold love.

You must answer this question:
What will you do with your gifts?
Choose to bless the world.

The choice to bless the world is more than an act of will,
a moving forward into the world
with the intention to do good.
It is an act of recognition,
a confession of surprise,

a grateful acknowledgment

that in the midst of a broken world
unspeakable beauty, grace and mystery abide.

There is an embrace of kindness
that encompasses all life, even yours.

And while there is injustice, anesthetization, or evil
there moves a holy disturbance,
a benevolent rage,
a revolutionary love,
protesting, urging, insisting
that which is sacred will not be defiled.

Those who bless the world live their life
as a gesture of thanks
for this beauty
and this rage.

The choice to bless the world can take you into solitude
to search for the sources
of power and grace;
native wisdom, healing, and liberation.

More, the choice will draw you into community,
the endeavor shared,
the heritage passed on,
the companionship of struggle,
the importance of keeping faith,
the life of ritual and praise,
the comfort of human friendship,
the company of earth
the chorus of life welcoming you.

None of us alone can save the world.
Together—that is another possibility, waiting.

July 26 - Rev. Roger Parks used these opening words from Brian McLaren, a member of the Center for Action and Contemplation: “In these challenging, difficult times, we are discovering a wisdom that we needed all along, and that wisdom is that we are all connected. We are not separate...Maybe this is also an opportunity for us to become enlightened about some other viruses that have been spreading and causing even greater damage, without being acknowledged: social and spiritual viruses that spread among us from individual to individual, from generation to generation, and are not named. We don’t organize against them, and so they continue to spread and cause all-kinds of sickness [and death]. Social and spiritual viruses

like racism, white supremacy, human supremacy, Christian supremacy, and kind of hostility that is spread, based on prejudice and fear.”

Roger then went on to share thoughts from a book he has read, *Sapiens: A Brief History of Humankind*, by Yuval Noah Harari.

Roger started by asking us “How do you define history? What has shaped your spiritual and cultural values? What traditions and stories have shaped your life?”

One hundred thousand years ago there were 6 Homo species. Why/How did only one, Homo Sapien survive? How did our religious and sacred histories and heritage evolve?

Roger defined religion as a system of beliefs of human norms based on a superhuman order. Originally these beliefs were polytheistic, carried on by local oral traditions, and tolerant of the beliefs of others. Over time, some people began to believe that their god/gods were superior. The first monotheistic cultures developed around 1300 BCE, with Judaism. There were many different Jewish sects, which were not evangelistic. However, one sect began to try to dominate as it evolved into Christianity. And later, Islam grew out of this.

Where is this all going? Perhaps we can move toward a wider expression and connection of different faiths – one that will unite us (rather than divide us) and celebrate what we share in common; so that decisions will be made for what is good for the whole and not just what is good for me.

Roger will speak again August 23 referencing *The Wisdom: Order, Chaos, Reorder* by Fr. Richard Rohr.

Attendance: 41

remembering Dad

Richard (Dick) Carhart Edmonds

October 8, 1935 – July 2, 2020

Dick was born October 8, 1935 in Cincinnati, Ohio to Edwin Charles and Elsie Mae Edmonds. He grew up in Cincinnati and Mariemont, Ohio. He attended Iowa State College in Ames, Iowa where he began in the Engineering program, eventually switching to Business leading to a life-long financial career. At college Dick met his life partner of 59 years, Marilyn (Mickie) Edmonds. It is said Dick admired the way Mickie wore her socks. Also, she was a good bridge player. It did not hurt that Mick's mother made phenomenal pot roast.



Married on June 23, 1958 the couple had three children, at which point Elsie Mae asked them if they knew what was causing this. The family moved several times due to Dick's career, living in Ohio,

**Dick, husband of Mickey Edmonds (1/23/36 –
8/26/2017)
and father of Kelly Barrett.**

Kentucky, West Virginia, and Lincoln, Nebraska. Having grown up spending childhood summers at Battle Lake, Minnesota it was Dick's life dream to someday return there. He put his early draftsman training to work and designed his own retirement home on the lake, first remodeling the couple's Lincoln home, and later remodeling their lake cottage. Dick went on to lead a group of volunteers in remodeling a grocery store in the town of Battle Lake into the current home of Art of the Lakes Gallery. Mickie was a life-long artist. Dick's finish carpentry skills were substantial. The couple resided by the lake for nearly 25 years. After losing Mickie to cancer, Dick spent a lonely year at home before returning to Lincoln to live near his son in the Knolls Assisted Living.

Dick had many varied interests. A true family man, Dick was committed to Mickie and enjoyed time spent with his children, grandchildren, and great grandchildren. He enjoyed daily walks outside with a long series of family dogs, the lakeside birdlife (most especially purple martins and house wrens), fishing, sailing, gardening, singing, square dancing, building furniture, antique restoration, and of course the weekly dinner out and bridge game with their good friends next door. Years ahead of his time, Dick created a tiny prairie of native plants at his Battle Lake home, which became the annual destination of dozens of monarch butterflies. He loved music, especially that of the Big Band era, and fine choral music at Christmas. A true Christmas-lover, Dick was most particular about tree decorations, with the big balls at the bottom grading into the little balls at the top, hanging each icicle individually with care. Later trees featured birds. The family eggnog recipe is legendary in some circles, a tradition carried on by his youngest daughter, Robin.

Son Rick learned marksmanship from Dick. And also, useful mechanical skills and to not be afraid of new things. Oldest daughter Kelly learned from her Dad how to build simple buildings, though these important life lessons did not come until she was well into her thirties. Dick once built a wooden sailboat known as a Snipe, which curiously enough would not fit out the garage door upon completion. Dick told that story with some chagrin, up to the end of his life. An avid reader, Dick loved to read of history, wars, aviation, and now and then a good western novel. He was apt to share his political views with just about anyone, eager to indoctrinate you into his perspective. Dick loved a good story or joke, sharing same with close friends across the country. He founded the Wednesday morning men's breakfast group at the Shoreline, where men could experience a little camaraderie and their wives perhaps a bit of relief.

Dick is survived by sister Linda Ann (Annie), and 3 grown children: Rick (Lori) Edmonds, Kelly (Ross) Barrett, and Robin (Neil) MacLauchlan. Dick and Mickie have produced 8 grandchildren and 18 great grandchildren, some of whom became quite close to Dick. Dick's daily presence in his family's life will be greatly missed. Due to Covid-19 there will be no in-person funeral observance, but a virtual service of sharing will occur later in July. *Kelly Barrett*



What makes a person tick? It always fascinates me Check out **Ozzie Tollefson's** column in the Fergus

Falls Daily Journal in which he features our own Lee Hamness, pictured at left.

https://www.fergusfallsjournal.com/opinion/what-makes-a-person-tick-it-always-fascinates-me/article_2009d1c8-bbd0-11ea-b5f1-8bffc3a4ffc8.html?fbclid=IwAR3Ibd5WXYF-TZ33Ha1-3pAeCHd9Bs80orUsqI3Imvy_zqVt77XBUobMTa4

Health Note from the Welcome Place in Pelican Rapids

By the time you read this, it will be August. As someone who is a list maker/planner, these past 5 months have challenged me and everyone else. I'm not sure if we should be planning end of summer activities, (of which there are very few), school plans (which we still don't know the routine), work catch-up (if we have jobs or businesses to return to), or family events (is it safe to get together? What kind of personal protective gear do we need?) and on and on!

Even church activities are a challenge...confirmation? When? Weddings? How? Coffee after service? Not sure? Church suppers? Iffy. Most of us have become familiar of a new way of doing church...Zoom, Facebook live, whatever. Some churches are trying to figure out how to welcome a new leader without getting together and celebrating. How will the new leader learn the members?

A list or plan made today may have to be scrapped tomorrow. And so it goes...

One thing that is definite is the census. Multiple people, your friends and neighbors, will be helping with it. Training was originally scheduled for April. Now, the training is in August, with follow up scheduled for that month. The last statistic I saw showed that Otter Tail County was at 50 % completion. If that's still true, there will be a lot of people who need to be contacted. It's so important for the future of our towns, schools, medical facilities, and government agencies. And of course, congressional representation. Hopefully, people will find their census forms, go online, or talk to the enumerators (a fancy name for counters) so we can get one activity completed and crossed off our lists.

So as a health tip, this is kind of vague. But the bottom line is stay well, try to get your life organized, get counted, and take care. *Katherine Jordahl, RN*

Living our UU Principles

Newly Established

UCU Racial Justice Task Force

The newly Board appointed Racial Justice Task Force has been meeting to explore and recommend ways in which the Unitarian Church of Underwood can build anti-racist thinking and action into its objectives. The work of the task force is to come up with a plan to meet UCU objectives for integrating racial equity and justice within and across the mission of UCU. The actual on-going work is seen as long-term with both members' and friends' internal introspection of white privilege and internal/external social justice action commencing concurrently. It is hoped that work will continue through a Social Justice Committee and across the ministries of Program, Community Outreach and Facilities.

We as UCU members are at different levels in acknowledging our own white privilege and the resulting racial injustices. With the wealth of resources at hand, we will focus on white privilege and racial issues. We can expect our conversations and our self-examinations to be uncomfortable. – this will be a long process. But if we don't start now, when? If not here, where? If not me, who? Through this journey, we will rely on the Unitarian Church of Underwood as our beacon of hope and comfort in these changing, tumultuous times.

We will begin with a book discussion on: *So you want to talk about race?* by Ijeoma Oluo (see *announcement below*.) We will continue with role playing scenarios where we can practice how we talk and what we say to help us explore, and better prepare how to address racism when we see it. We will learn from the experiences of Black people as told in their words. We will take steps to learn and share the true history of Indigenous people. We will seek out tools that help us understand our own racial biases, the injustices systemic racism perpetuates, and necessary steps to become racial allies. We will pursue views through other lenses by actively engaging in books, podcasts, movies. We will seek alliances with organizations with more expertise with whom we can link with and learn from. We have much to learn and much to do.

Your ideas are welcome. Please share at: newseditor@ucofu.org. If interested in joining the task force, please email: barbara.honer@ucofu.org or mary.anderson@ucofu.org. *Racial Justice Task Force: Mary Anderson and Barbara Honer, Co-Chairs; Amy Beckman, Alison Francis, Melody Shores.*

Safe Space

"This morning I'm thinking about safe spaces. I have always thought of them as a place where people can find respite from the greater world, and safety to be and express themselves without judgment or harm. This morning I find myself thinking of safe space as a place where we navigate journeys with the support and input of others. We recognize that our understanding and learning are fluid and ever changing (growing). I'm thinking that in safe spaces the whole is greater than its parts, and trust, courage, questions, change, commitment, and love are found." *Alison Francis*

Educating Ourselves on Our White Privilege and Anti-Racism

***So you want to talk about race?* by Ijeoma Oluo**

Book discussion

Facilitated by Barbara Honer

Mondays, August 3, 10, & 17 @ 6:30 – 8 p.m.

Join Zoom Meeting

<https://zoom.us/j/95813887802?pwd=b1I1OUhHeTRsR1dBcFBXVERSeVhKZz09>

Meeting ID: 958 1388 7802

Passcode: Justice

Call in with your phone:

+1 301 715 8592

Meeting ID: 958 1388 7802



In **So You Want to Talk About Race**, Ijeoma Oluo guides readers of all races through subjects ranging from intersectionality and affirmative action to "model minorities" in an attempt to make the seemingly impossible possible: honest conversations about race and racism, and how they infect almost every aspect of American life. "Oluo gives us--both white people and people of color--that language to engage in clear, constructive, and confident dialogue with each other about how to deal with racial prejudices and biases." --National Book Review "Generous and empathetic, yet usefully blunt . . . it's for anyone who wants to be smarter and more empathetic about matters of race and engage in more productive anti-racist action."-- Salon

Books are available for purchase at Lundeens, Fergus Falls, Amazon or through the Viking or Kitchigami Regional Library System. Do you know of any black-owned book sources?. Get your copy and be ready to join the discussion. If questions contact Barbara at: barbara.honer@ucofu.org.

Barbara Honer's Letter to the Editor of the Pelican Press Published July 2, 2020

"I have gotten public support for the Black Lives Matter demonstrations in Pelican Rapids and as well as some criticism. I would like to make some clarifications. The demonstrators were a peaceful group who brought a message of caring for Black and Brown lives in our community. A few, not involved in the demonstrations, promoted fear and anger resulting in some closed businesses, and made threats directly and indirectly to the demonstrators. For those who said, "why come here, everyone gets along," this intense response left me questioning.

We planned these protests because it was the right thing to do. Black Lives Matter is a national movement against police brutality. When you get down to it, I think everyone opposes the abuse of power by police. An officer knelt on George Floyd's neck for over 8 minutes, choking the life out of him, while three other officers stood by watching. I am sure this is disturbing to anyone who saw the video or even heard of the incident.

If you believe in equal treatment under the law and justice for all, you will have a problem with our system of policing as it is today. It has been weighted heavily against People of Color for too long. We live in a society that has set up systems that give advantages to some and locks others out. It is important to acknowledge that.

If you have denied systemic racism in the U.S consider this: when learning about racism, do you listen to People of Color as friends, authors, and podcasters? Or do you hear only White people, authors, or newscasts? One of these is a direct source and one is speculation.

When it's all said and done, Black or White, we all want our families to be safe and to come home at the end of the day." *Barbara Honer, Activist and UCU Member*

What is White Privilege Anyway?

Barbara Honer

Written in 2017

White privilege is a phrase we hear without always getting an explanation. For some it hits a raw nerve, making us defensive and uncomfortable. White privilege, put simply, is advantages that white people have in the U.S. that people of color do not have, solely because of our whiteness.

Peggy McIntosh brought the concept to the forefront with her article, *White Privilege: Unpacking the Invisible Knapsack* in 1988. Proposing that, white people carry around an invisible package of unearned assets, which you can count on being there for you every day, giving you advantages over people who are not white.

These are examples she gives to support her argument. If you are white see how many of these could be true for you today.

- I can if I wish, arrange to be in the company of people of my race most of the time.
- I can turn on the TV or open the front page of the paper and see people of my race widely represented.
- I can arrange to protect my children most of the time from people who might not like them.
- I am never asked to speak for all people of my racial group.
- I can easily find cover up or bandages that will nearly match the color of my skin.
- I do not have to educate my children to be aware of systemic racism for their own daily protection.
- I can be pretty sure that my children will be given curricular materials to testify to the existence of their race.
- I can go shopping alone most of the time, pretty well assured I will not be followed or harassed.

Continuing in her article, McIntosh points out that white people generally see racism as acts of cruelty and are taught to ignore systems which advantage white and put people of color at the disadvantage.

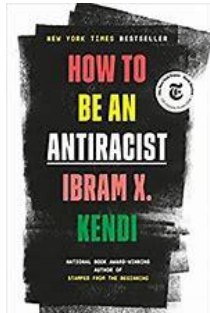
The first course of action to combat privilege is education. Having the knowledge and understanding is vital to the unpacking or giving up your advantage. But then the work of unpacking must be done to have a fair, strong, and healthy community.

There are some things we can't change. Turn on local news and white people are there. We can't change that. But there are a lot of things we can work on.

Giving up white privilege means giving up the idea that we are the experts on what constitutes racism. We need to let go of idea that instances of racism fall into the "fake" category and in order to classify it as "real" racism it must pass through a white filter.

People of privilege are not experts on prejudice and racism. Letting go of privilege means trusting someone else's word on their experience with discrimination.

That isn't to say mistakes are never going to be made, but given the history of slavery, internment camps, reservations, lynching, segregation, housing discrimination and too many other horrors, in 2017 couldn't we have the generosity of spirit, if nothing else, to error on the side of people of color? Our history shows white people are not that great at judging what is morally, ethically right or even humane on most basic or primitive level. *Barbara Honer*

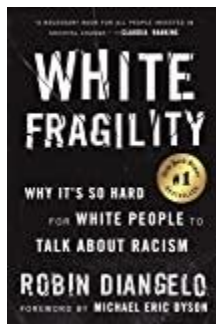


Other Recommended Reads for Building Awareness

In *How to Be an Antiracist*, Ibram X. Kendi takes readers through a widening circle of antiracist ideas—from the most basic concepts to visionary possibilities—that will help readers see all forms of racism clearly, understand their poisonous consequences, and work to oppose them in our systems and in ourselves.

My Grandmother's Hands by Resmaa Menakem is a gripping journey through the labyrinths of trauma and its effects on modern life, especially for African Americans. In

this important book, Resmaa's penetrating insight into trauma is profoundly impactful, but even more powerful and useful are his strategies for addressing it—for healing.



Robin Diangelo, author of *White Fragility* explores the counterproductive reactions white people have when their assumptions about race are challenged, and how these reactions maintain racial inequality.

A Good Time for Truth is a collection of essays by writers of color living in Minnesota and was published this year by the Minnesota Historical Society. As the visibility of the persistence of racism in our culture rises, now is definitely a time for the truth regarding race and racism in Minnesota.

"Reading this book in community offers some Minnesotans the opportunity to see their experiences broadly shared and others a chance to educate themselves—and to discover ways to act on their convictions."

In this provocative book, sixteen of Minnesota's best writers provide a range of perspectives on what it is like to live as a person of color in Minnesota. They give readers a splendid gift: the gift of touching another human being's inner reality, behind masks and veils and politeness. They bring us generously into experiences that we must understand if we are to come together in real relationships.



Minnesota communities struggle with some of the nation's worst racial disparities. As its authors confront and consider the realities that lie beneath the numbers, this book provides an

important tool to those who want to be part of closing those gaps.

One of the twenty contributing best writers is David Grant who has been a featured speaker at the Unitarian Church of Underwood.

If you are willing to facilitate discussions on one of these or another book of your choice, please contact Mary Anderson: newseditor@ucofu.org.

And if Reading Books is not Enough

Melody Shores provided and noted her comments on a long list of links from which we, as individuals can learn, act, have conversations, and contemplate what is needed on being anti-racist. Those below are just a few – more will be provided in coming newsletter editions.

This article was published June 5, 2020 in the Fergus Falls Daily Journal written by Johanna Armstrong and is linked to the ucofu.org Facebook page. It is eloquent and good (also about Underwood) - (Kandace Creel Falcon): <https://medium.com/@kjcfacon/love-thy-neighbor-why-urban-rebellions-matter-to-rural-minnesota-25e1c8d7a8ed>

The National Museum of African/American History and Culture, Talking About Race: <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

Here's Obama's policing, civil rights toolkit:
<https://www.obama.org/wp-content/uploads/Toolkit.pdf>

Here's Obama's anguish and action toolkit:
<https://www.obama.org/anguish-and-action/>

Here's 75 things white people can do for racial justice:
<https://medium.com/equality-includes-you/what-white-people-can-do-for-racial-justice-f2d18b0e0234>

Consider the very land upon which we live and the injustices upon its Indigenous Peoples

From the Otter Tail County website: The Dakota (Sioux) were being pushed from their home area by the Ojibwa (Chippewa) during the late 1700's and early 1800's. Burial mounds and artifacts can still be found. After more than 100,000 settlers poured into vast tracts of Dakota Territory in the 1850s, disputes over land and treaties combined with opposing cultural concepts of property ownership led to antagonism and occasional hostilities between European Americans and the Dakota.

One of the largest “Indian Scares” in Minnesota history took place in the weeks following the defeat of the U.S. Army forces led by General George Armstrong Custer at Little Bighorn which prompted the construction of [Fort Juelson](#) just two miles east of current day [Underwood](#), MN. The fort was never attacked and today the site exists as a county wayside rest.

Living on or near Native Lands, UU friends at the Northwoods UU Fellowship were the creators of the “Traveling Truth Telling Tour,” a collection of books by Native authors that was made available for periods of time to multiple churches and libraries around Minnesota. If you are interested in the truths of Native American history, read from the list below:

Truth Telling Reading List

What Does Justice Look Like: The Struggle for Liberation in Dakota Homeland by Waziyatawin.
Wolf at Twilight - Kent Nerburhn.
Neither Wolf nor Dog - Kent Nerburhn.
Ojibway in Minnesota - Anton Treuer.
Last Standing Woman - Winona LaDuke.

Ancillary Reading: Contemporary Fiction

Reservation Blues - Sherman Alexi. History via song.
Jemmy - Jon Hassler.
The Birch Bark House - Louise Erdich.
Walking the Rez Road - Jim Northrup
The Assassination of Hole in the Day - Anton Treuer (non-fiction)
The Absolutely True Diary of a Part-Time Indian - Sherman Alexi

Editor’s Note: From <https://suburbanstats.org/>, the Otter Tail County statistics on race.

Total population 55,080

1490 Latino

430 Black

271 Asian

279 Native American

699 two or more races

About Time!

From Promise to Protect

<https://actionnetwork.org/forms/join-the-promise-to-protect>



UU Ministry for the Earth Celebrates Three Pipeline Wins!

Finally, some good news: UUMFE celebrates the unexpected string of pipeline wins, thanks to decades of struggle led by Indigenous water protectors. The proposed Atlantic Coast pipeline was cancelled altogether; a federal judge ordered the Dakota Access Pipeline be emptied of its

fracked oil while awaiting a new environmental review; and another court froze a permit for the Keystone XL pipeline, delaying the project yet again. While the climate justice movement braces for backlash in the courts, moments like these can be a turning point for growing power.

US Supreme Court Decision

The court's 5-to-4 declaration that much of Tulsa and eastern Oklahoma had long been a reservation of the Muscogee (Creek) Nation was seen as a watershed victory for Native Americans' long campaign to uphold sovereignty, tribal boundaries and treaty obligations.

The history of treaties between tribes and the United States is rife with coercion and broken promises, and activists said the court's decision was remarkable for doing something seemingly simple: Holding the United States to the promises it had made to tribal nations.

For full article see: <https://www.nytimes.com/2020/07/11/us/muscogee-creek-nation-oklahoma.html>

We'll Build a Land

*We'll build a land where we bind up the broken,
We'll build a land where the captives go free,
Where the oil of gladness dissolves all mourning.
Oh, we'll build a promise land that can be.*

*We'll build a land where we bring the good tidings,
to all the afflicted and all those who mourn.
And we'll give them garlands instead of ashes.
Oh, we'll build a land where peace is born.*

*We'll be a land building up ancient cities,
Raising up devastations from old,
restoring ruins of generations,
Oh, we'll build a land of people so bold.*

*Come, build a land where the mantles of praises
Resound from spirits once faint and once weak,
where like oaks of righteousness stand her people,
Oh, come build the land. my people we seek*

*Come build a land where sisters and brothers,
anointed by God, may then create peace;*

*where justice shall roll down the waters,
and peace like an ever-flowing stream.*

Page 121 of Singing the Living Tradition

We Are Part of the Larger UU

Extracted from UUA: A Conversation for White People to Reconnect to Our Spirit and Our Humanity to Interrupt White Supremacy:

We become what we practice. White people need to have a continuing conversation with white people who are intentionally practicing reconnection to our spirit and our humanity to interrupt white supremacy.

Spirit is the deep knowing of our interconnectedness and interdependence, a deep knowing of the inherent wholeness and worthiness of all living beings, and a desire for greater connection to our collective humanity. It is the disconnection from our spirit and our humanity that has created the conditions for white supremacy and anti-Blackness to flourish. We, along with generations of our ancestors, have traded our own spirit and humanity for the power of "whiteness" and at the expense of the lives of Black, Indigenous and people of color.

Questions we ask are:

- How does our connection to spirit expand our capacity to see white supremacy and anti-Blackness more clearly in ourselves, others, and the world around us?
- How have our practices to reconnect to spirit supported us to embody mutuality for all living beings, which includes taking action in our family and/or community to interrupt white supremacy and anti-Blackness?

These conversations are not anti-racism training. Anti-racism is an essential life-long journey that we are encouraged to begin and to generously support Black, Indigenous, and people of color leaders doing this work. We may have authentic relationships with Black, Indigenous and others of color, but we are white people practicing deepening our connection to spirit and engage in social justice work. *Kelly Miller, Ed Heisler, Karen Tronsgard-Scott, Kristen Zimmerman*

*Love Resists is a joint campaign by the Unitarian Universalist
Association and the Unitarian Universalist Service Committee.*

www.loveresists.org

Dear Unitarian Church of Underwood

As the movement to Defend Black Lives, Defund Police, and invest in and transform our communities gains momentum, violent repressive responses from the state are also on the rise. And, as always, Black/Indigenous/people of color communities, queer and trans people, and other frontline groups are being most directly targeted.

In Portland, a broad, loose coalition of people have taken to the streets to confront the violence of U.S. police, paramilitary, and surveillance forces: [Black Lives Matter Portland](#), [Young Black Collective](#), [Wall of Moms](#), the Portland Protest Bureau, [Don't Shoot Portland](#), [Portland United Against Hate](#), interfaith clergy groups and many others. Many members of our Portland UU congregations are taking to the streets; hundreds more are pressuring elected officials to take action. And the First Unitarian Church of Portland is one of the plaintiffs in the Western States legal observer [lawsuit against federal law enforcement](#).

Dana Buhl, Social Justice Director at The First Unitarian Church of Portland, has been out on the streets, in the coalition meetings, and organizing her congregation. She says, "What's happening in Portland is a flashpoint that demonstrates where we are locally and as a nation. We're at a crossroads. Are we going to increase the violent militarized police state, and consolidate authoritarianism and fascism in this country, or are we going to dismantle these systems of white supremacy? Are we going to continue locking up and locking out millions of people, or are we going to decolonize our culture and transform our economy to meet people's needs, create racial equity, and stop the devastation of our planet?"

What we're witnessing on the streets of Portland and other cities is brutal. People are being shot at with munitions projectiles, gassed, and abducted off the streets by unidentified federal agents into unmarked vehicles and detained without due process. Surveillance is intense, provocateurs are clearly in the mix, and infiltration is a constant problem. Meanwhile the border patrol shock troops that have been brought into our cities to terrorize protestors are also detaining immigrants and feeding the mass deportation machine.

The Trump administration clearly has a political and electoral strategy of framing the choices before our country as "law and order" vs. "anarchy by radicals." This is not just 'politics;' this is a dangerous attack on the liberation movement that has grown by leaps and bounds since this spring. While Trump and his enforcers are intent on terrorizing all who want to seize this moment for transformation, the administration's fear of this movement is clear. Led by organizers from Black & Brown communities who have always known that policing and prisons are tools of oppression and violence, millions of people are now joining in motion to abolish the whole criminal legal system with their eyes set on liberation. Millions

more are awakening to the brutal violence of the state and the systemic racism in policing, in education, in housing, and our economic structures. Our response must be to grow our courage, increase our willingness to take risks, and show up in solidarity with the calls for abolition, liberation, and transformation.

This is the mandate of our faith. From our history of anti-slavery abolition to our actions to abolish ICE to the passage at our 2020 General Assembly in June of two Actions of Immediate Witness that explicitly urge UUs to join the movement to defund the police, the call to us is clear: to side with the oppressed, to oppose forces of oppression, to cut through the false narrative of 'good' protestors and 'bad' protestors and stop the criminalization of resistance.

Portland is just one place in which this violence and repression is on the rise. Federal agents have also been sent to Chicago and Kansas City, Missouri, under the pretext of fighting "urban crime"--a cover for legitimizing the invasion of Black neighborhoods, specifically. Trump is threatening to send more agents to Albuquerque, Baltimore, Detroit, Oakland, Philadelphia, and possibly other cities.

What we need now is to follow movement leaders organizing to remove these agents and continue efforts to defund policing and fight systemic racism. From joining protests, to demanding those in government act, to helping people turnout in the elections, we must act with courage and with spiritual care. If you can demand justice in the streets, don't go alone, and follow movement leadership. If you can't be on the streets there's lots you can do.

What we can do:

Call on your Mayors, City Council members, State representatives, Governors, federal representatives to 'be with your people' and take a public stand against federal agents overtaking U.S. cities.

- Support Local Bail Funds - see [National Bail Fund Directory](#)
- Support the [Preventing Authoritarian Policing Tactics on America's Streets Act](#) federal legislation being introduced in Congress by Oregon representatives and others.
- If you are not already connected with the movement, get on Facebook and on Twitter and find out who is organizing locally and what they are asking people to do.
- See Love Resists [Guide on finding partners](#) for your congregation
- See UUSC [Right to Resist Toolkit](#)

Rev. Ashley Horan, UUA Organizing Strategy Director reminds us that we all need to take our shifts for the revolution. What will be yours? Who will you plan that with? Who will you ask to join you?

In solidarity,

Closing Words
(Rev. Roger Parker, July 23, 2020)

In this pandemic, many of us are nostalgic for the old normal...And of course, there's nothing wrong with so many of those desires for the old normal. But I'd like to make a proposal. If we are wise in this time, we will not go back unthinkingly to the old normal...As we experience discomfort in this time let's begin to dream of a new normal, a new normal that addresses the weaknesses and problems that were going unaddressed in the old normal. If we're wise, we don't go back; we'll go forward. *Brian McLaen, a member of the Center for Action and Contemplation*

Unitarian Church of Underwood
Board Meeting Minutes
June 17, 2020

In attendance: Norm Kolstad, Mary Anderson, Amy Beckman, John Minge, Ron Roller, Shannon Smith, Wally Warhol, Mary Worner

Absent: Tim Lanz

Also, in attendance: Bonnie Graham, Church Administrator; Connie Stigen, Ellen Eastby

The meeting was called to order by President Norm Kolstad at 6:33 p.m. Mary Anderson read the meeting Covenant of Guiding Values.

The Agenda was approved after adding Food Shelf Volunteers (Ron Roller/Amy Beckman). The meeting minutes of May 7, 2020 were corrected (\$400, not \$1000 profit from Sverdrup Suites) and approved (Ron Roller/Shannon Smith). The meeting minutes of June 7, 2020 were approved as written (Shannon Smith/Amy Beckman). The annual meeting minutes of June were presented for information only – to be approved at annual meeting 2021.

Ellen Eastby presented information on a Lay Pastoral Care Course by UU Institute that she has signed up for. The email vote taken to approve her attendance was ratified with the amendment approved that UCU pay the \$30.00 fee for Ellen (Mary Anderson/Amy Beckman). Questions on liability and background check will be considered upon Ellen's completion of the course and proposal to perform these services to the church.

Prior to the meeting, Board members reviewed individually the Board Orientation Power Point presentation.

Coordinators were appointed for: Program – Mary Worner; Community Outreach – Amy Beckman/Alison Francis; Facilities – Susan Groff/Norm Kolstad. Short discussion on need for a Children's Education leader that will be given further review by Mary Worner as Program Coordinator.

Treasurer's Report was given by Ron Roller (see June 17, 2020 Financial Report). Final payment of \$9350 plus \$300 for latches was made for the completed windows product. Ron moved some money from savings to checking for expenditures. With no Sunday services, collections are down but so are expenses. We can expect a 20-30% deficit. Ron is checking into on-line contributions. Vendors charge a fee of 2 ½-3%. Information of fees should be included when this service is announced. Request was made for volunteers to conduct the 2- year audit. Wally Warhol volunteered, and Dave Wass will be contacted to assist. Wally recommends that a professional audit be conducted sometime in the next year. It was agreed that Board should continue to review the budget regularly and that the Stewardship Committee follow-up on giving.

Unfinished Business:

Feedback on the annual meeting conducted via Zoom included that Norm handled well the nay voting procedure; the covenant was kept in mind during the discussions; and that attendance numbers were normal.

Feedback on the Board members calls to members indicated that most members appreciated the call. Special need requests will be referred to the Membership Committee for follow-up.

It was agreed that the "church chats" begin again July 5 with John Minge and Shannon Smith facilitating the breakout room to be set up by technical support staff.

Feedback on virtual services is that they are going well, and the break-out feature is well liked.

In consideration of the need for reallocation of Empowerment Funds as declined by awardees unable to proceed with their projects, so far \$900 is known to be declined. The Empowerment Grant Committee will review and make any further recommendations whether funds need be reallocated.

Action approved to contribute \$1000 to Underwood Senior Dining using funds collected for the cancelled chili dinner and general funds (John Minge/Mary Anderson).

Discussion regarding the Administrative position that is currently a 6-month temporary position that ends September 1. Decisions need to be made prior to that whether to continue or change position responsibilities and hours needed. Motion approved to form a personnel committee (John Minge/Mary Worner). Shannon Smith and Norm Kolstad were designated to determine the responsibilities of the personnel committee.

New Business

Bonnie Graham has been registered to attend the GA Assembly with the \$150 fee paid. Mary Worner will attend as UCU delegate. Bob Worner is also interested in attending and if no one else signs up, could act as the 2nd UCU delegate. Will send out notification that church will pay fee for up to two more registering.

It was determined without objection that the vacant Board position will be left open at least until fall.

The Safety Committee Recommendations were adopted (Mary Anderson/Ron Roller): that the congregation will not gather in person for meetings or other events. This applies to worship, events, committee meetings, staff meetings, and one-on-one visits. We will plan for virtual operations for the next year (through May 2021). The Safety Committee is to work out further details as needed.

Reference was made to the Resolution for Race Equities and Justice as adopted by the membership at the June 7, 2020 Annual Meeting of the Membership. The Board approved creation of and charge to a Racial Justice Task Force (John Minge/Wally Warhol). The Board recognizes that the task force may act with some flexibility on expansion or contraction of the charge.

Shannon Smith updated the need for Food Shelf volunteers. Deb Ferguson has volunteered to act as UCU coordinator and Shannon forwarded her the required information.

Wally Warhol gave a reminder of the need to donate supplies for the Minneapolis area residents affected by neighborhood distresses.

Next Board Meeting: July 15, 2020 @ 6:30 p.m. via Zoom. Executive Team meeting one week prior.

Meeting adjourned 8:47 p.m.

Respectfully submitted,
Mary Anderson, Secretary

Full Text of Edie Barrett's talk, "Creativity, Personal Reflection & Social Change," July 7, Part 1:

Good morning. My name is Edie Barrett and I am delighted to be here with you today.

My presentation topic for today and July 12 is: "Creativity, Personal Reflection & Social Change." I would like to begin by positioning myself in these conversations. I will be addressing issues of Covid 19 and the death of George Floyd, and the subsequent uprising.

In talking about issues of race, I am a white person. I have never known, nor will I ever know, the experience of living in a different skin color. Nor did my ancestors experience racism due to their skin color.

Therefore, it is with humility and compassion that I enter this conversation, acknowledging my position of privilege.

In the Opinion Exchange in the Star Tribune on Sunday, June 7, 2020, there was an article titled “Nonviolent Suffering is Still the Best Strategy.” I would like to highlight a few points in that article. There is a famous quote from the Rev. Martin Luther King Jr., and it is as follows: “A riot is the language of the unheard.”

The article goes on to say that both “Gandhi and King were politicians who recognized they wanted to change minds. Choosing violence instead, they argued, would only justify – in the oppressors minds – further repression... Violence, King said, ‘Merely intensifies the fears of the white community while relieving the guilt.’”

Minnesota is world renowned in the field of medicine, agriculture, industry; we are home to 16 Fortune 500 companies, we can add top education to that list; we have the second highest reading population to Boston, the second number of theater seats to New York; we are rated the third happiest state to live in. Now, we add the death of George Floyd, which sparked a global outcry of cruelty, injustice and race-based violence.

There have been other deaths in Minnesota to remember: Philando Castile, Jamar Clark, and many others. I think that Malcolm Gladwell would define the death of George Floyd as, “The Tipping Point.” And now we find ourselves at a place of personal and social reckoning, where do we go from here? Minnesota is a state of innovation. It strives to excel. Even when I lived in Santa Barbara, California, the achievements of Minnesota were palpable all the way to the West Coast.

In the divine order of things, did this happen here simply because we are a state who is positioned to create radical social change? The truth is, the nation and world is watching to see, how does Minnesota respond to this?

This is our invitation to openly and humbly acknowledge our shortcomings, and then with full responsibility, use our creativity, intelligence and resources to create cultural change and shift our consciousness to acknowledge “the inherent worth and dignity of every person.” And in doing so, be a national role model of social change and justice.

I think that we have this within us.

I requested that you read an article prior to this presentation titled, “Solitude and Leadership” written by William Deresiewicz, a past Yale academic. This was a lecture delivered to The United States Military Academy at West Point in 2009.

In introducing the topic of solitude and leadership, Deresiewicz states that, “...Solitude is one of the most important necessities of true leadership” (para. 2). He goes on to talk about status quo in the military and in bureaucratic environments, that there is a comfort in routine, not in questioning the system. He believes that people succeed in these environments by their capacity and ability to

maneuver within the system (para. 14). He goes on to say that conformity is what is rewarded and that we have cultivated generations of leaders who are essentially followers (para. 15).

When I consider the challenges of social change in regard to race issues, I feel as though Deresiewicz captures the essence, the convenience, the efficiency, the gravitational pull towards status quo. The indifference.

I am intrigued with this article because we do live in areas that are defined as rural. And within that lifestyle, there is an aspect of solitude, which has only been exacerbated with Covid 19. I will be the first to admit that rural living provides a diversity of perspective and beliefs.

It is easy to imagine this as “their problem” or that this is happening “over there, but not here”. This is a way that those of us who live rurally contribute to complacency, indifference and status quo. In reality, we are all part of the problem. And we all have a unique role to play in the solution.

Can we imagine our rural lifestyle as both our challenge and strength in moving our state forward regarding racism in its many forms of expression?

While I wholeheartedly support and agree with structural changes of policy, legislation, training, and educational efforts, I ask myself:

- Why are we still here having these conversations?
- Why is it so hard to move issues of justice and equity forward in our culture?
- Will this time be different?
- What makes this time different?
- And why have we failed so in the past?

I would like to introduce to you a book titled Leadership on the Line by Heifetz and Linsky. They look at social engagement and change as having two perspectives: being on the dance floor (being in it) and then moving to the balcony, for a broader understanding of the dynamics at work. They recommend a constant repositioning of engagement and perspective.

Much like Deresiewicz’s article on “Solitude and Leadership” they too have a concern for herd mentality and not being able to separate ourselves emotionally and intellectually from our various groups.

I would propose a third vantage point that I believe is equal in value to the dance floor and the balcony: *the basement*.

The basement is part of the foundation, and we don’t tend to think about it because we don’t spend a lot of time down there. From a Jungian perspective, it’s where our “shadow” dwells, all of those “blind spots” and the things that we conveniently tuck away or deny, or are simply unaware of.

Robert Johnson is my favorite Jungian author. He defines the shadow as those aspects of ourselves which are ...unacceptable characteristics that do not go away, but only collect in the dark corners of our personality. The shadow is that which is not entered adequately into consciousness (p.4).

I have spent a fair amount of time looking around the basement with my flashlight. I’ve been trying to understand what’s down there, what is living and thriving in the darkness, and how it relates to issues of race and systemic racism. And most importantly, I’ve been trying to open the doors, get some fresh air down there, and get in some natural sunlight. Because here’s the thing: the basement may contain our

personal shadow, but there is also the collective shadow. The collective shadow has been denied AND cultivated for generations and centuries.

The more we can be in conversations like this one about race and injustice the more light and fresh air all of us bring into the basement. The more we move conversations into actions, the more we transform the basement and therefore society.

As I bring this presentation to conclusion, I would like to highlight some points from a book I recently purchased in Fergus Falls at Victor Lundeen's. This book is titled *Harvard Business Review's 10 Must Reads on Emotional Intelligence*. Honestly, this is a brilliant little gem.

The article is titled "Emotional Agility" by Susan David and Christina Congleton. They define emotional agility as the capacity to observe our emotional experiences in a way that is mindful, value driven, with a productive outcome.

This article has three suggestions that I would like to invite us to consider:

- That we recognize our patterns of behavior. I'm thinking about how we surrender into the comfort of routine, tradition, status quo, and indifference.
- That we recognize and name our thoughts and emotions. Examples of those might be overwhelmed, sadness, defensiveness, grief, shame or vulnerability. Naming emotions = emotional literacy = resilience.
- And that we act on our values and we allow those to be the guiding light in moving forward.

Although I am not a member of your church, it is very easy for me to identify with your values such as justice, equity, and compassion in human relations, a free and responsible search for truth and meaning, and a respect for the interdependent web of all existence of which we are apart.

When I think of your shared values, they are like a compass in my hands that guide my direction. These values offer a form of clarity of purpose. This exercise has challenged me to really think about my own core values when it comes to issues of racism and social change in how my beliefs in what humanity could be move me forward in our complex and changing world.

Thank you so much for welcoming me into your congregation. I appreciate this opportunity to share with you what I'm learning. I wish all of you the very best during this time. I wish you faithful companions. And I wish you courage in your heart, to own your authentic truth, to possess moral courage, and to creatively imagine a better future that truly embraces, "liberty and justice for all."

Resources:

Brené Brown's podcast: Unlocking Us <https://brenebrown.com/podcast/brene-on-shame-and-accountability>

"Solitude and Leadership" by William Deresiewicz <https://onbeing.org/blog/william-deresiewicz-solitude-and-leadership>

Leadership on the Line: Staying Alive through the Dangers of Leading by Heifetz and Linsky

Owning Your Own Shadow: Understanding the Dark Side of the Psyche by Robert A. Johnson

Harvard Business Review's 10 Must Reads: On Emotional Intelligence

Edie Barrett, "Creativity, Personal Reflection & Social Change, " July 12, Part 2:

Today I will begin by exploring archetypes and the paradigm shift in leadership as it relates to social change.

Opening quote by Joseph Campbell: "... We have not even to risk the adventure alone; for the heroes of all time have gone before us; the labyrinth is thoroughly known; we have only to follow the thread of the hero-path. And where we had thought to find an abomination, we shall find a god; where we had thought to slay another, we shall slay ourselves; where we had thought to travel outward, we shall come to the center of our own existence; and where we had thought to be alone, we shall be with all the world."

The myth of the hero is an archetypal story structure, which has existed for centuries, and emerges in cultures around the world.

Joseph Campbell, in *The Hero with a Thousand Faces*, defines the hero as "The champion not of things to become but of things becoming; the Dragon to be slain by him is precisely the monster of the status quo... The hero's task always has been to bring new life to an ailing culture."

A while ago, I took an online class that was hosted by the Asheville Jung Center, in North Carolina. The course centered around a book titled, *Jung's Red Book for Our Time: Searching for Soul under Postmodern Conditions*. The book is an anthology and the course consisted of various authors talking about their perspective.

In this anthology, Nancy Swift Furlotti writes, "... We are drawn to authoritarian leaders under the illusion that a supposed hero or strong man can make life safer by stopping change."

In Leadership Can Be Taught by Sharon Parks, Parks states, "As societal stress mounts...the heroic leadership myth gains momentum. The imagery of the Empire gains renewed currency." (quote retooled for clarity) Parks goes on to add that the myth of the hero needs to evolve to be inclusive and not a solo agent of change.

For many, there is an attractive passivity to the hero myth. The hero can take all the chances, they earn all of the acolytes, but this also means the hero must take responsibility for the failure.

This may be an aspect of power in status quo, god forbid we step out of line, and be in a position of social ridicule. But there is also price to be paid when we reject the call of the hero's journey within ourselves, even in small ways, such as not speaking our truth.

In this time of Covid 19, the death of George Floyd, and the subsequent uprising, how do we as a community, as a state, as a nation, navigate the landscape of change without clinging to status quo? And so I ask myself:

- Why are we so afraid of change?
- As societal pressures mount, how does fear reflect in me?
- In what ways do I seek shelter in status quo?
- In what ways do I benefit from status quo?

One thing I did not expect in my graduate work is to find that the paradigm of the hero as leader is shifting to the artist as a leader. In *Reframing Organizations: Artistry, Choice, and Leadership* by Bolman and Deal, they articulate the value of the artistic orientation: "Artists interpret experience and express it

in forms that can be felt, understood, and appreciated by others. Art embraces a motion, subtlety, ambiguity. An artist reframes the world so others see new possibilities....” (p.21).

As artists, perhaps we have more liberty to think outside of the box, be creative, try something new and different. Fail. Try again.

I would add, art moves beyond words, it speaks an international language, and is a bridge to a shared experience that can move beyond social differences. Art can be collaborative, with the engagement cultivating innovation and vitality. Artists have the capacity to mirror back to us our historical moment in time. Or capture our history, like Maya Lin and the Vietnam Veterans Memorial. Black granite against the contrast of white in Washington DC.

Germany has converted two former concentration camps into museums. They have embraced the Holocaust as an aspect of their identity, not suppressed, not denied. They live with a moral reckoning. “In 2018, 2,152,000 people from all over the world visited the sites of the former Auschwitz and Auschwitz II-Birkenau concentration and extermination camp preserved by the Museum...

As many as 80% of visitors got to know the history of the German Nazi camp with one of over 320 guides-educators of the Museum conducting guided tours in 20 languages.”

This is a way Germany has taken responsibility for their past. They have done a fearless moral inventory, and then made radical social changes to transparently own the damage of their history. They use these historical sites as so that they (we) do not forget their crime against humanity and the lineage of suffering that occurred. Said another way, they have cleaned out their basement and have laws to ensure that it stays that way.

For a leadership class at the Humphrey, we read it article titled *The Art of Powerful Questions: Catalyzing Insight, Innovation, And Action* by Eric E. Vogt, Brown and Isaacs. In this article, I am struck by the fact that large organizations in Germany that have a “Director of Fundamental Questions.” This is a department whose very goal is to challenge assumptions and status quo. No doubt, this is a ramification of Germany’s history.

Let’s face it, it is unlikely that Adolf Hitler had a Director of Fundamental Questions. This is a sobering reminder, that the more we insulate ourselves with like-minded people, we cultivate in our personal belief systems, a form of fundamentalism.

The reason why I’m so committed to the Jungian perspective, is because it has enriched my life, while holding me personally accountable for my own psychological work. Essentially, the more we understand ourselves, the more we engage with each other in a way that does not reflect assumptions, projections, and judgments which lead to stereotypes.

If I am able to own my own complexities and nuances, I can honor those also exist in you. Currently, I am seeing and experiencing a fair amount of anxiety from white people who want to be in the conversation regarding race, but they fear they will do it wrong. They will. I have and I will again. And likely again after that.

For me, extending generosity and grace to each other in this conversation, is how we find our way forward. It is possibly in the bumbling that we find our shared humanity. After all, the hero's journey isn't without challenges.

I just heard a fabulous quote by David Kessler, "Judgment demands punishment." Judgment becomes a slippery slope to blaming and shaming, which actually derails the process and progress from the ultimate goal.

I love the quote: "World peace begins at home." And world peace begins with my thoughts, behaviors, and engagement.

"As C.G. Jung reminds us: 'The psychology of the individual is reflected in the psychology of the nation. What the nation does is done also by each individual, and so long as the individual continues to do it, the nation will do likewise. Only the change in attitude of the individual can initiate a change in the psychology of a nation.'" (*Jung's Red Book for Our Time: Searching for Soul under Postmodern Conditions*. p. 234)

In Jungian dream analysis we look at themes which present themselves in the language of symbol. With both COVID 19 and the death of George Floyd and the subsequent uprising, I've been trying to figure out if there is some correlating theme. They appeared in the landscape of history at almost the same time. Very much like a dream with two different scenes.

Is there anything that these two dynamics share?

I believe it may be denial and hubris.

There are likely more. These are important because they are a render down truth that must also exist within me.

In closing I would like to introduce you to a book titled, *Living from the Center Within* by Michelle Rae. Rae is a Minnesota author and an academic at the University of Minnesota. She believes that we are in a radical transformation of humanity. "And therefore, each person has a choice: to focus on what is disintegrating or what is emerging. Depending on your perspective, it can appear to be either an ending or beginning" (p. 20).

I would like to share with you her definition of three different levels of consciousness: The first is:

- I Am Individual. Characteristics of this stage of consciousness include "... An underlining sense of fear and lack... We can believe that anyone who is not like us, who does not share the same beliefs, history, or skin color as us, is dangerous" (p. 40). People who function at this level often have a scorecard. Generosity comes with attachments, strings and expectations.
- I Am Interconnected. This is a higher level of consciousness, which values the experience of paradox, and that we are on a "continuum that is ever shifting and changing..." Functioning at this level "... We increase our awareness of inspirations, revelations, and innovations. We begin to feel love not limited to our personal circle of friends and family, but expanding to include humanity at large" (p. 43). In the shared values for the Unitarian church, this might be defined "as justice, equity, and compassion in human relations."
- I Am Infinite. "A person living at this level of consciousness... Is marked by a level of tolerance, unity, trust, energy awareness, peacemaking, joy, ease fearlessness, and intuition. Our primary

sense of self is being whole and belonging to the sea of all beings in the field of consciousness. We feel complete, at peace, and trust that we are enough and have enough. We know we are worthy and lovable” (p. 44). In your shared values this might be defined as, “a respect for the interdependent web of all existence of which we are a part.”

In closing: This is how I am using this information and I invite you to try this. In any given circumstance, I ask myself on what level of consciousness is my engagement? What level of consciousness is my engagement when I think about choices around COVID 19, the death of George Floyd, racism and systemic racism?

I believe miracles dwell within the unexpected, the unplanned. That place where synchronicity and destiny intersect, may also be where the hand of the divine sees the larger picture of our life and offers us breadcrumbs to find our way.

We are both the hero in our own life and the artist. Should we also be our own Director of Fundamental Questions? Challenging our own assumptions, judgments, projections, and attachment to status quo.

What’s being summoned forward, at this moment in time,
is the very best of who we are to offer the world.
Because after all, world peace begins right now right here with you and me.

I appreciate this opportunity to share with you what I’m learning. I wish all of you the very best during this time. I wish you faithful companions. And I wish you courage in your heart, to own your authentic truth, to possess moral courage, and to creatively imagine a better future that truly embraces, “liberty and justice for all.”

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