

UU Casper
What is a Gadfly?
Dual Service
May 11, 2025

9:50 am

Jayne: Prelude music 10 minute

RING CHIME

1 Cindy: Welcome/Introductions, children [stay/to RE #413 *Go Now in Peace*]

Good morning! I am Cindy Wright, this morning's service leader. Welcome to the Unitarian Universalist Community of Casper. Happy Mother's Day!

I welcome you! No matter our age, your size, the color of your hair or skin – you are welcome here!

Whether you walked, drove, rolled, or were carried – you are welcome!

No matter if you are a mother, wish to be a mother, or have chosen another path – you are welcome here.

No matter if you have a close, distant, or complicated relationship with your mother – you are welcome.

No matter if you are celebrating with joy, remembering with gratitude, grieving with sorrow, or feeling a mix of emotions today – you are welcome.

No matter if you were raised by a birth mother, adoptive mother, foster mother, chosen mother, or a community of caring adults – you are welcome here.

No matter if you are a mother whose arms are full or a mother whose heart carries loss – you are welcome.

Guests: If you are a guest – or visiting -- this morning, welcome! We invite you to fill out one of our visitor cards, which you'll find in foyer. We look forward to getting to know you and hope you will stay after the service for refreshments and conversation.

Children: Today the children are welcome to stay in the service.

2 Cindy: Housekeeping Items

- ☐ Please check that your cell phone is muted.
- ☐ Exits
- ☐ Bathrooms
- ☐ Tea, Coffee & snacks
- ☐ Announcement will be at the end of the service.

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3 **Cindy: Chalice Lighting - *Victor Frankl Quote***

As we light this chalice, let its flame embody the courage to speak our conscience to power. Let this light inspire us to voice justice with love, trusting that our honest words, though they may sting, kindle a path toward a more compassionate world.

4 **Cindy: Joys and Concerns**

The spirit of love is with us: it comforts us and connects us. If you have a joy or a concern this morning, you are invited to come forward and light a candle and share with our community. If you prefer, you may write your joy or concern on one of the prayer cards and place them in the box at the Altar of Hope by the piano. Altar of Hope cards will be burned in the next burning ceremony as a symbolic joining with universal healing energies. All offerings are private and treated with reverence and respect.

5 **Cindy: Sharing the fruits of our labor and good fortune**

We are so blessed to be a free religious community that is entirely self-governed and supported financially by the voluntary generosity of our members and friends. You are now invited to participate in the blessing of giving to this free religious community, as we Share the Fruits of our labor and good fortune.

After baskets are collected: “We give thanks for these gifts and dedicate them to continue the good works of this Unitarian Universalist Community of Casper.”

6 **Jayne: *Hymn: 324 *Where My Free Spirit Onward Leads***

7 **Cindy: Right of Conscience**

Good morning, friends. Imagine a flame—a chalice burning bright, its light casting shadows of questions, truths, and choices. That flame is Unitarian Universalism, and at its heart lies our 5th Principle: the right of conscience. From Henry David Thoreau penning Civil Disobedience to our own debates today, conscience is in our soul—our freedom to seek truth, to challenge, to stand firm.

Unitarian Universalism’s 5th Principle reads, “We affirm and promote.. The right of conscience and the use of the democratic process within our congregations and in society at large.” The current version of the UUA by-laws remember it as “Congregational freedom and the individual’s right of conscience are central to our Unitarian Universalist heritage.”

The right of conscience, or freedom of conscience, is a fundamental human right that protects an individual's autonomy to form and hold beliefs, and to act in accordance with them, without coercion or external pressure. It's often linked to religious freedom but extends to all ethical and

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moral values a person cherishes. This right ensures that individuals can think, believe, and express their beliefs freely, and that they are not forced to act against their conscience.

This idea emphasizes the UU dedication to protect the use of our own minds and the power of every one of us to have a say in the debates that affect our lives. In Unitarian Universalism we eschew the use of dogmatic rule over our reason or belief. This is one of the values that brought me here and one reason why I think Unitarian Universalism is worth protecting. However, values are difficult to protect when the shape of the world changes around us and those values are made to look dangerous or less valuable.

My maternal Grandmother's side of my family was strongly descended from Mennonites, a pacifist religious sect of Pennsylvania Dutch, a German ethnic group who settled in Pennsylvania in the 17th and 18th centuries. During WWI, the Mennonites refused to sign up to fight because of their pacifist, peace-loving principles.

An anonymous Mennonite conscientious objector said, "We believe in following Jesus, who taught us to love our enemies and not to kill. We cannot take up arms, even if it means suffering or imprisonment." (Derived from the Schowalter Oral History Collection, Bethel College)

They often referred to scripture or religious leaders to support their beliefs. Hutterite leader, Jacob Hutter was often cited for saying, "We do not want to harm any human being, not even our worst enemy. Our walk of life is to live in truth and righteousness of God, in peace and unity." Menno Simmons was cited for saying, "The regenerated do not go to war, nor engage in strife. They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks, and know of no war" And Conrad Grebel was also often cited during WWI by Mennoites for saying, "True believing Christians ... use neither the worldly sword nor engage in war, since among them taking human life has ceased entirely"

Before the war, German Americans, including Mennonites, were well-integrated, with many living in the U.S. since colonial times. Cities like Cincinnati, St. Louis, and Milwaukee had vibrant German communities with German-language schools and churches. Mennonites, concentrated in places like Pennsylvania and the Midwest, were known for their farming communities and religious discipline.

The persecution during World War I devastated German American cultural heritage. The German language nearly disappeared from public life, and many Mennonite communities accelerated their transition to English to avoid further scrutiny. The war marked a turning point, weakening the distinct cultural identity of German Americans and pushing Mennonites toward greater assimilation.

When the U.S. entered World War I in 1917, anti-German sentiment surged. German Americans were stereotyped as "Huns" or potential spies, and their loyalty was questioned. President

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Woodrow Wilson warned against "hyphenated Americans," implying divided loyalties, which intensified public suspicion.

German culture was systematically targeted. German-language newspapers were shut down or voluntarily closed, and German-language instruction in schools was banned in many areas. Music by German composers like Wagner was removed from concerts, and German books were burned.

German nationals were classified as "enemy aliens" under regulations issued by President Wilson in 1917. Approximately 250,000 German-born residents were required to register, carry identification cards, and report changes in address or employment. About 6,300 were arrested, and 2,048 were interned in camps like Fort Douglas, Utah, and Fort Oglethorpe, Georgia, until 1919 or 1920.

Mennonites, as Christian pacifists, adhered to nonresistance, refusing to bear arms or support war efforts. This stance led to accusations of disloyalty or pro-German sympathy. While some Mennonites were granted conscientious objector status, others faced harassment or imprisonment for refusing conscription. More liberal Mennonite congregations negotiated with the Wilson administration to allow young men to serve in civilian roles, such as being medics, but some were still drafted and jailed as conscientious objectors.

Even as Germans were treated differently at the time of WWI, not only did the Mennonites refuse to fight in the war but they also refused to fight their neighbors. Many fled to Canada and others did what they did to integrate further into the predominantly English speaking American society, losing connection to their native tongue and traditions. Mennonites often avoided public confrontation, focusing on internal community support rather than engaging with persecutors. This reflected their theology of "separation from the world," which prioritized maintaining spiritual purity over political activism. While less organized than Quakers, Mennonites began relief work during WWI, channeling their pacifist principles into humanitarian aid. Some contributed to war relief efforts (e.g., providing food or clothing for European refugees) to demonstrate loyalty without compromising nonresistance. These efforts laid the groundwork for the Mennonite Central Committee (MCC), founded in 1920, which became a major vehicle for Mennonite humanitarian work.

Anti-German sentiment was less intense during World War II, partly because German Americans had already assimilated further and prominent figures like Dwight Eisenhower demonstrated their loyalty. However, the World War I experience left a lasting scar, with Mennonites and other German Americans facing a loss of cultural institutions that never fully recovered.

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9 **Cindy: *Unison Covenant**

Love is the spirit of this church and service its cause.
This is our great covenant: to dwell together in peace,
to seek truth in love, and to help one another.
James Vila Blake (adapted)

10 **Cindy: Speak Truth to Power**

When you hear the phrase “speaking truth to power,” what do you think of? [take a couple responses]

Do any of you know the origin of the phrase “speak truth to power”? [wait for response]

What does it mean to speak truth to power?

What or who is the power?

Similar to the Mennonites, Quakers are pacifists, committed to non-violence. Quakers emphasize four key testimonies: peace, integrity, simplicity, and equality. The Peace Testimony, articulated in 1660, declares their refusal to participate in war or violence, based on the belief that all people carry an “inner light” or divine spark, making violence incompatible with their faith. Quakers seek to resolve conflicts through nonviolent means and advocate for social justice.

Speak Truth to Power is a pamphlet that was published by the American Friends Service Committee, a Quaker organization, in 1955. In Speak Truth to Power, the "power" being spoken to is multifaceted, encompassing political powers, public opinion, militaristic systems, and a broader philosophical concept. The pamphlet, rooted in Quaker pacifism, addresses the moral and practical failures of militarism and violence in the nuclear age, advocating non-violence as a transformative alternative.

Here is a passage from page 79. “This is not to say that reason has no place in such an approach to life. Reason is a good gift and must be used to its fullest. But reason alone is not enough. Reason alone may dictate destroying an enemy who would destroy liberty, but conscience balks, and conscience must be heeded, for nothing in our reading of history, or in our experience of religion, persuades us that at this point conscience is wrong. Indeed ‘faith is reason grown courageous.’ This is not ‘reasonable’: the politics of eternity is not ruled by reason alone, but by reason ennobled by right. The individual conscience against the atomic bomb? Yes. There is no other way. Rather it will be his own inner sense of integrity that impels him to say, ‘Here I stand. Regardless of relevance or consequence, I can do no other.’” (Speak Truth to Power, p. 79)

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This passage underscores the Quakers' core argument: non-violence, guided by conscience and faith, surpasses reason alone in addressing existential threats like nuclear war. Its significance lies in its challenge to power (militarism, governments) through conscience-driven non-violence, a theme central to the pamphlet's call for a "global community" (p. 64) rooted in love over hatred (p. iv).

But isn't this talk called What is a Gadfly? What is a gadfly? Can any of you tell me? [wait for responses]

Socrates, the infamous Athenian philosopher, was known for his "gadfly" behavior, persistently questioning the moral and intellectual assumptions of his fellow citizens to provoke critical thinking and self-examination. He compared himself to a gadfly stinging a sluggish horse—Athens—awake, challenging complacency and encouraging pursuit of truth. His method, the Socratic dialogue, exposed contradictions in beliefs, often irritating the powerful. The Socratic method uses probing questions to encourage self-examination and the pursuit of deeper understanding, often revealing the limits of one's knowledge.

In 399 BCE, Socrates faced trial on charges of impiety and corrupting the youth. He allegedly disrespected the city's gods and introduced new deities, and his philosophical inquiries challenged other traditional religious beliefs. His claim of being guided by a divine inner voice, or daimon, was seen as unorthodox, fueling perceptions of irreverence.

His unapologetic defense, recorded in Plato's *Apology*, emphasized his commitment to truth over personal safety. He argued that his questioning was a divine mission to improve Athens, stating, "I am that gadfly which God has attached to the state, and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you" (*Apology*, 30e). The jury convicted him, and he was sentenced to death by drinking hemlock.

Socrates refused to flee, accepting his fate to uphold his principles. In his final moments, described in Plato's *Phaedo*, he calmly drank the poison, discussing philosophy until his death, demonstrating unwavering integrity. His execution highlighted tensions between individual inquiry and societal norms, cementing his legacy as a martyr for free thought.

2017 Hiring Controversy

The year I moved to Casper there was a controversy at the UUA. UUA stands for Unitarian Universalist Association and is the national support body for member Unitarian Universalist congregations in the United States. I say support body because in Unitarian Universalism we do not have a top-down national governance structure. Each congregation has its own polity, meaning each church community governs itself. By joining the UUA we do agree to abide by its bylaws, our congregational polity is currently enshrined in Article 3 of those by-laws.

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In March 2017, the UUA faced a crisis when Rev. Scott Tayler hired Rev. Andy Burnette, a white male minister, as Southern Region Lead, bypassing Christina Rivera, a Latina finalist and UUA trustee. Rivera's blog post accused the UUA of perpetuating "white supremacy" by favoring white, ordained candidates, igniting widespread debate. The announcement, coinciding with the Finding Our Way Home retreat for religious professionals of color, amplified grievances, as attendees shared experiences of tokenism and bias. Black Lives of Unitarian Universalism (BLUU) labeled it a "moment of crisis," demanding systemic reform. Social media amplified the outcry, with critics like Aisha Hauser highlighting the UUA's failure to embody racial justice.

In a Black Lives of UU Medium post, Aisha Hauser said, "It's not about intention but impact, and the impact is a white supremacy paradigm with zero accountability. Why are all five UUA regional leads white? What does 'qualified' mean when hiring decisions consistently favor white, ordained ministers over people of color, especially lay leaders like Christina Rivera? We need to look at who holds power and how these choices harm UUs of color."

Quoted in Widening the Circle of Concern, Christina Rivera said, "I am not going to lie to you, this hurts. I have had to have some difficult conversations with my sons to explain the realities of racially discriminatory hiring that I have experienced at the UUA. It's not just about being a 'good fit'—it's about systemic patterns that keep people of color out of leadership roles, even when we're qualified and trusted as trustees."

UUA President Peter Morales, notably also Latino, defended staff diversity gains (20% people of color, 9% of those managers by 2017) and called critics' tone "self-righteous," prompting backlash. Morales, Tayler, and Chief Operating Officer Rev. Harlan Limpert resigned, and the UUA Board appointed interim co-presidents of color—Rev. William G. Sinkford, Rev. Sofia Betancourt, and Dr. Leon Spencer—until June 2017 when President Rev. Susan Frederick-Gray was elected. The Commission on Institutional Change, formed in June 2017, found systemic issues published in their report, Widening the Circle of Concern: only 14% of supervisory roles were held by people of color, and biases favored white ministers. New policies under President Susan Frederick-Gray required diverse hiring teams, targeting 40% people of color in managerial roles. By 2020, 63% of new hires were people of color. There is a copy of Widening the Circle of Concern here in our building, usually stored in the back office. [show copy] It is also available online, with an audio recording of the entire thing on the UUA website. I read it at the time it came out. Most of its anonymized data in Widening came from aggregated interviews with staff and ministers of color and was presented in the book as fictional profiles built from real interview sentiments.

Preceding tensions helped shape the crisis. The 1960s Black Empowerment Controversy saw the Black Affairs Council disaffiliate after UUA funding disputes, leading to Black UU exodus, including a young Sinkford, who I mentioned as one of the interim co-presidents. The 1997 anti-racism resolution committed to systemic change, but slow progress left people of color in

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lower roles, fueling frustration by 2017. UU's 98% white membership in 2017 highlighted cultural disconnects.

By cultural disconnects, I mean that while UU's espouse values of inclusivity and equity, Sunday services often reflect white, middle-class norms, which could feel exclusionary to people of color seeking culturally relevant expressions (Widening, p. 14). Despite long-standing anti-racism commitments, only 14% of UUA supervisory roles were held by people of color in 2017, with biases favoring white, ordained ministers (Widening, p. 166). Religious professionals of color reported "countless insults and aggressions," such as tokenism or challenges to their authority, highlighting a culture that failed to fully embrace diversity (Widening, p. 166).

With the 2017 hiring controversy, we had people speaking their consciences about perceived prejudice. So what happens when consciences collide?

The Gadfly Papers

The Gadfly Papers were written by Rev. Todd Eklof of Spokane, Washington. He first published the book in 2019 and attempted to distribute it at the General Assembly in 2019 that year. Note that this was the year before Widening the Circle of Concern was published. Have any of you heard of Greg Lukianoff and Jonathan Haidt's book, *Coddling of the American Mind*? This book clearly served to inspire Rev. Eklof.

The book has three essays.

In the first essay, "The Coddling of the Unitarian Universalist Mind", Todd Eklof critiques the UUA's embrace of "safetyism," a cultural trend where emotional safety is prioritized over intellectual freedom, equating disagreement with harm. He argues this distorts UU's commitment to reason, as challenging ideas are labeled dangerous, shutting down debate. Drawing from Lukianoff and Haidt's *The Coddling of the American Mind*, he parallels campus speech suppression with UUA practices, citing the 2017 UU World article backlash over transgender representation. Eklof critiques "concept creep," where "harm" expands to include disagreement. He said regarding the 2017 focus on emotional safety, quote, "The UUA's response to dissent has been characterized by suppressive behaviors that undermine our commitment to open dialogue". Eklof argues that the UUA has adopted a culture of censorship, punishing those who question or critique its post-2017 anti-racism focus. Eklof writes, "Political correctness, as a militant and intolerant relativism, threatens our ability to freely express ourselves, to engage in open and honest dialogue, and to learn from one another. It imposes a linguistic puritanism that stifles Unitarian Universalism's historic commitment to free speech, creating an atmosphere where individuals approach the microphone with 'considerable trepidation,' fearing their words will be deemed impure or offensive. This culture of shame and self-censorship, exemplified by the rejection of the 'Standing on the Side of Love' campaign for

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its perceived ableism, prioritizes inclusiveness at the cost of powerful articulation. By parsing every conversation for ‘immodest locutions’ and punishing perceived transgressions, political correctness undermines the covenantal principle of charitable interpretation, replacing argument with taboo and silencing the diverse voices essential to our faith’s vitality.” Eklof sees this as a betrayal of UU’s 5th Principle (right of conscience), arguing the UUA prioritizes ideological conformity over open inquiry, creating a chilling effect for all members, not just himself.

He says, quote, “The politics of identity, rooted in identitarianism, often pits groups against each other in a zero-sum struggle for power, fracturing the Unitarian Universalist Association’s commitment to a shared humanity. By emphasizing tribal identities over universal principles, it creates schisms where only those with approved identity status are deemed authorized to speak on certain matters, as seen in the backlash to the 2019 UU World article ‘After L, G, and B’ written by a non-trans author. This approach replaces open dialogue with taboo, fostering a culture where shame and self-righteousness silence supportive voices. Unlike the humanistic ethic that recognizes our fundamental oneness and advocates for all, identitarianism segregates us, undermining the UUA’s potential to build inclusive communities. It risks turning our faith into a collection of isolated groups, each vying for dominance rather than collaborating for common goals.” The UU World article and the editor’s apology both remain published online today. Ekloff calls for a return to a “humanistic ethic” in this essay.

In the second essay, “I Want a Divorce”, Eklof proposes splitting the UUA, arguing the 1961 Unitarian-Universalist merger has failed due to unresolved theological tensions. He claims Unitarianism’s focus on reason and conscience is silenced by a “political correctness” culture, exemplified by the UUA’s 2017 rejection of “Standing on the Side of Love” for ableist language. Eklof critiques complaints about “microaggressions” and “callout culture” as tools to shame dissenters. Urging Unitarians to “break free”, his call risks division.

I’d like a show of hands - how many of you have read *White Fragility*?

In the third essay, “Let’s Be Reasonable”, Eklof urges the UUA to apply reason to post-2017 hiring controversy accusations of racism. He critiques Robin DiAngelo’s “white fragility” for logical fallacies and anecdotal evidence, favoring Eduardo Bonilla-Silva’s data-driven “color-blind racism”. Eklof says, “I’m far more persuaded by the work of Eduardo Bonilla-Silva, who argues that systemic racism is perpetuated through ‘colorblind’ policies and practices that maintain racial inequalities without overt prejudice.” Eklof contrasts this with DiAngelo’s “white fragility,” which he sees as conflating systemic issues with individual guilt, alienating white UUs. “Bonilla-Silva’s approach... doesn’t rely on terms like ‘white supremacy’ that are used in ways that are misleading and divisive, conflating systemic issues with individual intent”

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He says here, paraphrased, “DiAngelo’s White Fragility is based on circular reasoning, starting with the premise that all white people are inherently racist, then interpreting any reaction to this claim—whether denial, anger, or even agreement—as proof of that racism, a concept she calls ‘white fragility.’ This approach lacks empirical rigor, relying on anecdotal evidence from her workshops rather than testable data, and dismisses alternative explanations, such as genuine disagreement or emotional distress, as mere deflections. Her framework shuts down dialogue by framing all responses as evidence of guilt, undermining the Unitarian Universalist commitment to reason and open inquiry.”

Eklof disputes the UUA’s reliance on frameworks like “white supremacy culture,” arguing they mislabel UU’s liberal flaws as systemic racism. He contends this overgeneralizes, alienates white members, and distracts from real issues with exaggerated or poorly evidenced claims. He claims this creates an “echo chamber” that silences dissent. Citing declining membership, he advocates systemic reforms, like ending the drug war, over psychological fixes. He says, quote, “If we are ever going to finally end racism and white supremacy in the United States, we must address racism not merely racists. We, by whom I mean all of us who care, regardless of our individual identities, must do far more than signal our own virtues by publicly diagnosing others as fragile... We must, instead, change the rules.” Ekloff specifically points to his activism, such as supporting a Restorative Justice program in Louisville to prevent youth from entering the “school-to-prison pipeline.” He says, “This is why, throughout my two decades of UU ministry, I have called for an end to the racially motivated drug war, for the establishment of a prison quota system that prohibits the disproportionate confinement of nonwhites, for an end to the punitive criminal justice system altogether, and for expunging the records of and making financial reparations to those unfortunate men and women swept up in, as Michelle Alexander so aptly names it, The New Jim Crow. More than merely pounding the pulpit, however, I have also worked integrally with others to make these things happen.”

Reactions and Consequences

The Unitarian Universalist Association (UUA) reacted strongly to Todd Eklof’s The Gadfly Papers (2019), distributed at the General Assembly (GA) in Spokane. Within hours, UUA leaders confronted Eklof, condemning the book for causing “harm” without reading it, and he was barred from GA after a Right Relations process. The UUA criticized the book for “factual errors” and its call to dissolve the Association, citing concerns from marginalized groups.

A public letter, signed by nearly 500 white UU ministers, denounced The Gadfly Papers as harmful to people of color, LGBTQ+, disabled, and other marginalized communities, rejecting its rhetoric as misaligned with UU values. Additional rebukes came from groups like DRUUMM and the UUMA People of Color and Indigenous Chapter, alleging transphobia, ableism, and racism.

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Eklof refused to meet with UUA moderators to discuss the book's impact, citing the meeting as a violation of his free speech and pulpit rights. In a letter to the UUA, he stated, "Investigating a minister for his writings is a violation of his rights as an American citizen and of his free pulpit" (Spokesman-Review, 2020). He argued that participating would legitimize an unjust process. The UUMA censured Eklof, and he was later removed from ministerial fellowship, a rare action.

The story goes on.

In response to the Unitarian Universalist Association's (UUA) evolving attitudes toward speech and inclusion, several significant developments emerged, reflecting a commitment to address systemic racism and broaden UU's moral framework. The 2020 publication of *Widening the Circle of Concern*, a UUA Commission on Institutional Change report, catalyzed a comprehensive review of Article II of the UUA Bylaws. This was the first since 1985 when the 7th Principle (respect for the interdependent web) was added. This review, initiated in 2020, aimed to integrate values like anti-racism and equity, culminating in a 2024 vote to replace the Seven Principles with six values centered on love, incorporating language akin to the 8th Principle.

Proposed in 2017 by Paula Cole Jones and Bruce Pollack-Johnson, the 8th Principle, adopted by over 125 congregations by 2022, commits UUs to dismantle racism and oppressions through accountable actions, addressing gaps in the original principles.

Meanwhile, dissenting voices, such as the Fifth Principle Project, advocated for preserving traditional UU governance. The North American Unitarian Association (NAUA) was formed and now offers supplemental support and resources for Unitarian Universalists, especially ministers, that feel that the UUA's resources are no longer sufficient.

The UU World faced scrutiny for its 2019 article "After L, G, and B," prompting apologies and editorial shifts. UU World stopped publishing opinion pieces such as letters to the editor. So a new, independent magazine has emerged called *UUnderworld* that explicitly publishes opinion pieces. You, too, could publish an article. *UUnderworld* is free and distributed digitally by email, but I printed the most recent copy here for you to take a look at during coffee hour. These developments hint at deeper tensions and transformations within UU, balancing the tensions between inclusivity with free expression.

11 **Jayne: *Closing Song: 346 Come, Sing a Song With Me**

12 **Cindy: Closing Questions**

To finish out the service I'd like to ask a few questions.

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Who gets to decide who is in power?

Is the right to conscience a sacred right, and how can freedom to practice it be changed?

What is the difference between freedom from and freedom to?

Can UU weave a web connecting contrarians in a sacred way?

What happens when consciences clash?

As Edward Bulwer-Lytton said in 1839, “The pen is mightier than the sword.” Why might a gadfly type, someone speaking up to challenge power, choose to be a pacifist?

How do you think that Todd Ekloff or UUA staff could have handled things differently?

As Epictetus said, “It’s not what happens to you, but how you react that matters.”

13 Cindy: Extinguish the Chalice

As we extinguish the chalice today, keep these words by James Galasinski in mind.

Our faith, like a light,
illuminates the path before us
so that we can
face hurt with love,
cultivate compassion,
live humbly in community,
and confront despair
with the awe of life.
Though our flame is extinguished,
our faith shines bright before us.

Thank you to Jayne for the music, to [names] for helping with the service, and to Damion for helping with A/V and the Zoom room.

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14 **Cindy: Announcements**

- ☐ Upcoming events, groups, and services can be found in your OOS, on our website, and in the weekly newsletter. If you'd like to sign up for the newsletter please talk with me or Annette (point her out) after the service.
- ☐ Board of Trustees Meeting: Sunday, May 11, 11 am - 12 pm
- ☐ Eclectic Meditation Drum Circle: Sunday, May 11, 12 pm - 1 pm
- ☐ Membership Committee Meeting: Monday, May 12, 5:30 pm - 6:30 pm
- ☐ Programming Committee Meeting: Sunday, May 18, 11:30 am - 12:30 pm
- ☐ Izaak Walton League Hike: Wednesday, May 21, 2025, 6:00 pm
- ☐ Saturday Sing-Along: Saturday, May 24, 6 pm - 7 pm
- ☐ Buildings and Grounds Committee Meeting: Sunday, May 25, 11 am - 12 pm
- ☐ Does anybody else, in the sanctuary or Zoom, have other announcements, for the good of the community?

After the postlude, you are invited for tea and coffee and snacks.

15 **Jayne: Postlude**

16 **Tech Team: Set up for Zoom folks to participate in Coffee ½ Hour**