



The 2016 May Memorial Fine Arts & Craft Show will have a new look. This year's show will take place on our front lawn and be much more visible to the public. We have a line up of excellent artists ready to take part and a dedicated committee of MMUUS members already doing the ground work. Mark your calendars for the weekend of June 18-19. Plan to attend as both a treasure seeker and a volunteer.

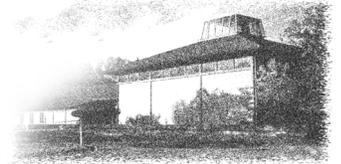
There is much to do with such an undertaking and many volunteers from the congregation will be needed. Some of the areas where you may wish to help include:

- Booth coverage for artist breaks
- Food preparation/serving
- Security
- Signs
- Traffic director
- Entertainment
- Publicity
- Set Up and Take Down

Feel free to contact any committee member to discuss ideas or volunteer.

~ Barbara Weingart, Mardie Ninno,
Joan Applebaum, Julie Daniel,
Stephanie Cross, Alexa Carter

Worship Service, 10:30 a.m. and Religious Education



February 7

Standing on the Side of Love: A Violent Act Redeemed

Rev. Kathy Tew Rickey

Martin Luther King, Jr. said, "*Hate cannot drive out hate: only love can do that.*" Rev Kathy will tell the story of how a UU congregation in Knoxville, Tennessee, lived MLK's words - painfully but with an amazing power of love.

February 14

A Theology of Labor

Guest Speaker: ???

We'll reflect on the meaning of work and the difficulties of living in a world with strict divisions of labor. With the globalization of labor, working poor, and income inequality it is time to rethink and find a new grounding on how we think about of work.

Please put your trust in the Worship Committee this Sunday, as they have prepared a unique service, with a special guest speaker in the pulpit!

February 21

Wangari Maathai: Social Justice and the Interdependent Web

Peter Cannavo

This Sunday's presentation will discuss how Wangari Maathai and the international environmental justice movement transformed global environmentalism from a focus on nature as separate from humanity to an appreciation of the deep connections between green values and social justice. Instead of focusing on her biography but will instead also explore the implications of her environmental justice activism for our UU values.

February 28

Forgiveness

Spiritual Enrichment Group

Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned. *Are there some things that should not be forgiven?* Join the members of the Thursday night Spiritual Enrichment Group as we explore many aspects of this complicated topic. Questions will arise and personal beliefs may be altered as members of the group share insights.



CareRing News & Notes

Longtime MMUUS member **Doris Sage** was recently admitted to Crouse Hospital after experiencing shortness of breath and an irregular heartbeat. After being stabilized and undergoing several days of monitoring and tests, she was released and is now back home, with her son Doug taking care of her. *We hope you are feeling much better, Doris!*

Another longtime MMUUS member, **Al Obrist**, celebrated his 98th birthday on January 14th! *Congratulations, Al!*

Joan Loveridge-Sanbonmatsu recently broke her wrist, which has been placed in a cast. Joan reports that she is *"doing pretty well"* with the help of her friends. Joan's daughter was expected to arrive on the weekend of January 30th and assist her. *Heal well, Joan!*

Did you know that **Mike Dillon** had a heart attack in November? Thankfully, he is doing fine now.

Return of "Pub Night"

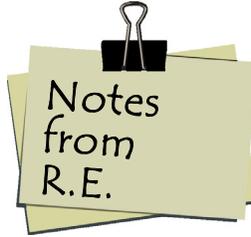
7:00 pm on Friday, February 12th

In honor of **Malcolm Clark** retiring from the Finance Committee (after more than 50 years of service!), we are bringing back *Pub Night!*

Malcolm is bringing some great music from the 1970s, so bring your dancing shoes!

Mystery Projectors

Does anyone know why there are two overhead projectors in the coat room? Please let **Brian Betz** (office@mmuus.org) or **Don MacKay** (mackay214@gmail.com) know.



I'm really challenging myself in this month's article to follow our first principle to its extreme conclusion. I hope you can follow along with me and I won't ruffle too many feathers. As a disclaimer, this is an article about politics, but I am in no way endorsing any specific candidate for president, that's not the point of this little exercise in finding *"the inherent worth and dignity of every person"*. So here it goes...Donald Trump.

I think just printing the name there likely caused a visceral reaction in many of my readers. Forgive me if you just spit coffee or used an inappropriate word in front of your loved ones, but, yes, I am writing about Donald Trump this month. It's hard to escape the near constant banter about presidential candidates out there in the media lately. I'm one of those UUs who has NPR as the first preset on my minivan's radio, so when I'm driving around with my kids in the back, they are frequently treated to news stories about politics. They often don't pay attention, but I've noticed that a few words definitely make their little ears prick up and "Trump" is one of them. Apparently, I've done a pretty solid job of letting my opinions of this particular candidate be known, and I hear my own words and opinions being mimicked back to me from those backseat commentators.

After a while, I started to wonder what it was that I was imparting on my darling offspring about our political system, and what my responsibility as a parent was to these very young Americans.

We've had more than a few discussions about how people can't be labeled as all good or all bad, that even those who seem to be the absolute worst humanity has to offer are, you guessed it, are deserving of worth and dignity. Fictional characters have given us excellent opportunity for this discussion. Gandalf explains how Gollum isn't simply a vile creature whose life should be snuffed out, the wizard senses that he has more to him than just evil. Darth Vader, a character who does truly horrific things, has a moment of redemption in the end where we see that while flawed, he still harbors a flicker of goodness. I think I found it very interesting that I could more easily find the "good" in fictional Darth Vader than I could in a real life billionaire.

Here's the thing, Gollum and Vader didn't become what they were all on their own. They were influenced by outside, powerful forces (much like lobbies and the media influence political candidates). Trump didn't become what he is all on his own, he was shaped by many external factors.

So what is my take away message? Well, here's the change I'm undertaking in how I talk politics in front of my kids. I don't talk in absolutes: there isn't a "good person" vs. a "bad person" - there are people who have differing

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Donald Trump photo courtesy of Michael Vadon.
Darth Vader photo copyright LucasFilm Ltd. & TM. All Rights Reserved
Gollum photo is copyrighted and owned by New Line Cinema, a subsidiary of Warner Bros.





The following excerpt is from an article published in the Supplement to the Courant (Hartford, Connecticut). It is part of a document recently purchased by **Barbara Kamerance** of the Green & Social Justice Committee. It is presented in commemoration of Black History Month, as a representative story of the work by Rev. Samuel J. May, as an abolitionist and conductor for the Underground Railroad.

"I one day saw a young lady, of fine person and handsomely dressed, coming up our front steps. She inquired for me, and was ushered into my study. A blue veil partly concealed her face and a pair of white gloves covered her hands. On being assured that I was Mr. S.J. May, she said, "I have come to you, sir, as a friend of colored people and of slaves." "Is it possible", I replied, "that you are one of that class of human beings?" She removed her veil, and a slight tinge in her complexion revealed the fact that she belonged to the prescribed race—a beautiful octoroon. "But where were you ever a slave?" I asked. "In New Orleans, sir. My master, who, I believe, was also my father, is concerned in a line of packet steamers that ply between New Orleans and Galveston. He has, for several years past, kept me on board one of his boats as a chambermaid. This was rather an easy and not a disagreeable situation. I was with the lady passengers most of the time, and by my close attentions to them, especially when they were seasick, I conciliated many. They often made me presents of money, clothes, and trinkets. And, what was better than all, they taught me to read. At each end of the route I had hours and days of leisure, which I improved as best I could. The thought that I was a slave often tormented me. But as in other respects, I was comfortable. I might have continued in bondage had I not found out that my master was about to sell me to a dissolute young man for the vilest of purposes. I at once looked about for a way to escape. Being so much of the time among the shipping at New Orleans I had learned to distinguish the vessels of different nations. So I went to one that I saw was an English ship, on board of which I espied a lady, the captain's wife. I asked if I might come on board. 'Certainly', she replied. Encouraged by her kind manner, I soon revealed to her my secret and my wish to escape. She could hardly be persuaded that I was a slave. But when all doubt on the point had been removed, she readily consented to take me with her to New York. To my unspeakable relief, we sailed the next day. The captain was equally kind. I was able to pay as much as he would take for my passage, for I had succeeded in getting all the money I had saved with much of my clothing, on board the ship the night before she left New Orleans. On our arrival at New York, the captain took pains to inquire for the abolitionists. He was directed to Mr. Lewis Tappan, and took me with him to that good gentleman. Mr. Tappan at once provided for my safety in that city, and the next day sent me to Mr. Myers, at Albany, on my way to you."

I offered to find a place for her in one of the best families in Syracuse. But she was afraid to remain here. She had seen in New York her master's advertisement, offering \$500 for her restoration to him. She was sure there were

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pursuers on her track. Two men in the car, between Albany and Syracuse, had annoyed and alarmed her by their close observation of her. One had seated himself by her side, and tried to engage her in conversation and look through her veil. At length he asked her to take off the glove on her left hand. By this she knew he must have seen the advertisement, that stated, among other marks by which she might be identified, that one finger on her left hand was minus a joint. She at once called to the conductor to protect her from the impertinent liberties the man was taking with her. So he gave her another seat by a lady, and she reached our city without any further molestation, but in great alarm.

We secreted her several days, until we supposed her pursuers must have gone on. She occupied herself most of the time by reading; and we observed that she often was pouring over a French book, and, on inquiring, learnt that she could read that language about as well as English. So soon as her fears were sufficiently allayed, I committed her to the care of one of my good anti-slavery parishioners, who happened to be going to Oswego. He escorted her thither, saw her safely on board the steamboat for Kingston; and a few days afterward I received a well-written letter from her, informing me of her safe arrival, and that she had obtained a good situation in a pleasant family as children's maid."

"Romance of the Underground Railroad", originally published in the Liberal Christian, and written by Rev. Samuel J. May. Reprinted in the Supplement to the Courant, March 6, 1869*

("Romance" in this 19th century context meant an influence on one's emotions.)*

Membership Committee Update: The Next Generation of UU 101

With the retirement of Rev. Jean, the congregation has discovered that it had a lot of voids to fill and the Membership Committee is no different. Once the year began, we quickly realized that the responsibility of carrying on the tradition of UU 101 was going to fall on our shoulders. With no blueprint for the program, we began to brainstorm how we wanted the new UU 101 to look.

After some research, our committee discovered a success story in a UU church right in our own backyard: First Unitarian Church of Rochester. In 2001, that congregation called to service MMUUS' former minister, Rev. Scott Taylor, and his wife, Rev. Kaaren Anderson, in a joint ministry. Since then, the size of the congregation has doubled, going from approximately 600 congregants to about 1,200, with over an additional 100 individuals pledging (but not officially joining).

The success of Rochester has a lot to do with the foundation of their welcoming program to new congregants, including their UU 101 program. The Membership Committee wanted to see the success for ourselves. On January 17th, a small group of us attended a service at Rochester, followed by their UU 101 program. We all came away impressed and inspired.

The Membership Committee is now going to start developing the UU 101 class and discuss other ways in which we can build upon this year's work of becoming a more welcoming congregation. All interested members who want to participate are invited to join us. You can contact us for more information at membership@mmuus.org.



May Memorial Unitarian Universalist Society's Mid-Year Report to the Congregation on Finances (1/24/16)

Overview of finance-related activities during this fiscal year (2015-16):

- Move toward centralization of data regarding financial assets and activity
- Phased implementation of an integrated church-oriented information system (ICON) with modules on financial data, on membership information, pledge data, and programmatic activities. ICON data will be located in the "cloud" with limited access by members of MMUUS
- Revision of policies regarding bank relationships, including updating bank signers
- Revision of processes to strengthen cash controls, levels of approval, etc.
- "Computer housekeeping": Preparation for revising computer-related structures relative primarily to financial record-keeping, with implications for other MMUUS data. Changes affect storage of MMUUS data, backup strategies, access issues, data normalization/standardization, network architecture, procedures, on-going technology support, etc.
- Implementing changes in oversight and processes that will allow stalwart finance volunteers to retire as they wish to do

Gratitude is due to **Harsey Leonard, Joyce Leonard, and Malcolm Clark** who have kept the ship afloat for many years.

Summary of MMUUS financial situation: In short, the Society's finances are stable, and the conservative budget adopted for the 2015-16 fiscal year is proving to be a realistic predictor of MMUUS financial activity.

This "fat-free" budget was seen as necessary for two major reasons:

- 1) the recent drop-off in MMUUS income in recent years especially in light of no reductions in basic costs, and
- 2) the costs of meeting contractual obligations associated with the unusual ministerial situation faced by the congregation during the current fiscal year. A deficit of \$22,000 was anticipated, with some expectation that the deficit would be less than anticipated. In fact, contributions the current fiscal year have modestly exceeded expectations, other income has materialized as hoped, and expenses have been rigorously controlled. It is quite likely that the deficit will be considerably less than anticipated.

A word about pledging. In order to create a realistic budget (i.e., a financial plan of action) and to remain solvent, it is essential that MMUUS have a realistic idea of its resources and commitments for the coming year. This

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"A Unitarian believes that confidence in the innate goodness of human nature will prove to be the best instrument for the establishment of that goodness, and that realistic but unequivocal trust in the character building gift of human nature can be an island of order and dependability in the disturbing and disordered chaos of daily experience."

~ "New Dimensions of Unitarianism"
by Rev. Zoerheide

Reverend Robert L. Zoerheide was our eighth settled minister. He was born in Grand Rapids, MI, in 1914 and graduated from Meadville Theological School in 1943. He was ordained in 1943 by the First Unitarian Church of Chicago. He was minister of the Universalist church in Hoopetstown, IL and a minister for Unitarian students in greater Boston before becoming a minister of the UU in Peterborough, NH in 1946 and serving as our minister at MMUUS in 1952.

Rev. Zoerheide and his wife Jean and their four children lived at the parsonage at 913 Comstock Avenue. Much of his ministry was spent debating upon the place of the congregation in the greater religious community. In 1952, he discouraged the congregation from voting to withdraw from the Syracuse Council of Churches, which was being pressured by the National Council of Churches to require member congregations to declare acceptance of Jesus Christ as Lord and Savior. By 1959, when the Syracuse Council of Churches adopted this litmus test, MMUUS voted to withdraw. The congregation found a more compatible arrangement when they voted in April 1959 in favor of a merger of the American Unitarian Association (AUA) and the Universalist Association. This led to a November meeting between the AUA at the Hotel Syracuse and the National Conference of the Universalist Church of America at the Universalist Church in Syracuse. They proposed a constitution of the merger, including such important details as referring to the "Judeo-Christian heritage" rather "Jesus" and other "great prophets," which was adopted in 1960 finalizing the merger.

Rev. Zoerheide was quite successful at building the congregation with the membership exceeding 500 members in 1960 and over 250 children in the church school. Fortunately, this was foreseen by the congregation, which had already purchased land at the site of our current church building in 1957. In April 1961, May Memorial voted to build at 3800 East Genesee Street.

Rev. Zoerheide left us to become minister of Cedar Lane Unitarian Church in Bethesda, MD in 1961 and then minister of First Parish in Lexington, MA in 1971. In 1978, he became minister of First Unitarian Church in Baltimore, MD, where he retired in 1985 and died in 2003.

In "Unitarianism – An Opportunity," he relayed a telling story of his optimism in practice: *"The week after registration was completed on the Hill, I went to the University Chapel (at S.U.) to pick up the Religious affiliation cards of Unitarian students. The young man who waited on me took me into the room where the cards lay sorted into piles upon a table – Baptist, Catholic, Episcopalian, Jewish, Presbyterian, etc. He hunted and hunted for the Unitarian cards. In the middle of his search, he threw me a quizzical smile and pointed*

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("Room in 8" continued)

to the largest grouping on the table...Not Interested.

I started leafing through the huge pile. 'Religious Affiliation: (blank),' I read. On card after card the space was blank. On others, in scripts which varied from a careless scribble to the firm and vigorous, the question was answered with a single word – 'None.' On and on through hundreds of cards – the same answers, with only occasional variations.

One student had written 'Lloydianism' in this space. I racked my memory of little known sects, without success, until my eye fell on the surname at the top of the card – 'Lloyd...' Another student, obviously American-born, had indicated 'Zoroastrianism,' apparently in similar spirit.

Here and there, other information on the cards; offered some clue to the students thinking...(They were) Potential Unitarians."

It was with this spirit that Rev. Zoerheide led the church through its more robust membership. As History Committee chair, I am intrigued to learn more about him from his sermons. **Mary Louise Edwards, Don Milmore**, and I scoured the files in Room 8 while cleaning our inventory on January 9th in an attempt to recover them for electronic scanning. Alas, all we have are the two cited above that **Roger Hiemstra** had previously posted on his website. I am, however, indebted to Mary Louise and Don for their efforts in the clean-up. We even recovered a silver ladle inscribed by Sam May and his daughter, Charlotte, as well as a pewter bowl dedicated to **Helen Obrist**, both of which are now on display in the Memorial Room with the Communion Set.

~ Jay Brenner,
Chair, History Committee

“Notes from R.E.”

(continued from page 2)

views and I agree or disagree with their policies and opinions. I don't name call. I don't accept when my kids use that kind of behavior so it isn't okay for me to demonstrate it—even if I'm really super upset. And I've honestly had a conversation with my kids about how Donald Trump isn't all bad. After I did some internet digging to uncover some of his unselfish acts to prove to myself that he did in fact have some redeeming qualities, I read about a time when he helped a family in need. Trump loaned a private jet so that a young boy who was denied access to commercial flights because of his medical condition could be transported to get a life saving operation. I'm sure that that family finds worth and dignity in Mr. Trump.

Now, I'm certainly not endorsing him, and I kind of doubt that saying “Hey, he's not 100% bad, you know, the way Darth Vader wasn't 100% bad” isn't going to be his next campaign slogan. But there it is, his humanity and therefore inherent worth, even if that humanity isn't often visible to me. So while I try to impart the importance of not reducing people to a good and evil dichotomy, there is also another important principle that shines out for me at this time, the fifth principle: “*The right of conscience and the use of the democratic process within our congregations and in society at large.*” Just because I can recognize a candidate's worth and dignity doesn't mean I agree with their vision for our country's future. I fully intend to make use of the democratic process to vote my conscience this year, and I trust you will as well.

In Peace,
Stacy Sceiford, DRE

“Treasurer's Letter”

(continued from page 4)

information comes from pledges. Financial stability depends upon the timely fulfilling of those pledges (we need hardly mention that programmatic success also depends upon financial health.) In the near future, MMUUS members will be able to check their pledge status online, at home, and we urge members to take advantage of this feature to be sure that their pledges are being fulfilled as the year progresses. Needless to say, many levels of security and severely limited access to personal data will be an integral part of this service.

MMUUS Operating Fund report (with budgetary comparisons indicated):

MMUUS financial assets in savings and investment accounts (summary from most recent statements):

Capital checking account	\$37,204.86
Capital investment fund	\$14,543.61
Endowment investment fund	\$110,124.92

NB: *The basic MMUUS checking account is used primarily to track and accommodate budgeted activities. Its holdings are, therefore, not available for projects newly conceived during the course of the year. The amount held at any one time in the basic MMUUS checking account is not significant indicator of financial health since the timing of income and expense transactions can radically affect that “bottom line” at any point. Upon occasion, funds are moved among accounts as allowed by the MMUUS policy guidelines, with specific Board approval obtained for unusual transactions and/or significant sums. Basically, the budget is the determinant for all MMUUS financial transactions, and it is the best indicator of its use of funds. Financial reports prepared during the year indicate the degree to which adherence to that budget is taking place.*

Finally, a note on terminology related to “capital” account(s) and activities:

- Because the term “*capital*” is used in various contexts at MMUUS, we attempted here to explain how the term is used, specifically in the context of financial reporting.
- A “*capital campaign*” is a set of activities undertaken to bring in contributions for major building expenditures. There is no single “*capital campaign account*”.
- The phrase “*capital fund*” actually refers to a set of two accounts where contributions for major building expenses are “*kept*”. One is a “*capital investment*” account; the other is a “*capital checking*” account. When speaking loosely about how much money is in the “*capital fund*”, one is really adding together conceptually the resources of two distinct “*capital*” accounts: investment and checking.

Detailed records are kept of contributions from individuals made to the capital campaign in general and of those contributions made outside of this initiative to enhance capital funds.

~ Deirdre C. Stam,
MMUUS Treasurer

A report on the \$25k challenge

Did you notice it at the recent after-service meeting where the board gave its mid-year report? An abundance of good questions and answers, constructive suggestions and mutual support. Good vibes on Sundays too!

We've been "leaderless" for months now, yet there is no shortage of leadership. The board, staff and members have stepped up to sustain MMUUS as the center of liberal religious spirit, thought and action in Syracuse.

Last month, Jane Fagerland, Stephanie Cross and I channeled some of that energy in our "\$25k challenge," a thinly disguised way to get people thinking about stewardship. We asked: *If we suddenly received a \$25,000 windfall, how would you spend it?* We received fifty-five responses.

Even in the wake of a successful Capital Campaign, we are still revved up about enhancing our space. The campaign brought us a new roof and kitchen, energy-saving windows, RE/Growing Place updates and more. Further capital improvement suggestions include an elevator fund; front door restoration; upgrade of office equipment/sound system/bathrooms; refurbishment of the Social Hall side-walls and the Steinway; and upgrading the parking lot w/ eco-friendly permeability/lighting.

Some building-related suggestions had a covenantal feel: Create a family rest room; a caring room for elders; display hymn lyrics electronically in the Sanctuary; new chairs for the Social Hall; build a gym; create meditation gardens for contemplation, prayer, restoration and healing.

Some suggestions pertained to staff, calling for raises. New job suggestions: a sexton/caretaker; an assistant to the minister; a social justice coordinator.

Another suggested spending the \$25k on "exciting guest speakers." while another would sponsor more youth to attend Unirondack and cons.

There were fiscal and denominational gestures: enhance the Endowment Fund (currently at about \$110k); reimburse funds borrowed from the Capital Fund (current balance about \$51k); increase support for the UUA and the SLD.

And some social justice-related suggestions include supporting another refugee family or adopting a cause, such as the Eastern Farm Workers.

Thanks for joining in this mental and spiritual exercise. Our stewardship theme this year is "*It's Up to Us!*" The \$25k challenge wish list would take far more than \$25k to fulfill. Our president says we have applied for an interim minister. Worship leaders have maintained a high standard with meaningful, spiritual services and RE classes. Our able board and staff have been busily managing finances, rentals and other matters. My presence only underscores the stewardship mantra: *It's Up to Us!*

~ Fred Fiske for the Stewardship Committee

Let Us Cluster!

On Sunday, January 10th, UUs from 6 CNY churches met at MMUUS to discuss how we might support each other. 'Clusters' are groupings of geographically close churches.

Churches represented at the meeting included MMUUS and First UU, Wattertown, Auburn, Central Square and Utica. A potluck lunch followed a productive discussion led by Rev. Joan Van Becelaere, our UUA representative.

The group discussed ways clusters might enhance efficiency such as sharing bookkeeping services, increase effectiveness through actions like increasing numbers at various social justice events and encouraging creativity by learning from each other.

The group came away with 7 goals that the attendees will investigate, which include fostering pulpit exchange, scheduling regular leadership meetings, planning an annual gathering for cluster churches, and others.

MMUUS representees included **Mariah Ducey, Ralph Mietz, Harsey Leonard, Alice Chico, Stacy Scelford, Alexa Carter** and others. Ask any of them about clusters and share your own ideas on how we might benefit from more contact with our fellow UU churches.

Great Decisions!

It's not too late to participate in the *Great Decisions* discussions! We are breaking into two groups—the 1:00 pm Sunday group and the 7:00 pm Sunday group. Each group will have its first meeting on 2/21 followed by 7 more. Just buy a briefing book and read Chapter 1. To buy a briefing book, go to www.fpa.org, and select *Bookstore* (briefing book is the first item listed). Then attend either of the 2/21 meetings. Future meetings will be every 2nd Sunday.

May Memorial

Unitarian Universalist Society

May Memorial is a member of the Unitarian Universalist Association and the Unitarian Universalist Service Committee.

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NEWSLETTER SUBMISSIONS
Email:
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MMUUSletter is a publication of events and information at May Memorial Unitarian Universalist Society. To be included on our mailing list, please contact our office at 315.446.8920 or office@maymemorial.com.

The deadline for the first of the month newsletters is the 15th of the preceding month. The deadline for mid-month newsletters is the 5th of the month. Articles received after the deadline will be included in the next newsletter. To submit an article, please email it to newsletter@mmuus.org.

May Memorial Unitarian Universalist Society
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TIME VALUE

Calendar

* *Tai Chi Chih classes meet Tuesdays and Thursdays in the Social Hall at 3:00 pm **

Monday, February 1st 6:30 pm	Spiritual Enrichment Group	Memorial Room
Thursday, February 4th 7:30 pm	Choir Rehearsal	Sanctuary
Sunday, February 7th 10:30 am 12:00 pm 12:00 pm	Worship Service First Sunday Luncheon Program Council	Sanctuary Social Hall Memorial Room
Monday, February 8th 4:00 pm	Spiritual Enrichment Group	Memorial Room
Thursday, February 11th 7:30 pm	Choir Rehearsal	Sanctuary
Friday, February 12th 7:00 pm	Pub Night (<i>see page 2 for details</i>)	Social Hall
Sunday, February 14th 10:30 am 12:00 pm 12:15 pm	Worship Service Music & Arts Committee Spanophiles	Sanctuary Memorial Room COA
Monday, February 15th 6:30 pm	*President's Day—Office Closed* Spiritual Enrichment Group	Memorial Room
Tuesday, February 16th 7:00 pm	Board of Trustees Meeting	Memorial Room
Thursday, February 18th 6:00 pm 7:30 pm	Membership Committee Choir Rehearsal	Memorial Room Sanctuary
Friday, February 19th 8:00 pm	Folkus Concert: Cadleys/M. Gillard Trio	MMUUS
Sunday, February 21st 10:30 am 1:00 pm; 7:00 pm	Worship Service Great Decisions (<i>see page 7</i>)	Sanctuary Memorial Room
Monday, February 22nd 4:00 pm	Spiritual Enrichment Group	Memorial Room
Tuesday, February 23rd 5:30 pm	Twisted Sisters Women's Group	Memorial Room
Thursday, February 25th 1:30 pm 7:30 pm	Bookenders Choir Rehearsal	Memorial Room Sanctuary
Sunday, February 28th 10:30 am 12:15 pm	Worship Service Spanophiles	Sanctuary COA