

**DECEMBER 2011**  
**Pastor Bud's Buzz**

I call this monthly Jotter article "Pastor Bud's Buzz" because it's an opportunity to talk about what's creating a buzz for me. The word "buzz" can be an example of "onomatopoeia", as when a word imitates or suggests the sound it describes, for example "snap, crackle and pop!" I can't remember the last time I leaned into a bowl of freshly milk laden Rice Krispies anticipating that distinctive sound. Like most folks I'm inclined to detect patterns of sight and sound in the world around me. I suppose, if I had not been prepared by those catchy commercials, I would have heard something, but it would not have been "snap, crackle and pop" and I would not have had such a personal relationship with my bowl of breakfast cereal.

In this Jotter article I use "buzz" as the sound of activity or the sound of excited conversation about something. So what's my buzz right now as we move into the holiday season? Like Ellen Nielsen, President of our Congregation, I am thinking about the journey ahead as we engage in the process of coming to shared expectations about how we will be in relationship to each other. By mid-December, Bill Ternent, Steve Segner and I will have proposed a way to engage all of you in the process of developing our agreement of how we will live our UU values in our relationships with each other. I'm convinced that looking at what others have done is a good way to prepare for our process. I have begun searching the Internet and have captured examples of the work of other Unitarian Universalist congregations who have developed their own agreements or covenants. If you have access to the Internet you can search on "Covenant of Right Relations UU" and find many of the same resources I have. I have copied a lot of these web pages and will make them available by email, on our own congregation's web site or by other means.

Developing an agreement that we all have a part in crafting can take time and effort, but even as we work on it, we will be part of the buzz of activity, engaged in the buzz of excited conversation. This buzz has the power to change the way we see ourselves and one another, the power to change how we see the world and how the world sees us.

I hope that whatever our diverse beliefs, whatever our diverse world views we can agree that manifesting love in our world is at the center of who we are and what we do. Whether we call it a covenant of right relations or an agreement of how we will act toward one another, whatever we call it, when we are successful we will produce a very loud buzz, the sound of love. --Stay tuned

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**Pastor Bud's Buzz**  
**NOVEMBER 2011**

Every year on the fourth Saturday in October our Nation celebrates "Make A Difference Day", the single largest focused attempt to organize volunteers to help

others. It has corporate sponsors that provide funding and technical expertise and many employers support their employees' involvement by helping them organize and participate in projects that make a difference in their local communities.

By the time you read this in our November Jotter, it will be too late to take part in the 2011 "Make a Difference Day", but it's never too late to volunteer to help our neighbor. Our congregation's vision statement includes "be a force for a better world" so we're committed to "make a difference" everyday of the year. Find out more about "Make a Difference Day" by going to their website at [makeadifferenceday.com](http://makeadifferenceday.com). There you will find a place where you can do a project search. I did a search using within 15 miles of Ormond Beach and got 40 opportunities. One was sponsored by a group of real estate agents who were collecting garage sale items that would be sold on October 22. The proceeds were to be used to help the local pet food pantry, probably Sophie's Circle, the one we helped in our share the plate on October 16. In another project the local Society for Human Resource Management was partnering with the Council on Aging and collecting food at their meeting October 19 and on October 22 they were assembling the food into meal bags to be distributed to the elderly to help them over the Holidays. There were 40 projects listed within 15 miles of Ormond Beach.

Many of the local organizations have ongoing opportunities for volunteers. The COA (Volusia County Council on Aging), provides a wide range of services designed to help folks remain independent and relies on 500 or more regular volunteers that are an integral part of their caring presence in the community. In addition to the widely know Meals on Wheels there are a number of other opportunities. They have an interest check list on their website. It includes the following:

#### **COA Dining Site**

- c Congregate Activities Desk - Dining Site**
- c Food Handler - Dining Site**
- c Meals on Wheels Driver**

#### **COA Senior Center - Please check all Volunteer Assignments that might interest you**

- c Activity Leader**
- c Activity Assistant**
- c Bingo Caller/Helper**
- c Computer Instructor c Entertainment**
- c Membership Coordinator**
- c Newsletter Editor**
- c Senior Advisory Council**

#### **Other COA Volunteer Opportunities - Please check all Volunteer Assignments that might interest you**

- c Respite Program**

c Clerical/Office Assistant  
c Greeters/Receptionist  
c Special Events  
c Telephone Reassurance  
c Area Volunteer Coordinator

If you don't have access to the COA website you can give them a call at (386) 253-4700, then dial 1 and let the receptionist know that you are interested in finding out what opportunities they have for volunteers.

Another local organization that is always looking for volunteers is the Halifax Habitat for Humanity. Find out about the wide range of Halifax Habitat for Humanity activities supported by volunteers by visiting their website or giving the Volunteer Director, Cecilia Cannon a call at (386) 257-9950. Cecilia would love to hear from you and share with you all the ways you can help that don't involve heavy lifting, just in case you were not feeling up to strenuous manual labor.

For those of you that are computer savvy you can visit my "Good for Nothing" blog and explore some of the volunteer resources I have come across, <http://gfnv.blogspot.com/> . I plan to create a printed version of some of this content for those who don't have computer access. I also plan to include occasional articles on volunteer opportunities in future Jotter articles.

Volunteering is one great way to be a force for a better world.  
-Stay Tuned

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### Pastor Bud's Buzz October 2011

Our congregation's vision statement says: "We are a safe harbor where people may explore diverse ideas and beliefs and be a force for a better world." Like a lot of Unitarian Universalist attempts at expressing our values, our congregation's vision statement has what appear to be inherent contradictions.

What comes to mind for me when I imagine a safe harbor is a place protected from the wind and waves, a place where I can establish a secure mooring and feel confident that I'm protected from the forces that bring about unexpected change. Yet, no sooner have I conjured up that comforting vision, than in the next sentence I am challenged to explore diverse ideas and be a force for a better world. Even if I were alone in my safe harbor, having diverse ideas and beliefs might be a source of turmoil and if I was serious about being a force for a better world, I would have to venture out of my safe harbor. I am going to have to experience the wind and waves of change or I cannot be a force for change.

Furthermore, I can neither be in a safe harbor nor be a force for a better world by myself. I must be part of a community to create a safe harbor and I cannot be a force for a better world alone.

I'm convinced that the greatest strength of our Unitarian Universalist movement is our fundamental commitment to both/and thinking. By avoiding either/or thinking as much as possible we are moved to create new ways of doing things and new ways of being in our world.

Using our safe harbor metaphor, a sailing team can use the safe harbor to mend the sails, practice the teamwork and make the plans that will be essential when they venture beyond safe harbor to navigate the seas of change.

If you have ever watched a world class sailing team you have watched a dramatic example of collaboration. It is obvious that every member of the team knows his or her role and willingly blends his or her effort with that of other teammates.

If we are going to nurture one another in our safe harbor and also work together to be a force for a better world, each of us will need to develop the skills of collaboration. We will need to appreciate the ideas and beliefs of others when they are different than our own. We will need to be able to advocate for an idea or belief with respect for others who do not share our ideas or beliefs. If we develop the skills of collaboration we will be able to develop a strong enough consensus within our diversity so that we will be able to be both a safe harbor and a force for a better world.

We will need to use those collaborative skills to agree on how we will be with one another, what kind of a team we will be. In the months ahead we will be developing a Covenant of Right Relations, a set of guidelines about how we can speak and act that will allow us to be both a safe harbor and a force for a better world.

One of the ways we can be a force for a better world is by being an example of collaboration rooted in our commitment to creative, loving approaches that make sure there is enough for all.

Stay tuned

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## PASTOR BUD'S BUZZ September 2011

If you are not feeling a little overwhelmed by world events, perhaps you are one of the many who have begun to ration their intake of bad news or all news for that matter. I can understand if that's your strategy for coping. Everywhere we look, we see disparate attempts to spin the facts and yet even a casual observer can see more and more wobble beneath the spinning. The last illusions of a smoothly running world are giving way to increasingly rapid change, moving us toward chaos. We are tempted to believe that the people in charge, the rich and powerful are greedily sacrificing the welfare of everyone from the middle class to the starving masses (as in Africa) in a selfish, cold blooded, orchestrated attempt to secure enough of the world's resources so they can survive the looming collapse.

Perhaps in some strange way, that is not as scary as believing, no one is orchestrating, no one is in charge, and no one will survive.

Famine, war, lawlessness and corruption are more pervasive and widespread than ever before in our history. If our practice of religion is nothing more than a way to put our collective head in the sand, or in the clouds, it will have earned its historic Marxian designation as “an opiate of the people.” If on the other hand, our practice of religion is a rallying point for redemption, for revolutionary approaches to solving the impending Armageddon that we are generating, then very soon we had better get very good at practicing that religion. Oh, our practice of religion can have its opiate effects, because we will need our comfort and pain control, not to obliterate our perception of reality, but to bolster us for the arduous path we must tread. And we will need hope, hope that we can make a real difference, that there is still a chance. If hopelessness can spread and plunge masses of people into helpless victimhood, hopefulness can spread and erupt into a collective surge of the masses that are no longer willing to accept the current direction, no longer willing to accept the expected outcomes.

With September we embrace a new beginning here in our safe harbor. We must heal old wounds, but that is not enough. We must regain lost momentum, but even that is not enough. We must together reinvent ourselves, and joining in solidarity with like minded dreamers all over the Earth we must be ready to remake our world. What sets us humans apart from all other life forms on this planet is our ability to learn and pass on what we have learned to the next generation. This collective learning has allowed us to dominate the planet. This collective learning also brings us to the edge of extinction. This collective learning can take us through to the other side of our current mess, to a future that will outshine our brightest dreams. If some small number in and outside the UU movement, believe in that future and share their belief in compelling ways, it can be so.

Let’s all look for ways to enjoy life more, to follow our passion, to get more deeply into relationship with one another, pursue something we find meaningful, and actually accomplish something that the world acknowledges as desirable.

-Stay tuned

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August 2011

I can’t help myself. Last month I shared the opening words of our President Rev. Peter Morales as well as I was able to capture them in my rough note taking. This month I am sharing with you my attempt at an edited version of the raw transcript that accompanied our Moderator, Gini Courter’s Moderator Report in which she shared her passion for our unique denomination. I hope if you did not view the event online, you will take the time to read this excerpt and view the video later when it becomes available. Here is an important part of what she said.

“So I have some things to talk to you about, and they're important things or I wouldn't waste your time with them. I have a unique relationship to you and a unique relationship to the board that's kind of interesting. The board is used to 51 weeks of the year when they act for you between General Assemblies. They have a board chair and then this week you have a moderator and they don't have a board chair in the same way. And it's interesting, because it gives us ways to think differently, but it's a very clear part of who we are in our bylaws, because we know that the vision for Unitarian Universalism comes up and from the people. And so while the people are here, we, the people of our faith, the board doesn't hold board meetings and I don't chair the board. The board will meet again tomorrow morning. As a matter of fact, they'll meet this evening, but only after the people aren't here, because in our bylaws, the authority for Unitarian Universalism comes from the people.

I've spoken to you about this before and I've talked about polity. You know, you use the big governance words and sometimes people sort of want to switch off, but stay with me, because this is so important. There are three big types of ways religions are organized. In one way called Episcopalian Polity, the only people who can make decisions and all the authority comes only through the clergy, and its top down, but popes and cardinals and bishops and local ministers, and all the power is vested in the clergy. That is not our way. In the second type of polity all the authority is invested in the Presbytery, in the clergy and the laity whom the clergy deem appropriate. They make all the decisions. And in both of those systems, an important decision your local congregation makes can be overturned by other folks higher up. But in our polity, congregational polity, there is no higher up. There's deeper down. So if your congregation decides that it wants to build a bigger building, you don't have to get the bishop's approval to do it. And they don't have to ask the cardinal, do we need another church there? Do we need a bigger congregation? This precious, precious weird thing we've been doing here where we act democratically is part of what sets us apart from most of the religious movements in the world. And so when I hear people tell me that they're really interested in theology, but not so much in governance, I don't know how to separate them. Because for me, our belief in the power of the people, the authority of the people, the wisdom of the people is no different if you're talking about the best thing to do in governance or the best thing to do for justice. It is the same.

The vision for our religion comes from the people. There is nothing more fundamental to our religious way of life than this understanding right here. The understanding you've been living together in this hall. Just as Michael Schuler said in the service of the living tradition, the leader decides and then steps back after empowering the people so they can accomplish and say, look what we did. The purpose of elected leadership in our congregations is similar to the purpose for which you elect the board and I and others, to facilitate your power. Our job is to be, as Mary Katherine Moore said in worship this morning, insistent creators of beauty and justice, insistent creators of beauty and justice. We must all work together, ministers and laity, presidents of the congregations, presidents of the UUA,

Moderate and board members, committee chairs, all of us pulling and pushing and moving our hopes to build a new history for the next 50 years. The purpose, the purpose of the elected leadership, then, no matter where you elect them, is the same. It doesn't matter whether you elect them in the UUA like you elected me, like you elected your board, or you elect leaders in your congregation or your district. The purpose is the same: to facilitate the ministry of the laity. To empower and equip lay folks like you, like me, to build marvelous new tomorrows and to make real their aspirations. It is the voice of the laity, your voice, the voice in this hall that creates and directs Unitarian Universalism. And it is the operation of our religious professionals to shape and to guide and encourage those visions and those aspirations, to ask us to reach deeper, to reach farther, to imagine more, and to make that all real....” Let’s tell our whole, deeper, broader story and make it real in the months and years ahead.

Stay tuned

### Pastor Bud’s Buzz for July

I am sitting in the Sleep Inn just south of downtown, Charlotte North Carolina. We had the opening service of Ministry Days and President Peter Morales shared some of his thoughts and answered 10 questions pulled together from actual questions asked in writing by ministers gathered for this occasion. There are over 500 ministers gathered for this year’s Ministry Days. I took notes during President Rev. Morales’ talk so I am sharing my notes as a focus for this Buzz.

Let me start by emphasizing these are my notes and shouldn't be taken as an accurate representation of President, Morales’ comments. Rev. Morales began by saying there are three things we need to do as a denomination: 1. Get Religion – as in spirituality. That means it's not about me or you but rather what draws us together. 2. Grow Leaders – it's about our spiritual core and about trusting one another. We need to get beyond our adolescent rebellion against authority. Process cannot be our most important product. 3. Cross Borders – get out of our comfort zone and the intentional. Make crossing borders a discipline. We need to adapt to the new world in which flight from organized religion is a major issue.

After this brief statement President, Rev. Morales took questions. Q. Given the demands of presidency are so great how do you set priorities? A. Determine what is essential and important to the long-term health of the UUA.

Q. What has fumbled you? A. I started with big plans and dreams and realize much of it won't happen because of the limitations of my energy and resources.

Q. Will you run again for the presidency? A. Is always been my plan to serve for eight years. I will take some time this fall to reflect before making a final decision.

**Q. Do you have our growth as one of your goals? A. Growth is a measure, not the goal. If we are healthy we will grow. One of the important things that were doing is congregation to congregation mentoring. Another important thing we are doing is a strategic review of professional ministry. Our role in public witness continues to be important and we are utilizing social media to support our messages.**

**Q. What are your thoughts on new Congregational start – ups? A. Our record over the last 20 years has not been good. To do it well takes resources. Multi-campus efforts such as the one in New Mexico are impressive.**

**Q. The UUA has done a lot of reorganizing and downsizing. What are the pluses and minuses of this effort? A. We've lost a number of important programs. We've pulled back on accessibility, because there are other ways that we could accomplish this goal. The centralized approach to public witness has been curtailed now the emphasis is on grassroots, local, cluster, and state initiatives. We constantly have to ask ourselves what is most important. What can we let go of?**

**Q. Do you have any suggestions or device for the next Institute for Excellence, programs to support professional development for professional leadership? A. I was impressed with the last effort. And I'm confident that future programs will also be worthwhile.**

**Q. What is your vision for credentialing of professional ministries? A. I don't control the credentialing process. The credentialing process is the responsibility of the committee of the Board of Trustees for the UUA. They have to ask is there a better way for them to use what amounts to a half \$1 million a year to support that process. The need asked himself the question is it reliable, does it measure the right stuff, can we do it more efficiently?**

**Q. Why should ministers support Association Sunday? A. This year funds from Association Sunday will be dedicated to the professional leadership development. It seems only logical that the ministers would support Association Sunday since it's going to be directed to their professional development.**

**Q. What can you report on the Diversity of Ministries Team? A. Progress is real. There are 26 ministers of color currently serving in the UUA. And six candidates for ministry of color have been chosen. What steps can ministers take? Build relationships take time to listen. We have to cross the borders ourselves. We can expect others to do it if we don't.**

**Q. What would you say to a young person if you wanted to recruit them into our UU ministry? A. We have a very real opportunity because of the growing number of individuals who identify as unaffiliated with regards to organized religion. These same individuals often express a need for the spiritual and the need to make a difference.**

**– Stay tuned**

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## Pastor Bud's Buzz for June

As I sit down to write for the June Jotter, I am thinking about Gordon Williamson and the celebration of his life planned for May 21. The planned service includes a number of songs including "The Impossible Dream." This song is from "Man of La Mancha" a play within a play performed 2,328 times in New York at the ANTA Washington Square Theater, at several Broadway theaters, then performed through several revivals and was even performed 253 times in London at the Piccadilly Theater. The synopsis of this play on its official website says, "Miguel de Cervantes, aging and an utter failure in his varied careers as playwright, poet and tax collector for the government, has been thrown into a dungeon in Seville to await trial by the Inquisition for an offense against the Church. There he is hailed before a kangaroo court of his fellow prisoners; thieves, cutthroats and trollops who propose to confiscate his meager possessions one of which is the uncompleted manuscript of a novel called "Don Quixote." Cervantes, seeking to save it, proposes to offer a novel defense in the form of entertainment. The "court" accedes and before their eyes, donning makeup and costume, Cervantes and his faithful manservant transform themselves into Don Quixote and Sancho Panza. They proceed to play out the story with the participation of the prisoners as other characters. Quixote and Sancho take to the road, on "horses" which dance a lively flamenco, singing Man of La Mancha in a campaign to restore the age of chivalry, to battle evil and right all wrongs. The famous encounter with the windmills follows, but Quixote ascribes his defeat to the machinations of his enemy, the dark Enchanter, whom one day he will meet in mortal combat. In a roadside inn-which Quixote, spying from a distance, insists to Sancho is really a castle-Aldonza, the inn's serving girl and part-time trollop, is propositioned by a gang of rough Muleteers. Quixote, arriving at the inn, sees Aldonza as the dream-ideal whom he will serve evermore, singing Dulcinea to her. Aldonza is confused and angered by Quixote's refusal to see her as she really is.

The Padre and Dr. Carrasco arrive at the inn but on questioning Quixote, are frustrated by his lunatic logic. They are interrupted by the arrival of an itinerant Barber singing The Barber's Song. Quixote confiscates the Barber's shaving basin, convinced that it is really the "Golden Helmet" of Mambrino, and is ceremoniously crowned with the aid of the Muleteers and the incredulous Barber.

Later Aldonza encounters Quixote in the courtyard where he is holding vigil, in preparation for being dubbed a knight by the Innkeeper. She questions him on his seemingly irrational ways, and is answered by Quixote in a statement of his credo, The Impossible Dream.

Aldonza has caught the fever of Quixote's idealism but, attempting to put it into practice, is cruelly beaten and ravaged by the Muleteers in The Abduction and is carried off.

On the road again, Quixote and Sancho encounter a thievish band of Moors and are robbed of all their possessions in the The Moorish Dance. They return to the inn, only to encounter the disillusioned Aldonza who sings her denunciation of the

Quixotic dream in the dramatic Aldonza. A fantastic figure, the Enchanter disguised as the Knight of the Mirrors, enters; challenging Quixote to combat, the Enchanter defeats him, forcing him to see himself as a pathetic clown. At home again, the old man who once called himself Don Quixote is dying. Aldonza, having followed, forces her way into the room, pleading poignantly with him to restore the vision of glory she held so briefly, in the song Dulcinea. Quixote, remembering, rises from his bed to reaffirm the stirring Man of La Mancha, but collapses, dying. Aldonza, having glimpsed the vision once more, refuses to acknowledge death, saying, "My name is Dulcinea." Back in Cervantes' dungeon the prisoners, dregs of humanity though they are, have been deeply affected by his story and restore to him his precious manuscript. Cervantes is summoned to his real trial by the Inquisition. The prisoners unite to sing him on his way with The Impossible Dream.

I hope you have taken the time to read the above synopsis and that you trust that there is something in this drama that captures your imagination as it has so many others. For me, its importance is Quixote's determination to dream of a world where dreams come true. In our memorial to Gordon the words accompanying the chalice lighting are:

Though our spirit be but the feeble glow of a single flame,  
for the one who keeps it burning bravely to the end,  
this is not defeat. We light our chalice today  
to honor the life and living of Gordon Williamson.

Thank you, Gordon, for inspiring us to dream the impossible dream, and to strive to create a future worthy of our greatness.

-Stay Tuned

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### MAY Pastor Bud's Buzz

Mahatma Gandhi declared - that we must be the change we want to see in the world. A.J. Muste declared - that there is no way to peace – peace is the way. Our vision statement declares we are a safe harbor where people may explore diverse ideas and beliefs, and be a force for a better world. Combining Gandhi and Muste's statements with our vision to be a force for a better world, it must be the change we want to see. If peace is to be part of that future peace must be the path we travel now.

As we aspire to become the Beloved Community our most important achievement is the one that takes place in each of our hearts as we embrace peace as the path to peace and become the change we want to see in the world. If we are fearful of the intentions of others, we cannot be at peace. So does that mean that we must naively believe that those around us mean us no injury? Those who practice Transactional Analysis say we can all aspire to see others and ourselves as lovable. They use the language of "I'm O.K. You're O.K." In the real world, they add the word "Sober" to convey that this basic life position, this way of coming at the world is not naïve. Other folks can let us down, disappoint, even hurt us. Still we are free to choose our basic life position, "I'm O.K. You're O.K. sober." Acting as though we

trust the good intentions of others makes it easier for others to live up to that expectation. As we begin our new year, believing in the good intentions of others is a sober choice we can make that puts us on the path that is peace. Our efforts to define formally how we will be with one another captured in a guiding document signed by every member will make that sober act of trust a little easier and the path that is peace a little more reliable. I am convinced the sooner we embrace that behavioral covenant the better.

I hope some of you will volunteer to work on this project of developing a covenant of right relations. There are many good models of behavioral covenants on the websites of other UU Congregations. We can research which ones seem to be working and incorporate the best from the best. We can give ourselves the advantage of creating a guide that encourages all of us to develop and use the skills of appreciative inquiry. We can develop and use skills that are both effective and respectful when we advocate for a change we want to see take place in our congregation. We can develop and practice the skills of consensus building so that practically speaking we eliminate the tension between those who hold majority opinions and those that hold minority opinions. We can develop the discernment to distinguish between technical problems with clear and specific solutions and adaptive problems that require in depth conversations grounded in compassion and that may not be resolved or fixed by a specific solution, but rather endured, embraced and managed in mutual respect as part of the uniqueness we each bring to the Beloved Community.

Stay tuned, Pastor Bud

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#### APRIL 2011 Bud's Buzz

As I consider my message for this April 2011 Jotter I am remembering that my pulpit theme for April is "Boundaries." I invite you to consider that concept of boundaries against the backdrop of our 5th Principle: We affirm and promote the right of conscience and the use of the democratic process within our congregations and in society at large. How do I get to the theme "Boundaries" from our 5th Principle? Well, we live out the paradox of aspiring to be inclusive, open to others who think differently than we do, who have different passions than we do, but who are willing to covenant with one another to walk a common path of fellowship. Speaking of a path less taken, living out this paradox is our greatest challenge and our greatest source of vitality and strength, but to make it work we need to practice a form of self governance that allows us to make collective decisions about who we welcome into our membership and how we must be with one another. We are entering a perilous time for our congregation. Each of us will be tested in terms of what we value about who we are as a community and who we aspire to be. There will be times when we may feel attacked and if our response is reactive we may feed into a divisive energy that will leave us weakened and unable to be a safe harbor where people can explore diverse ideas and beliefs and be a force for a better world.

Melodie, my wife, recently helped her son relocate to Nashville, TN and she sent me a picture of a tree in full blossom. I asked her if she could smell the blossoms and hear the bees buzzing as they collected nectar. My question made me think of something that is happening in our world. I understand even as far back as 2006 domestic honey bee colonies have been mysteriously disappearing. The disappearance alarmed those who make a business in agricultural because bees incidental to their collection of nectar pollinate blossoms and make a wide variety of crops productive and fruitful. Without bees, our human food supply could be threatened. This Colony Collapse Disorder has been happening on a global scale and preliminary research has folks concluding that there does not seem to be a single cause. There is evidence that certain mites and other insect diseases are playing a role. Global interaction and the sheer intensity of production techniques also may contribute. Farmers in some areas contract with bee keepers to truck in large number of hives and place them strategically in their blossoming crops. This forced bee migration can lead to the spread of disease impacting the bees. Not to mention the trauma of being trucked long distances trapped in hives stacked on the back of flatbed trucks. Extensive research has scientist making preliminary findings that while there are multiple factors present at the time of a Colony Collapse Disorder, one factor that also seem universally present is a suppressed immune system in the affected bees and that this may be an unintended result of certain pesticides being used to counter the presence of mites and other bee parasites.

We are not a bee colony, but by some definitions we are a collective and we can show symptoms of stress as a community. There can be a multitude of factors that impact us and challenge our health. We have the ability to meet these challenges if we each think of the welfare of the collective. I pray that we practice healthy interactions with one another. That we make our communication direct and ask ourselves before we speak, is it true, is it good, is it necessary. If it is true, good, and or necessary may our communication be compassionate. Only together can we make the buzz within our collective healthy.

--Stay Tuned

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MARCH 2011

Pastor Bud's Buzz

My pulpit themes for the first part of 2011 explore the Principles and Purposes that the Unitarian Universalist Association of Congregations covenant to affirm and promote.

On February 6, I spoke about the "inherent worth and dignity of every person" and on February 20, I spoke about "acceptance of one another and encouragement to spiritual growth in our congregations." In the month of March the theme will be

**“Free Thought.” Our third principle states that we affirm and promote: “A free and responsible search for truth and meaning.” In contrast to most other organized religions our denomination has no specific creedal requirements for membership. Because it is easy for us to get used to this non-creedal aspect of our religious experience, it is important to occasionally reflect on how unique our religion is as summarized in this 4th of our Principles. Further on in the statement of our Principles and Purposes we read: The Association declares and affirms its special responsibility, and that of its member societies and organizations, to promote the full participation of persons in all of its and their activities and in the full range of human endeavor without regard to race, color, sex, disability, affectional or sexual orientation, age, or national origin and without requiring adherence to any particular interpretation of religion or to any particular religious belief or creed.**

**Nothing herein shall be deemed to infringe upon the individual freedom of belief which is inherent in the Universalist and Unitarian heritages or to conflict with any statement of purpose, covenant, or bond of union used by any society unless such is used as a creedal test. Every freedom brings with it responsibilities or it is simply license. Our freedom of belief must be rooted in a responsible search for truth and meaning. We are not free to believe whatever we want, but rather, we are obliged to engage in a responsible search for truth and meaning and we are obliged not to surrender our own efforts in that search to a mindless embrace of someone else’s path or someone else’s conclusions. I believe that the search for truth and meaning implies a sincere effort to discover the facts, observing them as objectively as we can. Then using those facts as a starting point we need to analyze the cause and effect relationships between those facts. Using logic and reasoning and theories of probability allows us to make predictive statements about our world. The weather person, the scientist all draw inferences from what they observe and this can allow them to make predictive statement about what might happen next.**

**On March 30, Sue Wilson will be here in our sanctuary to present a documentary that she produced that deals with problems in the quality of journalism currently prevalent in the mainstream media. The documentary highlights what seems like a logical extension of a consumer oriented society controlled by large corporations that are dedicated to the maximizing of profits and not much else. Our access to facts is crucial to our ability to self govern. Wilson will be available to answer questions from those who attend. I hope you will be one of them.**

**We’re all smarter than any of us. It’s my hope that supporting each other we can move together toward the elusive goals of truth and meaning. Stay Tuned  
Pastor Bud**

**FEBRUARY 2011  
Pastor Bud’s Buzz**

**Telling a story is a powerful way to communicate. While this is more of a snapshot than a story it is about Larry Glinzman, the son of holocaust survivors whose grandparents perished in the concentration camps of Nazi Germany. Larry**

Glinzman is actively working to promote the passage of a Human Rights Ordinance in Volusia County that will help to end discrimination and other forms of oppression in our local community. Working with others he is meeting with members of the County Council and providing information about the desirability of passing a local Human Rights Ordinance. He is a living example of someone who is standing on the side of love. What Larry Glinzman is doing by promoting the passage of this Human Rights Ordinance is helping to provide recourse for those who experience discrimination. I have listened to Larry explain that because there is no local human rights ordinance businesses are able to discriminate on the basis of their perception that someone belongs to a minority group that they choose not to serve. Individuals can be abusive in their speech or behavior and there is no local law that can be enforced. His activism is one example of what Standing on the Side of Love is all about.

I hope you are familiar with the “Standing on the Side of Love” campaign. I have mentioned it several times from the pulpit and at meetings. It is a multifaceted initiative that attempts to take on oppression and do so in a positive way. Just as peace is the way to peace, so those who developed this campaign are eager to make love the way to love rather than simply being anti oppression. The effort includes a National “Standing on the Side of Love” Day. It is a reframing of Valentine’s Day. It is a chance to “...uplift others; strengthen and support local partnerships; and join together, in joy and in purpose, with those who support the universal values of love and acceptance for all people...” There is a whole lot more information about this National “Standing on the Side of Love” day and the overall campaign at the link below, <http://www.standingonthesideoflove.org/national-standing-on-the-side-of-love-day-2011/> The website shares these points:

Standing on the Side of Love works toward an inclusive, beloved community where all are affirmed for their inherent dignity and worth.

On National Standing on the Side of Love Day, we embrace the heart of our campaign: to harness love’s power to end bigotry and oppression. We do this by celebrating courageous love and by reaching out in love to those who have been excluded and marginalized.

In all of the world’s religions, love is upheld as a central tenet. We seek to harness this unifying and transformative power of love to stop oppression.

Love is the life force of families and the foundation of our communities. On Valentine’s Day, we ask people around the country to consider how to embrace and express their love for those who may feel unloved and excluded.

Those in our communities who are most oppressed are in greatest need of our love, voice, and action. Standing on the Side of Love Day is an opportunity to restore the voice of those who have lost their own, and to honor courageous love that is all around us.

**I hope you will find a way to stand on the side of love this year on Valentine's Day and every day.**

**Stay Tuned**

**JANUARY 2011**

**Pastor Bud's Buzz**

**"The Road to Hell is paved with good intentions." Excuse me while I reveal my ignorance. I had a vague notion that this quote came from somewhere in the Bible. Wrong! It's attributed by some to Karl Marx in his writing entitled, Capital and according to others it's a proverb that originated with St. Bernard of Clairvaux, who wrote something about "hell being full of good wishes and desires." Oh, well so much for my intention of becoming a scripture scholar.**

**There is something intuitively right sounding about the notion that good intentions alone won't take us to our destination. On the other hand we should note that both the roads to hell and to heaven are paved with good intentions. Some suggest that the good intentions paving the road to heaven just show little sign wear. With our good intentions paving the way, we may fail to read the road signs and head down the wrong road in error. Or, out of inertia or a failure to realize what is at stake, our well paved road just doesn't get used. Whatever the reason for failing to reach our destination, it's that time of year when we take stock and give ourselves some feedback on how we did, with the hope that we can figure out what we can do differently this time, so that we are not guilty of doing the same things over and over again while expecting magically different results. .**

**In the weeks and months ahead, even while we as individuals take a look at both our goals and how we can be more successful at achieving them, we as a congregation will be doing something similar. We will be attempting to come to consensus on our mission, our destination for the next stretch in our shared journey. We will also be looking at each of our intentions for reaching those goals as each of us is given the opportunity to pledge our actions and resources to achieving our common goals. .**

**In my search for personal and congregational success, I came across one author who said there is little evidence that goals that are Specific, Measurable, Achievable, Realistic and Time sensitive (SMART goals) are correlated with success. He offered HARD goals as an alternative. .**

**Heartfelt: My goals will enrich the lives of somebody besides me. .**

**Animated: I can vividly picture how great it will feel when I achieve my goals. .**

**Required: My goals are absolutely necessary to help the organization. .**

**Difficult: I will have to learn new skills and leave my comfort zone to achieve my goals. .**

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The presence of the following factors predicted whether somebody's goals would help them achieve great things: .

1. I can vividly picture how great it will feel when I achieve my goals. (Animated) .
2. I will have to learn new skills or competencies to achieve my goals for this year. (Difficult) .
3. My goals are absolutely necessary to help this organization. (Required) .
4. I actively participated in creating my goals for this year. (Animated) .
5. I have access to the training that I will need to accomplish my goals. (Difficult) .
6. My goals for this year will push me out of my comfort zone. (Difficult) .
7. My goals will enrich the lives of somebody besides me. (Heartfelt) .
8. My goals are aligned with my organization's top priorities for this year. (Required)

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Whether our goals are HARD or easy and whether we achieve all of them or just a few, I hope we will take the time to say thanks and recognize one another's good intentions and willingness to get out on the road and share the next stretch in our journey. .

--Stay Tuned.