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# 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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## 2002 Coming Sundays

### Taking the Pulpit

**Sunday**, 10 AM, March 23, Terry Hoyt

**Sunday**, 10 AM, April 7, "Finding A Sense of Place, of Beauty, of Spirit," John Bates

**Sunday**, 10 AM, April 21, Rev. Sydney Morris

**Sunday**, 10 AM, May 5, Wenda Sheard ▪

### Adult Religious Education

On alternate Sundays at 10:30 AM, when we do not have services, we discuss topics relating religious and ethical issues to current events and we consider things that contribute to the spirit and meaning of our group. ▪

## Note from the President

Not having much previous experience with organized religion, I learned a lot as we went through the process of calling a minister. One of first things I learned is that ministers are 'called' and not 'hired', and that this is a distinction with a difference. I learned that calling a minister means entering into a partnership in which trust, communication, and mutual responsibility are important. I learned that our Fellowship is generous, resourceful and committed to increasing our presence in the community (well, actually I already knew this one).

Elsewhere in this NUUSLETTER you will find the text of the Letter of Agreement between our Fellowship and Sydney. (See pages 4-6) Sydney and I thought it important to publish so that members know what it does and does not contain.

From my perspective the most important part is the first few paragraphs where the spirit of the agreement is discussed. Our "ministry" is more than just what the minister does or is supposed to do. Rather, it is a relationship between the Fellowship and the minister.

Like all relationships, the relationship between a minister and a Fellowship needs to be tended to. Shortly, we will be forming a new committee called the Committee on Ministry, whose charge will be to look after this relationship.

I look forward to seeing what happens as our ministry develops. I see us regaining energy and renewed focus. I see our positive role in our community growing. And I think I am likely to learn a lot more as we go. I am optimistic about our future.

Peace,            Tim ▪

## Joys & Concerns

We welcome new members James and Audrey Williams, Alan and Sharon VanRaalte, Sherry and Tony Zoars, Wenda Sheard and Richard Thieret.    ▪    Jean Polfus goes to the Junior Olympics in McCall, Idaho as a member of the Midwest Nordic ski team! When a person is as consistently excellent as Jean, there is a danger of our becoming used to it and finding it unremarkable. But this is World Class excellence. Thank you Jean and congratulations to you and your family. We of the NUUF are proud to be a part of your boosters and support group. ▪

Our prayers go out to Jerry Buerer for hopeful remission of his sister's cancer and for a speedy recovery from his neck surgery to be schedule in the coming months. ▪

Jerry Buerer commends the following article for our interest and edification: God, Worship, and the Tyranny of Intimacy, by David Bumbaugh, from which I have included the first paragraph: *When I joined the faculty of Meadville Lombard Theological School in January of 1999, following four decades of service in the parish, I was given the rare gift of time to reflect on what seems to be happening within Unitarian Universalism as fashions change and enthusiasms drift across our movement. My visits to a variety of congregations and my conversations with lay people, ministers and students lead me to believe that a significant theological shift is taking place among us--a shift which I believe radically challenges the way in which we understand ourselves and the nature of the religious venture.* The full text is available at [http://www.meadville.edu/bumbaugh\\_3\\_1.html](http://www.meadville.edu/bumbaugh_3_1.html) ▪

Regarding consideration of the largest military spending in decades, a former Republican President once said, "Every gun that is made, every warship launched, every rocket fired, signifies in a final sense a theft from those who hunger and are not fed—those who are cold and not clothed." Dwight Einsenhower, 1953 (after Prairie Fire newsletter).  
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Paul Braunstein thanks Dawn and Cora Holt for their help in setting up the bags for the food pantry and Sharon and Alan Vanraalte for their help in the distribution Tuesday March 5th--over 100 bags of food were given out. Our UU fellowship will again be responsible for the May 28th distribution. Please mark your calendar to help Paul and the community. ▪

Thanks for the kind support from the community following the death of my mother on March 7<sup>th</sup>. I gave the Memorial service on March 10<sup>th</sup>, closed up her apartment and began settling her estate. I brought furniture and things back from Chicago that have been in the family since before I was born. So my house, which always was a sort of museum, has become more and more like a mausoleum. But I love it nonetheless. Jerry Woolpy. ▪

### **Ruth's Poem of Hope**

Ella Wheeler Wilcox

So many Gods, so many creeds,  
So many paths that wind and wind,  
When just the art of being kind  
Is all this sad world needs. ▪

### **Announcements**

There will be Seder dinner for Passover at the Fellowship, Friday, April 5<sup>th</sup> at 6 PM. Please join Paul, Sydney, and Jerry for the celebration that is open to the Northwoods community. Bring friends. Prepare a recipe available from Jerry. RSVP to Jerry by April 3<sup>rd</sup>. So we can get a count of how many to prepare for. Here's a way to get ready:

#### *Our Passover Things*

(Sung to the tune of "These are a few of my favorite things")

Cleaning and cooking and so many dishes  
Out with the hametz, no pasta, no knishes  
Fish that's gefillted, horseradish that  
stings  
These are a few of our Passover things.

Matzoh and karpas and chopped up  
haroset  
Shankbones and kiddish and yiddish  
neuroses  
Tante who kvetches and uncle who sings  
These are a few of our Passover things.

Motzi and maror and trouble with  
Pharoahs  
Famines and locusts and slaves with

wheelbarrows

Matzoh balls floating and eggshells that  
cling

These are a few of our Passover things.

When the plagues strike

When the lice bite

When we're feeling sad

We simply remember our Passover things

And then we don't feel so bad.   ▪

Central Midwest District Unitarian Universalist Women's Federation Spring Conference meets April 5-7, 2002. The keynote Speaker is Dr. Kathryn Norcross Black from Purdue University and a Activist UU. Her title, "Is Happiness a Moral Obligation?" For more information and a brochure Contact Karen Tajbl at 847 520-0075 or [tajbl@mindspring.com](mailto:tajbl@mindspring.com) ▪

Central Midwest District Annual Meeting is April 12-14 at the UU Church of Columbia MO. Rev Forrest Church will speak on his book American Creed: Union of Faith and Freedom. A proposed revision of the District Bylaws will be voted on. Workshops include Developing a Music Program, Small Group Ministry, and Peace and Justice. ▪

Special Earth Day Celebratory Event brought to you by the Prairyerth UU Fellowship: **Pete Seeger In Concert** with Weavermania! April 20, 8-10 PM at the Chicago Historical Society. This is a part of the Living Treasures of North America Heritage Awards. Weavermania! is comprised of four veterans of the Chicago folk scene who have joined forces to reproduce as closely as possible the original songs and sound of The Weavers. Pete Seeger will introduce new songs he has written since September 11th. The evening includes opportunity for everyone to sing along. Proceeds benefit the Fox Memorial and the Clearwater Association. For more information, a brochure, or to purchase tickets: Call 312-458-9988 or [www.prairyerth.net/livingtreasures](http://www.prairyerth.net/livingtreasures) ▪

Summer employment opportunities: Positions available at Ferry Beach UU camps and conferences on the Bay in Saco, Maine: grove manager, dining room host/hostess, head housekeeper, lifeguard, office staff, storekeeper, and especially for young adults 16+, dining room staff, housekeepers, maintenance staff. [ferrybeach@ferrybeach.org](mailto:ferrybeach@ferrybeach.org) 207 282-4489 ▪

UUA annual General Assembly will be June 20-24 in Quebec City. ▪

## Letter of Agreement

## **Between Rev Sydney Morris and the NUUF**

The following was signed by President Tim Kratz and Rev Sydney Morris as part of our service on February 24, 2002.

### **1. General Spirit Of Agreement**

The purpose of this Letter of Agreement is to set forth the responsibilities and obligations of the Minister to the Fellowship and of the Fellowship to the Minister.

The Minister and the Fellowship share responsibility for the leadership and ministry of the Congregation. Both parties enter into this agreement with the understanding that the relationship between the Fellowship and the Minister is complex and requires an environment of open communication, mutual trust, and cooperation. It is the intention of both parties, therefore, to work together in a spirit of good faith to make the partnership as effective as possible.

### **2. Duties And Responsibilities**

The Fellowship, in accordance with Unitarian Universalist tradition, grants the Minister freedom of the pulpit and respects her obligation to conduct all aspects of her ministry according to her best professional judgment and in dialogue with the congregation. The Minister agrees to provide one-third time professional leadership to the Fellowship (generally understood as 17 hours per week, averaged seasonally). The Minister shall adhere to the Code of Professional Practice set out by the Unitarian Universalist Ministers Association.

The Minister will:

A. Work with the membership to continue the development of the Congregation as an interdependent, cohesive religious institution where all people are actively supported and encouraged to participate.

B. Strengthen the Fellowship's presence in the community as a liberal-religious and socially-responsible organization.

C. Promote Fellowship growth in the areas of membership, commitment, and the deepening understanding of our faith.

D. Enhance the Fellowship's relationship with the broader Unitarian Universalist movement.

The Minister's duties will include:

A. The conduct of worship services in an open pulpit. At the onset, these will number 10 Sunday services per year, plus special holiday services, in coordination with the Program Committee.

B. Memorial services, weddings, and other special services.

C. Pastoral calling and limited counseling.

D. Support and assistance to youth and adult religious education programs.

E. The Minister will schedule regular office hours and/or “open” phone time during the week with mutual agreement of the Minister and the Board.

F. The Minister will be a non-voting member of all committees and task forces except the Nominating and Ministerial Search Committees. The Minister will confer with each committee on how best to assist it. Attendance by the Minister at committee meetings is welcome but not expected.

G. Each year, the Minister, Board, and Committee on the Ministry, with the assistance of a facilitator, will engage in a planning retreat for the purpose of arriving at specific understandings about the sharing of authority and responsibility, goals for the coming year, and a plan for periodic review and renewal of the mutual ministry of the Congregation and Minister.

H. Other services within the normal duties of a minister in the Unitarian Universalist Association.

### 3. Compensation

In consideration for the professional services as described in Section 2 of this Letter of Agreement, the Fellowship will provide a Total Cost of Ministry compensation package of \$20,000 annually to the Minister, to be allocated by the Minister in consultation with the Board. Salary, and professional expense reimbursement will be paid semi-monthly. The initial allocation is:

- A. Salary: \$300/month
- B. Housing allowance: \$900/month
- C. Pension: \$200/month
- D. Disability: \$17/month (1.2% of salary, housing, and pension)

The Minister’s services to members of the Congregation shall be without fee. Any fees collected for providing such services to non-members shall remain the property of the Minister.

The Board will recommend to the Congregation annual adjustments in compensation considering the Minister’s effort and achievement as reflected in the annual mutual review (see below), length of service, and changes in the cost of benefits. The recommended adjustment in compensation shall be no less than the cost-of living as measured by the change in the consumer price index for the Minocqua area.

The Fellowship will continue full compensation to the Minister if she is incapacitated due to illness or accident not compensated under Chapter 102 Wisconsin Statutes (Worker’s Compensation) for up to 90 days or until long term disability insurance benefits begin, whichever comes first.

### 4. Professional Expenses

Professional expenses (including, but not limited to, automobile and/or travel expenses in performance of professional duties, conference allowance, journals, books,

subscriptions, continuing education, and office equipment such as computers) are included in the Total Cost of Ministry and shall be set at the annual meeting as a separate line item expense in the Fellowship budget. The initial amount will be \$250/month.

#### 5. Vacation

The Minister will have two weeks vacation each year, plus two weeks study leave. Vacation and study leave times will be agreed upon by the Minister and the Board. During vacation and study leave, the Minister is subject to call by the Board for emergencies. Travel expenses incurred by such a call will be reimbursed by the Fellowship and not from budgeted professional expenses.

#### 6. The Call

The starting date will be February 24, 2002 or the date of signing of this letter by the Congregation President and the Minister, whichever comes later. The length of the Minister's term is indeterminate. The Minister agrees to give the Fellowship at least three months written advance notice of resignation. Upon resignation, any accrued vacation or study leave will be paid. The Fellowship agrees to give the Minister at least three months advance notice of termination. In the event of dismissal by the Fellowship, the Minister's compensation package will continue for three months after the notice of dismissal.

#### 7. Committee On Ministry

There will be a Committee on Ministry whose mandate is to attend to the relationship between the Minister and the Congregation. It will be composed of three members determined by mutual agreement between the Board and the Minister.

#### 8. Evaluation

An annual review and evaluation process focused on the relationship between the Congregation and the Minister will be conducted each spring before the annual meeting, initiated by the Board.

#### 9. Changes In This Agreement

The terms of this Agreement may be changed by mutual consent of the Minister and the Board, except that changes in the Total Cost of Ministry require approval of the Congregation. ■

## **Note from The Minister**

I have just returned from Birmingham, Alabama where the 2002 Unitarian Universalist Minister's Convocation. These gatherings occur every seven years, and are marvelously renewing for all who attend. This year almost 500 ministers came. Seven years ago I attended the convocation in my first year at the Vancouver Church. So much has happened denominationally since then! The Canadian Unitarian movement has burgeoned, and they are eagerly looking forward to taking over UUA functions as the Canadian Unitarian Council. The theological exchanges between humanism, spirituality, theism, and

paganism were inspiring, characterized by lively, respectful and depthful conversations. We heard four inspiring lectures a day in a wide range of topics from postmodernism to ministry in the streets of New York on September 11th. Each day included a workshop period with a wide range of practical and didactic topics (I gave one on social responsibility). And each day included an ongoing covenant group to discuss and absorb all these activities. It was, to use a term from the 1648 Cambridge Platform, a time of “mutual edification.”

Speaking of that document, I am reminded that our forebears did not always look upon gatherings of ministers without concern. 17th century church members (led by the “ancient” and “wise elders”) took it upon themselves to investigate ministerial gatherings for evidence of authoritarianism. They were concerned that the clergy were leaning toward the formation of presbyteries, structures that would compromise the absolute congregational autonomy you and I now enjoy in today’s Unitarian Universalism. Fortunately, the ministers assured the churches that they met only for social and theological exchange, and that no regression into England’s hierarchy was considered. For those of you who spent the week worrying about this sort of thing, let me assure you that your UU ministers remain as solidly behind congregational polity as did our colleagues of other centuries, and hatched no plots of counter-revolution.

The revolution that did occur, to my way of thinking, was a quiet one, a “velvet revolution” to borrow the phrase from the 1989 Czech restoration of freedom. Our revolution has been one of inclusiveness, the determined open-hearted, slow and inexorable opening of our denominational arms to peoples of differing race, class, affectional orientation, and ethnicity. The two worship services we celebrated each day lifted up the gifts of so many people who are now a part of our community, as did all the events. I felt we were closer than ever to “walking our talk.” The simple fact that both the new Presidents of the American and Canadian UU movements are African Americans is something of which we can be proud. (Their names are Bill Sinkford and Mark Morrison-Reed, respectively).

I took a walk on my last morning in Birmingham to the park across from the 16th Street Baptist Church where in the 1960s four little girls died in a racist arson. When you walk around the half-block park on the brick path, you pass through several sculptures: a narrow passage between metal plates from which spring ferocious metal dogs, their teeth barred; a doorway facing two water guns on tripods, bolted to the ground and connected to the city water system – as you pass through the doorway, on your right stand statues of a man and a woman shielding themselves from the force of water; a stretch of bricks with a jail on one side and two children on the other. In the center, a calm gentle waterfall provides a place to sit and reflect; at the entrance a massive boulder portrays three kneeling Black ministers, praying. I was reminded of the three Unitarian Universalists who died standing for civil rights during those terrible times.



We all have a ministry that is ours to do, each in our own way, in this liberal religious life. I hope every one of us will feel inspired to examine our assumptions and ways of thinking, to “walk in covenant for mutual edification” and to find in this supportive community the clarity and courage to witness our highest ideals.

I feel grateful that you invite me to walk with you in fellowship!

Sydney                   ▪

## **UUs Consider An Alternative to The War On Drugs**

(from Prairie Fire Newsletter)

Drafted by the UUA Commission on Social Witness as a Statement of Conscience –comments are requested.

Issue: How can UUs contribute to a reformulation of drug policies that reduce drug use without infringing on civil liberties, scapegoating minority communities, interfering with the internal affairs of other countries, or dehumanizing drug users?

In 1998 over 500 world leaders declared that the war on drugs was doing more harm than the drugs themselves. Coercive measures have had little impact in reducing drug use, but they have clogged our criminal justice system and produced an unusually large number of non-violent offenders in US prisons. The drug war has been particularly hard on poor and people of color: African American use about 13% of the drugs and do 74% of the prison time for simple possession.

Drug war interventions in Central and South America have undermined democratic institutions, driven peasants into grater poverty, and damaged rainforests. Innocent collateral victims of this war include HIV babies and people living with AIDS, glaucoma, and other diseases for which that are denied adequate medicine. All this has resulted without significantly slowing the use of drugs. Drug war policy-makers continually use political rhetoric and mythology to disparage expert opinion, scientific facts, and alternative drug management strategies that have been successfully used by other countries. Our national leaders have refused to recognize the mandate of eight states for unrestricted use of marijuana for medicinal purposes.

Most of the more than \$18 billion dollars budgeted by the federal government to fight the drug war is allocated to police action. UUs have opposed this punitive approach to drug abuse for two decades. Legislators who would support a more balanced approach to drug use need the support that a strong UU statement on this issue can provide. We can make a difference to the world we inhabit; it's now time to revisit this issue. ▪

## **KKK Sees Surge in Recruitment**

(from Wausau Daily Herald 1/27/02)

Mercer—The September 11 terrorist attacks have made recruitment easier for white supremacist groups across the United States, says...Michael McQueeney...who lives on Spider Lake near the Iron Country town of Mercer, is the grand dragon the Ku Klux Klan faction called the National Knights. He says he is a major in the Aryan Nations neo-Nazi group and a new member of the National Socialist Movement, also neo-Nazis.

He is a self-described racist who used negative labels and racial epithets to smear homosexuals, Jews, and all nonwhites. The Middle Eastern men who hijacked jet airliners and crashed them on the East Coast are either “mud people” or “sand n\_\_\_\_\_” in his vernacular.

McQueeney estimated there are 300 to 400 Klan members statewide and three dozen in Iron County... He served three years in an Illinois prison [for hiring] someone to try to kill an ex-girlfriend... Since moving to Wisconsin in 1995, McQueeney has been convicted of speeding, disorderly conduct, fishing without a license, overloading a boat, non-registration of a vehicle, failure to have proper floatation devices in a boat, improper location of directional signals, open intoxicants in a vehicle, receiving stolen property, spilling waste load along a highway, and operating a game bird farm with a license...

Rabbi Dan Danson...said the Hurley-Ironwood area reacted properly to a rally McQueeney staged there [a few years ago]. Clergy in the area organized a counter rally at a church. “Eleven people showed up for the KKK and 200 [including Paul Braunstein and Jerry Woolpy] showed up for the church rally.” Danson said. “That sends a powerful message.” [When the 11 KKK left children armed with brushes and buckets scrubbed the street where the KKK had stood. Last January 30, Jerry Woolpy gave a talk on Judaism to high school students in Mercer who claimed never to have seen a Jew. Guess that’s life in the Northwoods. If we have to have a clansmen in our midst McQueeney is a near perfect example. But do not think that he is harmless.] ■

## NUU Views

**Question:** Unitarian Universalist principles remind us of the inherent worth and dignity of every person, the acceptance of one another, the goal of a world community with peace, liberty, and justice for all. President Bush refers to the world with a moral framework of good and evil. Commenting on this in an editorial in the Wall Street Journal (2/7/02), theologian Michael Novak cautions: *“But there remains a danger President Bush as yet speaks too little of. True, he warns us to be humble, to talk quietly. But the word ‘evil’ when used only of others, can intoxicate the user before he knows it. I commend to him, and all of us, Niebuhr’s pregnant warning: ‘The final enigma of history is therefore not how the righteous will gain victory over the unrighteous, but how the evil in every good and the unrighteousness of the righteous is to be overcome.’”* How can we resolve UU principles with those of our president and respond realistically to our contemporary world?

**Answer** from Jerry Buerer: A couple of the most beneficial things I've come to learn and accept in the fifteen years during which I've been affiliated with UUism involved the acceptance of ambiguity, paradox, and dilemmas in various areas and at different levels of life. I have no fool proof agenda for squaring the goals of national protection and safety with the preservation of international human rights, particularly since the "evil enemy" frequently conscripts otherwise innocent people to carry out the dirty work of leaders who indeed may be trying to augment policies which do seem evil. At the same time, this whole "axis of evil" notion seems too simplistic and insofar as it isolates people and causes them to dig in defensively, it can in the long run hinder the type of diplomatic negotiations that just might reverse otherwise "evil" appearing situations. Think for a moment of the various nations we have at one time characterized as "evil" during the last half century or so, while at other times considering them allies: Germany, Japan, Russia, maybe China, Iran, Iraq.....the list goes on. In some cases, we outfit a nation militarily only to find ourselves fighting them a while later. The shift from "good empire" to "evil empire" can occur quickly.

Self righteousness at all levels--from the individual to the national--bothers me. If memory serves me correctly, St. Paul said, "The good that I would, that do I not, and the evil that I would not, that do I." Like individuals, maybe nations should pay more attention to such a notion.

**Answer** from Dick Fields: Webster's Dictionary defines evil as 1. morally bad or wrong, wicked. 2. harmful, injurious and evildoer as one who does evil.

When President Bush talks about evildoers he is referring to the terrorists that are out to kill as many innocent Americans as possible. He is referring to the people who if they had an atomic bomb and a way to deliver it would not hesitate to kill millions of Americans, not just thousands as in the World Trade Center. One does not have to be a mass killer to be evil, take the example of the murder of Wall Street Journal reporter Daniel Pearl who was decapitated in Pakistan by Muslim extremists because he happened to be an American and a Jew. Can anyone doubt that these are evil acts and then by definition those that committed these acts are evildoers?

America is at war with the evildoers who are out to destroy us. The outcome will determine the destiny of how Americans and the rest of the world live, either in freedom or in fear. If we allow the evildoers to win then we will live in a society that does not resemble our present way of life.

Current events give intellectuals, such as the author of the Wall Street Journal article cited above, an opportunity to struggle with the idea of evil vs. good. But it seems fairly simple to most Americans that those that wish to murder innocent people because they are of a different race or a different religion (or just because they are Americans) are evil people regardless of their cause.

In regard to our UU Principles we must remember they are principles and not a

Creed, and as UU we can interpret our Principles according to our own beliefs and values.

**Answer** from Julie Wambach: There is no way to resolve UU Principles with President Bush's separation of the world into good and evil as a justification for his accelerating war on terrorism. Here's why.

1. Bush sadly misconceives evil in geographic or political terms. There is no such thing as an "axis of evil." Granted, evil has occurred under specific governments in specific locations--Nazi Germany and Hutu Rwanda. Yet, it was individual humans who perpetrated these genocide atrocities.

2. George W. sadly misinterprets the relation between evil and war. He treats war as some school cheering sections treat their own athletic team and their opponents'. We good guys should win and you bad guys lose. The Crusades taught us that war in the name of holy church is unholy. The "Bhagavad Gita" describes war between good and evil as an internal, not external, conflict. While I agree with President Bush that we must curtail terrorism, I ask that he not stoop to selling aggression by suggesting it will save Holy America from Evil Axis. After the September 11, 2001, bombings of New York and Washington D.C., Pope John asked religious leaders to act such that religion not be confiscated for political purposes. A return to separation of religion and politics would be a good move in that direction.

**Answer** from Terry Hoyt: Evil is in the eye of the beholder. While we may all agree on the evil of destruction of life and property, we must never lose sight of the evil of greed and selfishness. Our being born in the right country at the right time should not be a justification for denying justice to the rest of the world. Does President Bush really believe that he earned his position in the world and that if he were born to parents in Africa that he would enjoy the same position of international prominence? Shouldn't anyone who denies justice to others be considered evil? ▪

### Word Mutations

Each year the Washington Post's Style Invitational asks readers to take any word from the dictionary, alter it by adding, subtracting, or changing one letter and supply a new definition. Here are the 2001 winners:

**Intaxication:** Euphoria at getting a tax refund, which lasts until you realize it was your money to start with.

**Reintarnation:** Coming back to life as a hillbilly.

**Giraffiti:** Vandalism spray-painted very, very high.

**Sarchasm:** The gulf between the author of sarcastic wit and the person who doesn't get it.

**Inoculatte:** To take coffee intravenously when you are running late.

**Hipatitis:** Terminal coolness.

**Osteopornosis:** A degenerate disease. (This one got extra credit)

**Karmageddon:** It's like, when everybody is sending off all these really bad vibes, right? And then, like, the Earth explodes and it's like, a serious bummer.

**Glibido:** All talk and no action.

**Dopeler Effect:** The tendency of stupid ideas to seem smarter when they come at you rapidly.

And, we add, **Pushyfooter:** A trailer towing Chicagoan driving too hastily to the Northwoods for a weekend of snowmobiling. (For a “dandy prize” send your single letter word mutations to [jerryw@earlham.edu](mailto:jerryw@earlham.edu).)

### **Attention NUUSLETTER Readers**

Those who are not members may receive the NUUSLETTER by email free of charge. Members are encouraged to receive the NUUSLETTER by email or they may have it posted to them. Notify [jerryw@earlham.edu](mailto:jerryw@earlham.edu) to receive the NUUSLETTER by email. We give special thanks to the 51 out of 70 subscribers who, by use of email, have helped to reduce our NUUSLETTER budget by \$500.

**Next NUUSLETTER Deadline, Sunday, April 21, 2002.**

Northwoods UU Fellowship Newsletter  
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ADDRESS CORRECTION REQUESTED
