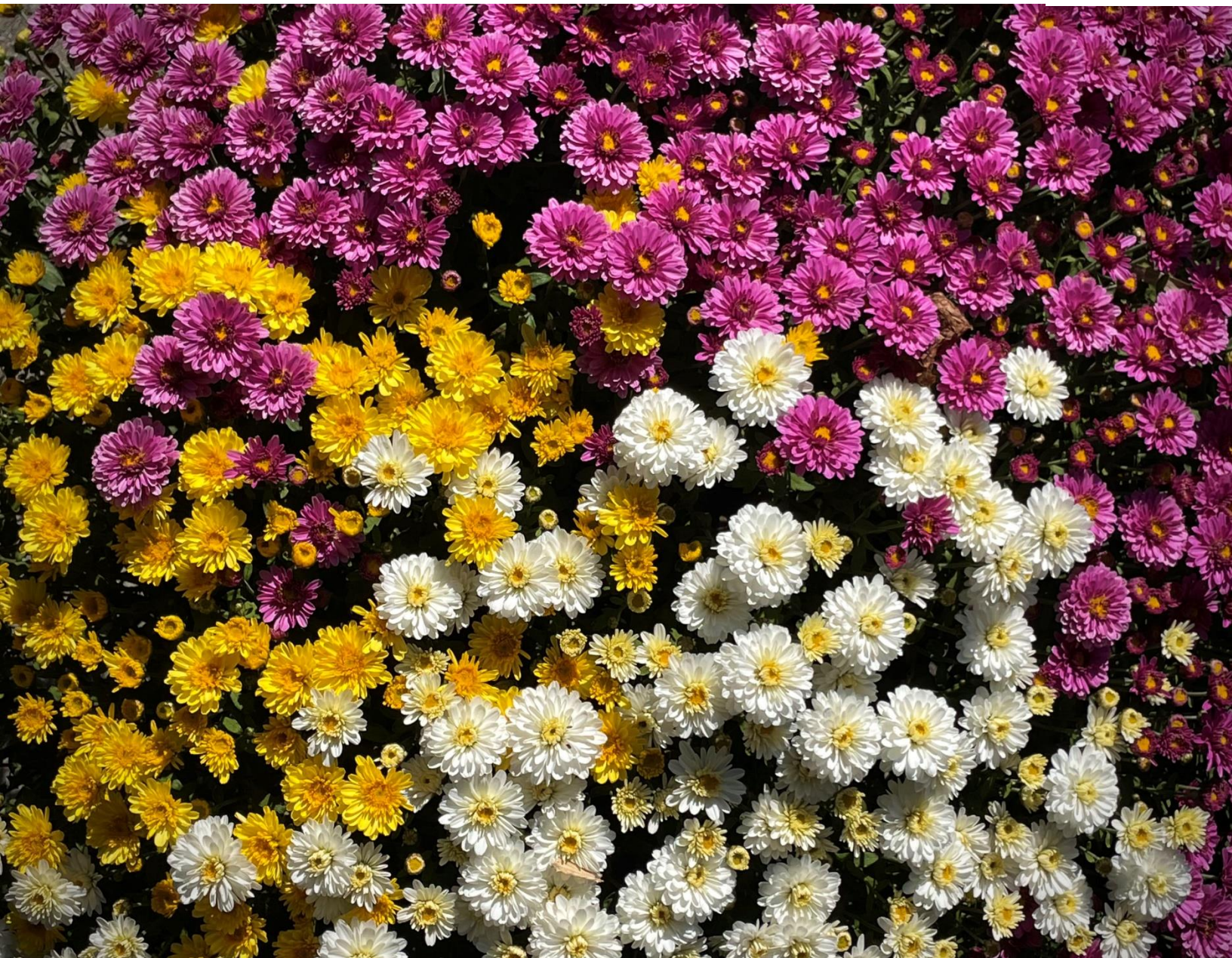


# TAPESTRY

A Magazine for All Peoples UU

September 2022



*Chrysanthemums--photo by Rob Kingsolver*

## Editor's Note

The word "covenant" comes from the Latin *convenire*, literally translated as "to come together." Covenant formation involves a meeting of the minds in mutual loyalty and

respect. The resulting covenant is a bilateral contract in which two or more individuals make specific promises for the benefit of everyone involved.

When All Peoples selected a new name, we deliberately chose to call ourselves a UU congregation rather than a church. The implied emphasis is not on the organization or the church building, but rather on the people who have come together in fellowship. The purpose of a congregational covenant is much the same as the purpose of wedding vows in establishing a marriage--to guide our developing relationships with one another.

At its core, the All Peoples covenant consists of four mutual commitments. Their shorthand descriptors are Listening, Offering, Valuing, and Evolving. (The acronym LOVE is no accident, and reminds us that all our values ultimately spring from our care and concern for one another.) In this issue, we will examine the four covenantal promises, sharing several congregants' reflections on their meaning, and inquiring how we might use those newly adopted guidelines to build a more successful and supportive church community.

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# Together on the Journey

by Rev. Bruce Beisner

Minister, All Peoples UU Congregation

Over the past decade or so of my ministry (in Ohio, Texas and now here in Kentucky) I have noticed an interesting phenomenon that seems to happen with some newcomers to our Unitarian Universalist church communities. Some new people read our lofty UU Principles and our bold public statements about social justice, compassionate communication, and right relationships, and they worry that they are not up to the high standards that our churches set. They know they are not personally perfect at living by these principles all the time and are unsure if they will be accepted.

Other new people who come and experience our congregations sometimes become disillusioned when they realize that we are unable to ALWAYS follow our principles and that we have our conflicts, make careless mistakes, and, at times, fail to treat one another with total respect. They expect perfection and don't find it in our churches.

While I like to think that here at All Peoples we do our best to practice what we preach, doing so is always a work in progress. Many of our religious neighbors identify themselves as "People of The Word." Muslims, Jews, and Christians all have very specific



scriptures that they believe were divinely inspired. These texts direct their moral and spiritual lives.

*While I like to think that here at All Peoples we do our best to practice what we preach, doing so is always a work in progress.*

I have been known to describe Unitarian Universalists as "People of the WORDS." Not only do we seem to have an affinity for writing, reading and oratory, but we have been in the practice of coming together to create wordy statements of our shared values and aspirations for centuries now.

Our seven UU principles are a prime example of this. They set before us powerful affirmations that inform our worldview and bold goals about the community and society we are called to help create. But ultimately, our Principles are just words.

This was part of the point that former Unitarian Universalist Association

President William Schulz made some years ago when he infamously declared in a sermon that he no longer believed that the worth and dignity of every person was “inherent.” In what were controversial remarks at that time, Schulz spoke about his time working with Amnesty International and witnessing the torture and brutality some humans inflict on others. These experiences transformed his beliefs. He stated that his exposure to such evils had taught him that the worth and dignity of a person is only made real when those around them and the larger society actually treat them with worth and dignity.

*It is our actions, not just the statements, that make our ideals into lived realities.*

I think that the same can be said for our other UU Principles as well. It is our actions, not just the statements, that make our ideals into lived realities.

I believe this is why our Covenant is such a vital part of what defines and shapes our All People church community. In crafting and adopting our new Covenant last year, our members wisely chose not to make it a list of hopeful outcomes or spiritual affirmations. We chose to craft our Covenant to be a litany of action statements. When we say it together on Sunday mornings, we say the verbs “Listen,” “Reflect,” “Offer,” “Value,” “Offer,” “Evolve” and “Embrace.” And we say them in the context of them being shared promises we are making to one another of how we will act and behave.

Our Covenant holds an essential place for us as individuals and as a community. It serves to remind us that our religious identity is not based on specific theological beliefs but rather on our common agreement to strive to make our Principles into realities through the way we interact with one another. Covenants, like ours, are not creeds or laws or sets of rules. They are guideposts which help steer us in the right direction, teach us that our actions are important, and call us back into relationship when we have lost our way.

The truth is that if we were each already perfect at living by our values, were always open-minded to new ideas, and had the strength, hope and persistence to overcome the injustices of our society all by ourselves, then there would be no need to have this place called All Peoples. But since we are all “more human than otherwise” (to quote Richard Gilbert) and all struggle sometimes to be our best selves, we all need this church to support us, encourage us, inspire us, and cheer us on.

This is not a community that expects you to be perfect. It is also not a collection of people you should expect will be perfect all the time. Rather it is a place for trying and failing, forgiving and giving, listening and sharing, growing and evolving. And our Covenant serves to help us do all that together.

Peace,





*"How I love to stretch and flow away on  
fields of folded amber, with these pumpkins,  
eating Autumn in September."*

*--Daffou B. Seyns--from "Final hour of the final gardener's party"*

# Poet's Corner



Photo by Eva Lee Kinasolver

## *FOLLOWING THE GRUNION*

*San Diego, 1967*

A full moon dropped its gray glory  
into high-blown pewter clouds.  
Fishy air and black water churned  
as grunion advanced in silver waves.

On the beach that March night,  
we were like flower children  
but for our straight shoulders,  
our too-short hair.  
We sang "Yellow Submarine"  
and about President Johnson  
"Waist Deep in the Big Muddy."

A woman marine, two sailors  
and a Red Cross worker  
just back, we charged the billow  
waving pillowcases and gathering  
the shining, spawning fish  
that dropped like lemmings  
onto the sand.

Our bags filled with wriggling catch,  
we stood staring west,  
watched the moon on the water,  
the wind keening like a piper.

*by E. Gail Chandler*

## First Rain

O raindrop  
clinging for your life to one silver leaf  
of the little olive tree that veils  
the traffic light in front of Manoli's souvlaki stand,  
cry for us who cannot.  
Cry into the thirsty red dirt  
in the square concrete bed  
that catches the condensate of the air conditioner.  
Cry for the stiff-legged dog limping through the arcade.  
Cry for the five ground squirrels huddled  
in a cage in front of the pet store  
trying to disappear into one another.  
Cry even for the pair of rusty keys,  
their ring wound into the chain-link  
fence above the cemetery.

Cry for the beggar who squats  
outside the bakery every market day,  
one hand cupped, the other  
holding a coffee tin to catch his drool.  
Cry for the legless man in a cheap wheelchair  
and the man propped next to him who clutches  
at arm's length a bursting urine bag.  
Cry too for the dark-eyed women in flowered skirts  
slumped into corners, children across their laps.  
Cry for the grizzled man in the corner shop  
stirring his coffee beans in the roasting pan,  
the bins of salted nuts near empty,  
a few dusty whiskey bottles  
sallow beacons in the waning light.



*Photo by Rob Kingsolver*

But do not cry for the soft ring-necked dove  
harvesting crumbs under the coffee table  
or the red and white cat curled like rising dough  
in a wicker basket in the florist's window.  
Do not cry for the locksmith  
whose number is emblazoned  
on the keypad of every entryway.  
Do not cry for the greengrocer  
who pauses from bagging peaches  
to bow to the sushi chef across the street  
nor for the two brown boys pushing  
their shopping cart one trash bin to the next,  
hauling out the television carcass,  
the crippled chair, the unused picture wire.

And do not cry for the dead  
snug in their marble houses,  
not even the new dead  
beaming still from filigree portrait frames,  
the last wisps of them snagged  
in the topmost reaches of the cypresses  
that spiral up like smoke  
from extinguished candles.

--by Jean Tucker

*Jean Tucker earned a Master's in French and English from the University of Iowa and worked in publications for 18 years. She moved to Kentucky in part because of her contact and relationship with the Green River Writers. Here she taught English as a second language, most recently at Jefferson Community and Technical College. She began writing poetry in college and was published nationwide in poetry journals. Widely traveled, she spoke a number of languages including French, German, and Greek. She passed away in June of 2020, willing her lifetime collection of poetry to five friends for curation. On October 9th, several Green River writers will read a selection her poems that illustrate some of the Seven Principles. A full-length manuscript of Jean's poetry is almost complete and will be published under the title of *The Country Where You Live Now*.*

*Jean's legacy is honored by E. Gail Chandler, who sent us Jean's poem, along with this note.*



## How to Make Things Matter

Congress is a mess  
People are so discouraged  
How will my vote count?

Two points against me  
I'm a senior citizen  
And I'm middle class

Will others listen?  
Does my opinion matter?  
I need to speak out

I care about things  
I'm frustrated and angry  
I have much to say

I DO have a voice  
It will make a difference  
Votes DO influence

Don't be discouraged  
There are sunflowers out there  
The sun is shining

The birds are singing  
I hope I can make things change  
My voice Does matter

My smile gets passed on  
I WILL make a difference.  
I WILL VOTE TODAY!

*by Joan Miller*

## Our Covenant

*Together we have chosen to create a Community woven together by these promises each one makes to the others:*

**L**isten with an open mind, reflect before I react and actively work to be part of the way forward.

**O**ffer my energy, skills, time and financial share as I am able.

**V**alue others by celebrating the inherent worth of all through open and compassionate communication.

**E**volve by rising to challenges; embracing new people, ideas, technology, customs and traditions.

*--Adopted by All Peoples Congregation, 2021*

## Our First Promise:

*"Listen with an open mind, reflect before I react, and actively work to be part of the solution."*

*Reflections by Jean Koehler*

While a husband is watching sports on TV, his wife enters the room and mentions that their son will need a ride home from practice tomorrow at 6pm. He continues to focus on the game as he agrees to pick up their son. But when the next evening comes, he totally forgets, leaving the child stranded until the wife arrives to find their son isn't home yet.

At a family's Thanksgiving dinner, a politically conservative guest goes on and on about "those liberals who are ruining the country." A liberal family member tells him he doesn't know what he's talking about and lists the accomplishments of liberal policy. An argument ensues, ruining the holiday dinner for everyone.

After enduring weeks in a stressful work environment involving long hours and a berating boss, an office worker comes home and announces to his wife that he's quitting his job. The wife, who stays home to care for the couple's young children, immediately objects and insists that he can't jeopardize the family finances like this. Clearly distressed, she calls him selfish and weak. He, in fact, has been contemplating suicide because he sees no way out, but she doesn't know that.

***These three scenarios have one thing in common: ineffective listening.***

The first listener failed to give his wife his full attention and instead continued to watch the game, causing him to forget his commitment the next day. The second

listener jumps to judgment and belittlement, adopting the conservative member's style and causing an argument. The third listener immediately inserts her solution without regard to the full impact on her husband.

A good therapist knows that these families have opportunities to improve conversations between message senders and message receivers in a way that promotes good problem solving, or at the very least makes loved ones feel "heard."

### ***So what does it mean to be a good listener?***

In the first scenario where something important is at stake, the person with a request needs to get an agreement about a good time to talk. The wife might ask, "I have a question, can I interrupt?" Then, a good listener should give his full attention, or else negotiate for a time when he's willing to do that. He must also make sure he will follow through by entering the obligation on his calendar, or whatever accountability system works for him.

In the second scenario, the listener is triggered by the ranting of a person with opposite views, making the listener feel defensive and angry. These confrontations rarely result in either side actually considering the other's points. Instead, the listener can ask in a neutral tone for the ranter to tell him how he came to his position. This approach is called "active listening." Active listeners never give their own reaction at first. Instead they explore the message sender's experience with curious questions and empathic feedback. That way, when it is time for the listener to give their own opinion, the ranter might be willing to listen to the liberal's view and experiences, especially if it doesn't include put-downs. In these situations, no one is likely to change sides in the debate, but at least this approach could salvage the family's holiday.

In the third scenario of the depleted husband, the wife uses “roadblocks.” Roadblocks are statements that shame, judge, accuse, etc. and often begin with “you” or an implied “you.” Examples are “you shouldn’t feel that way,” “I can’t believe you...,” or “that’s the wrong way to look at it.” A more effective initial response again would be active listening. “What happened today that made you so upset?” When the sender explains the upsetting event, the active listener might make an empathic statement like “I’m so sorry you were treated that way. How long have you been feeling this way? What else has happened?” All this time the listener is quelling her own anxiety that they may lose their house if he acts on impulse. After continuing to seek a better understanding of the husband’s point of view, the active listener invites him to solve this problem together. She first asks her husband what other solutions he has considered, before asking permission to share her ideas.

In many cases, all the distressed person needs is simply to be heard. If immediately judged by the listener, the sender may just shut down. Active listening often calms a person down so that more effective conversation can continue. Active listening is appropriate for spouses, parents, bosses, committee chairs, friends, ministers, and of course psychotherapists.

All too often, listeners interpret the sharing as a request for a solution. In John Gray’s book *Men are From Mars, Women are from Venus*, he notes that women typically want a sounding board when they share stressful situations. Gray explains that many men have been raised to be problem solvers and think they are showing love by solving another person’s problems. However, in my experience as a therapist, I find that self-esteem arises from creating one’s own solutions. The underlying message the distressed person receives from the “problem solver” is that the sender is not capable of working things out on their own. While Gray’s traditional gender descriptions may not apply in every

household, the dynamic between sender and listener is universally important.

In some cases, such as active drug addiction, suicidality, or psychosis, the listener must implement a solution to save the other’s life. In such extreme cases, the sender is unable to participate in reasonable discussions. On the other hand, if the problem is within the relationship and not complicated by mental illness, both need to contribute ideas to come up with good solutions.

### ***How might we use these listening skills in our congregation?***

When in a meeting at church, it is important not to receive differing opinions as personal attacks. In most cases, message senders are not intentionally attacking, but rather sharing their own opinions based on their own set of experiences. Even if one is being personally attacked, the listener can change the tone by asking for respect and then offering to listen to why that “attacker” came to hold this opinion so strongly.

Our congregation did a pretty good job of respectfully listening to each other during the church’s name change and our subsequent consideration of a new covenant. This fall, we will be challenged again during congregational discussions about adopting the 8th principle on antiracism. People have had a wide variety of positive and negative experiences concerning race, and need to share those with others to be understood. When everyone shares in a nonjudgmental tone, better understanding occurs and decisions can be made with much less residual resentment whenever the congregation doesn’t vote a particular person’s way.

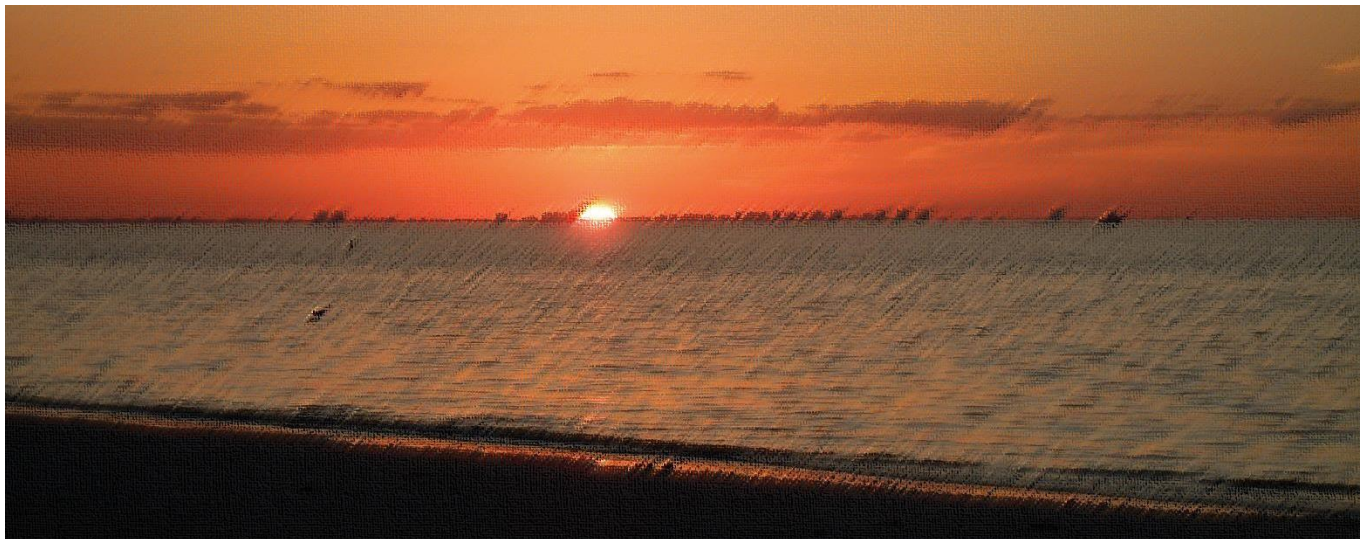
These approaches are hard to implement if your life-long style is to immediately defend your position or to try to convince the other person they are wrong. Whether or not active listening achieves

the desired outcome depends on each person's mental health, previous life experiences, and a commitment to effective conversations vs. one-upping another. That's where adopting All Peoples' behavioral covenant is helpful. Leaders and chairs of meetings can help by gently reminding participants to stay in covenant if conversations begin to sound disrespectful. For that manner, anyone in the meeting can take on the responsibility to request mindfulness of our covenant.

None of us will be perfect in our listening, sending, or problem solving. Even so, we don't want to let the desire for perfection get in the way of trying more effective ways to communicate. My hope is that this article helps bring out the best in your relationships and the most loving solutions for our congregation.



*Dr. Jean Koehler, Ph.D. is a retired marriage and family therapist with many years of experience helping clients in Louisville. She is Asst. Clinical Professor of Psychiatry Emerita at U. of Louisville Medical School and past president of AASECT, the American Association of Sexuality Educators, Counselors and Therapists.*



The “O” in our covenant ask us to offer our time, talent and resources but it is about more than committee work, it is about building our community.

Let’s not mince words – we’re more separated than ever before. As we’ve become virtually connected, we’re often friends with people who are located further and further apart. In these circumstances, anything we can do that creates a personal connection is worthwhile. This is especially true for our congregation where sharing time builds our sense of community and enables us to come together to explore our beliefs and advance our mission.

Let’s shift to the phrase "sharing time." By this we mean an equal exchange in which both parties give and receive, participate and engage, step forward and offer their time and attention in a ping-pong of mutual engagement.

For our congregation, a commitment of time can feel overwhelming at times with the perception of “committees for life.” However, there are such a wide variety of opportunities for sharing time. These may range from short-term service at coffee hour, yard sale, or service auction involvement to a longer-term committee involvement.

Sharing our talents or gifts benefits our community with an endless flow of creativity, a sense of community, of freedom and of empowerment. When we make the decision to share, we support the potential for the endless opportunities our gifts afford others. It doesn’t require perfection. As Henry Van Dyke said, "Use what talents you possess--the woods would be very silent if no birds sang except those that sang best." Instead, trust the support of our community to embrace everything you bring to the table and have fun with the opportunities!



## Our Second Promise:

*"Offer my energy, skills, time and financial share as I am able."*

Reflections by Lisa Steiner and Agnes Steilberg



*Ag and Lisa have been members of All Peoples for over 6 years. As lifelong dabblers in religions, Ag and Lisa found the mix of social activism, earth focus, and encouraged exploration at All Peoples to be a great fit. Even before signing “the book” the pair was volunteering for coffee hour and potluck service. Over the years they've been involved with the Adult Exploration, Nomination, and Service Auction Committees. During Rev. Kathy Hurt’s class that explored our congregation’s past and future, participants submitted ideas for a new covenant. Ag and Lisa worked with Rev. Hurt to consolidate these ideas into our current covenant.*

## Our Third Promise:

*"Value others by celebrating the inherent worth of all through open and compassionate communication."*

*Reflections by Dennis Neyman*

In reflection on our church's commitment to compassion, I'm reminded of these words from one of our UU hymns:

*"I've been sailing all my life now  
Never harbor or port have I known  
The wide universe is the ocean I travel  
And the earth is my blue boat home"*

This hymn speaks to environmental stewardship and how we meet and treat each other in our congregation. To one degree or another we're all strangers in that little blue boat as we convene on Sundays. Members of All Peoples with lengthy histories in the church, those in the middle years of attending, and brand new visitors all congregate to enjoy and support the bonds of community that none of us can experience alone.

### ***What does it mean to bring compassion to our community discussions?***

More than a feeling, compassion is a call to action. For example, our congregation recently took the step of

reaching out to people of the Islamic faith, who have been treated as "the other" for centuries and vilified by our government in the past. At a special service devoted to this topic, the congregants in attendance voted to support Islam as one of the UU Sources of Inspiration at All Peoples. We expanded our awareness through educational presentations about Islam, acted on our empathy, and demonstrated our compassion.

### ***What is the difference between empathy and compassion?***

My thoughts on this question are influenced by Nick Hobson Ph.D., Director of Behavior and Data Sciences, and Paula Kelley, Director of Marketing and former senior financial executive. Both represent "Potential Project," a global corporate consulting firm. In a June 8, 2020 *Forbes* article titled "Four Reasons Why Compassion Is Better For Humanity Than Empathy," Hobson and Kelley make the case that empathy and compassion are very different. They are actually represented in different areas of the brain. When we experience empathy, the authors say we join in the suffering of others, but we stop short of actually helping. With compassion, we take a step beyond the emotion of empathy and ask ourselves 'how can we help?'

Empathy is impulsive. Compassion is deliberate. Quoting Hobson and Kelley, "Empathetic feelings, thoughts, and decisions are generated mostly on an unconscious level, which means we are less aware and less intentional about those decisions." In contrast, "Compassionate feelings, thoughts, and decisions pass through filters of consciousness, which means we can deliberate, reflect and improve on the decisions."

### ***How can we become more compassionate as individuals?***

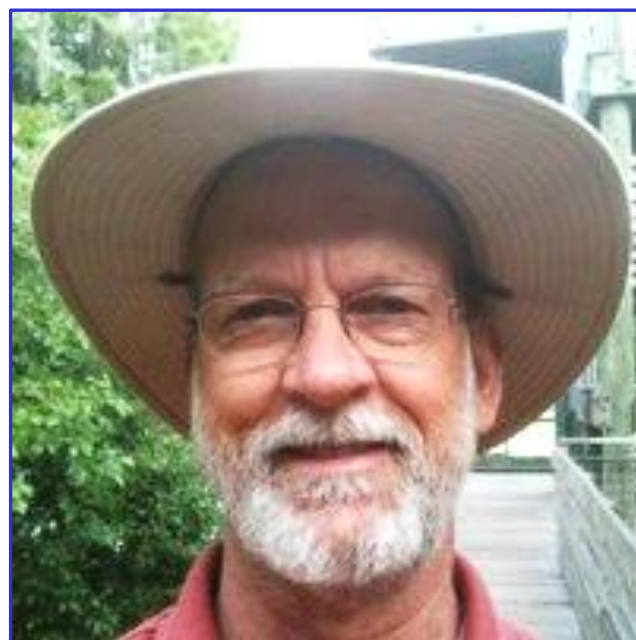
Hobson and Kelley claim that our capacity for compassion can be enhanced with practice. To become more compassionate, they make three recommendations:

1. Have more compassion for yourself. This means setting aside time for adequate sleep and periods of rest during the day, but also avoiding harmful self-criticism that may sabotage your best efforts.
2. Be aware of your intentions. Before interacting with others, try to see the situation from their point of view, and ask how you can be helpful to them.
3. Practice compassion in small, daily actions. Like a muscle, compassion becomes stronger with repeated use.

### ***What steps could we take to help us communicate more compassionately as a congregation?***

1. Practice mindfulness. Mindfulness generally makes a person more self-aware. With greater self-awareness, you become more intentional about how you approach an issue and more thoughtful about how you respond to others.
2. Respect and care for your own body and spirit. For example, take deep breaths to calm and center yourself in moments of greatest need.
3. Take an extra moment to say hello to guests, remembering that every member of our congregation was at first a stranger seeking engagement with our community.

4. When conflict arises, try to implement restorative practices. The aim of restorative justice is to repair damaged relationships and restore mutual regard and kindness within the community as a whole.
5. In short, "walk the walk" by following the ideals of our All Peoples covenant as much as possible in daily encounters with others.



*Dennis Neyman, Ph.D. has recently retired from Jefferson County Schools, where he was a Resource Teacher for students with emotional/behavioral disabilities. He currently serves as Coordinator of the US Peace Memorial Foundation.*

## Our Fourth Promise:

*"Evolve by rising to challenges;  
embracing new people, ideas,  
technology, customs and  
traditions."*

*Reflections by Rick McChane*

When asked, I often describe Unitarian Universalism as a liberal faith tradition. Although diverse in our beliefs, history and spirituality, we are aligned in our desire to make a positive impact in our world by standing on the side of love, justice and peace.

In the past few years, our congregation has taken on a number of challenges, succeeding not only in changing our identity and practices, but also in providing opportunities for evolution and growth. To name a few, we have called and welcomed a new minister, made important additions to our staff, changed our name to better reflect our values and to be more welcoming to newcomers, and learned to stay connected when the pandemic changed nearly everything in our lives.

As one of the people most familiar with our sanctuary's new audio/visual system, I feel I have a bit of a stake in the technology part of our covenant. On Wednesday March 11, 2020 it was announced that all in-person activities at our church would temporarily cease – at least for a “few weeks,” until things “settled down.” There was an immediate move to stream our

Sunday service on this platform called *Zoom*, which was new to most of us at the time. The simplest way to accomplish this would have been for Rev. Kathy and Barb to “Zoom” from their homes. However, there was a strong desire to broadcast the service from our sanctuary, providing a comforting familiarity and sense of tradition during those initial days of uncertainty and upheaval.

I remember spending several hours that week gaining a cursory understanding of Zoom and how to link our system to theirs. We even traveled to Best Buy in Elizabethtown on Saturday for that final piece of hardware. I was immensely relieved when “plug and play” proved to be mostly true. On March 14, 2020, we had our first Zoom Sunday Service. It went surprisingly well, even considering the persistent ringing chimes and doorbell sounds as people entered and left our meeting.

Over the next several weeks we had our ups and downs, learning the limitations of our hardware (and our operator's technical capabilities!) as we tried to get fancy and add a few wrinkles to the services. We took a big step forward when Brody Brennick was hired as our AV Technician. Brody helped us right our virtual ship, and added new features to All Peoples' online presence.

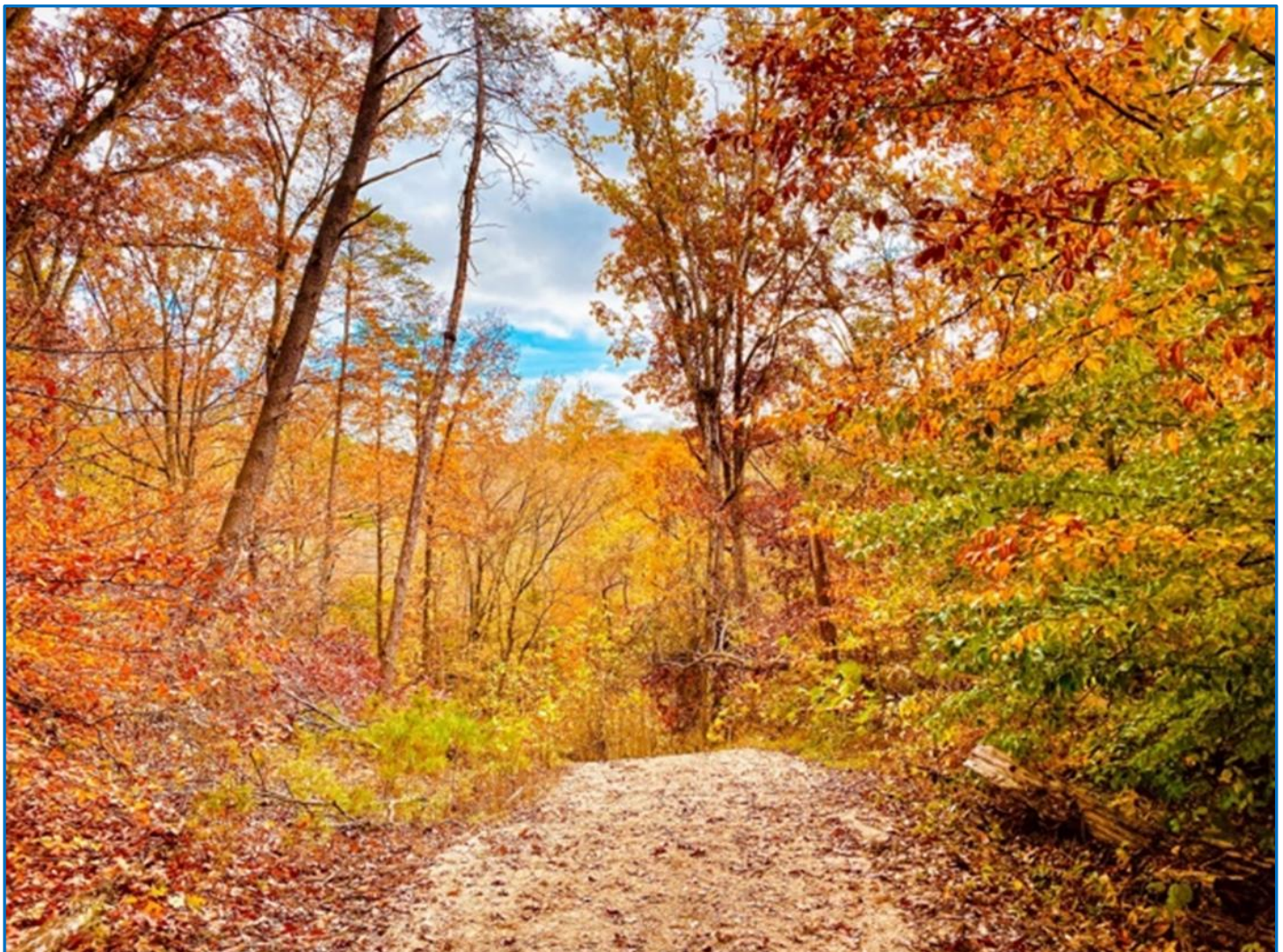
I've been most impressed to see our congregation embracing new technologies to remain connected through these challenging times of physical isolation. I rarely heard of members having difficulty tuning in to those early services. Of course, I was not the one answering the phone at church, but overall, I think our congregation rocked it! In addition to our Sunday services, we quickly pivoted to meeting virtually to socialize, learn, do the work of the congregation, and conduct a new minister search.



With the advent of vaccines and a better understanding of the disease, the isolating effects of the pandemic are gradually subsiding. Even so, the world and our church will never return completely to the way things used to be. A lasting benefit of this "trial by virus" is a heightened appreciation for congregational fellowship, no matter what form the bond of our communications may take. I believe that our collective willingness to embrace the *new* has made our church a stronger and more vibrant community.



*Dr. Rick McChane, M.D. is a Pediatric Specialist and Associate Professor of Pediatrics at the University of Louisville School of Medicine.*



*Photo by Dawn Moretz*

# NATURE IN OUR NEIGHBORHOOD

## Orb Weaving Spiders

Notes and images by Rob Kingsolver

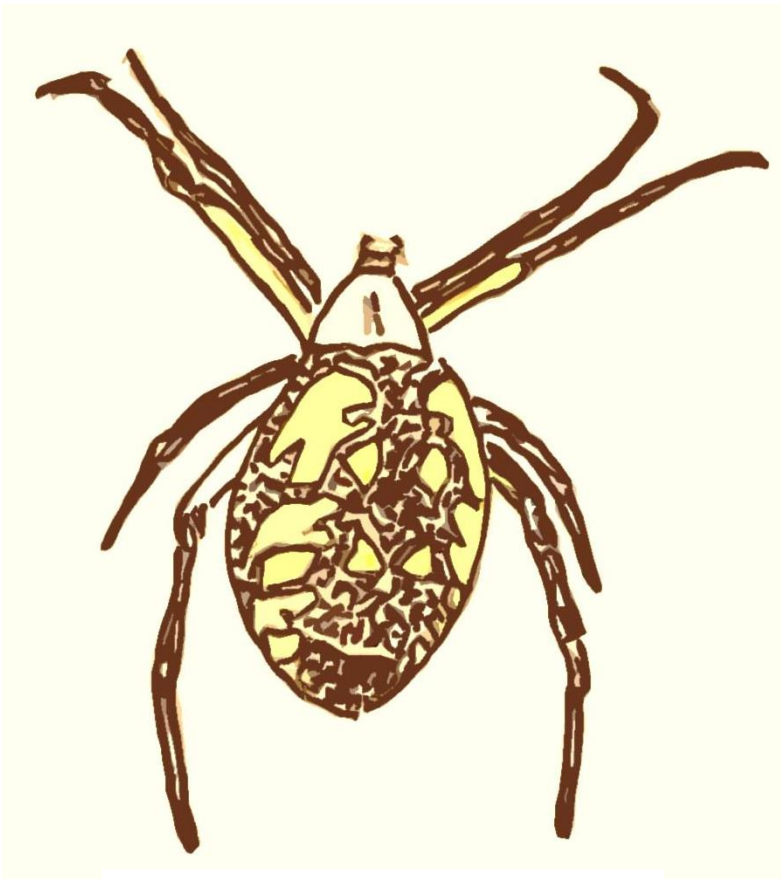
While they are growing up during the spring and early summer, female orb weaver spiders stay out of sight most of the time, hiding in the leafy corners of our gardens and hedges. By late summer, they have grown large enough to come out into the open. Their bright body colors and signature wheel-and-spoke webs begin to attract notice everywhere we go as late summer turns into early fall.

Male orb weavers are generally much smaller and more footloose than the females. Males wander around until they find a female of the same species. If she is receptive, the newly formed pair won't stay together long. Males offer no help in collecting food or rearing offspring, so the little suitors are usually eaten by the females right after mating. This extra nourishment helps the female produce her egg sack, which contains 100 or more eggs. Though adult orb weavers cannot tolerate freezing weather, their eggs survive the winter to begin a new generation in the following spring.

Orb weavers possess many talents, including patience, web spinning virtuosity, and amazing climbing skills, but I am most impressed by their persistence. Several years ago, an orb weaver stretched her 6x6-foot web across the sidewalk that leads from my front door out to the

street. Every morning as I went out to get the newspaper, I walked right into her trap, getting a face full of spider silk. Every night, she would patiently rebuild her web in that same spot, just in time for me to blunder into it again the next morning. As I pulled the sticky strands out of my eyebrows for the tenth time, I realized that our daily encounters must be irritating the spider even more than they were bothering me. I finally learned to pay closer attention and to duck under her web whenever I left the house.

I know some readers might wish I had chosen some other creature to write about. Many folks harbor a deep-seated fear of large spiders, even though orb weavers rarely harm anyone. They are not aggressive and prefer to run away when disturbed. Orb weavers will bite as a last resort, if captured for example, but their venom causes only mild localized symptoms in most people. Like most wild things, these spiders pose no threat to us if we leave them alone.



*Argiope aurantia*,  
the Golden Garden Spider

I suppose the popular fear of our eight-legged friends explains why so many of my neighbors drape tangles of artificial cobwebs around their doors and over their shrubbery at Halloween. Unlike our clumsy simulations, real spider silk is a truly remarkable building material. Made of highly cross-linked protein molecules, a strand of spider silk is stronger than its weight in steel, and more elastic than Kevlar. As a result, the spider web can absorb an incredible amount of force without breaking. Orb weavers have an extra claw on each foot to facilitate their weaving, and can vary the kind of silk they exude from their spinnerets, producing sticky strands where needed to trap their insect prey, but non-sticky threads where the spider needs to walk.

If arachnophobia is the fear of spiders, why can't we all have more arachnophilia instead? Orb weaver spiders should be welcome guests in any backyard. These miniature predators control many kinds of insects, including flies, mosquitoes, and garden pests. Their adaptive behaviors, taxonomic variety, and colorful forms are marvels to enjoy. On a more spiritual level, the respect we UUs profess to hold for the great "web of life" surely ought to include the original web designers!



*Orb Weaver at work*

## Service Update by Dennnis Neyman

Can you believe it?

Members and Friends of All Peoples have worked for 16 years to support AIDS orphans and vulnerable children in Kenya through the Kenya AIDS and Education Program (KEAP).

Yard sales, annual fund raisers like the JAMBO celebration (named for the Swahili word for hello), and continuing sponsorships have put generous contributions to work helping kids. For example, a student named Shadrack, whom we have sponsored since 2006, has now graduated from college with an academic focus on agriculture and is teaching high school.

WALKING THE  
WALK--

Kenya Education and  
AIDS Program



*Shadrack (in white shirt at left) poses with students in his agriculture program.*

All Peoples and Friends have helped more than 100 students get an education. Now we have five in secondary, three at the Mago school, and two in University as our contribution to the program begins to wind down. These kids have become teachers, lab technicians, masonry construction workers, a college professor, chefs, auto repair technicians, seamstresses, electricians, AIDS counselors working in hospitals, hospitality workers in hotels, solar panel installers, and engineers.

Celebrate compassion shown over the years!





Photo by Ernie Weill

## JUNE PUZZLE SOLUTIONS

### CROSSWORD

P	E	O	P	L	E	S		A	S	K		B	O	A	
S	T	R	E	E	T		A	D	O	R	N	I	N	G	
T	H	E	N	A	T	U	R	A	L	W	O	R	L	D	
	I	G	A		U	N	C		E	G	G	D	Y	E	
P	O	O	L	S		I	T	E	M		S	N	A	P	
A	P	N	E	W	S		I	A	N			E	S	T	
I	I		N	E	H		C	R	O	A	T	S			
L	A	N	D	A	I	R	A	N	D	W	A	T	E	R	
		O	S	T	E	E	N		E	A	R		L	A	
A	N	T				R	B	I		S	Y	D	N	E	Y
D	O	O	M			T	A	M	E		S	I	E	V	E
O	F	F	I	C	E		A	L	L		N	S	A		
N	A	T	I	O	N	A	L	F	O	R	E	S	T	S	
I	C	E	I	C	O	N	S			P	O	S	I	E	S
S	E	N		O	R	D		D	E	N	S	E	S	T	

### QUOTE ACROSTIC

**Everything was romantic in my imagination. The woods were peopled by mysterious good folk who walked with me along the overgrown paths and picked the old fashioned flowers among the box and rose hedges of the garden.**

**--Beatrix Potter**

# PEOPLES PUZZLE

*Our Covenant*

---

by Rob Kingsolver

	1	2	3	4		5	6	7	8	9	10	11
12						13						
14					15		16					
17						18						
19					20					21		
		22	23						24			
25	26						27	28				
29						30						
31				32	33						34	35
36			37						38	39		
40							41					
42						43		44				
45								46				

**Across**

- 1. U2 lead singer
- 5. Like a Teddy Bear
- 12. 90° connector
- 13. Quick profit  
(2 wds, abbr)
- 14. SW artists' mecca
- 16. Failing GPA range  
(2 wds)
- 17. What we work toward** (3 wds)
- 19. Word used twice in a simile
- 20. Avoided by dieters
- 21. Eye research org.
- 22. Unhappy prefix
- 24. Light bender
- 25. What we recognize in others** (2 wds)
- 29. Golfer McIlroy
- 30. Costumes
- 31. Prefix meaning egg
- 32. Russian opposition leader Navalny
- 34. Hoosier school (abbr)
- 36. What we embrace** (2 wds)
- 40. Bless with oil
- 41. Unattached
- 42. More ostentatious
- 44. Defense system based in Cheyenne Mt.
- 45. Thinks highly of
- 46. Matured

**Down**

- 1. What bored folks have
- 2. Woodwind
- 3. Winter weather, jumbled
- 4. One transportation solution (3 wds)
- 5. West Coast city (abbr)
- 6. Bigwig
- 7. Network clients
- 8. "Good Taste, Less Waste" school lunch initiative (abbr)
- 9. Dad jokes?
- 10. Affordable housing (2 wds)
- 11. Ashkenazi language
- 12. Six-time Grammy winner James
- 15. People keep telling me to act \_\_\_ .
- 18. Like the surrey in "Oklahoma!"
- 22. Eject (2 wds)
- 23. "The last Jedi" protagonist
- 24. Tennis shot
- 25. It followed stone and bronze (2 wds)
- 26. Prayers recited for nine days
- 27. Line at the airport
- 28. Wordsmithing
- 32. Golfer with an "army"
- 33. Inverted gold or zinc?
- 34. Relative by marriage
- 35. Pre-owned
- 37. It rises and falls.
- 38. Are you \_\_\_ out?
- 39. Fairytale villain
- 43. Traditional schools taught three of them.

# ACROSTIC PUZZLE

by Rob Kingsolver

Follow the clues and fill in the blanks to complete each word. Then copy letters into the matching numbered squares to complete a quotation from a well-known UU writer. The first letters of each of the words, read from top to bottom, spell out the author's name and topic

1 F	2 E	3 C		4 F	5 A	6 F	7 M	8 V	9 O		10 X	11 D		12 R	13 P	14 S		15 N	16 I	17 V	18 S	19 V	20 D
21 R		22 Y	23 X		24 O	25 T	26 P	27 B	28 T		29 O	30 T		31 W	32 K	33 Y		34 N	35 E	36 G	37 L	38 P	
39 M	40 L		41 G	42 U	43 N	44 L	45 M		46 G	47 H	48 H	49 G	50 D	51 W	52 Q		53 Q	54 G	55 Y	56 P	57 I		58 R
59 Z	60 A	61 M		62 W	63 M	64 V	65 N	66 J		67 I	68 U	69 Z	70 L		71 H	72 H		73 R	74 A	75 U	76 F	77 G	
78 J	79 I	80 E	81 Y	82 N	83 Z		84 M	85 L	86 G	87 T		88 R	89 K	90 S		91 J	92 Y		93 W	94 J	95 Y		96 K
97 T	98 O	99 A	100 H	101 Z	102 C	103 Q		104 S	105 L		106 U	107 C	108 B	109 G		110 I	111 K	112 R	113 P	114 B		115 R	116 W
117 U		118 D	119 F	120 J		121 H	122 S	123 K	124 F	125 C	126 Q		127 B	128 H	129 Y	130 E		131 N	132 R	133 E	134 A	135 V	

A. Describing rights

134 74 99 5 60

B. Progressive wing

114 27 108 127

C. Not in use

107 125 102 3

D. Lemon peel

50 20 11 118

E. "Up to here"

35 133 80 130 2

F. Cast in a booth

4 76 6 124 119 1

G. Usually held on a Tuesday

109 77 41 46 86

49 54 36

H. Warming up

48 128 71 121 47 72 100

I. Hypothesis

67 110 57 16 79

J. Harmonizers

78 94 120 91 66

K. Pale

89 96 32 123 111

L. Disagree

37 85 40 105 70 44

M. Cautionary light

45 63 61 7 39 84

N. Soap box delivery

15 131 43 65 82 34

O. Stumble

9 98 29 24

P. Fond hope (2 wds)

56 26 113 38 13

Q. Tidings

52 103 53 126

R. Reelection goal (2 wds)

12 58 132

112 73 21 88 115

S. Hold forth

104 18 122 90 14

T. Magnetic or true

30 25 28 97 87

U. Worth

42 68 106 75 117

V. Not veiled

8 64 17 135 19

W. Tithe fraction

93 51 62 31 116

X. Kipling poem

10 23

Y. Primary victor

81 22 55 129 92 33 95

Z. Endow

101 59 69 83

## IN OUR NEXT ISSUE:

The December issue of the Tapestry will focus on ***Winter Holiday Traditions***. We will be looking for family stories, international and interfaith practices, seasonal recipes, wintery photos or art, home decorations, favorite songs, and whatever else you and yours do to celebrate the season. Whether you observe Kwanzaa, Christmas, Hanukkah, the Winter Solstice, or just tune in to watch the New Year's Eve ball drop in Times Square, we invite you to share your holiday traditions with friends at All Peoples.

Feel free to drop us a line at [Tapestry@allpeoplesUU.com](mailto:Tapestry@allpeoplesUU.com). Our goal for the Tapestry is to build community by representing everyone in the congregation.



*Tapestry* magazine is published quarterly by All Peoples Unitarian Universalist Congregation, 4936 Brownsboro Road, Louisville, KY. Please send communications to [tapestry@allpeoplesuu.com](mailto:tapestry@allpeoplesuu.com).

*Tapestry's* mission is to celebrate All Peoples congregational life through personal reflections, stories, poetry, music, visual arts, and a healthy measure of fun.

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Thanks to all *Tapestry* contributors for sharing your talents and insights with our church community.