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# the WINDOW

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Arlington Street Church, *Unitarian Universalist*

March – May 2008, Vol. 7, No. 2

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## A New Case for Loyalty

REV. KIM K. CRAWFORD HARVIE, SENIOR MINISTER

Girl Scouting was as much the religion of my childhood as Unitarian Universalism. Without a doubt, scouting and the church were the two major institutional influences on my moral character (though church was more relaxed about it than scouting!).

Unlike church, there was significant memorization involved in scouting. With a little prompting, I can still recite the ten points of the Girl Scout Law (we used the 1920 version), which ends with “A Girl Scout is clean in thought, word, and deed.” Number two, following “A Girl Scout’s honor is to be trusted,” is “A Girl Scout is loyal.”

Although no one every told us, by 1972, “loyal” was on the cutting room floor. It would appear that loyalty went out of vogue. Maybe, like obedience, it smacked just a little too much of a subservient relationship to a higher authority, or of a serious wrench in the works of independence (as opposed to the then-less-valued interdependence ... where it’s invaluable).

Clearly, unthinking or unquestioning loyalty really should be off the list. If something or someone isn’t good for you, loyalty is a coffin nail. But I’m thinking about loyalty to a greater purpose – a higher calling, even – and of the rich harvest

that yields from that investment. Maybe it’s the scout in me, maybe it’s the blessing of having lived this long, but I want to make a new case for loyalty.



**Rev. Kim,  
First Unitarian Universalist  
Church, New Orleans**

Loyalty often comes up in my conversations with couples who are planning to be married. The traditional vows – for better or worse, richer or poorer, in sickness and in health – are a paean to loyalty. They articulate the contract, inviting the newlyweds into a covenant with a long view. Taking these vows is not an insurance plan – obviously, there isn’t one! – but a commitment to live them (or something like them) greatly increases the odds of marital bliss.

In the lobby of Boston’s Symphony Hall, there is a plaque dedicated to the memory of the musicians who perished when the Titanic sank. We’ve all heard the story: seated on the upper deck, dressed in formal wear, eight men continued to play as the ship went down. Survivors recalled that, in the midst of utter chaos and pandemonium, this steadfast band played on.

Loyalty, or madness? Can you imagine? But if one of your deepest-held values is loyalty, what else would you be doing when death came?

Perhaps like some of you, at times, I have been loyal to a fault. Loyalty becomes a character defect when we “stay in” way too long, beyond diminishing returns. My friend Fred Small, now a colleague, was a lawyer before he was a minister (and, yes, a folk singer in between!). Many years ago, observing a relationship in which I had far overstayed any return on my loyalty, Fred told me that a contract (what we, as a spiritual community, might call a covenant) is only binding when both parties are loyal to it. “If only one of you abides by the terms,” he said, “the contract is void.” Effectively, there’s no game if the other party has left the field.

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please see *Loyalty* on page 11

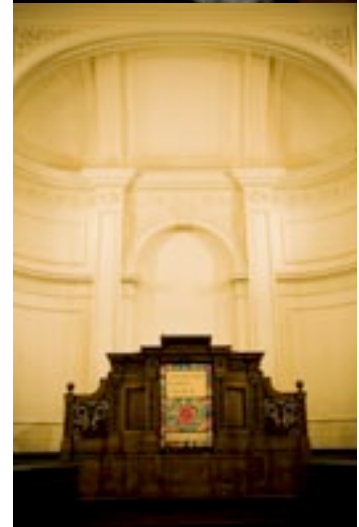
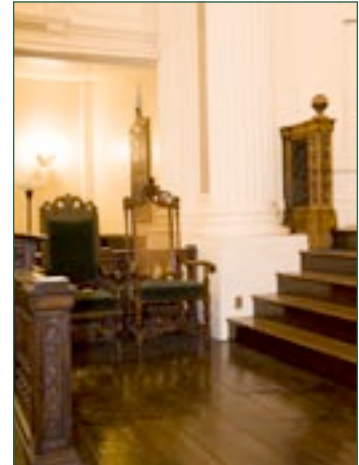
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# The Art of Powerful Questions

MARK WATANABE, PRUDENTIAL COMMITTEE CO-CHAIR

As the membership of Arlington Street Church continues its search for ways to improve and enhance communication within our community, the Prudential Committee recently learned about the critical skill of asking powerful questions. Organizational development guru Eric Vogt defines a “powerful question” as one which, among other things, generates curiosity, stimulates reflective conversation, is thought-provoking, surfaces underlying assumptions, invites creativity and new possibilities, produces energy and forward movement, touches a deep meaning – and gives rise to even more questions! The process takes us away from dwelling solely on defining a problem and seeking the correct solution, which is grounded in typical North American cultural norms. It attempts to move us beyond our anxiety about not knowing what it is precisely that we should do to “fix” a problem that has no apparent, easy resolution.

This has certainly been a challenging and unfamiliar mind-set to absorb, because it replaces the reactive “What did we do wrong and who is responsible?” with the proactive “What can we learn from what’s happened and what possibilities can now emerge?” Given the many changes that have affected ASC recently, this relatively novel approach might serve us well in helping us to refocus on our true collective mission and reason for being in the world. To this end, the Prudential Committee will be working with consultants from the Massachusetts Bay District of Unitarian Universalist Churches in developing methods intended to engage the congregation in this potentially transformative work. When the time comes, be ready to come forward with your own set of “powerful questions!”



## Mini Financial Update

Fiscal Year 2008 Operating Budget: **\$637,210**

Pledges represent 42% of our Operating Budget

Pledge Income received by February 19<sup>th</sup>: **\$185,761**

Non-pledge Income: **\$18,179\***

Operating Income through February 19<sup>th</sup>: **\$350,768\*\***

Operating Expenses through February 19<sup>th</sup>: **\$352,708**

\*Non-pledge giving does not reflect the receipt of \$257,722 from the estate of McCleary/Booth.

\*\*Includes the use of \$25,440 in Temporarily Restricted Funds for facilities and Unitarian Universalist Association dues.

# All Souls Love Jazz

REV. MELANIE MOREL-ENSMINGER

*This is a homily preached at the West Shore Unitarian Universalist Church in Rocky River, Ohio. It was preached on All Souls Day, Friday, November 2<sup>nd</sup>, 2007. It has been submitted by the Partner Church Coordinating Committee.*

Scripture Readings: Ezekiel 18:4, Psalm 145:10-11, Hebrews 12:1

“All souls are mine” says the Lord to Ezekiel, and in the Crescent City we’re glad to know God’s looking out for us, ‘cause it sure feels like no one else in authority is. We’ve fallen off the national radar, and must fend for ourselves, relying on the kindness of strangers.

Yesterday, as my plane circled over New Orleans for the first leg of my journey here, I could see spread out below me in the morning light a sea of tarp stretched over roofs, in the color known around town as FEMA blue. And I thought of what all those blue roofs mean to the people down there in my city – the losses of homes and belongings and precious keepsakes, the deaths of loved ones, the destruction of neighborhoods, the long diaspora and forced exile, the loss of jobs, the breakdown of the services and resources that ordinary Americans expect from their local, state and federal governments, the right to feel secure

in your home. In some cases, the blue tarp was the last work done, and in the 2 years since the storm, the tarps have shredded and the tatters blow forlornly in the wind.

Another quote from scripture comes to me, from Zechariah, a vision of restoration to another devastated city:



**Susie Nacco, Mark David Buckles, and Rev. Kim**  
rebuilding in New Orleans

Thus says the Lord of hosts: Old men and old women shall again sit in Jerusalem, each with staff in hand for very age. And the streets of the city shall be full of boys and girls playing in its streets. Thus says the Lord of hosts: If it is marvelous in the sight of the remnant of this people in these days, should it also be marvelous in my sight? says the Lord of hosts. (Zechariah 8:4-6)

The Postal Service reported recently in the media that the greater New Orleans area is now back up to over 80% of its pre-Katrina population, but judging from comments on the street and in letters to the editor, most of the remnant of this people does not believe it. Still, while the city does seem exceedingly empty in some

quarters, it is true that old men and old women again sit on their stoops and comment on neighborhood doings, and certain streets are at times full of boys and girls at play. A musician friend of mine said to the crowd at a recent outdoor concert, “Idn’t it great to see kids again? Remember how after the storm when there were no children in the city and how awful

that was?” Children are back in the city, and it is indeed marvelous in our eyes; surely it is also marvelous in the eyes of God.

I am grateful for this opportunity to preach to you and bring you dispatches from a drowned city, news from a wounded but still great city. I bring you greetings from a place where some values have been turned upside-down. For example, how would you react to a giant pile of trash and debris outside a house or building in your neighborhood?

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please see *Jazz* on page 13

# Sunday School

ERICK DUPREE, M.A., CHILDREN'S RELIGIOUS EDUCATOR

Do you ever wonder what exactly Sunday school is? Is exploration of faith-based practices at an early age helpful, or just confusing to the Unitarian Universalist child as they begin to discover who they are? Is there greater edification to be found at the parents' side listening from the pew? Maybe Sunday school is just baby-sitting. Or is Sunday school the touchstone, the rock that congregations eventually come to lean on?

I have encountered parents who raise their children with limited exposure to organized religion. Many times it is due to a fear of the unknown, or parents' insecurity about articulating their faith. Some Unitarian Universalist parents fear the dogmatic traditions from their non-Unitarian Universalist childhood being forced onto their children. I often remind parents that regardless of what the Bible evokes for them, it is still a piece of literature. Thus, like all literature, it has a plot and a theme with rising and falling action and dynamic characters. To take away only seeks to distort the tale and ultimate message; love one another (John 15: 12). Be it the Koran, the Torah, or the teachings of the Buddha, each prophet came together with a single defining message. With the Great Mother Goddess and her resurgence defining generations today, Unitarian Universalist congregations are diverse environments beaming with multifaceted children from every walk of spiritual life.

Unitarian Universalists seek to affirm the inherent worth and

dignity of every person. In Sunday school, children learn how to look into themselves to see such worth and dignity. They learn who they are and how to be free thinkers, while concurrently encountering the world's spiritual beliefs. We seek to promote and help every child understand how to manifest spirit, and what it takes to foster the light from their inner chalice while ultimately nurturing that light until they are ready to Let it Shine. Through Sunday school, a Unitarian Universalist child can answer that proverbial question, "Why am I a Unitarian Universalist?" Using the seven principles, the Affirmation and Covenant, and learning songs like Spirit of Life, children discover what Unitarian Universalism is.

"What we believe" is not solely taught in books, but by example. Children learn first through the peer model, learning to help one

another. This is the crux of Sunday school at Arlington Street Church. They learn watching the congregation and lay leaders, by the guidance of ministers, but most important by the parents' example. As we look into the eyes of children and the complexities of today's world, I wonder to myself, can the future survive without the Unitarian Universalist covenant? As someone who walked into a Unitarian Universalist church after ardent struggles with faith, I think not. Consider how fortunate the child who learns nothing but love, untainted and pure, to shine unto the world from childhood into adulthood. Ultimately, it is the children of today's Sunday school who solidify the covenant for the future and the foundation for tomorrow. ☉



# Only a Child Fundraiser

Only a Child, the program founded by Arlington Street Church's own George Leger for Guatemalan street youth, is holding its annual fundraiser on Saturday April 5<sup>th</sup> at 7:00 PM at the Waltham Sons of Italy Hall on Cedar Street in Waltham. Enjoy a buffet supper and George's slide show highlighting the great work he is doing with the young people in the program. Buy your raffle tickets at the event for the opportunity to win restaurant gift certificates, handcrafted Guatemalan textiles, and beautifully designed mahogany boxes made in Only a Child's carpentry shop. Tickets to the event are \$25 per person (\$15 seniors and students). Tickets are available at the Social Action table on Sunday mornings or see any of these Arlington Street Church members and Only a Child Board members: Janice Brunts, Judy Chambliss, Sheila Murphy, and Jim Tice. Thank you for your continued support of Only a Child, one of Arlington Street Church's Jubilee grant recipients this year. For more information about Only a Child and its programs, visit Only a Child's website at [onlyachild.org](http://onlyachild.org). You may also contact George Leger at [onlyachild@aol.com](mailto:onlyachild@aol.com); or when George is in the US, by phone, at 781-642-931

Only a Child maintains a shelter and a carpentry shop for youth in Guatemala City, but the shelter is far more than just a place to sleep. George Leger says it provides "a surrogate family in which the kids are taught accountability and responsibility... They must contribute time and effort daily toward meeting the needs of the family. In return, it gives them something to belong to, a place where they are respected and cared for, a place where they can grow and develop an identity complete with confidence and self-esteem."

Only a Child now houses 10-14 young adults. All of them work, and many of them work in Only a Child's carpentry shop. To further complete their preparation, and maximize their chances to leave the streets once and for all, Only a Child sends its program participants to high-quality private schools. This represents for many, the chance to realize a life-long dream, "to fill a desk at school," and one day become "productive members of society." ☺



**The Carpenters**



**The Finished Product**

# Welcome to Our New Staff

Mark David Buckles, conductor and composer, is thrilled to fill the role of Acting Music Director at Arlington Street Church! Mark received his Masters of Music in Conducting at the Boston University College of Fine Arts, School of Music, studying under Dr. Ann Howard Jones. There, he led all of the Boston University small choral ensembles, which include the Chamber Chorus, Concert Choir, and Women's Chorale.

A native of Beverly Hills, Michigan, Mark received his Bachelors of Music in Composition from the University of Michigan, where he studied composition with Evan Chambers, William Bolcom, Karen Tanaka, Erik Santos and Susan Botti; and conducting with Jerry Blackstone, Theodore Morrison, and Sandra Snow. He also studied voice, piano, and carillon. Mark has received commissions

from the University of Michigan Women's Glee Club, the University of Michigan Honors Convocation, Miller College, and Dixboro United Methodist Church, and his works have been performed and recorded by the University of Michigan Chamber Choir, the Boston Choral Ensemble and the Saint Petersburg String Quartet.

Mark is the co-founder and Music Director of Juventas, the acclaimed Boston-based New Music Ensemble dedicated to performing the works of young composers. Over the last two years, Juventas performed eleven concerts in venues across Boston, including six world premieres.

Mark is a 2006 graduate of the Conductors' Institute at Bard College, where he studied with Harold Farberman, Apo Hsu, Raymond Harvey, Leon Botstein, Sidney

Rothstein, Guillermo Figueroa, and Marin Alsop. In 2003 and 2005, Mark participated in the European American Music Alliance through the Juilliard School of Music, where he studied with Claude Baker, Philip Lasser, Nacis Bonet, and Mark Shapiro, and received honors for his studies in counterpoint and harmony.

**Mark David Buckles,  
Director of Music**



## **Erick DuPree Children's Religious Educator**



Erick was born in Massachusetts and traveled across America building Christian communities

led by his father, an evangelical minister with the Church of Christ. Educated at Lubbock Christian University with an undergraduate degree in Religious Education, Erick served as Preschool Director for the YMCA of Houston. He moved to Kingston, Ontario to study at Queen's University, a lifelong dream earning his MA in British Literature. Erick has taught junior and high school English, as well as enrichment education for the academically gifted.

Leaving traditional education, Erick has found a unique home the world of freelance writing and

curricula development. However religion being steadfast and an educator heart, he has found "salvation" in Unitarian Universalist Lifespan Religious Education with its blending of various faith traditions. Erick looks forward to developing Arlington Street Church's thriving programs in the future!

Erick is a published essayist, successful grant writer, and early education curriculum developer. He enjoys classical music, Japanese body art, and 19th Century literature, especially the Bronte sisters.

*Editor's Note: In the Next Edition of The Window we will introduce Michelle Alexander, Organist/Accompanist, and MaryHelen Gunn, Growth and Transformation Ministry.*

# Bringing Eros into Church

DESMOND RAVENSTONE, WORSHIP COMMITTEE MEMBER



Church may seem a strange place to talk about sexuality. For many people of faith, church is supposed to be about the spiritual, not the physical. Even in liberal secular circles, it's hard for many to talk about sexuality beyond the occasional off-color joke. This is just one example of how our culture persists in dividing sexuality and spirituality from one another. And ironically, those religious communities that talk about sexuality the most are often the most conservative and the most progressive.

The conservative approach is usually to set forth rules limiting what forms of sexual expression are “pleasing to God” – invariably heterosexual, formally married, and procreative. Such legalisms not only exclude GLBT folk and other sexual and gender minorities, but can also cripple the spiritual life of the community. Some conservative ministers, for example, will not stay alone in a room with a member of the opposite sex, even for pastoral counseling, fearing either temptation or scandalous gossip.

The response of more moderate and liberal communities has been to rewrite those rules, so as to include more people in the community. Yet this can raise even more questions. What is the basis for changing the rules? Where are the new lines to be drawn? If we start questioning and challenging our old beliefs, how do we know when we go “too far?”

Rethinking and rewriting the rules is also very different from

the actual practice of welcoming the stranger, of building bridges between once separate communities. And by “welcoming the stranger,” I don’t just mean opening our doors to newcomers; it can also mean inviting longtime members and friends to open up to us, to share a part of their identity which we did not know before.

Bringing Eros into the church is about more than just rewriting the rules. It is about living out our core spiritual values and principles. It is about being open to questions and challenges on a daily basis. It is about seeing sexuality not merely as something we do but something we are, and as such a way in which the Divine can be embodied and expressed within and among ourselves. It is about embracing the healing power of our passion, our sensuality, and our desire to transform ourselves, grow our community, and help to heal the wider world. ⊕

*Desmond Ravenstone will be leading a two-part Spiritual Passions on March 9th & 16th entitled: “Sacred Eros: Embodying the Divine in Our Sexualities”.*

# Worship Calendar: Spring 2008



**Sunday, March 2<sup>nd</sup>, 2008**

**Preaching**

Rev. Kim K. Crawford Harvie,  
Senior Minister

**Wednesday, March 5<sup>th</sup>, 2008**

**Wednesday Gathering:  
First Wednesday**

**Poetry Open Mic Night**

Celebrate the way the written and spoken word moves you by bringing your favorite poem to read!

**Wednesday, April 2<sup>nd</sup>, 2008**

**Wednesday Gathering:  
First Wednesday**

**Origami**

John Sacco joins Wednesday Gathering to share how he has integrated the Japanese art of paper folding into his professional practice and his spiritual life. It's a hands on service as we fold together.

**Sunday, May 4<sup>th</sup>, 2008**

**Preaching**

Rev. Kim Crawford Harvie  
Senior Minister

**Sunday, March 9<sup>th</sup>, 2008**

**Preaching**

Rev. Kim K. Crawford Harvie,  
Senior Minister

**Sunday, April 6<sup>th</sup>, 2008**

**Preaching**

Rev. Kim Crawford Harvie  
Senior Minister

**Wednesday, May 7<sup>th</sup>, 2008**

**Wednesday Gathering:  
First Wednesday**

Long-time members George and Gaby Whitehouse will be sharing stories about their travels all over the world

**Sunday, March 16<sup>th</sup>, 2008**

**Preaching**

Dan Kane, Intern Minister

**Sunday, April 13<sup>th</sup>, 2008**

**Preaching**

Rev. Kim Crawford Harvie  
Senior Minister

**Sunday, May 11<sup>th</sup>, 2008**

**Preaching**

Rev. Kim Crawford Harvie  
Senior Minister

**Sunday, March 23<sup>rd</sup>, 2008**

**Easter Sunday**

**Preaching**

Rev. Kim K. Crawford Harvie  
Senior Minister

**Sunday, April 20<sup>th</sup>, 2008**

**Preaching**

Dan Kane, Intern Minister,  
with Darin Jensen

**Sunday, May 18<sup>th</sup>, 2008**

**Preaching**

Rev. Kim Crawford Harvie  
Senior Minister

**Sunday, March 30<sup>th</sup>, 2008**

**Preaching**

Rev. Kim K. Crawford Harvie,  
Senior Minister

**Sunday, April 27<sup>th</sup>, 2008**

**Preaching**

Rev. Kim Crawford Harvie  
Senior Minister

**Sunday, May 25<sup>th</sup>, 2008**

**Preaching**

Dan Kane, Intern Minister

# Spiritual Passions

A SERIES OF SUNDAY AFTERNOON WORKSHOPS  
MARCH 2008

*Spiritual Passions is an opportunity for members and friends of the Arlington Street community to offer and enjoy experiential workshops on their spiritual passions. Please plan to join us on Sundays for this spring's fantastic line-up! - Rev. Kim*

## **Arlington Street Zen Center Retreat**

Sunday, March 2<sup>nd</sup>, 1:00 PM – 5:00 PM

Periods of sitting, walking, and dharma talks (teachings from the Buddha) will be followed by dinner at a local Japanese restaurant (BYO\$). Come join like-hearted seekers to savor a quiet evening together. This 'passion' is led by Rev. Kim K. Crawford Harvie and members of Arlington Street Zen Center.

## **The Message Within the Messenger's Words: Empowering Ourselves to Empower Others through Jesus'**

### **Most Intimate Teaching**

Sunday, March 9<sup>th</sup>, 1:00 PM – 3:00 PM

This Spiritual Passion, led by Erick DuPree, our children's religious educator, explores Jesus' overlooked but arguably most valued testament. Through examining the Gospels, we will identify what his greatest message is, unlock the deepest spiritual meanings, and discover how to be an embodiment of his living message.

Erick has his BA in Religious Education from Lubbock Christian University in Texas, and an MA from Queen's University in Kingston Ontario in Literature. Travelling the country building Fundamentalist

Christian communities with his father, an evangelical minister, Erick has found renewed and affirmed spirit through Unitarian Universalism's distinct blending of diverse faith traditions. Deeply moved by faith and an educator at heart, Erick has made it his passion to make theologies accessible to all who seek to be spiritually nourished and edified. Erick is a published essayist, successful grant writer, and early education curriculum developer.

## **Sacred Eros: Embodying the Divine in Our Sexualities**

Sundays, March 9<sup>th</sup> and 16<sup>th</sup>,  
1:00 PM – 3:00 PM

Building from his First Wednesday presentation, Arlington Street Church member Desmond Ravenstone looks at the ways we can overcome traditional divisions between the spiritual and the sexual. How do we rethink the erotic and the divine, and create a new way of looking at these powerful forces in our lives? Can we create a safe space to talk about sexuality, and from that an ethic and theology/theology of sexual justice? Desmond will draw on his own study and experience of this issue to lead this discussion in two sessions.

Along with being involved with Arlington Street Church worship and the Growth and Transformation Team, Desmond has been involved as an educator, mentor, writer, and organizer around sexuality and sexual ethics.

## **Prison Education**

Sunday, March 16, 2008,

1:00 PM – 3:00 PM,

in the Frothingham Library

Partakers is a faith-based organization that matches congregations with state prisoners who are participants in the Boston University Prison Education Program. A number of U.U. congregations already have Partakers groups. People from those congregations serve as mentors to the prisoners, who report that this means a great deal to them and helps them to complete their degrees. The Partakers mentors give moral support to the students, many of whom are uncertain about their ability to do college work – although most of them do succeed, especially with the encouragement of the mentors. This is important as a social justice issue, since recidivism among ex-offenders who have participated in higher education programs is almost zero! Arlington Street member Madeleine Cousineau says, "Since I have taught in three prisons, I have learned directly from the students how much Partakers means to them." Please join us in welcoming Lanny Kutakoff, a Unitarian Universalist and executive director of Partakers.



# Adult Religious Education

## Mary Did You Know...

Wednesdays, April 9<sup>th</sup>, 16<sup>th</sup>, 23<sup>rd</sup>

Do you think that the woman simply known as “Mary” could ever imagine the spectacle dedicated to her today? Drawing from sacred texts, contemporary literature and commentary, as well as art, music, and film this class seeks to answer:

- Who the historical Mary was or might have been, and comparatively if that is congruent to the Bible and Christian concepts of her.
- Is Mary part of a scheme to conform women into patriarchal standards?
- Does Mary reaffirm the Goddess to meet a new world order and has the Catholic Church deified her to do so?
- What about the Cult of Mary, the Hail Mary and who are all these Our Lady’s?

This three week series seeks to identify the Mary archetype within society but also within each other; asking ultimately is there a place for Mary in Unitarian Universalism? We know she is in the Tiffany windows; can she be abiding someplace else?



## The Wednesdays are Coming!

### The Wednesdays: A Literary Salon

May 7<sup>th</sup>, 7:30 PM; May 14<sup>th</sup>, 7:30 PM;  
May 28<sup>th</sup>, 6:00 PM; June 4<sup>th</sup>, 7:30 PM

You’re invited to join Professor Alan Helms and Rev. Kim Crawford Harvie for five scintillating evenings reading and discussing the reader-friendly poetry of Billy Collins. What will we do? In Collins’ own words, we will “take a poem / and hold it up to the light / like a color slide // or press an ear against its hive.” We may well “drop a mouse into a poem / and watch him probe his way out, // or walk inside the poem’s room / and feel the walls for a light switch.” We won’t ever “tie the poem to a chair with rope / and torture a confession out of it . . . beating it with a hose / to find out what it really means.” Instead, we’ll “water-ski / across the surface of a poem / waving at the author’s name on the shore.” One thing is for sure: we’ll have a wonderful time! We may also emerge from the experience finer, nobler people, the salt of the earth, but humble.

The text: [Sailing Alone Around the Room: New and Selected Poems](#). You’ll find over 120 copies for sale at [abebooks.com](http://abebooks.com) starting at \$3.21. Welcome aboard!

*Loyalty from page 1*

Last fall, we experienced a wave of turnover in the church staff. I want to acknowledge the staff that remained, steadfast, and dug in deeper, uncomplaining, to do what needed to be done. I want to welcome the new staff, who entered, rejoicing; who understood the special challenges of “turnover times,” and rose to them, gracefully. And I want to thank each and every one of you, the members and friends of Arlington Street Church, who embraced the meaning of our mission of love and service, justice and peace yet more deeply, and lived into our shared covenant with unwavering commitment.

Do you know Marge Piercy’s poem, *To Be of Use?* Here’s a taste:

I love people  
 who harness themselves,  
 an ox to a heavy cart,  
 who pull like water buffalo,  
 with massive patience,  
 who strain in the mud  
 and the muck  
 to move things forward,  
 who do what has to be done,  
 again and again.<sup>2</sup>

That’s loyalty. And whether we like it or not, loyalty builds character. Living to tell the story has made each of us, individually and collectively, even stronger, and even better. I rest my case!

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It’s Covenant Renewal season, the time when we pledge gifts of money and service in an affirmation of our commitment to one another, to the work of our beloved spiritual community, and to Unitarian Universalism in the world. I hope you will join me in continuing to deepen and strengthen the connections among us, and to carry forth the saving message of our faith. Here’s how Rev. Olympia Brown, the first woman to be ordained to the ministry (in 1863), said it (slightly adapted!):

Stand by this faith.

Work for it and sacrifice for it  
 and be loyal to it.

It has placed before us  
 the loftiest ideals.

It has comforted us in sorrow,  
 strengthened us for noble duty,  
 and made the world beautiful.

Let us not demand  
 immediate results,  
 but rejoice that we are worthy  
 to be entrusted  
 with this great message.

Thank you for your loyalty!  
 S’mores all around! ☺

Faithfully yours, with love,



<sup>1</sup>Wallace H. Hartley, bandmaster, violin; John “Jock” Hume, violin; Percy Cornelius “P.C.” Taylor, piano, ‘cello; John Frederic “Fred” Clarke, bass viol, bass; J.W. Woodward, ‘cello; W. Theodore R. Brailey, piano, ‘cello; G. Krins, violin; Roger Breicoux, ‘cello; *Presente!*  
<sup>2</sup>© 1982

# Green Card

ALEJANDRO MARCEL

It was 3 in the morning in Salinas, California when the INS (Immigration and Naturalization Services) buses pulled up to the farm camp. Every farm-worker had to get on the bus without changing or bringing any belongings with them. The farm workers were herded like cattle on to the buses. The destination was the Mexican border. There they would be processed and deported back to Mexico if they had no legalization papers.

My grandmother and her two daughters worked in the camp kitchens. They too had to get on the bus. Even though my grandmother had a work permit, she, my aunt, and mother were required to get on the bus simply because they spoke Spanish and worked in the camps. She tried to speak to the INS officers but to no avail; there were no interpreters and she did not speak English. The INS officers threatened to separate my grandmother from her daughters if she did not get on the bus.

After a long bus ride, they spent over 24 hours waiting to be processed for deportation. During that time, a clerk who was working for the Mexican border services noticed my grandmother's last name-Vizcarra. His last name was also Vizcarra. After speaking with my grandmother, they soon realized that they were distant relatives. He gladly took my grandmother's legalization papers and work permit and processed them so she could return to Salinas.

From there on she worked and lived in camp kitchens for the rest of her life.

My mother and father wanted desperately to break the cycle of poverty. Each of them grew up as farm-workers and did not want that life for their three children. For a time we lived in a garage that belong to a friend of the family. While my father worked three jobs and my mother also worked, we children went to very poor schools. One school was created out of old army barracks. It had little resources; students would have to share used textbooks with worn-down bindings.

After a few years my father landed a silver lining—he found a union job. In a couple of years we were able to buy a new home. Both parents still worked but the employment opportunities gradually got better. My siblings and I worked very hard in school in order to have a better life and more opportunities. I would say that my brother was the first to go to college and the rest of us followed but it was my father who while working full-time got his degree before the rest of us.

In high school I was class valedictorian. I fell in love with literature and pursued it through college. I attended Oxford University for a semester then attended the University of California Berkeley. After moving to Massachusetts, I became a resident assistant for an agency that worked in the field of HIV/AIDS. Later I became a case-manager for people living with HIV. After a year I was promoted

to Program Manager for adolescents and transgenders living with HIV. Soon, I was Director of HIV/AIDS street outreach, counseling and HIV/AIDS testing.

In two years I became a consultant in Washington DC for several agencies in Health and Human Services under the Clinton administration. Now, I am working as an independent health consultant specializing in substance abuse and HIV/AIDS.

Sacrifices made for my successes started several generations ago but for each step the way there was purpose in which the coming generation would have a better way of life. That Mexican clerk made a big difference in my life because my grandmother could return to this country. My parents were able to leave farm working and bring their children to garner a better quality of life. These dreams come true with support by individuals, community, and government. ⊕

*Alejandro Marcel shared this beautiful piece with the congregation for our Santuario service on Sunday, December 2nd, 2007. Through Santuario para Tod@s, Arlington Street Church is committed to support the rights of all immigrants. If you want to know more about Santuario, please contact Peter Lowber through the church office at [Office@ASCBoston.org](mailto:Office@ASCBoston.org).*

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*Jazz from page 3*


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I mean really big, spilling over the curb and into the street, huge. You'd be upset, right? You'd think, "What's wrong with those people; somebody should do something."

In New Orleans, a gigantic pile of destroyed belongings and building debris is a sign of HOPE. New Orleanians drive by and grin, giving the workers there a thumbs-up. We think to ourselves, "Another house being worked on! Another family or business coming back!" and we're giddy with happiness and optimism. A local candy maker has even memorialized these symbols of renewal with a special confection of pretzel sticks, coconut, raisins, and marshmallows drizzled over with chocolate, called "trash piles." (They're delicious – you can order them online at [BlueFrog.com](http://BlueFrog.com). We need the money.)

Yes, the New Orleans sense of humor is still evident since Katrina; it seems sometimes that a healthy sense of irony is one of the things keeping people afloat. But the biggest and best things keeping us sane and together are our music and culture. Jazz has always been the heartbeat of New Orleans, but since Katrina, it's also our CPR, our nourishment, our true mirror. We need its reminder of the uses of many voices, the urgency of the human heartbeat, the deliciousness of diversity, the necessity for improv and creativity.

It may be hard to believe, but in a diminished New Orleans, there is more music, and more free music, than ever before. If music is our medicine, then we've been prescribed regular doses. At every outdoor festival and con-

cert, the crowd is white and black and Latino and Asian, young and old and middle-aged, middle-class and working class, little kids running around, dancing. We smile and greet each other, no longer strangers, but brothers and sisters in a shared adventure, fellow travelers. We share renovation stories, ask about each other's Road Home money, curse our insurance companies, and shake our booties to the music, dancing with each other. We eat red beans 'n' rice and jambalaya. All souls love jazz, and we thrive on that beat, we draw our sustenance from it. It is our communion.

As my son's parain (godfather) says on his answering machine, "We're just struggling to get back to abnormal." Jazz helps, so do our festivals, and our food. We keep up our cultural traditions, like going to the cemeteries on All Saints to leave chrysanthemums for our beloved dead, trying to ignore the destruction wreaked in our historic cities of the dead by the floodwaters. We secondline every chance we get to whatever brass band is out parading the streets. (Second-lining means following alongside and behind a brass band, dancing and waving handkerchiefs; the band is the "first line.") We do our best to get back to abnormal.

This is not the first time that New Orleans has come close to total destruction; both the tides of history and tides of water have threatened us before. Back in 1870, New Orleans writer Lafcadio Hearn wrote about the conditions after the Civil War to a friend in Cincinnati. With apologies to our host congregation, I share with you a part of that epistle:

Times are not good here. The city is crumbling into ashes. It has been buried under a lava flood of taxes and frauds and maladministrations so that it has become only a study for archaeologists. Its condition is so bad that when I write about it, as I intend to do soon, nobody will believe I am telling the truth. But it is better to live here in sackcloth and ashes than to own the whole state of Ohio.

So that's how things are with us. We may be crazy, and we probably are, but we'd rather live in a drowned city we love with a thousand challenges, than live somewhere clean and pristine and efficient. We are wounded but game, down but not out. We are held together by love – love for each other and our families and our ancestors and our neighborhoods and religious communities and our traditions and culture, and our music. We depend more than ever on the kindness of strangers. We are committed and determined about the rebirth and restoration of our beloved, messed-up city. We know that only those who have experienced death can experience resurrection. We know that recovery is not a sprint, but a marathon. We are New Orleans and we believe, with all our hearts, in the powers of resurrection, communion, and connection.

# Jubilee, Arlington Street Church's Work in the World

In early January the Jubilee Committee made three commitments of support to three Arlington Street Church groups working to (Re)Build Connections – Jubilee's, Arlington Street Church's Work in the World, theme through June 2008.

Santuario para tod@s, a task force of the Social Action Committee working on behalf of immigrants' rights, will offer two educational workshops on immigration this spring led by Elena Letona, Executive Director of Centro Presente. The first workshop on March 22 aims to deepen Arlington Street Church member understanding of the complexities of current immigration issues. A second workshop in May will be open to Unitarian Universalist congregations in the Boston area.

With Jubilee support, Only a Child, a Guatemalan Street Youth Project created by Arlington Street Church member George Leger, will strengthen its involvement here at Arlington Street Church as well as support the educational needs of Guatemalan youth. Building on a strong history of Arlington Street Church member support, Only a Child will offer programs to "deepen Arlington Street Church members' understanding of life in Guatemala" as well as the "connection between conditions in Guatemala and United States foreign policy."

Finally Jubilee continues its support of the New Orleans Initiative through helping to support Arlington Street Church member travel to New Orleans this spring. Arlington Street Church partnership with the First Unitarian Universalist Church, New Orleans has meant mutual growth: "This initiative started by committing to Walking with First Church, and has become personal commitment with the support of Jubilee to Walk with Arlington Street."

Jubilee's past support provided funds to support the salaries of two of Villages without Walls peer leaders this past summer. Village without Walls' youth peer leaders worked hard this summer to create a study circle to engage the community in discussion of violence in Boston. Over 40 people attended, from all over Boston, including Arlington Streets' Mary Ann Hardenbergh and Laura Pattison.

But Jubilee is about providing service as well as funds! When Talia Rivera asked for help with rebuilding Bethel Pentecostal, VWW's home church, volunteers from Arlington Street responded, as did members of the Sharing a New Song chorus. The sheetrock project continues, with opportunities to volunteer each Saturday morning. To volunteer for this work, or to make a pledge of \$11 per sheet to Bethel Pentecostal's rebuilding project, contact [SocialAction@ASCBoston.org](mailto:SocialAction@ASCBoston.org). Building experience is not required!

Interested in joining the Jubilee Committee and helping to catalyze these good works? The Committee is looking for new members. Please contact us through [Jubilee@ASCBoston.org](mailto:Jubilee@ASCBoston.org).



**Sheetrock project  
volunteers from Arlington  
Street Church (ASC)  
and Sharing a New Song  
chorus (SANS).  
From left to right:  
Laura Pattison  
(ASC,SANS),  
Virgil Glenn (SANS),  
Laura Catanzaro (ASC),  
Cally Abdulrazak (SANS),  
and Brother John  
(Bethel Pentecostal).  
The picture was taken by  
volunteer Chris Curtiss  
(ASC, SANS).**

# Gayla 2008

SUBMITTED BY JOEL LIGHT, ARLINGTON STREET CHURCH MEMBER



photo by David Sumner

During the week of July 12<sup>th</sup> – 19<sup>th</sup>, 2008 more than 100 diverse gay and bisexual men and will celebrate the spirit of 30 years of brotherhood, as they reunite in GAYLA's intentional community at Ferry Beach, UUA Conference Center on the beautiful Maine coast near Saco. Over the years hundreds of men from Maine to Texas, Florida to Canada, have come to the Beach to rekindle friendships, renew their gay spirituality, find love, and experience the re-creation of a community of purpose and brotherhood. Rev. Howard Dana will be the minister of the week.

Single and partnered gay and bisexual men ages 18 and up are invited to come to GAYLA 30 for an all-inclusive, affordable vacation alternative that could potentially change their lives. Help celebrate our past, present, and

future. During a week at GAYLA you will be given opportunities to discover your true nature as you share your experiences, expand your horizons, have fun, and learn from your brothers.

Choose from a variety of daily activities including track sessions. As of press time, GAYLA 30 tracks include: "Making Spiritual Practice Part of Your Daily Life," "Great Queer Composers and How They Touch Us," "Seacoast Ecology," and "Gay Men's Art."

At GAYLA you will also have opportunities during the week to share your own particular strengths with your GAYLA brothers. You will have the opportunity to participate in our GAYLA Men's Chorus performances, Morning Chapel in the Grove (optional), Talent/No Talent show, and participating in festively themed evening activities. Of

course, if and when you need to decompress, you will always have the option of just sitting back, relaxing, and enjoying the beach amidst the waves and scenic sand dunes or on Quillen porch with the refreshing ocean breezes and beautiful Maine scenery serving as a backdrop for fellowship.

Limited enrollment and financial aid since this celebrates the BIG Three. There are already a number of registrations.

Feel free to talk with past Arlington Street Church attendees including Joel Light, Philip Roberts, and Paul Dakin.

*To get more information or register contact: [www.ferrybeach.org](http://www.ferrybeach.org), 207-282-4489 or 207-284-8612 or [www.gayla.org](http://www.gayla.org). Registration fee includes all meals and lodging or campsite. ☺*

# the WINDOW

Arlington Street Church  
Unitarian Universalist  
351 Boylston Street  
Boston, MA 02116-3399



ADDRESS SERVICE REQUESTED

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#### **Editorial Staff of THE WINDOW**

Corey Spence, editor and production  
Don Rickter, proofreader  
Ed Thomas, assistant proofreader

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#### **Policy for Submission**

**Calendar items** may be submitted with title, date/time, and 50 word description. **Open submissions** of no more than 400 words may be submitted on any topic. **Committee reports** are encouraged. No submission will be accepted by telephone. Materials must be legible, signed, and *fully composed* and may be edited. Please note that we only publish submissions related to Arlington Street Church events or the wider Unitarian Universalist Association community.

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#### **Submissions Deadline and Method**

Entries should be sent as Word® document to [Window@ASCBoston.org](mailto:Window@ASCBoston.org) by 5:00 PM, Friday, May 2<sup>nd</sup>, 2008 for inclusion in Vol. 7, No. 4, June –August, 2008.

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#### **Subscriptions**

To add/remove your name from **THE WINDOW** mailing list, please contact Corey Spence, administrative Assistant, in the Church Office at [Office@ASCBoston.org](mailto:Office@ASCBoston.org).

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#### **Disclaimer**

The views represented in this newsletter are not necessarily those of the Corporation or staff of Arlington Street Church.

Office Hours: Monday – Friday, 9:00 AM – 5:00 PM

Phone: 617-536-7050 • Fax: 617-536-7051

E-mail: [office@ascboston.org](mailto:office@ascboston.org) • Web: [www.ASCBoston.org](http://www.ASCBoston.org)

