
NUUSLETTER

NORTHWOODS UNITARIAN UNIVERSALIST FELLOWSHIP

A Beacon of Light in the Northwoods

P.O. Box 253, Minocqua, WI 54548 <http://www.newnorth.net/~beckratz/nuuf/>

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August 14,

2000Coming Sundays

Taking the Pulpit

Sunday, August 27, Rev. Chomingwen Pond, Experience as a Missionary in Africa.

Sunday, September 10, Terry Hoyt, Vince Lombardi--The Devil's Advocate

Sunday, September 24, is open.

Adult Religious Education

Sunday, August 20, 10:30 AM, P & R in Mod World, Video Lec 26: Nietzsche: Critic of Christian Morality

Sunday, September 3, 10:30 AM, P & R in Mod World, Video Lec 27: Neo-orthodoxy: The subject and Object of Faith

Sunday, September 17, 10:30 AM, P & R in Mod World, Video Lec 28: Encountering the Biblical Other: Buber & Levinas

Sunday, October 1, 10:30 AM, P & R in Mod World, Video Lec 29: Process Philosophy: God in Time

Sunday, October 15, 10:30 AM, P & R in Mod World, Video Lec 30: Logical Empiricism and the Meaning of Religion

Sunday, October 29, 10:30 AM, P & R in Mod World, Video Lec 31: "Reformed" Epistemology and the Rationality of Belief

Sunday, November 12, 10:30 AM, P & R in Mod World, Video Lec 32: Conclusion: Philosophy and Religion Today *

Children's RE News

Dawn Holt

Church School Year Begins

NORTHWOODS UNITARIAN UNIVERSALIST FELLOWSHIP
TREASURERS REPORT FY 99/00
FY ENDING 6/30/000

NORTHWOODS UNITARIAN UNIVERSALIST FELLOWSHIP

STATEMENT OF FINANCIAL POSITION

	ACTUAL	BUDGET	VARIANCE		6/30/99	6/30/00	
REVENUE							
Pledging Units	19500	20140	-640				
Mid-Year Pledges	2470	800	1670	ASSETS			
Donations	2424	800	1624				
Building Use	50	0	50	Cash & Checks	0	0	
Stationary	10	0	10	Checking Account	8967	4582	
Bank Interest	157	0	157	Operating Fund CD	0	4043	
TOTAL REVENUE	24611	21740	2871	Building Reserve CD	1000	1546	
EXPENSES				Nepal Bank Account	3598	3763	
Program	3343	3500	157	Building & Furnishings	124100	124600	
Religious Education	200	200	0	Memorial Garden	<u>1821</u>	<u>2598</u>	
Adult Education	300	315	15	TOTAL ASSETS	139486	141132	
Music	<u>548</u>	<u>530</u>	-18	LIABILITIES, RESERVES & FUND BALANCE			
LIFE LONG SPIRITUAL GROWTH	4391		4545	154			
Dues	2592	2600	8	LIABILITIES			
Publicity	583	860	277	Capital Notes	21137	11616	
Social Justice	500	500	0	Accounts Payable	1772	1222	
UU Service Committee	220	220	0	Memorial Garden Fund	550	340	
Meeting Fund	<u>0</u>	<u>500</u>	500	Nepal Account	<u>3598</u>	<u>3763</u>	
COMM PRES & DENOM SUPPORT	3895		4680	785	TOTAL LIABILITIES	27057	16941
Newsletter	986	1115	129	RESERVES			
Hosp/Coffee	40	100	60	99-00 Pledges	300	0	
Membership	200	200	0	00-01 Pledges	0	390	
Social Activities	100	100	0	Walkathon 1996	55	0	
Finance	0	100	100	Building Reserve	<u>1000</u>	<u>1546</u>	
Library	0	50	50	TOTAL RESERVES	1355	1936	
Office Expenses	<u>216</u>	<u>300</u>	84	FUND BALANCE			
MEM GROWTH & SUPPORT	1542		1965	423	Accumulated Surplus	107118	117617
Mortgage	5446	5450	4	Net Current Acct-Oper Fund	<u>3956</u>	<u>4638</u>	
Addl Debt Reduction	1200	1200	0		111074	122255	
Natural Gas	438	450	12	TOTAL LIABILITIES			
Electricity	298	325	27	RESERVE & FUND BALANCE	139486	141132	
Snow Plowing	280	375	95		=====	=====	
Telephone	376	400	24	On Sept. 10 the 2000-2001 church school			
Insurance	390	400	10	year will begin. Parents will be receiving a			
Maintenance	88	150	62	mailing in early Sept. with more in-depth			
Memorial Garden	300	300	0	information. Children younger than high			
Building & Grounds	<u>500</u>	<u>500</u>	0	school will again meet in the lower lever			
ORG GROWTH & DEVELOP	9316	9550	234	during our adult service. Our Coming of Age			
CONTIGENCY	329	500	171				
BUILDING RESERVE	<u>500</u>	<u>500</u>	0				
TOTAL EXPENSES	19973	21740	1767				
EXCESS OR LOSS							
REVENUE	4638	0	4638				

Lower Level Changes

The changes to our lower level that were approved at our last annual meeting will be taking place within the next month. Chairs, tables, book shelves, and other equipment have

been ordered. Thanks to the Reeds and Erbs, end tables and a couch have been donated to our teen

area. We are still in need of another couch or chairs and a coffee table. The older youth will be invited to help with the rearranging of the lower level as soon as all the things arrive.

Note of Interest

I [Dawn] drove into the fellowship parking lot last week and was greeted by a 4 point buck. He was happily sampling our bushes, shrubs, and flowers by our building. He wasn't too bothered by my presence, wandering a short way into the woods watching until I left. I presume he then returned to his meal.

Joys & Concerns

The Nature Conservancy, which we have supported through our Social Justice Committee, has purchased 2189 acres including 15 lakes and ponds and 36,000 feet of undeveloped shoreline in Presque Isle that will be open to the public for hiking, birdwatching, and photography next spring.

Announcements:

Jeanine Semon asks that as a follow-up to Carl Nelson's moving presentation on the sad state of ecology and animal rights we each write a letter to save the thousands of harp seal pups that are being killed for their penises, which are being dried and powdered for sale as aphrodisiacs in Asian countries. Address your letters to: The Honorable Jean Chretien, Rm. 311-S, Centre Block, House of Commons, Ottawa, Ontario K1A 0A6. Jeanine thanks you, the Earth thanks you, and especially the seals and their mothers and fathers thank you.

*

Overheard Between the Restrooms and Kitchen

There were 22 charter members of our Fellowship when it was started in 1989. Thirteen had previous UU affiliations. Sixteen of the original 22 founders are still members. Of the other 6, 1 died, 2 quit for reasons unknown, 1 left following a divorce from another who stayed, 1 moved to Chicago, and the other joined the Faith Free Evangelical Church of Gordon Magee. Meanwhile 34 others have joined bringing our membership to 51.

NUU Views

Question: In the Hebrew Bible, (called the Old Testament by UUs), giving to the poor is stated as an obligation, a duty that cannot be forsaken even by those who are themselves in need. Some sages have said that tzedakah (tsa-DAH-cah), the Hebrew word for this, is the highest of all commandments, equal to all of them combined, and that a person who does not perform tzedakah is equivalent to an idol worshipper. Tzedakah is different from the idea of charity. The word "charity" suggests benevolence and generosity, a magnanimous act by the wealthy and powerful for the benefit of the poor and needy. The word "tzedakah" is derived from the Hebrew Tzade-Dalet-Qof, meaning righteousness, justice or fairness. Giving to the poor is not viewed as a generous, magnanimous act; it is simply an act of justice and righteousness, the performance of a duty, giving the poor their due.

How does this translate into contemporary Unitarian Universalism?

Answer from Dick Fields: In reviewing the question as proposed I see little difference between the Hebrew meaning of tzedakah and what is described as charity. From the description of the question it appears that tzedakah is of a higher order and is considered a moral obligation to help the needy regardless of the financial status of the giver while charity is only given by the wealthy as a generous act for his/her self fulfillment. I disagree with this distinction. In this country most money given to charitable causes is not given by the rich and famous but by those with less financial means. In fact, a smaller percentage of income is given to charity by the wealthy than the less affluent. I believe many UU's give to charitable causes because of their compassion in supporting causes in which they believe in strongly, and they know it is the thing to do, which makes it a moral commitment to helping others less fortunate. Although Mary Ann and I contribute to many charitable causes we believe our first obligation is to our family our friends and the Northwoods UU Fellowship. If one spends time and money contributing to charitable causes, whether it is considered charity or tzedakah, and neglects the needs of those that are closest to them then I believe those efforts are misdirected and would not symbolize what I consider UU values.

Answer from Terry Hoyt: I sometimes look at the derivation of words in a loose manner and imagine what they mean. Charity to me has always been derived from the word "share". And "charity" then is the act of sharing or spreading amongst people the things that we have. The problem with our modern society is that we have become so materialistic that avarice has become our middle name.

I believe that UU's in the United States believe our first commitment to others is to assure everyone equality of opportunity. Our next commitment would be to work together

to protect our society from the consequences of destructive greed. And lastly we make a commitment to guarantee at least minimal housing, food and health care to all.

We no longer live in an agrarian society where we can share part of our crop with the "poor". How do I give of my profession to the poor? What I do does not feed, house or clothe anyone (except with the money I get paid). Should I just give money? And if I give money to whom should I give it?

I believe that we have moved from the Hebrew Society of the Old Testament to having a government that is supposed to be "of the people, by the people and for the people." Working out a way to share with our brothers and sisters is a family matter. As UUs we make a commitment to the principle, "The goal of world community with peace, liberty, and justice for all." We must remain committed to the elimination of injustices--including economic injustice.

In answer to Terry Hoyt's challenge to explain how people and nits came to be so a ten-year-old could understand, Dan Rondello writes:

Nits and people were both made by the same creator. This creator is known by many names, the name you use is not important as long as you don't characterize it in an inaccurate way. As a ridiculous example, you wouldn't refer to it as The Devil. Anyway for the purposes of this discussion, I'll refer to it as The Source. The Source created nits and people, and all other living things. Creation by The Source, however, is not an ongoing process. For example, the first person or people were created, and then they reproduced, so the creation of more human beings was no longer necessary; the same is true of all other life forms. Nature came from The Source, but nature does its own thing. The Weather is part of nature which came from The Source, but when it rains for example, The Source is not making it rain.

The different races of people were created separately, just as differently colored roses were created separately.

Now, you may ask, why do we have nits? Or for that matter why do we have leeches, or mosquitoes, or ticks, or any other creatures that you might perceive to be "bad". These "bad" creatures exist so that we may better appreciate the goodness of other creatures. If you have a cat or a dog for example, would you be able to appreciate their love and affection, if you did not have an opposite to compare it to? All "bad" things in life exist so that we may better appreciate "good" things.

Sometimes "good" and "bad" are a matter of personal perceptions. For example we often think of ourselves as "better" than other creatures. But, what other creatures have damaged the environment, or waged war?

All creatures have choices, but we must realize that some creatures such as lice, or

mosquitoes, have less choices available to them.

I believe one of the reason people exist, is because The Source found it necessary to have creatures with a high level of understanding. *

If there were only 100 people in the World

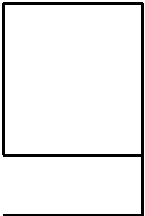
57 would be Asians, 21 Europeans, 14 North and South Americans, and 8 Africans. 52 would be female, 48 male. 70 would be nonwhite, 30 white. 80 would live in substandard housing. 70 would be unable to read. 50 would be malnourished. 1 would be near death and 1 would be near birth. 1 would have a college education. 1 would have a computer. There are actually over 6 billion people in the world, there were only 5 billion in 1987, and 7 billion are expected in 2010. World population is growing at 1.5%.

Second Notice to Non-members

If you or your congregation would like to continue getting the NUUSLETTER please let me know by mail to Jerry Woolpy, Box 483, Minocqua, Wisconsin 54548. Else this will be your last issue. Thank you for letting me know.

Next NUUSLETTER Deadline, Sunday, September 24, 2000.

Northwoods UU Fellowship Newsletter
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ADDRESS CORRECTION REQUESTED

