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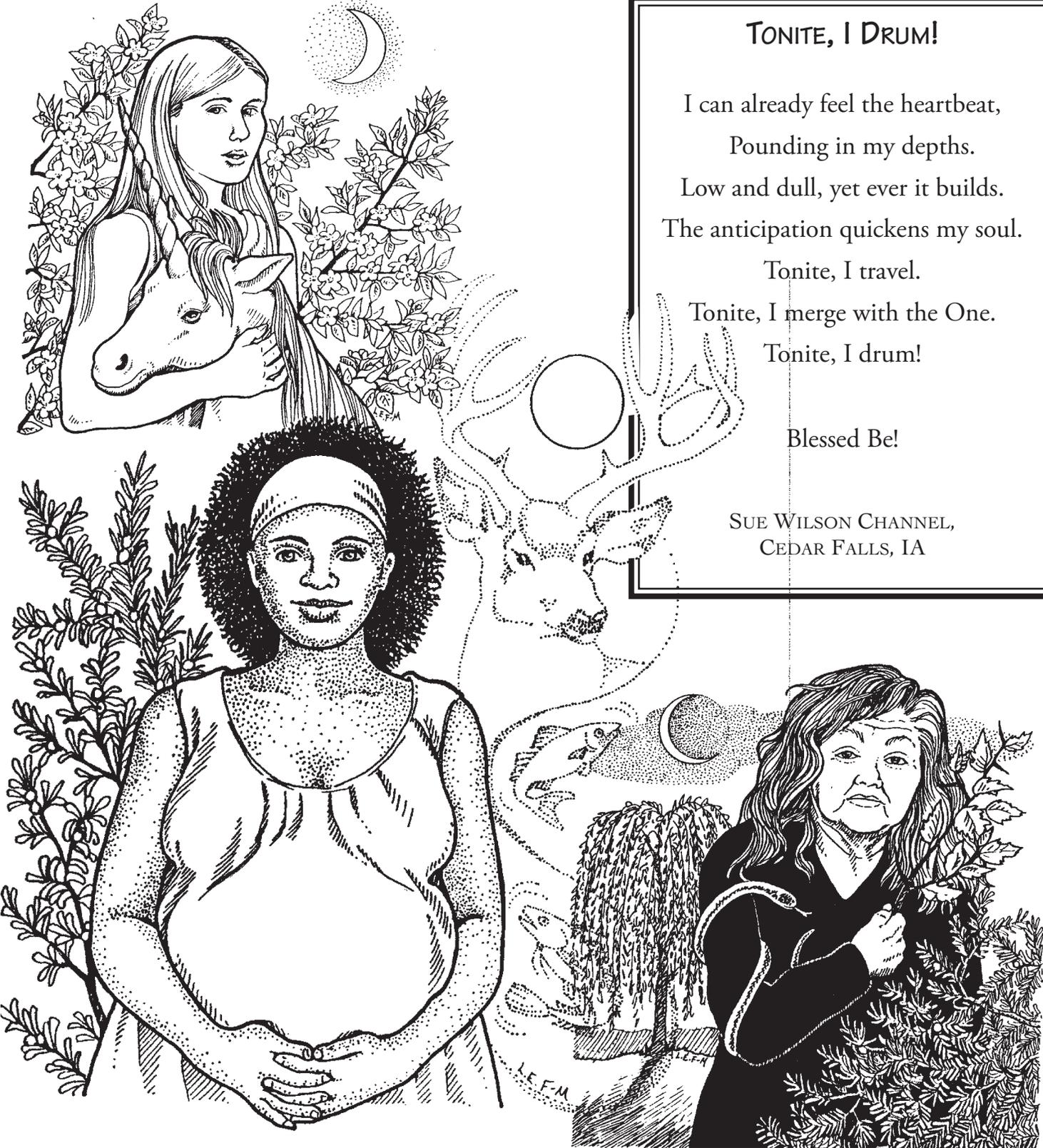
TONITE, I DRUM!

I can already feel the heartbeat,
 Pounding in my depths.
 Low and dull, yet ever it builds.
 The anticipation quickens my soul.

Tonite, I travel.
 Tonite, I merge with the One.
 Tonite, I drum!

Blessed Be!

SUE WILSON CHANNEL,
 CEDAR FALLS, IA



**Covenant of Unitarian
Universalist Pagans, Inc.
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Officers**

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CUUPS (cua)*

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Stacey Greenstein

Rev. Melanie Morel Sullivan

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© May 1997

*Published by Covenant of
Unitarian Universalist Pagans, Inc.
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*Ancient cultures purposefully
added mistakes into their work to show it to
be the work of humans. While we will work
to make our publications as perfect as pos-
sible ...we will always be human!*

From the Chair...

Welcoming CUUPS, Inc.

It has a funny feeling, but CUUPS, Inc (CI) has bought all the members of CUUPS the unincorporated association (Cua). Of course, there is only the right to call ourselves members, so let me tell you how this all works.

Incorporation of Cua could not be accomplished according to three lawyers consulted by the Cua Board. So we created an all new organization, gave it the same name, and CI bought all the assets of Cua by way of an agreement crafted by the Cua Board at a meeting in Texas in February. With incorporation seal in hand Patrick Sileo filed a 501(c)(3) with the IRS so that we would have non-profit status. What that means is that a portion of your membership dues or any other donations can be tax-exempt.

The Cua Board chose to do the incorporating in Ohio for a number of complex reasons, the most important being confidentiality. Ohio's laws are a bit different concerning the list of member names.

There was another stone in our path: Cua Bylaws are rather sketchy. Let me try to show how this works. The activities of an incorporated organization are controlled by the Bylaws, or as Ohio calls them, the Regulations. If there is something that is not covered by the Regulations, the Articles of Association take precedence, and should the AoA not speak of the issue, the issue is controlled by Ohio State Law. In the case of the Cua Bylaws, the Articles could not dam the holes, so our actions would have been controlled by State Law.

So we wrote new regulations, with legal counsel, and tried to leave a lot of things for the board to handle with policy. We made no attempt to alter

what we considered the intent of the old bylaws; we wanted to be in line with Ohio and the IRS, and the Principles of the UUA. We danced!

I want to give special thanks to Patrick Sileo who did so much of the background work, I want to thank Alana Hommel for assembling all the material needed for the 501(c)(3), and I want to thank all the Board Members of Cua for their patience and compassion throughout this undertaking.

Brydie Palmore
President/ CUUPS, Inc.

From the Secretary...

Despite having changed addresses twice in the past year, despite not having outside advertising for almost a year, despite (until very recently) not having any pamphlets in print to distribute, CUUPS continues to grow. Last August we had 859 members - now (at the end of March) we have 908, of which 667 are voting members and 241 are associates. There are also 208 non-member subscribers to the CUUPS Newsletter.

For people coming to GA, (and everyone else - should the Annual Meeting put any questions to a postal ballot) the 30-day cutoff for voting eligibility at the Annual Meeting is May 22.

We are about to produce the 1997 CUUPS Webworking Directory. Last year's had about 225 people in it - this year's will have around 300. If you are a Conf.=3 person and you *don't* want to be listed in it - let me know. If you are not a Conf.=3 person and you *do* want to be in there - let me know. (Phone number listed below)

Speaking of networking, our sister organization in England, the Unitarian Pagan

Network puts out a fascinating quarterly newsletter called *The New Age Unitarian*. Copies of this publication will be available for purchase at the CUUPS Display table at GA - and in our next issue, we tell you how you can subscribe to it.

A new phone-mail system has recently been installed which contains brief summaries of who we are, what CUUPS major events are this year.

We're still experimenting with what information to put on there - so check it out and let us know what you think of it. The number is: 817-557-3949.

David Pollard
Secretary/ CUUPS (cua)

**From the Communications
Director...**

The new address appears on the label portion of this newsletter so please note it in your personal address files. Thanks to those of you starting to send in submissions for the newsletter. If you do not see something in this issue that you sent, keep watching. It may be in the file for upcoming issues.

The Newsletter Team is accepting submissions for the August edition of the newsletter. Articles we are particularly interested in for this issue are on anti-defamation efforts in the Pagan and UU Pagan community, and fall equinox.

The idea of anti-defamation and discrimination issues among Pagan identified UU's is becoming quite a problem across the country - from child custody cases to simple rights to practice one's own spiritual beliefs. As a community of UU's, how can we support one another in these matters? Is there interest in creating a team to network and offer support to folks needing to know their organization is there behind them? How do congregations sup-

port us? Or how do they fall short? All of these questions and thoughts are open for discussion and articles.

The new brochures have been sent to the printers finally. New forms for CUUPS membership and such can be found later in this issue of the newsletter.

The Website Team has been cooking! We have the beginnings of the site in place and are applying for domain names. Special thanks to John Pierce and Christian Day for their teamwork and Susan Shaw and David Burwasser for writing the text with me.

Susan Shaw is creating a team to create accessibility to our published materials. Currently, she and her team are looking at what it will take to have our promotional literature and newsletters available on cassette tapes. If you are a member, or know someone could use this service, please mail a letter to the CUUPS office addressed to the Publications Committee. If you have any other accessibility issues regarding our literature please let us know.

We are looking for someone with graphic design and production skills working in Quark Express, Illustrator and Photoshop to join our team. Anyone interested please contact me. We are also looking for submissions from teens and children for the newsletter in an effort to include all levels of thought regarding our Pagan and Earth-centered ways. Games, puzzles, stories, etc are welcomed. If you are interested in volunteering with the publications and communications of the newsletter please let me know.

Jerrie Hildebrand
Communications Editor/ CUUPS (cua)

From the Religious Education Committee....

The ad hoc Religious Education Committee started internet discussions last fall with a great deal of enthusiasm. Many wonderful ideas for both adult and children's curricula were generated. Unfortunately, we found that all of the members of the RE Committee were already very busy people and no one has yet had the time to turn any of these great ideas into a viable curriculum proposal. The Committee hopes that more time will be freed up this summer to work on some of these ideas.

At the same time, members of the Committee have shared with the chair, Joan Van Becelaere, a number of short articles that they have used as discussion starters in mixed UU groups. It was felt that some of the articles might help new CUUPS groups with their initial task of educating the members of their churches about earth-centered spirituality. So far, six new groups have looked at the collection of articles and given some feedback on which ones are worthwhile and which ones aren't. It is hoped that with the addition of a few more articles and some connecting narrative, this "starter packet" might be formalized and made more widely available at minimal cost.

A couple of members of the RE Committee have written a proposal for funding from the UUA to develop a new earth-centered, intergenerational curriculum. The chair of the RE Committee is assisting in this enterprise and acting as a CUUPS contact. Things are very tentative at this time, as would be expected. But if the project is funded, there will certainly be more information to follow. Keep hope alive.

Joan Van Becelaere
RE Committee Chairperson

From the GA Display Committee....

March finds activity for the GA Display Committee starting to ramp up.

This past year has brought to press several books that we hope to display at General Assembly. As in past years, there will be T-shirts and a small amount of jewelry. We are also attempting to focus more on academically oriented books on Paganism, and material that is produced by CUUPS - such as pamphlets and newsletters. If you have an item that you would like to see at the CUUPS booth at GA please send a message to the CUUPS Office.

David Pollard
GA Display Committee

From the Ethics Committee....

We have been reviewing the ethics statements of many other organizations. Margot Adler has reviewed the ethics statements of many Pagan organizations, including COG and CAW. At least one member of COG warned us that extremely structured ethics statements and procedures can cause more problems than solutions. COG ended up scrapping many of its ethics procedures after they resulted in complex infighting.

Margot Adler
CUUPS Ethics Review Committee

From the Membership Committee....

This past August a membership committee was formed to consider changes of how membership and chapters are handled within the organization. The first concrete results of this committee are the revised membership /subscription form in this newsletter. It consolidates the many

"levels" of membership and eliminates the "*sliding membership fee*" that many felt to be confusing - however the Student/Low Income Membership rate was kept for those who can not afford the standard CUUPS membership fee.

Our work is not yet done. There are several issues that we did not reach consensus on - and would like further feedback. Some of these issues are:

Would a Lifetime Membership be something people would be interested in? What would an appropriate fee for this be?

Some chapters feel CUUPS should not charge an annual chapter registration fee - while other chapters voluntarily pay far over the required amount. Is the current \$30/yr a happy medium? What (if any) criteria would be sufficient to waive a chapter's fee for a year? Should the Chapter Update be revived, and if so - who pays for it?

Please send you feedback on these questions to either Stacey Greenstein or to the CUUPS Office.

David Pollard
For the CUUPS Membership Committee

From the GA Planning Committee....

GA 1997

CUUPS Program Special Theme Workshop: Many Streams, One Ocean. Many Voices, One Song

1:15 pm - 2:15 pm, specific day to be determined.

Realizing that poor internal dialog and misunderstanding can be a serious impediment to effective action in the community, this workshop will focus on the creation of concrete means to increase inter-tradition exchange and awareness among the different tra-

ditions that have come together to form modern Unitarian Universalism.

Presenters:

CUUPS: Margot Adler
UU Christian Fellowship:
Russ Savage
Friends of Religious
Humanism: Jone Johnson
UU Buddhist Fellowship:
participating, but name TBA
UUs for Jewish Awareness:
participating, but name TBA
Facilitator: Joan Van Becelaere

*Opening the Closet Door: Being
"Different" in Modern America*

Fri., June 20, 2:45-4:00 pm
CUUPS members and concerned clergy will explore issues surrounding the decision to adopt an earth-centered spirituality or pagan path within the UU context. What kind of reactions can one expect from family, church and the greater society? Issues of social prejudice, ignorance and freedom of religion will be explored.

Presenters:

Rev. Mike Thompson, Peter Glaze, Cindy Glaze, Jerrie Hildebrand

Facilitator: Rev. Rod Debs

CUUPS Annual Meeting

Sat, June 21, starting at 4:30 pm. CUUPS Business Meeting, including a membership vote on incorporation, bylaw revisions, finance and confidentiality issues. Solstice/Full Moon celebratory ritual will follow at a nearby venue. CUUPS members, guests, and the interested public are cordially invited to attend. Refreshments will be served. Participants: Everyone!

Solstice e3 Full Moon Ritual

Sat., June 21, following the Annual Meeting at Papago Park in Phoenix

Facilitators: Jerrie Hildebrand, Maggi Joseph, Brydie Palmore, Pat Sileo

There will be an opportunity to visit the famous Hole in the Rock after the ritual. This is where the Sun's light enters a hole in the Earth on the Solstices. It has been the site for Solstice rituals for centuries.

Sacred Play: Ritual and Worship on Sunday Morning

Sun., June 22, 4:30-5:45 pm (tentative)

One of the stated purposes of CUUPS is to foster new and creative ideas for UU congregational worship. In this hands-on workshop, CUUPS members will share with the larger church some of the symbolism, drama, chants, stories, dance movements, etc. they have successfully used in congregational Sunday service.

Presenters: Brydie Palmore, Maggi Joseph, Carolyn Taylor, Jerrie Hildebrand, Chris Wagner

Worship Service (tentative)

There is also an outside chance that we will be allowed to offer a morning or evening public worship service. But the GA Planning Committee in Boston has not yet informed us of their decision.

Hospitality Suite

There are plans to host another CUUPS Hospitality Suite. Peter and Cindy Glaze are working on this with Joan Van Becelaere and Jerry Wagenman.

CUUPS Information and Sales Table

Ongoing activity throughout GA. Volunteers are needed to help with all of the table activities.

Planner: David Pollard

Joan Van Becelaere
CUUPS GA Planning Committee

**From the Treasurer
CUUPS(Cua)....**

CUUPS-C

05/01/97 Balance Sheet

As of December 31, 1996

ASSETS

Current Assets

Checking/Savings

CSB Checking 343.51

GBB Checking 268.33

Total Checking 611.84

Total Current As 611.84

TOTAL ASSETS 611.84

LIABILITIES & EQUITY

Liabilities

Long Term Liab...

Loan Payable 1199.73

Total Long Term 1199.73

Total Liabilities 1199.73

Equity

Opening Bal Eq. 3555.42

Net Income *****

Total Equity -587.89

Patrick Sileo

CUUPS(cua) Treasurer 1996

**From the Bylaws Review
Committee....**

In 1995 the CUUPS Board chartered a Bylaws Review Committee.

Last year, our committee proposed Bylaws amendments which CUUPS members adopted at the Annual Meeting in Indianapolis. This was a first step, but it did not bring the Bylaws up to the standard of completeness we

need, with all the democratic safeguards we want.

Also at the 1996 Annual Meeting, the members authorized the Board to incorporate CUUPS and secure formal nonprofit tax exemption.

This effort is largely complete. The process of forming the corporation has given us Regulations (bylaws) that meet a high standard of legal completeness. The Bylaws Review Committee now has the support of many Board members to consider amendment or restatement of these Regulations to align them closely with our UU intention to affirm and promote the use of the democratic process.

We hope to have proposed changes ready for consideration at the 1997 Annual Meeting in Phoenix.

Stephen Estes

CUUPS Bylaw Review Committee

**From the UU Network
for Indigenous Affairs....**

Plans are in formation for an after- GA pilgrimage to Mt. Graham; a place sacred to the Apache and other Native Americans, precious to environmentalists and others worldwide. Participants will leave after adjournment on 6/24.

The evening will include supper and introduction to the mountain and the campaign to protect the region with San Carlos leaders. The morning after will include a trip up the mountain. Participants will return to Phoenix at 3 pm on Wednesday. For information and to make reservations, contact UUNIA, 1664 Lafayette, Denver, CO 80218; FAX: 303-832-4789; Phone: 303-333-3428.

Helen Henry

UUNIA

CUUPS-C
05/01/97 PROFIT AND LOSS
JANUARY THROUGH DECEMBER 1996

Jan - Dec '96		Postage and Delivery	
Ordinary Income/Expense		Member Supplement	536.11
Income		Newsletter	700.00
Contributions Income	13,297.47	Postage and Delivery - Other	2,258.84
Membership Dues	2,722.40	Total Postage and Delivery	3,494.95
Merchandise		Printing and Reproduction	
Newsletter	34.00	Member Supplement	2,527.35
Pamphlets	87.50	Newsletter	350.00
T-shirts	200.00	Printing and Reproduction - Other	1,852.01
Tapes	10.00	Total Printing and Reproduction	4,729.36
Merchandise - Other	-331.88	Professional Fees	
Total Merchandise	-0.38	Legal Fees	1,503.50
Miscellaneous Income	1,540.26	Total Professional Fees	1,503.50
Program Fees		Program Expense	
Convo 96		Convo 96	9,753.49
Table	827.00	Program Expense - Other	4,942.52
Convo 96 - Other	14,068.30	Total Program Expense	14,696.01
Total Convo 96	14,895.30	Rent	1,225.00
Program Fees - Other	15.00	Telephone	4,157.91
Total Program Fees	14,910.30	Travel & Entertainment	
Total Income	32,470.05	Travel	207.00
Expense		Total Travel & Entertainment	207.00
Advertising		Total Expense	36,640.86
Convo 96	153.00	Net Ordinary Income	-4,170.81
Advertising - Other	668.00	Other Income/Expense	
Total Advertising	821.00	Other Income	
Bank Service Charges	94.05	Interest Income	27.50
Contract Labor	3,000.00	Total Other Income	27.50
Contributions	-1,538.00	Net Other Income	27.50
Miscellaneous	3,310.81	Net Income	-4,143.31
Office Supplies	120.78		
Payroll Expenses			
Gross Wages	540.00		
Payroll Expenses - Other	373.80		
Total Payroll Expenses	913.80		
Payroll Taxes			
FICA	-41.31		
FWH	-54.00		
Total Payroll Taxes	-95.31		

Newsletter Articles...

The deadline for articles, letters, art, and photography for the next newsletter is *June 5, 1997*.

With our electronic publishing capabilities you can send your articles or art on disk, by e-mail or typed articles. Please use MicroSoft Word, or Wordperfect for either IBM or MAC. Call if you have a file bigger than what will fit on a single small disk. If you do not have these tools available, please send the article typewritten double spaced and someone will put it on disk.

Future Deadlines:

Aug. Issue: 6/5/97

Theme: Post GA stuff, Anti-defamation efforts and organizations, Fall equinox stuff

Dec. Issue: 9/29/97

Theme: Celebrating Our Creativity.

Please send all articles and art to the attention of *The CUUPS Newsletter* Editor, Jerrie Hildebrand at the CUUPS Office or via e-mail at *kisbbilde@earthlink.net* or by fax at 508-741-0549.

The editorial staff of the newsletter will read the articles and edit for grammar, spelling and for fitting copy into our newsletter space. We will do our best to publish what we receive

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VOLUNTEERS WANTED FOR NEWSLETTER:
.....

- Graphic Designers who use Quark, Illustrator & Photoshop. Time commitment of 15 hours quarterly
- Proofreader with fax and modem access. Time commitment of 9 hours quarterly.

CUUPS, Inc. ANNUAL MEETING ANNOUNCEMENT

Date: Sat, June 21, starting at 4:30 pm

Place: at the General Assembly of the Unitarian Universalist Association
Phoenix, Arizona (Please check CUUPS, Inc. display for room)

To the members of Covenant of Unitarian Universalist Pagans, Inc. Covenant of Unitarian Universalist Pagans, Inc. will hold its annual meeting of members.

The members will consider and take action on the following matters:

1. The transaction of any business that may be brought properly before the meeting or any adjournment thereof.

By Direction of the Board of Trustees of
Covenant of Unitarian Universalist Pagans, Inc.
Patrick Sileo, Secretary

Relevant Regulations Regarding Notification of Members about Annual Meeting:

ARTICLE VII - MEETINGS OF MEMBERS

SECTION 1. ANNUAL MEETINGS. Annual meetings of the members for the election of trustees and for such other business as may be stated in the notice of meeting, shall be held at such place, either within or without the State of Ohio, and at such time and date as the Board of trustees, by resolution, shall determine and as set forth in the notice of meeting. In the event that the Board of Trustees fails to so determine the time, date and place of the meeting, the annual meeting of the members shall be held on the first business day of November. If the date of the meeting shall fall upon a legal holiday, the meeting shall be held on the next succeeding business day. When the annual meeting is not held or trustees are not elected thereat, they may be elected at a special meeting called for that purpose.

SECTION 3. NOTICE OF MEETINGS. Written notice of the annual meeting, stating the place, date and time of the meeting and the general nature of business to be considered, shall be given to all members at least thirty days in advance of the meeting.

SHARED LEADERSHIP IN PRACTICE

BY SUSAN M. SHAW

When I said "yes" to becoming the Chair of the Susan B. Anthony Transcendentalists (SBAT) chapter of CUUPS I felt unprepared for leadership. My biggest thought was "I don't have the skills to be a leader." I was right, and wrong. In SBAT, leadership is a shared responsibility. So even though I don't have all of the skills a leader needs, with a shared leadership model I don't have to carry all of the leadership responsibilities alone.

A shared leadership style means that we strive to allow the leadership to flow from person to person as their skills and interests direct. This practice allows everyone a chance to work for the good of the group. Each time someone takes on a responsibility, from publishing the newsletter to agreeing to write the Quarter Callings for a ritual, the whole group benefits. This shared leadership style is modeled after our Church Council's standard operating procedures.

SBAT maintains some practical bureaucratic positions within our church: the position of Chair and the signatories for our financial (holding) account. These positions are filled for one year terms, by church members, to maintain a continuity with the church and within the group. Other types of leadership, such as leading a book discussion, planning and leading a ritual, even planning the schedule of events, can move from person to person. As long as the bureaucrats are informed, the day to day leadership in our group is up to the individual members.

One of the roles of any leader is to act as a protector. This can be a conflicting role when a group needs to be open and welcoming. Instead of being able to erect obvious barriers to prevent some problems, like a closed coven could do, SBAT has to deal with problems after they've arrived. This creates some special difficulties for whoever is in the seat of leadership. This also creates special responsibilities for everyone in a group using shared leadership. For example, as the Chair of SBAT I am not authorized to simply act on any protective instincts I may have without a group consensus. Instead, each person attending is responsible for protecting the group and working for group consensus in matters of importance. No person should act alone, but everyone is responsible for taking action if they see a problem. A key to this working well is that we have to talk honestly with each other.

When shared leadership works well, my own lack of skill for dealing with a problem can be offset by the skills of others. As a figurehead, in addition to being a paper pusher, I can take action that the group directs me to take on behalf of SBAT. In a very healthy way, the leadership can shift from the person who signs the room requests, to the people who have insights and skills on a particular topic, back to the figurehead for resolution.

Living in community with each other isn't a simple task. The

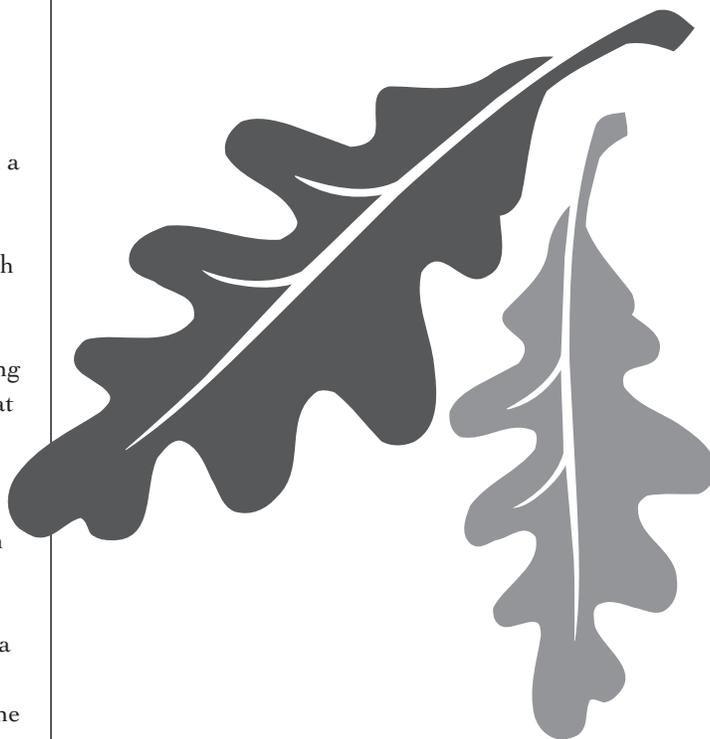
Wiccan phrase of "Perfect Love and Perfect Trust" is an ideal to strive for, but hopefully not the measure we use to find imperfections in people unbearable, unlovable, or unresolvable. Our group works very hard to honor the principle of the inherent worth and dignity of every person.

Shared leadership is just one tool a group can use to encourage the growth of healthy leadership and authority within a group. Our chapter finds it a good way to prevent some, though not all, of the dogmatic behavior that can creep into Pagan groups. Reminding ourselves of the principle of a free and responsible search for truth is another tool we rely on to prevent dogmatism from overtaking us.

We also find shared leadership useful, though not entirely successful, in having people stick around to resolve problems that occur. It is common in groups to see differences resolved by people leaving. When shared leadership works well, people feel their input matters and their skills are honored. They are willing to stick around through the tough times, knowing fun times will return.

One of the skills I'm learning during my term as Chair of SBAT is how to facilitate shared leadership. I am fortunate to be working with a group of people committed to the practice of shared leadership, even when we don't often name what it is we are doing. I feel confident that, when I step down as Chair, I will be a better group member for having had this experience.

For anyone hesitating to take on a leadership role, I encourage you to consider shared leadership as a possible model to use with your group. It can remove some of the inevitable fear and open new possibilities to make the experience a good one for everyone involved. ■



THE MYSTIC'S WHEEL OF THE YEAR

AN ECO-EGALITARIAN CREATION
SPIRITUALITY CALENDAR

Beltane to Lammás 1997

- 4/28 eve to 5/3 eve: Floralia--Old Roman festival devoted to Flora/Maia, Goddess of Flowers.
- 4/30 eve to 5/2 eve: Feast of the Sacred Marriage--dedicated to Goddess-God as: Isis & Osiris (Old Egyptian); Inanna & Dumuzi (Old Sumerian); Astarte & Tammuz (Old Canaanite-Hebrew); Aphrodite & Adonis (Old Greek); Freya & Frey (Old Teutonic); Cihuacoatl & Quetzalcoatl (Aztec); Quilla & Inti (Incan); Oshun & Shango (Yoruban); Parvati & Shiva (Hindu)--celebrated by crowning Divine images with wreaths of flowers and greens.
- 4/30 eve to 5/5 eve: Mid-Spring/May Day/ Walpurgis/ Beltane-- Celebrates sacred love and the flowering vegetation by gathering flowers and dancing around a Maypole.
- 5/1 to 5/2: Old Celtic Feast of Blodeuwedd (Goddess of Flowers) and Llew Llaw Gyffes/Lugh (the Oak King--God of the waxing year).
- 5/6: Feast of the Wild Animals--dedicated to God-Goddess as Faunus-Fauna (Old Roman); and God as Pan (Old Greek), Herne/Cernunnos (Old Celtic), Volos (Old Slavic) & Oshosi (Yoruban).
- 5/6 (4:46 p.m. EDT): New Moon.
- 5/18 to 5/25: Old Greek & Roman festival of God Pan/Faunus: men celebrated the sacredness of male fertility, the masculine in Nature, and being masculine (strong, compassionate, and wise--not macho).
- 5/19: Old Celtic festival in which sacred healing wells and springs were adorned with flowers in honor of Goddess Brigid.
- 5/21: Beginning of Gemini (the Twins/Lovers).
- 5/21 to 5/23 (5/22 5:13 a.m. EDT): Full Moon (Flower/ Corn-Planting Moon).
- 5/21 eve to 5/23 eve: Feast of Divine Love and Compassion--dedicated to Goddess as Charites (Old Greek), Caritas (Old Roman), Oshun (Yoruban), Erzulie (Dahoman-Haitian), Lakshmi (Hindu), Rahamin (Jewish Kabbalah) & Grace (Christian).
- 6/1 to 6/30: June dedicated to Goddess as Old Roman Juno: protector of marriage and family, punisher of abusive and adulterous spouses.
- 6/1 eve to 6/2 eve: Feast of the Queen/Star of Heaven--Goddess of Power--dedicated to Goddess as Hathor/Isis (Old Egyptian), Inanna (Old Sumerian), Astarte (Old Canaanite-Hebrew), Al-Uzza (Old Arabic-Sufi), Hera Urania (Old Greek), Juno Regina (Old Roman), Denica (Old Slavic), Gendenwitha (Iroquois), Wohpe (Lakota), Urcuchillan (Incan), Tara (Buddhist) & Blessed Mother (Christian).

- 6/2 to 6/4: Dark Moon.
- 6/5: World Environment Day--Day to contemplate Mother Earth's beauty and mourn environmental devastation.
- 6/5 (3:03 a.m. EDT): New Moon.
- 6/5: Old European feast of the Triple Goddess (Goddess of the Moon and the Seasons), marking the transformation of the Virgin into the Mother.
- 6/19 to 6/21 (6/20 3:09 p.m. EDT): Full Moon (Rose/Berry Moon).
- 6/19 eve to 6/21 eve: Feast of Old Egyptian Goddess Isis, who answers the cries of the needful.
- 6/19 eve to 6/21 eve: Feast of the Moon--Dedicated to Goddess-God as Maat-Thoth (Old Egyptian) & Ningal-Sin (Old Sumerian); and Goddess as Selene (Old Greek), Luna (Old Roman), Soika Gaakwa (Iroquois), Nunda Sunna Yehi (Cherokee), Hanwi (Lakota), Coatlicue (Aztec), Ixchel (Mayan), Quilla (Incan), Manat (Old Arabic-Sufi) & Blessed Mother (Christian); and God as Varuna (Hindu).
- 6/20 to 6/21 (6/21 4:20 a.m. EDT): Summer Solstice--Marks the beginning of Summer and the longest day and shortest night of the year; celebration of the Sun with dancing around bonfires.
- 6/20 to 6/21: Feast of the Deity as Pater Patrum--Father of All and Transcendent Masculine Divine Spirit--dedicated to God as Maha Deva Shiva (Hindu), Allah (Islamic-Sufi), El (Jewish Kabbalah) & Holy Father (Christian).
- 6/20 to 6/21: Taoist festival dedicated to Lao-Tien-Yeh (Heavenly Father), the Te (Virtue), and Father of Justice and Law; celebrates the maximum of the masculine Yang part of the year; day for celebrating positive Taoist traditions.
- 6/20 to 6/21: Festival of Yoruban Orisha Yemaya, Mother of the Sun and Moon. Yorubans worship the One Deity Olodumare and the Orishas--Olodumare's emanations and messengers.
- 6/20 to 6/24: Feast of the Sun--dedicated to God-Goddess as Ra-Rait (Old Egyptian); God as Utu (Old Sumerian), Helios (Old Greek), Sol (Old Roman), Dazhbog (Old Slavic), Endeka Gaakwa (Iroquois), Nunda Igehi (Cherokee), Wi (Lakota), Ah Kin (Mayan), Inti (Incan), Mitra (Hindu) & Christ (Christian); and Goddess as Grian (Old Celtic).
- 6/21: Beginning of Cancer (the Crabs/Scarabs).
- 7/1 to 7/3: Dark Moon.
- 7/4 (2:40 p.m. EDT): New Moon.
- 7/17: Amaterasu-O-Mi-Kami--Japanese festival honoring Shinto Sun Goddess Amaterasu.
- 7/18 to 7/20 (7/19 11:20 p.m. EDT): Full Moon (Red/Mother Moon).
- 7/18 eve to 7/20 eve: Feast of the Sky, Rain, and Thunder--dedicated to God as An (Old Sumerian), El (Old Canaanite-Hebrew), Uranos (Old Greek), Svarog (Old Slavic), Father Sky (Pan-Native-American), Hinon (Iroquois), Asgaya-Gigagei (Cherokee), Haokah (Lakota), Begochiddy (Navajo),

Tlaloc (Aztec), Ilyapa (Incan), Obatala (Yoruban) & Dyaus (Hindu); and Goddess as Nut/Neith (Old Egyptian).

- 7/19 to 7/25: Greater Panathenaea--Old Greek festival of Goddess Athena as daughter of Wisdom (Goddess Metis) and font of reason; celebrated with a science fair and academic competitions.

- 7/21 eve to 7/22 eve: Fast of Tammuz--Jewish fast day (originally honored the Old Canaanite-Hebrew grain God Tammuz for His sacrifice for the life of the people).

- 7/23: Beginning of Leo (the Lion/Lioness).

- 7/31 to 8/2: Dark Moon.

- 7/31 eve to 8/2 eve: Feast of the Deity as Earth and Grain--dedicated to: Isis & Osiris (Old Egyptian); Inanna & Dumuzi (Old Sumerain); Astarte & Tammuz (Old Canaanite-Hebrew); Demeter & Kore (Old Greek); Ceres & Virga (Old Roman); Eithinoha & Onatha (Iroquois); Elihino & Selu (Cherokee); Tlalhteuctl & Cinteotl (Aztec); Pachamama & Alpamama (Incan); Odudua & Orishako (Yoruban).

- 7/31 eve to 8/6 eve: Mid-Summer/First

Harvest/Lammas/Lughnasad--Festival of thanksgiving for the first of the grain harvest; celebrated by offering the first fruits of the grain harvest and prayers for sustenance for all.

- 8/1 to 8/2: Old Celtic Feast of Taltiu (Goddess of the Grain).

- 8/3 (4:14 a.m. EDT): New Moon.

- 8/5: Death day of Isaac Luria, Kabbalistic mystic: he taught of the Shekhinah/Matronit, the feminine manifestation of the One Deity, who restores cosmic order. ■

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Marija has been a priestess dedicated to service of Goddess-God since 1989. The Mystic's Wheel of the Year 1997 wall calendar can be ordered by sending \$13 to Page Two, Inc., P.O. Box 77167, Washington, D.C. 20013. Phone: 1-800-821-6604. (Checks, MC & Visa accepted.) Email: WheeloftheYear@BookArts.com

EARTHMAN

DIANIC MEN

There is a large segment of the Pagan community that is exclusively, or nearly exclusively, Goddess oriented in its theology. Dianic Paganism and Women's Spirituality are, unsurprisingly, associated with a 100% female worship contingent. But there are Goddess-oriented men in the larger Pagan circle, too. This columnist was one such for the early years of his Pagan journey. He made contact recently with Jason, a Pagan man devoted to Isis, over the Internet. This is an edited compression of several weeks' conversation.

Jason: Brought up in the Methodist Church, I went from

"trying to believe in God" -- to several years of atheism, eventually mellowing into agnosticism -- to dabbling in Eastern religions including consulting the Yi Qing -- to dabbling in paganism (European), to becoming a practicing pagan -- to becoming a devotee of Isis. I prefer the term "Thean" (from Greek "thea", "goddess") instead of the unwieldy phrase "goddess worshipper".

EarthMan: When I was a Goddess-only male Pagan I called myself a "theological feminist." Still do, in fact.

Jason: My conversion experience was a manifestation of the Goddess in December 1994, in which I was given spiritual healing and because of which I dedicated my life to Her. It may not be what happened to other people; in fact, some people might not understand it at all; but it is what happened to me.

EarthMan: I got a specific, ritual narrative rather than a healing, but this sounds "very" familiar.

Jason: I would be interested in a more details about this.

EarthMan: I had gone for some 20 summers to the Institute on Religion in an Age of Science on Star Island, where I gradually developed a love of nature, and heard research papers to the effect that religiosity and mystical experiences are products of the healthy brain, not pathologies or arrested development. I had taken "Cakes for the Queen of Heaven" the previous fall. Gave me a lot to think about a way to be theological without buying into any of the stuff that had repelled me from theology for 25-30 years.

May, 1987: I was visiting family in San Francisco. Until they could find time, they had to turn me loose with a map and bus pass. So I went to Haight-Ashbury, bought a 20th anniversary promo photo book about the heyday of the Counterculture, wandered into Golden Gate Park and began to look for sites that matched the photos in the book.

Between one footstep and the next, a thought I had shelved for future examination months earlier, rose up in my mind and exploded. A *complete* Goddess-imaged narrative that I had never heard before, about religion and science, and very specific to Star Island, blew into my head in about a quarter of a second. This is a narrative that takes about five minutes to relate verbally. I was in total overload; I wept, staggered, grabbed a tree to keep from falling down, and realized why full-time prophets have no social life. After regaining my equilibrium I thought, well, at least it is clear that this is the theology to which I am emotionally adapted!

Jason: Same here. I was dabbling in magick, trying to make up little prayers, obsessively reading about ancient times, building an altar (ridiculously small, by my current standards), doing little "spells", trying to "have dreams".. It is as if Thea one day said to Herself, "That @#%\$* guy!! He's been trying to call me up every damn day, he's been hanging around my door..." then one day She just flung the door open without warning, grabbed me by the ankle and

without any explanation dragged me straight into the spirit world. I was in the middle of yet another little meditation-spell at the time, a healing spell directed at Isis, so of course She appeared in that form.

So, you had a Goddess-only phase too! Must be what I am in the middle of, right now. How long did it last for you?

EarthMan: About five years, give or take.

Jason: How did you "get out of" it -- was it a single event, or more of an evolutionary gradual change?

EarthMan: Yes. A CUUPS officer nudged me to a book about the Green Man, which I found fascinating as iconography but for the moment nothing more.

The single event was a male-bashing episode at my old congregation, a speaker so hostile I was able to organize a rebuttal service without difficulty. In mid-prep a voice speaking out of an empty room asked me: "David, is this part of your new religious orientation, or just your old secular politics?" To which I promptly responded, "No; the male is sacred, too!"

Oops.

Jason: Do you regret your Goddess-only phase at all in any way?

EarthMan: It was an essential bridge from Humanist non-theism to a theological orientation, because the objections I had to the god of Scripture all boiled down to patriarchy, none of which was obvious until I took the "Cakes" course.

Theological feminism was a way of making sure I picked up no taint of that from traditions. After being into Paganism for a while I had developed a shamanic approach -- pulling stuff out of my own psychic innards and stealing any good liturgical element that couldn't run away fast enough -- I developed the self confidence to expand my pantheon.

Jason: Do you think it gave you insights, or had negative effects, etc?

EarthMan: Definitely insights. I quit worrying about whether I could call myself a feminist when many feminist women I knew were blase about feminist elements I found deeply objectionable as a man. Could a man create his own feminism? Maybe not a Humanist man, but a Goddess-oriented man, who had found and begun to make peace with his inner woman, could and did.

And I spent quite a few seasons in the female-oriented head-space that is clearly needed as a cleansing agent for millennia of patriarchy, but also has toxic effects from excess dosages, kind of like belladonna.

Jason: It's impossible to explain the Thean position to non-Pagans, and nearly impossible to explain to some Pagans. Oddly, some think that a male goddess worshipper must necessarily be gay, deluded, insincere, or...insert your favorite adjectival reason for rejecting a person.

EarthMan: The Christians have a saying: Being a Christian doesn't mean you're perfect, just forgiven. Well, being a Pagan just says what path you are on, not how far you have to go!

Goddess-oriented UU Pagan men are invited to share their insights and theological adventures with EarthMan, who is always on the lookout for potential guest columns. ■

PROTECTING THE INNOCENT -- FROM US!

DAVID R. BURWASSER

Any Pagan who is a parent and on the Internet, or whose public school or library is on the 'Net, should be aware that supposedly benign smut-blocking software is blocking access to completely harmless Pagan web sites -- and not just in the home, either.

Parental concerns over pornography and violence over the 'Net has evoked some software products designed to prevent access to such material from web sites (locations on the 'Net maintained by individuals or organizations). They go by such names as CyberPatrol, CyberSitter and NetNanny. There are three problems with such software packages.

- There are hundreds of sites out there. A parent would be hard pressed to find the time to research them individually, which is why these products are real services. But it is difficult to devise an alternative if the service is inadequate.
- The providers are not limiting themselves to smut, gore and grossness. One of the categories blocked on most products is "Satanic" or "cult" sites -- this got a big publicity boost after the Rancho Santa Fe suicides last March -- and the blocking is grossly overextensive. Many Pagan sites are being blocked by some of the technically-best products. Other categories are sex education and contraceptive information.
- These packages are not being implemented only in the home. Under political pressure, public libraries and public schools are considering installation of this software in terminals used by the public. This would mean reducing the available sites on a publicly funded terminal to what would be appropriate for a six-year-old in the opinion of cultural conservatives.

HOW IT WORKS

The ban mechanism is wide open to act as a prejudice amplifier. Scores of people are hired to surf the 'Net all day and pick out sites that qualify for banning. The kind of people who take this work are going to include a lot of folks who are enthusiastic to restrain information, and the total flow of ban recommendations is going to be tainted with the shared prejudices of that cohort.

The next step is a company review of recommendations. Here the ignorance of the people doing the review is a key factor. If they don't know the difference between Paganism and devil worship, they are going to be no barrier to the orches-

trated prejudices of the recommenders. Likewise, if they do not know the difference between a site that counsels teenagers about their sexuality and one that tries to exploit young people sexually, they are going to be helpless before the homophobia of the recommenders.

Different companies have different corporate policies. The providers of CyberSitter market it through Focus on the Family and have a "family values" concept that leads them to bar all feminist sites without being interested in what feminists have to say in rebuttal.

By contrast, CyberPatrol has a review board that includes representatives from NOW, NAACP, Morality in the Media, PTO and the teachers' union. However, the number of unjustifiably banned sites on their CyberNOT list creates a real question as to how well their review process works. One problem is that site owners are not informed of a ban; they must find out from a third party, and then must find out the existence of the appeal process and how to set it in motion.

CyberPatrol indicated, at the time this story was filed, a willingness to include a Pagan representative on this review board. The on-line Pagan community is sharply divided over how to respond to this offer -- again, as of press time.

PUBLIC JURISDICTIONS

Another severe problem is raised when a public library or school district adopts software like this.

Generally, libraries have always taken the stand that they decide what is available on their shelves on some objective basis, and do not allow pressure groups who purport to speak on behalf of the community to change that. Turning over to a private corporation, the choice of what is to be available on line in the library, violates that principle.

Specifically, filtration categories like CyberPatrol's "Satanic/Cult" list do not belong anywhere in a tax-supported government institution open to the public. No government at any level is permitted to make value judgements between religions, and they may not hire a private contractor to do so. The Boston public libraries are about to install CyberPatrol in the children's room terminals; the online Pagan civil liberties community is talking about an injunction to keep at least the "Satanic/Cult" category out of that installation.

Pagan citizens might keep an eye out for proposals to install filtration software in their local library or school computer lab. This could be another Radical Religious Right "stealth candidate" -- digital rather than flesh and blood, and possibly harder to remove from office once inaugurated.

AT YOUR SERVICE

Many Internet service providers are offering, or are preparing to offer, filtration software as a service to subscribers. This is not entirely a bad thing in itself, because the presence of

such services reduces the child protection argument for government censorship of the Internet.

Again, CyberPatrol is a heavily favored product. Evidently it has technical and user-friendliness advantages. (That is based on an unscientific sampling of opinions, not an ad!) Pagan parents should be very careful about selecting a filtration service. Some points to check:

- Is there a Satanic/Cult or similar religious category?
- Must you take the whole package, or can you choose subsets and avoid mere reflections of conservative prejudice?
- How easy is it to discontinue the service? There are reports that this has been made technically daunting to keep computer-clever kids from disabling it. (There are also reports that computer-clever kids walk all over these products.)
- Is there an easy route for feedback to the provider about a banned site that you think should not be blocked? (Remember, the software keeps you from informing the site owner of the ban!)
- Does the product match your wishes as to how much information you want available to your children about feminism, sexuality, contraception, STDs and other "family values" hot buttons?

THE SOCIAL CONTRACT

In this decade the Radical Religious Right has tried a number end-runs around the North American social contract of tolerance and secular regulation. Based on an imperfect on-line window into the process, and some admitted preconceptions, it is this author's impression that the companies providing filtration software have unwittingly set themselves up to be the tools of another such attempt. Because those companies share the general public's ignorance of new religious movements, in this case it is Pagans who are on the front lines of resistance. We are called to defend a society that does not fully value its own best features, or the extent to which they are under attack. ■





***The Eighth Annual
Covenant of
Unitarian Universalist
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Festival & Gathering***

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at The Mountain, a UU conference center
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Workshops on the various aspects of our
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Call the CUUPS Office for an information
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MUSIC REVIEW

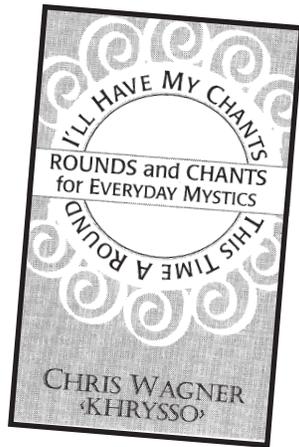
"I'll Have My Chants This Time Around: Rounds and Chants for Everyday Mystics"

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Khryso, POB 14923,

Columbus, OH 43214.

Reviewed by Susan M. Shaw



Chris Wagner, also known as Khryso, is a self-described itinerant folklorist, wordsmith, musician, composer/arranger, activist, and Wraggle-Taggle Gypsy-o. He is also a member of CUUPS and the Unitarian Universalists Musicians Network. His recording of twenty-two rounds and chants spins a web of multi-cultural spiritual traditions destined to ensnare and engage the listener for many hours of delight. His deep, melodious voice wraps around the listener, creating a transformation from listener to participant. You can't help but sing along, tap your toes, and smile in recognition as the music sweeps you along.

This recording is a blend of traditional songs as well as original compositions. Khryso brings pleasure along with a spirit of discovery through songs from such diverse cultures as Icelandic, Germanic, Xhosa of South Africa, Navajo of North America, Jewish, Hebridean and English of the United Kingdom, African-American and many more. It even includes a visit with the Radical Faeries. One song, "I Give Thanks", was written by a former CUUPS Board member, Dr. Christa Heiden Landon (she also guests on vocals for that song). Khryso's own compositions range from ethereal to down to earth. His arrangements are inspiring and the most delicious of soul food.

Treat yourself; buy this recording and enjoy the familiar melodies. Plus you can learn a few new favorites to lift your spirits while you journey through life as an Everyday Mystic. Songs include: Ancient Mother; Babethandaza; Babylon/Avalon; Come, Creator Spirit; Dona Nobis Pacem; Himmel Und Erde; Hineh Ma Tov; I Give Thanks; I Know this Rose Will Open; Icelandic Prayer; In Our Finest Hour; Love Round/Dear Friends; Make New Friends; O My Soul; Phoenix; Rejoice Over You with Singing; Seal Song; Sometimes I Feel Like a Motherless Child; Sumer is Icumen In; White Coral Bells. Total playing time is 58:19. I look forward to future efforts by this talented composer and performer. ■

G.A. RESOLUTION TARGETS VIOLATIONS OF PAGAN RELIGIOUS CIVIL LIBERTIES

DAVE BURWASSER

The proposed Study/Action Issue (resolution) on "Building Religious Tolerance Through Interfaith Cooperation" has been circulating around the UUA in hopes of building congregational and district support.

Among the religious rights violations listed in the resolution text, to justify the actions proposed, is (line 302):

"Members of new religious movements confront human rights violations."

This would be the first time the Unitarian Universalist Association (or, as far as this writer knows, any mainstream denomination) has stepped up to the plate in defense of Earth Religion religious rights. The civil liberties situation for Pagans and other Earth Religion faith communities has seen a steady increase in reported incidents -- whether due to more incidents or better reporting, is not clear.

New rules of the UUA permit adoption of only *one* Study/Action Issue per year, so this must garner a wide spectrum of support for religious freedom issues if it is to have a chance at all.

The campaign for this measure has been carried forward by Rev. Robert Murphy of the Unitarian Coastal Fellowship (UUA) of Morehead City, NC. Rev. Murphy may be contacted at the Unitarian Coastal Fellowship, 1300 Evans Street, Morehead City NC 28857; 919+808-3847. ■

CLASSIFIEDS

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You or your chapter may place an advertisement here! Ads are \$1.00 per word with a twenty word minimum; 10% discount for ads pre-paid for 1997 newsletters (4 issues). Additional 5% discount on ads for paid CUUPS members. Classifications for ads are Books and Publications; Events and Learning; and God/Goddess Goods.

REGULATIONS OF THE COVENANT OF UNITARIAN UNIVERSALIST PAGANS, Inc.

A RELIGIOUS, NON-PROFIT CORPORATION
OF THE STATE OF OHIO

As adopted, February 5, 1997

PREAMBLE

In accordance with the principles of the Unitarian Universalist Association, as expressed in Article II of the bylaws of the UUA, we, as interested and concerned members and friends of the UUA, join together in association to advance a free and responsible exploration of our religious and spiritual values and to promote understanding of those values within the UUA and among the broader religious community.

ARTICLE I PURPOSE

SECTION 1. SPECIFIC PURPOSES. The Covenant of Unitarian Universalist Pagans, Inc. ("CUUPS") exists for the purposes of promoting the practice and understanding of Pagan and Earth-centered spirituality within the Unitarian Universalist Association, enabling networking among Pagan-identified Unitarian Universalists, providing for the outreach of Unitarian Universalism to the broader Pagan community, providing educational materials on Paganism and Earth-centered spirituality for Unitarian Universalist congregations and for the general public, promoting interfaith dialogue, encouraging the development of theological and liturgical materials based on Pagan and Earth-centered religious and spiritual perspectives, encouraging greater use of music, dance, visual arts, poetry, story, and creative ritual in Unitarian Universalist worship and celebration, providing a place or places for gathering and for worship, and fostering healing relationships with the Earth and all the Earth's children.

SECTION 2. UUA AFFILIATION. CUUPS shall propose itself for admission to the Unitarian Universalist Association ("UUA") as an independent affiliate organization, pledged to support the purposes and principles of the UUA as expressed in Article II of the UUA Bylaws. Upon admission, CUUPS shall endeavor to maintain its independent affiliate status through proper adherence to the relevant UUA guidelines and/or requirements.

SECTION 3. LIMITATIONS. No part of the net earning of the corporation shall inure to the benefit of, or be distributable to its members, trustees, officers or other private persons, except that the organization shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the purpose clause hereof. No substantial part of the activities of the organization shall be the carrying on of propaganda, or otherwise attempting to intervene in (including the publishing or distribution of state-

ments) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of this document, the organization shall not carry on any activities not permitted to be carried on (a) by an organization exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or (b) by an organization, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code, or corresponding section of any future federal tax code.

ARTICLE II OFFICES

SECTION 1. STATUTORY AGENT. CUUPS shall establish and maintain a statutory agent in Franklin County, Ohio.

SECTION 2. OTHER OFFICES. The corporation may have other offices, either within or without the State of Ohio, at such place or places as the Board of Trustees may from time to time appoint or the business of the CUUPS may require.

ARTICLE III MEMBERSHIP

SECTION 1. QUALIFICATIONS. Membership shall be open to individual persons sympathetic with the Principles and Purposes of the UUA, without regard to race, color, sex, affectional or sexual orientation, national origin, social condition or physical disability. Applications for a new membership, or for the renewal of an existing membership, shall be made in writing to the secretary. All such applications shall contain a statement affirming the purposes of CUUPS, as stated in Article I, Section 1 of these regulations.

SECTION 2. CLASSES OF MEMBERSHIP. The Board of Trustees may define various classes of membership in CUUPS. The Board of Trustees shall define any special rights, privileges, qualifications, limitations or restrictions, as well as term of membership, for each such class of membership. The Board of Trustees is specifically authorized to create a non-voting associate class of membership.

SECTION 3. DUES. The Board of Trustees shall from time to time set the amount of the annual dues for members. The Board of Trustees may set the amount of annual dues in a fashion which depends on class of membership. The Board of Trustees has the power to define special circumstances under which the dues of a member may be reduced and/or waived.

SECTION 4. NON-TRANSFERABILITY. Membership in CUUPS is non-transferable.

SECTION 5. TERMINATION. An individual's status as a member shall be terminated upon (a) the receipt by the secretary of a written notice of resignation from the member; (b) death of the member; (c) revocation of membership by the Board of Trustees.

SECTION 6. REVOCATION. The Board of Trustees may revoke the membership and/or right to seek membership of any person for whom the retaining and/or attaining of such

membership is found to be seriously prejudicial to CUUPS or to its purposes. Such a finding shall require the unanimous vote of the trustees present (excluding the member in question, should he or she be a trustee) in a special meeting called for that purpose, with a quorum present. Should the person in question be a trustee, then he or she shall be excluded from the vote on this matter, and his or her presence shall not be counted for the purpose of determining a quorum. A person whose membership has been revoked shall remain ineligible for membership for a period of time specified in the Board of Trustees, resolution of revocation.

ARTICLE IV TRUSTEES

SECTION 1. PURPOSE, RIGHTS AND RESPONSIBILITIES. The whole of the trustees, herein referred to as the "Board of Trustees", shall have the principal responsibility for carrying out the purposes of the organization, and is responsible for representing the interests of the members in a manner consistent with these purposes.

SECTION 2. NUMBER AND TERM. In the current term, the number of seats on the Board of Trustees shall be equal to the number of seats on the immediately previous term,s Board of Trustees, unless this number is changed, as per Article IV, Section 6 of these regulations. In no case and notwithstanding any other provisions of these regulations shall the number of trustees be less than three. The trustees shall be elected biennially in even-numbered years at the annual meeting of members, and trustees shall serve until their successors have been elected and qualified.

SECTION 3. RESIGNATIONS. Any trustee may resign at any time. Such resignation shall be made in writing and shall take effect at the time specified therein, and if no time be specified, at the time of its receipt by the president or secretary. The acceptance of a resignation shall not be necessary to make it effective.

SECTION 4. VACANCIES. If the office of any trustee becomes vacant (through resignation, death or removal), the remaining trustees in office, though less than a quorum, may by a majority vote appoint any qualified person to fill such vacancy, who shall hold office for the unexpired term and until his or her successor shall be duly chosen.

SECTION 5. REMOVAL. Any trustee or trustees may be removed with or without cause at any time by the affirmative vote of the majority of the voting membership at a special meeting of the members called for the purpose, and the vacancies thus created may be filled at the meeting held for the purpose of removal by the affirmative vote of a majority of the voting members present.

SECTION 6. CHANGE OF NUMBER. The number of seats on the Board of Trustees may be increased in number, effective immediately, by an affirmative vote of two-thirds of the trustees, in which case the Board of Trustees may fill the

resulting vacancy or vacancies as per Article IV, Section 4 of these regulations. The number of seats on the Board of Trustees for the succeeding term may be increased or decreased in number by the affirmative vote of two-thirds of the trustees, or by the affirmative vote of a majority of the voting membership at the annual meeting or at a special meeting called for that purpose.

SECTION 7. COMPENSATION. Trustees shall not receive any stated salary for their services as trustees or as members of committees, but by resolution of the Board of Trustees a fixed fee and expenses of attendance may be allowed for attendance at each meeting. Nothing herein contained shall be construed to preclude any trustee from serving the corporation in any other capacity as an officer, agent or otherwise, and receiving compensation thereof, so long as requirements of Sections 501(c)(3) and 170(c)(2) of the Internal Revenue Code, or the corresponding section of any future federal tax code, are satisfied.

SECTION 8. LIABILITY. Trustees of the corporation shall not be liable to either the corporation or its members for monetary damages for a breach of fiduciary duties unless the breach involves: (1) a trustee's duty of loyalty to the corporation of its members; (2) acts or omissions not in good faith or which involve intentional misconduct or a knowing violation of the law; (3) a transaction from which the trustee derived improper personal benefit.

ARTICLE V OFFICERS

SECTION 1. PRINCIPAL OFFICERS. The officers of CUUPS shall consist of a president, a treasurer, a secretary, shall be elected by the Board of Trustees, and shall hold office until their successors are elected and qualified. In addition, the Board of Trustees may elect a chairman, one or more vice presidents and such assistant secretaries and assistant treasurers as it may deem proper. None of the officers of the corporation need be trustees. The officers shall be elected at the first meeting of the Board of Trustees after each annual meeting of the members in which an election for the Board of Trustees is held. More than one office may be held by the same person.

SECTION 2. OTHER OFFICERS AND AGENTS. The Board of Trustees may appoint such officers and agents as it may deem advisable, who shall hold their offices for such terms and shall exercise such power and perform such duties as shall be determined from time to time by the Board of Trustees.

SECTION 3. CHAIRMAN. The chairman of the Board of Trustees, if one be elected, shall preside at all meetings of the Board of Trustees at which he or she is present, and shall have and perform such other duties as from time to time may be assigned to him or her by the Board of Trustees.

SECTION 4. PRESIDENT. The president shall be the chief executive officer of CUUPS and shall have the general powers and duties of supervision and management usually

vested in the office of president of a corporation. He or she shall preside at all meetings of the members if present thereat, and in the absence or nonelection of the chairman of the Board of Trustees, at all meetings of the Board of Trustees, and shall have general supervision, direction and control of the business of the corporation. Except as the Board of Trustees shall authorize the execution thereof in some other manner, the president shall execute bonds, mortgages, and other contracts in behalf of the corporation, and shall cause the seal to be affixed to any instrument requiring it, and when so affixed the seal shall be attested by the signature of the secretary or the treasurer or an assistant secretary of an assistant treasurer.

SECTION 5. VICE PRESIDENT. Each vice president shall have such powers and shall perform such duties as shall be assigned to him or her by the Board of Trustees.

SECTION 6. TREASURER. The treasurer shall have the custody of the corporation funds and shall keep full and accurate account of receipts and disbursements in books belonging to the corporation. He or she shall deposit all moneys and other valuables in the name and to the credit of the corporation in such depositories as may be designated by the Board of Trustees. The treasurer shall disburse the funds of the corporation as may be ordered by the Board of Trustees or the president, taking proper vouchers for such disbursements. He or she shall render to the president and Board of Trustees at the regular meetings of the Board of Trustees, or whenever they may request it, an account of all his or her transactions as treasurer and of the financial condition of the corporation. If required by the Board of Trustees, he or she shall give the corporation a bond for the faithful discharge of his or her duties in such amount and with such surety as the Board of Trustees shall prescribe.

SECTION 7. SECRETARY. The secretary shall give, or cause to be given, notice of all meetings of members and trustees, and all other notices required by law or by these regulations, and in case of his or her absence or refusal or neglect to do so, any such notice may be given by any person thereunto directed by the president, or by the trustees, or members, upon whose requisition the meeting is called as provided in these regulations. He or she shall record all the proceedings of the meetings of the corporation and of its trustees in a book to be kept for that purpose and shall affix the seal to all instruments requiring it, when authorized by the trustees or the president, and attest the same.

SECTION 8. ASSISTANT TREASURERS & ASSISTANT SECRETARIES. Assistant treasurers and assistant secretaries, if any, shall be elected and shall have such powers and shall perform such duties as shall be assigned to them, respectively, by the Board of Trustees.

SECTION 9. RESIGNATIONS. Any officer may resign at any time. Such resignation shall be made in writing and shall take effect at the time specified therein, and if no time be

specified, at the time of its receipt by the president or secretary. The acceptance of a resignation shall not be necessary to make it effective.

SECTION 10. VACANCIES. If the office becomes vacant (through resignation, death or removal), the Board of Trustees may by a majority vote appoint any qualified person to fill such vacancy, who shall hold office until his or her successor shall be duly chosen.

SECTION 11. REMOVAL. The president, treasurer or secretary may be removed with or without cause at any time by the affirmative vote of two-thirds of the Board of Trustees. Any other officer may be removed with or without cause at any time by the affirmative vote of the majority of the Board of Trustees.

ARTICLE VI

SECTION 1. SEAL. The corporate seal shall be circular in form and shall contain the name of the corporation, the year of its creation and the words "CORPORATE SEAL OHIO." Said seal may be used by causing it or a facsimile thereof to be impressed or affixed or otherwise reproduced.

SECTION 2. FISCAL YEAR. The fiscal year of the corporation shall be determined by resolution of the Board of Trustees.

SECTION 3. CHECKS. All checks, drafts, or other orders for payment of money, notes, or other evidences of indebtedness issued in the name of the corporation shall be signed by officer or officers, agent or agents of the corporation, and in such a manner as shall be determined from time to time by resolution of the Board of Trustees.

SECTION 4. NOTICE AND WAIVER OF NOTICE. Whenever any notice is required by these regulations to be given, personal notice is not meant unless expressly stated, and any notice so required shall be deemed to be sufficient of given by depositing the same in the United States mail, postage pre-paid, addressed to the person entitled thereto at his or her address as it appears in the records of the corporation, and any such notice shall be deemed to have been given on the day of such mailing. Members not entitled to vote shall not be entitled to receive notice of any meetings except as otherwise provided by statute.

Whenever any notice whatever is required to be given under provisions of any law, or under the provisions of the Articles of Incorporation of the corporation or these regulations, a waiver thereof in writing signed by the person or persons entitled to said notice, whether before or after the time stated therein, shall be deemed proper notice.

SECTION 5. CONFIDENTIALITY. In order to protect the privacy members and other individuals associated with CUUPS, the Board of Trustees may from time to time limit the right of any member to inspect or copy any record or records of the corporation which the trustees, by their due resolution, deem to be of a confidential nature.

ARTICLE VII - MEETINGS OF MEMBERS

SECTION 1. ANNUAL MEETINGS. Annual meetings of the members for the election of trustees and for such other business as may be stated in the notice of meeting, shall be held at such place, either within or without the State of Ohio, and at such time and date as the Board of trustees, by resolution, shall determine and as set forth in the notice of meeting. In the event that the Board of Trustees fails to so determine the time, date and place of the meeting, the annual meeting of the members shall be held on the first business day of November. If the date of the meeting shall fall upon a legal holiday, the meeting shall be held on the next succeeding business day. When the annual meeting is not held or trustees are not elected thereat, they may be elected at a special meeting called for that purpose.

SECTION 2. OTHER MEETINGS. Meetings of the members for any purpose other than the election of trustees may be held at such time and place, within or without the State of Ohio, as shall be stated in the notice of meeting.

SECTION 3. NOTICE OF MEETINGS. Written notice of the annual meeting, stating the place, date and time of the meeting and the general nature of business to be considered, shall be given to all members at least thirty days in advance of the meeting. Written notice of all other meetings, stating the place, date and time of the meeting and the general nature of business to be considered, shall be given to each member entitled to vote thereat at his or her address as it appears in the records of the corporation, not less than ten nor more than fifty days before the date of the meeting.

SECTION 4. QUORUM. Except as otherwise required by law, by the Articles of Incorporation or by these regulations, the presence, in person or by proxy, of ten per cent of the eligible voting members at the annual meeting, or of a majority of the eligible voting members at all other meetings, shall constitute a meeting. A majority of the members entitled to vote thereat, present in person or by proxy, shall have the power to adjourn the meeting from time to time, without notice other than announcement at the meeting, until the requisite number of members entitled to vote shall be present. At any such adjourned meeting at which the requisite number of members entitled to vote shall be present, any business may be transacted which might have been transacted at the meeting originally noticed; but only those members entitled to vote at the meeting as originally noticed shall be entitled to vote at any adjournment or adjournments thereof.

SECTION 5. VOTING. Each member entitled to vote in accordance with the terms and provisions of the Articles of Incorporation, these regulations, and the terms of their class of membership, shall be entitled to one vote, in person or by proxy. Upon the demand of any voting member present, the vote for trustees and upon any question before the meeting shall be by ballot. All elections for trustees shall be decided by

plurality vote as indicated below; all other questions shall be decided on the basis of two-thirds of the eligible votes cast, except as otherwise provided by the Articles of Incorporation and/or the laws of the State of Ohio.

Elections for the Board of Trustees shall be by written ballot. Each eligible member may cast any number of votes, up to the total number of seats available, for the candidates of their choice, with each candidate receiving no more than one vote. Seats shall be awarded to the candidates who receive the most such votes. Last place tie votes shall be broken in a runoff election, held after the election and at the annual meeting. The use of proxy votes at meeting of the members may be restricted and/or prohibited by a vote of the majority of the trustees. Any such restriction and/or prohibition shall be contained in the notice of meeting. The Board of Trustees may also enact provisions regulating the gathering and certification of proxies, by a majority vote and with a quorum present.

SECTION 6. MEMBER LIST. The officer who has charge of the member list of the corporation shall at least ten days before each meeting of members prepare a complete alphabetically addressed list of the members entitled to vote at the ensuing election. Said list shall be open to the examination of any trustee for a period of at least 10 days prior to the meeting. The Board of Trustees may specify conditions under which members may similarly examine the list.

SECTION 7. SPECIAL MEETING. Special meeting of the members, for any purpose, unless otherwise prescribed by statute or by the Articles of Incorporation, may be called by the president and shall be called by the president or secretary at the request in writing of a majority of the trustees or members entitled to vote. Such request shall state the purpose of the proposed meeting.

SECTION 8. BUSINESS TRANSACTED. No business other than that stated in the notice shall be transacted at any meeting without the unanimous consent of all the members entitled to vote thereat.

SECTION 9. RULES OF CONDUCT. Except as otherwise required by these regulations, the conduct of business at a meeting of members shall be governed by the current edition of *Robert's Rules of Order Newly Revised*, and by any Special Rules of Order adopted by at least a two-thirds vote of the whole of the Board of Trustees.

SECTION 10. ACTION WITHOUT MEETING.

Except as otherwise provided by the Articles of Incorporation, whenever the vote of members at a meeting thereof is required or permitted to be taken in connection with any corporate action by any provisions of the statutes or the Articles of Incorporation or of these regulations, the meeting and vote of the members may be dispensed with if all the members who would have been entitled to vote upon the action if such meeting were held shall consent in writing to such corporate action being taken.

ARTICLE VIII BOARD MEETINGS

SECTION 1. PLACE OF MEETING. Regular or special meetings of the Board of Trustees may be held at any place, within or without the State of Ohio, that the Board of Trustees may designate. Any meeting, regular, or special, may be held by conference telephone call or other electronic means of communication, as long as all trustees participating in the meeting can effectively communicate with one another. All trustees in contact via means of such communication devices shall be deemed to be present in person at such meeting.

SECTION 2. REGULAR MEETINGS. Regular meetings of the Board of Trustees may be held without call or notice at such time and place as the Board of Trustees shall fix from time to time.

SECTION 3. SPECIAL MEETINGS. Special meetings of the Board of Trustees for any purpose may be called at any time by the chairman of the board, if any, the president, the secretary, or by any two trustees. Notice of the time and place of special meetings shall be given to each trustee by one of the following methods: (a) personal delivery of written notice, (b) first-class mail, postage pre-paid, (c) telephone, either directly to the trustee, or to a person who would reasonably be expected to communicate that notice promptly to the trustee, (d) by telegram, charges prepaid, or (e) by electronic mail, with receipt confirmed via email response. All such notices shall be given or sent to the trustee's address, telephone number, or email address, as shown in the corporate records. Notices via first-class mail shall be deposited in the United States mails at least four days before the time set for the meeting; all other such notices shall be sent at least 48 hours before the time set for the meeting.

Notice of a meeting need not be given to any trustee who, either before or after the meeting, signs a waiver of notice, a written consent to the holding of meeting, or an approval of the minutes of the meeting. All such waivers, consents and approvals shall be filed with the corporate records or made a part of the minutes of the meetings. Notice of a meeting need not be given to any trustee who attends the meeting and does not protest, before or at the commencement of the meeting, the lack of notice to him or her.

SECTION 4. QUORUM. Two-thirds of the authorized number of trustees shall constitute a quorum for the transaction of business, except to adjourn. Every action taken or decision made by a majority of the trustees present at a duly held meeting at which a quorum is present shall constitute an act of the Board of Trustees. A meeting at which a quorum is initially present may continue to transact business, despite the withdrawal of trustees, if any action or decision made is approved by at least a majority of the required quorum for that meeting.

SECTION 5. ADJOURNMENT. A majority of the trustees present, whether or not a quorum is present, may adjourn a meeting to another time and place.

SECTION 6. ACTION WITHOUT MEETING. Any action required or permitted to be taken at any meeting of the Board of Trustees, or of any committee thereof, may be taken without a meeting if prior to such action a written consent thereto is signed by all members of the board, or of such committee as the case may be, and such written consent is filed with the minutes of proceedings of the board or committee.

SECTION 7. RULES OF CONDUCT. Except as otherwise required by these regulations, the conduct of business at a meeting of trustees shall be governed by the current edition of (Robert's Rules of Order Newly Revised, and by any Special Rules of Order adopted by at least a two-thirds vote of the whole of the Board of Trustees.

ARTICLE IX LOCAL CHAPTERS

SECTION 1. DEFINITION. A "chapter" of CUUPS shall consist of a group of members and associates, not less than three in number, organized as an auxiliary of an existing UUA congregation, of a geographically proximate groups of congregations, or by such other affinity with the UUA as the Board of Trustees may approve.

SECTION 2. REGISTRATION FEE. The Board of Trustees shall from time to time set the amount of the annual registration fee for CUUPS chapters.

SECTION 3. STANDARDS. Chapter status is obtained and retained by maintaining the required number of members, payment of the annual registration fee, and meeting such other requirements as shall from time to time be set by the Board of Trustees.

SECTION 4. AUTONOMY. Except for meeting the requirements and standards of Article XI, Section 3, each chapter shall be independent with respect to its own governance and local work.

SECTION 5. TERMINATION. Chapter status shall be terminated upon (a) written notice to the secretary, signed by a majority of the chapter members, of the dissolution of the chapter, or (b) revocation of chapter status by the Board of Trustees, as per these regulations.

SECTION 6. REVOCATION. The Board of Trustees may revoke the chapter status of any chapter found to be in violation of the requirements and standards of Article XI, Section 3 of these regulations. Such a finding shall require a unanimous vote of the Board of Trustees (excluding any trustees who are also members of the chapter in question) with a quorum present.

ARTICLE X - AMENDMENTS

Amendments to these regulations may be proposed by a two-thirds vote of the Board of Trustees, or by petition to the secretary by at least five percent of the eligible voting membership. The Board of Trustees shall submit proposed amendments for the approval of the membership at the next

annual meeting of the members, at a special meeting of the members, or by mail ballot, the choice of which shall be decided by a majority vote of the Board of Trustees with a quorum present.

A proposed amendment shall be considered approved if, at any annual meeting of the members or at any special meeting thereof, notice thereof is contained in the notice of such meeting and if it is approved by the affirmative vote of two-thirds of the members entitled to vote thereat. A proposed amendment shall be also considered approved if it receives at least two-thirds of the votes cast in a mail ballot, with ballots cast by at least twenty per cent of the members eligible to vote, within a time frame determined by the Board of Trustees, and in accordance with procedures set forth by the Board of Trustees.

ARTICLE XI - DISSOLUTION

This corporation shall be deemed to be dissolved if at a meeting of the members two-thirds of the total number of members eligible to vote at the meeting endorse a resolution of dissolution. Such a resolution must have been stated in full in the notice of meeting, and the resolution must explicitly make provisions for the payment of all of the liabilities of the corporation, and dispense of all of the assets of the corporation exclusively for the purpose of the corporation.

In particular, the resolution of dissolution must direct that the assets shall be distributed for one or more exempt purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not disposed of shall be disposed of by the Court of Common Pleas of the county in which the principle office of the organization is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purpose.



CUUPS, Inc.

Annual Business Meeting

Saturday, June 21, 1997

4:30 pm. to 6:00 pm

**Check the CUUPS Display Table
at GA for location.**

**Solstice/Full Moon celebratory ritual
will follow at Papago Park in Phoenix.**

**Members of CUUPS, Inc., guests, and
the interested public are cordially
invited to attend.**

Refreshments will be served.

CUUPS CHAPTER CALENDARS

SEATTLE CUUPS, SEATTLE, WA

The Seattle Covenant of Unitarian Universalist Pagans (CUUPS) is a gathering of: practitioners of liberal religion, U.U. Pagans, and Witches. All rituals and classes listed below are open to the public and are held at the University Unitarian Church (UUC), 6556 35th Avenue N.E., Seattle, Washington, 98115

May 21, Wednesday 7:00pm Full Moon. Our moons are planned by the participants, so bring your creativity; all input is welcome. Gather from 7:00 on; doors close at 7:30.

June 20, Friday 7:00pm Full Moon. As above....

June 22, Sunday 10:00am Litha. This year it is Litha that we will celebrate as a Sunday service at University Unitarian Church. The customary UUC coffee hour will follow.

SANDIA CUUPS BELTANE

Beltane Gathering, Saturday, May 10th - 11th, 1997
Folks should arrive in the morning to setup for camping (if you are camping).

There will be a handfasting and make making of laurels. We will dress the Maypole with Ribbons, Select a May Queen, have a Tug of War (Between Winter and Summer), a Procession, Raise Pole and dance the Maypole and Feast. Please bring lots of flowers and \$2 to help cover costs of the Ribbons. In the afternoon, on Saturday, in the mid-afternoon there will be a potluck. Bring a seasonal dish to share and feast gear. After Dark we will have a Balefire, (Drummers bring your drums!) Celtic Hunt, Cookout. Bring graham crackers, marshmallow bunnies, s'mores, wienies. For Sunday's breakfast bring your own donuts and mindless little or no prep food. Coffee will be supplied.

Contact Lee & Robbin at 281-4733 (Email at CORBIN9LJT@aol.com) or Cearlwn at 296-9347 (Email at CHFLEMING@aol.com) for all the information and a map to the site. Please RSVP....even if only the day before.

NSCUUPS, SALEM, MA

NSCUUPS meetings and gatherings are held at the First Universalist Church, 211 Bridge Street, Salem, MA. We welcome all peoples of all spiritual paths to explore and celebrate the religious traditions of the Earth.

May 18, Discussion What is a Cult? Potluck to follow.

Sunday, June 15. Summer Solstice. We will celebrate the blessings of the hot steamy Summertime! Bring a summery token for the ritual and a can of food for The Pantry.

Sunday, July 20, Ocean Ritual. Beach sight to be announced. Potluck to follow.

S'BAT CHAPTER, ROCHESTER, NY

The Susan B. Anthony Transcendentalists (S'BAT) chapter has weekly meetings on Sundays at 3 p.m. We meet at 6 p.m. the Saturday before the solar holidays for rituals. Here is a schedule of upcoming events. All meetings and rituals are open to everyone:

On May 11th is the planning meeting for our Summer Solstice Ritual. On May 18th we'll be reviewing and possibly revising our group Purpose.

On May 25th we begin a series of hands on workshops presented by local members called Building Ritual Tools. On May 25th we will learn about brewing mead. On June 1st we'll learn about candle making. On June 8th we'll practice making wands.

On Saturday, June 14th we'll celebrate the Summer Solstice at 6 p.m. There is no meeting on June 15th. There is no meeting on June 22nd due to the UUA General Assembly and the number of S'BAT members attending as delegates of our congregation. On June 29th we will plan the Lammas Ritual.

On July 6th there is no meeting due to the holiday weekend. July 13th is a possible field trip to the Gem and Mineral Show in Syracuse. July 20th hasn't been planned for yet. On July 26th we'll have the Lammas Ritual at 6 p.m.

*Send us your chapter's happenings for the months of
September through November for next month's
CUUPS Newsletter!*

LETTERS TO THE EDITOR

This is a letter to the editor:

The only connection that I have with Wicca or Paganism. So I am dropping you a short note just to say thank you. Keep up your good work.

Blessed Be

Angela Perry
B'ham AL

PS: Is there anyone in the Brimingham area that is in a link with Wicca or Paganism.

Dear Friends at C.U.U.P.s,

I am pleased to announce the beginning of a new era in the Northwoods of Wisconsin. The Northwoods Unitarian Universalist Fellowship in Woodruff, WI., has granted permission to start a C.U.U.P.s chapter within their fellowship. It is sure to be an enlightening experience for all who are interested in the topics of paganism and other nature-based religions. The Northwoods Chapter of C.U.U.P.s plans to meet the first Monday of every month at the Fellowship on Peggy Ln. in Woodruff, WI. to participate in an enjoyable learning adventure. So, if you find yourselves in Northern WI. any time soon, be sure and check out the new C.U.U.P.s chapter here. Bright Blessings to All!

Jane E. Winkler/ Contact Person:
Sayner, WI. 54560

Dear Editor,

Here are a couple of items that we submit for the newsletter. I always read the newsletter through as soon as I receive it.

Our Deep Ecology Group s now a CUUPS Chapter. I thank you and the rest of the Board for all the time and energy you put into CUUPS.

Blessed Be,

Jane Clow
Cedar Falls, IA

These are the opinions of you our readers and not necessarily those of the CUUPS Coordinating Committee or their officers

INSPIRATIONAL THOUGHTS

"Though I may travel far I will meet only what I carry with me, for every person is a mirror. We see only ourselves reflected in those around us. Their attitudes and actions are reflections of our own. Turn the gaze inward...correct yourself and your world will change."

– ANO ANO the Seed by Kristin Zambucka

"The real reality is there, but everything you KNOW about "it" is in your mind and yours to do with as you like. Conceptualization is art, and YOU ARE THE ARTIST."

– Principia Discordia

"All humanity is involved in a single process, and all men are brothers. To the degree that I harm my brother, no matter what he is doing to me, to that extent I am harming myself."

– Martin Luther King, Jr., "An Experiment in Love" (1958)

"Sun and fire and candlelight to all the world belong, but the moon pale and the midnight, let these delight the strong..."

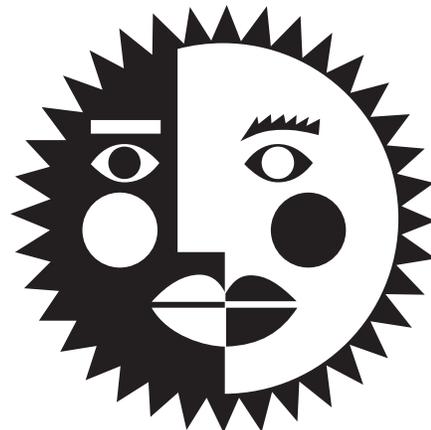
– Robin Williamson

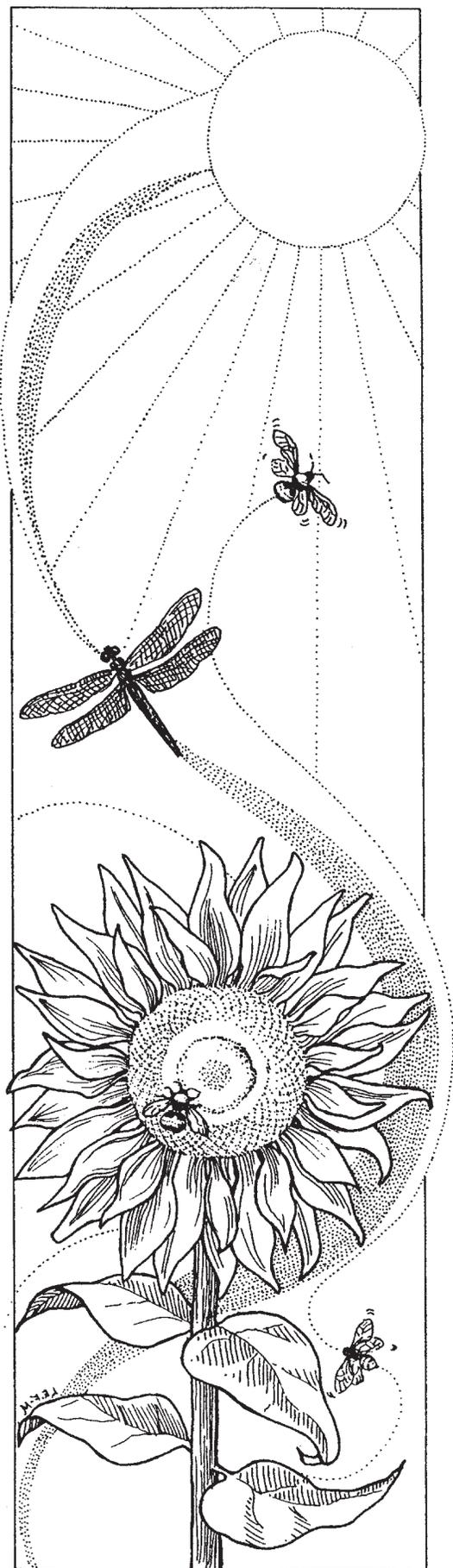
"How does the fact that I love another man and live in a committed relationship with him threaten your marriage? Are your relations with your spouses of such fragility that the fact that I have a committed, loving relationship with another man jeopardizes them? My God, what do you do when the lights go out?"

– MA Rep. the Honorable Mr. Barney Frank, speaking in the U.S. House of Representatives in opposition to the ban on gay marriages.

"I myself have never been able to find out precisely what feminism is: I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat."

– Rebecca West, 1913





RAPTURE

Come away
With me
To the real world.

To the wind
Sighing for love
Of the red-tailed hawk.

To the tall fir
Reaching unrequited
For a luminous moon.
To the marsh grasses
Softly rippling
To the ocean's pulse.

Come with me
To the forests' heart
Where the green tapestry
Starred with jewelled birds
And fragrant flowers
Enters the blood
And calls you home.

And come with me
To the black pond's night
To the pulsing voice
Of a thousand silk frogs
Singing the latticework skyward.

And stay with me
When high summer
Enfolds the Earth
In passion's heat
When the earthblood runs
swift and urgent
And life is the message,
The meaning
And all that has ever mattered
Or will ever matter.

Mary de La Valette
© October 1992

FOUR QUARTERS FARM 1997

Schedule of Events

JUNE 5 - 8 STONES RISING

The soul of Four Quarters, our festival of commitment to the past and our future, the creation of a great ring of standing stones. Hosted by Laurie Cabot. \$85 by May 28, \$100 at the gate.

JULY 3 - 6 DRUM & SPLASH

Our very own way to spend the holiday, drum and dance till you drop, workshops, ceremony and some of the finest drum circles anywhere. \$35 by June 21, \$45 at the gate.

AUG 6 - 10 CADUCEUS

The summer alternative, healing and being healed in a place of safety. Many teachers of many paths, featuring the Masters Classes, in-depth focus on the healing arts. \$35 by June 21, \$45 at the gate.

AUG 10 - 17 PAGAN CHILDREN'S SUMMER CAMP

Our commitment to The Pagan Family and our communities future. Summer camp in the country for our children.

AUG 29 - SEPT 1 PAGAN MUSIC FESTIVAL

The leading edge of Pagan Performing Arts. How do we top last year? Three days of nonstop workshops and performance.

For information and registration contact:



Four Quarters Farm, RD1
62C, Artemis, PA 17211
(814)784-3075

Email: megalith@his.com

<http://www.his.com/~megalith>

The Church of Four Quarters ATC is an affiliate of The Aquarian Tabernacle Church. We are an Interfaith Church of Wicca and Earth Religion, whose focus and mission is the care and safe keeping of this land and The Standing Stones, for the use of all EarthSpirited people.

AN EXPERIENCE OF THE DIVINE

ROBIN EDGAR, VERDUN, QUEBEC, CANADA

Sunday, March 9th, 1997

Dear Fellow Unitarian Universalists,

On this day, when the Earth's sun and only moon come to their glorious conjunction in the skies over Mongolia and Siberia during a total solar eclipse, I wish to formally reaffirm my claim of a genuine revelatory experience God, one which I believe should be clearly understood to be of considerable significance to humanity. I reaffirm this claim of a genuinely significant revelation of God both as a member of the Unitarian Church of Montreal and as a member of the greater Unitarian Universalist religious community.

What I am claiming as the direct result of my profound revelatory experience of God is that it is not the result of mere chance or "coincidence" that the Earth's sun and only moon have virtually identical apparent sizes when viewed from the surface of our planet but that this scientific fact is the product of "divine design". It is a readily verifiable fact of astronomy that, due to a reciprocal relationship between the value of the ratio of the diameter of our sun to that of our moon and the ratio of their respective distances from the Earth, our sun and moon appear to have the same size. The odds against such a remarkably precise similarity in apparent size occurring by "coincidence" are, if you will pardon my use of the expression, astronomically high. Long before Albert Einstein said, "God does not play dice with the cosmos," the eminent Unitarian Transcendentalist Ralph Waldo Emerson is known to have stated that, "The dice of God are always loaded." I tend to agree with Emerson.

As if this fact alone was not evidence enough of intelligent design in Creation it is an equally verifiable fact that the total solar eclipse, the awe-inspiring celestial phenomenon which occurs only as a direct result of the previously stated similarity in apparent sizes of our sun and moon, bears a genuinely striking similarity in appearance to a "radiant divine eye" in the sky. The black lunar orb forms its pupil while the rays of the sun's corona surrounding the darkened moon resemble the iris. The odds against this uncanny resemblance between a human eye and our totally eclipsed sun occurring simply by mere chance "coincidence" are so extremely high that they are almost certainly beyond human ability to calculate. Everything in my revelatory experience of God indicates to me that this mystical cosmic symbolism which is perceivable during a total solar eclipse is no "coincidence" either but is equally the product of "divine design". The total solar eclipse forms a celestial allegory which represents the proverbial "All-Seeing Eye of God". It is a "sign in the heavens" signifying our Creator's omniscience.

I am claiming a genuinely prophetic religious experience, a valid, valuable, and, in many ways, readily verifiable revelation of God which affirms both the existence and the omniscience of a Creator. I should point out to you that even if my claims of a revelatory experience of God are denied or dismissed the fact remains

that, regardless of how this came about, I have most certainly made a discovery of major significance which sheds considerable new light on how ancient religious beliefs and "mythology" were profoundly influenced by the unique and spectacular celestial phenomenon of the total solar eclipse. While the totally eclipsed sun's striking similarity in appearance to a "radiant divine eye" is, according to my religious experience, the most significant symbolic aspect of this celestial phenomenon there is additional profound religious symbolism clearly perceivable in this celestial phenomenon which I have very good reason to believe is worthy of humanity's attention.

I can present considerable evidence which proves beyond a shadow of a doubt that solar and lunar eclipses, and the total eclipse of the sun in particular, have had a tremendous influence on the religious consciousness of prehistoric and ancient humanity and that the various myths, mythological beings, religious beliefs, symbols, and religious iconography that were evidently inspired by solar and lunar eclipses still play a role in contemporary society. Ancient humanity's perception of the awe-inspiring celestial phenomenon of the total solar eclipse is the key to understanding an exceptional number of ancient religious beliefs or so-called "myths".

Perhaps the most familiar mythological creature that was clearly inspired by eclipses, both solar and lunar, is the winged cosmic serpent or dragon. Most planetariums now inform the public of this scientifically provable fact. The proverbial phoenix, is another very well-known mythological creature which can also be shown to have been directly inspired by total solar eclipses although very few people are presently aware of this. There is considerable evidence which clearly indicates that this mythical sunbird, which dies and then is reborn from its own "ashes", was initially inspired by the bird-like form which is clearly visible within the sun's corona during numerous total solar eclipses. After all does not the Earth's sun figuratively "die" during totality only to be "reborn" when it reemerges from behind the black disc of the moon? Our ancient ancestors perceived this symbolism of resurrection in the total solar eclipse and, in all probability, this contributed to the widespread belief in an afterlife. Rayed sun-discs are found at the burial sites of many ancient cultures. If the Sun-god could "die" only to be "reborn" might not humans have this ability also?

The concept of the All-Seeing Eye of God is integral to virtually every theistic religious tradition from prehistoric times right up to the present. The symbol of the All-Seeing Eye of God enclosed within a triangle was incorporated into the reverse side of the Great Seal of the United States, although it was diplomatically referred to as the Eye of Providence. This is perhaps one of the most familiar examples of this ubiquitous religious symbol since it is printed on the back of the one-dollar bills of the United States of America. Coincidentally, there is a significant Unitarian connection involved in this use of the All-Seeing Eye symbol since the congressional committee that was formed to oversee the design of

the Great Seal of the United States of America was initially comprised of Thomas Jefferson, Benjamin Franklin, and John Adams, all three are known to have been Unitarian sympathizers and one, John Adams, was actually a member of the Unitarian church.

My profound religious experience has made it absolutely clear to me that the Creator of the Universe is very much alive and well and is fully conscious of human thoughts, words, and actions. Divine omniscience, the total awareness of everything that transpires in the Creation, is a fundamental attribute of the Creator, one that has been repeatedly affirmed by many prophets and mystics as well as the inspired scriptures of the vast majority of the world's various religious traditions. Theists, those people who believe in a supremely intelligent Creator of the Universe, are quite simply not in a position to believe that the well established and readily verifiable scientific fact that the Earth's sun and only moon have virtually identical apparent sizes when viewed from our planet is nothing but the result of a "pure chance" coincidence. This truly remarkable reciprocal relationship between the Earth's sun and moon can only be recognized by theists as concrete physical evidence of supremely intelligent design in the Creation and thus of a Creator. Similarly it is perfectly logical and rational, at least from the point of view of theistic thinking, that the totally eclipsed sun's even more remarkable resemblance to a "radiant divine eye" simply cannot be considered by God believing people to be the result of a mere chance "coincidence" either. Those human beings who genuinely believe in an omniscient Creator of the Universe have little option but to accept that the Creator is not only perfectly aware of this meaningful "cosmic coincidence" but is directly responsible for this profoundly meaningful symbolic arrangement in the Creation.

I would like to believe that most Unitarian Universalist theists, along with God-believing people all around the world, might respond to this veritable, and eminently verifiable, revelation of God by showing God just how good they can be, by trying just a bit harder to follow the principles and ideals of their respective religious traditions, by practicing more what they preach, by taking steps to ensure that they genuinely endeavor to walk what they talk and, more generally, by trying to live out their lives in a manner that is in greater harmony with the both Creator and the Creation.

I would also like to believe that by significantly and permanently raising humanity's consciousness to both the existence and the omniscience of God that many human failings and social ills could be significantly and permanently reduced. How many human beings would physically or psychologically assault or abuse their fellow human beings if they clearly understood that God was totally aware of their actions and that they were ultimately answerable to God for their behaviour? How many human beings would engage in the systematic destruction of the Earth and its Creatures if they were aware that they did so under the watchful eye of the Creator?

The late James Luther Adams said, "I call that church free which responds in responsibility to the Spirit that bloweth where it listeth." As a member of a religious community whose ministers and lay people proclaim that "Revelation is not sealed!", openly purport to be members of a "prophetic" religious community, and covenant to affirm and promote a free and responsible search for truth and meaning in life I call upon you to respond in a genuinely responsible manner to what is probably one of the most credible and readily verifiable claims of a significant revelation of God ever made by any human being, to say nothing of a fellow Unitarian.

Members of our community, "accept the obligation to seek out truth for themselves and to follow that truth wherever it may lead." Indeed Rev. Emeritus Charles Eddis has written that, "We are firmly committed to truth with a small 't,' to the right - indeed the duty - of personal judgment. Freedom of belief is not a license for religious anarchy or irresponsibility. It is not a franchise for wishful thinking. It is an opportunity for careful, hard, honest thought." The final statement of the little red tract that is titled "What do Unitarian Universalists believe?" proclaims, "We believe in the importance of religious community. The validation of experience requires the confirmation of peers, who provide a critical platform along with a network of mutual support." These statements, and others too numerous to quote, lend support to my assertion that the Unitarian Universalist religious community has a responsibility, a duty, indeed an obligation, to take steps to document, critically examine, and even to "validate" my claim of a genuine revelation of God, particularly since if found to be valid it would evidently be a revelation of considerable significance.

As a Unitarian in the fullest sense of the word I genuinely believe in the unity of God; indeed, on the basis of my profound revelatory experience of God, I can honestly claim a true mystical experience, and thus actual experiential knowledge of God. I do not "believe" in God; I know, as a consequence of my experience, that God not only exists but has various qualities, attributes and capabilities, not the least of these being an awareness of human thoughts, words, and actions. I firmly believe that religious beliefs, especially claims of a prophecy or revelation of God, must be open to question and serious examination and that they are "subject to the scrutiny and the revision of reason and experience." I formally entreat you, and the Unitarian Universalist religious community as a whole, to take steps to genuinely "respond in responsibility to the Spirit" of my sincere, honest, and eminently verifiable claim of a genuine and significant revelation of God. I ask you to "respond in hope to the light that has shone and still shines in the darkness;" and to receive "as an angel from heaven" all of the various demonstrable truths that may be brought to light as a result of this revelation. ■



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