

**Sunday, October 18, 2020**  
***“We’re All Pagans”***

**Welcome and Lighting of Chalice** – Rev. Betsy Tabor with Dan and Corey

Good morning and welcome to the Unitarian Universalist Fellowship of the Eastern Slopes. Wonderful to see you and take time together beyond the secular world – time for quiet, gentle music, hope and prayer...and rest. We need that, as much as ever.

Welcome. Here we seek justice and truth and understanding.  
Here we celebrate life and contemplate mystery.  
Here we seek healing and wholeness. Welcome, all.

Our service is called “We Are All Pagans.” Unitarian Universalism is known for the theological diversity of our congregations. Some of us are theists, others are agnostics and atheists. Some of us identify as Christian, others Jewish, others “none.” A few lucky ones of us grew up UU, while most of us migrated here from other faith traditions. Everyone hears the ancient call of the natural world.

This morning we light our chalices and candles in the spirit of the natural world.

**Centering Music** - Kemp’s Jig (1500s English)

**Shared Affirmation**

**Hymn** - “Rising Green”

**A Time for All Ages** - Marion Posner

A few days ago, I was walking on a beach at low tide. It was raining. The beach was not the golden sandy kind, but rather a mudflat. Rich with life. Hermit crabs scurrying with purpose. Bladderwrack seaweed wreathed in strands of thick long hair, in beautiful shades of green and gold. Barnacles, tiny, clinging to the rocks that scattered the shoreline.

And a Pinecone. Here it is. I looked at it and suddenly thought of messages in bottles. You know ~ someone writes on a piece of paper, secures it in a bottle and tosses it into the deep blue sea. Someone, who knows when, and who knows how many hundreds of miles away might someday read it.

This pinecone? It may be from a forest nearby, but I think it carries stories, memories, messages, from many corners of the world. Many of them from the first days when a human being looked at a pine cone and saw its spirals. Its ancestry speaks much. I said to the pine cone ~ I shall try and find out more about your ancestors. And I did. I found out that ancient pinecone images appear in many parts of the world.

In ancient Egypt, there is a pinecone on the Staff of Osiris (from about 1200 BCE). Two serpents spiral up to it. The Romans built a massive bronze pinecone sculpture (*pigna*) that is

thought to be the largest pine cone one in the world. It is in front of the Vatican in Rome. The name of the pineal gland in our brain comes from its pinecone-like shape. It is said that the pinecone was revered by ancient pagan people as the fruit (or seed) of the evergreen - a symbol which is connected to ideas of eternal life. A third eye.....

For me, I remember my mother, each Christmastime, would help me paint the tips of pine cones gold and silver to hang on our tree. They glistened and entranced my brother and me. Years later, I learned something of Fibonacci and the mathematical intricacies of the pinecone. I do not have time to go further into his work, but if you do not know of it I suggest you explore. I began to see spirals in the natural world. There are many different types. Fascinating!

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she heard a voice say, "Why are you stealing my pinecones?" With that, an elf appeared beside her. She explained her sad story to the elf. With a crooked smile, the elf said, "Go into the next forest. The pine cones are much better."

Hesitantly, the mother set off to the next forest, which was even farther away. When she reached it, she was very tired. She leaned against a tree and sat her basket on the ground.

No sooner had she set down her basket, and dozens of pinecones started falling to the ground. Filled with renewed energy, she gathered all the pinecones into her basket and returned home.

Exhausted, she returned home and set the basket on her doorstep. When she looked down at the basket of pinecones, they had all turned to silver!!

The family would never be poor again.

**Reflection** – “The Pain of Allowing Ourselves to Experience This Present” by Susan Merrifield

We need to acknowledge that we're all in pain.

There's so much going on beneath the surface of our isolated lives.

What broke your heart today? What cruel, thoughtless or belittling words?

It's all so tender. Many old wounds have been torn open by private and public indifference, neglect and hate.

Our spirits are worn and sensitive because of what we are experiencing.

So many things hurt, the pain can carry us back to a place we left long ago.

Music, photographs, and the passionate colors of dying leaves flood us with feeling and remembrance. Memories that are decades long and as vivid as a tree exploding in red and orange. We are not in control.

**Music** – “Voice Still and Small”

**Reprise of Reflection** – Bruce Roberts

**Joys & Concerns** – “Fields” Written and performed by Shana Aisenberg

**Hymn** - “Spirit of Life”

**Meditation**

We give thanks for this time of year

A gift to every sense:

the bounty of the harvest delicious

the last blooms of the garden beautiful

the trees breath-taking

the leaves underfoot musty and crunchy.

This week our dear friend Willie Mork sleeps.

Her family talks to her and sings day and night,

We are grateful for her grace.  
 Phyllis lives down the hall, to be sure lighting up lives with her smile and music.  
 Amanda Harris had a bike accident and says she's a bit busted up,  
 so they're having a pjs and movie morning today – we send our love.

We pray for each other today  
 May hearts prevail across the hall, the road and the aisle.  
 May gentle thoughts unfold amongst us,  
 And may we remember our longings for peace, for calm, for love.  
 In the name of all that is good and true and holy, Amen.

[Respond to Joys and Concerns]

**Reading** - “It Is Enough” by Anne Alexander Bingham (read by Rod Forsman)

It is enough,  
 To know that the atoms  
 of my body  
 will remain  
 to think of them rising  
 through the roots of a great oak  
 to live in  
 leaves, branches, twigs  
 perhaps to feed the  
 crimson peony  
 the blue iris  
 the broccoli  
 or rest on water  
 freeze and thaw  
 with the seasons  
 some atoms might become a  
 bit of fluff on the wing  
 of a chickadee  
 to feel the breeze  
 know the support of air  
 and some might drift  
 up and up into space  
 star dust returning from  
 whence it came  
 it is enough to know that ...  
 as long as there is a universe ...  
 I am a part of it.

**Reflection** – Rev. Betsy

Twice this summer I got caught in the rain. Both times a good half hour from home. The downpour on the beach was a highlight of the season. Realizing there was no escape, my friends and I gave in to it. Being in and of the rain, we stopped running and laughed and laughed, so very wet! Any worry about clothes, hair and body was gone. “What can ya do?!” Stomp in puddles all the way home.

Many of us woke up yesterday to the delicious sound of rain and wind.

there is the sound of rain at night  
 arriving unknown in the leaves  
 once without before or after  
 then I hear the thrush waking  
 at daybreak singing the new song - W.S. Merwin

I tiptoed downstairs and stood at the back door, letting in the cold wet air. Slick yellow and brown birch leaves on the ground. Raindrops splattering. The palette muted – lilac leaves a dusky pink, the Japanese barberry maroon with bright red berries, hosta tips yellowing. Friday, the gardener at the park had said, “Pick anything you want, we’re putting it all to bed now.” So a bucket of flowers drank in the rain, too – pink and white cosmos, blue salvia, yellow daisies. A bird streaked across the yard. Chipmunks scurried by.

What is it about the outside that opens us up? It clears our crazy minds, frees us for a little while. Part of it is sensory. We see “the everything.” Ground and plants and trees, critters, the sky and the light. Our nose, throat, and lungs fill up with air, fresh and brisk. We take in fall’s loamy fragrance. We hear the world’s gurgles and rumbles and cries and chirps.

The way I see it, pagans are all about nature, though the word “pagan” used to be a bad word. Still is for some people. Wikipedia says, “Paganism was originally a pejorative and derogatory term for polytheism, implying its inferiority...[once] widely considered the “religion of the peasantry” ... During and after the Middle Ages...[it meant] any unfamiliar religion.” My computer defines a pagan as “a person holding religious beliefs other than those of the main world religions.” (That could be us....)

Exodus 22 in the Hebrew Bible says, "...do not suffer a ...1) poisoner *or* 2) witch ...to live." And from the start, Christianity persecuted nature-lovers who worshipped “false” gods. Humans do horrid things in the name of religion. During the European witch trials of the 1600s, 50,000 people, three-quarters of them women, were burned or hanged or decapitated for essentially not abiding by what had become the dominant religion.

Today there’s no consensus about what “pagan” means. Some pagans follow ancient rituals and traditions as a way of honoring sacred indigenous roots. Others choose earth-centered worship over world religions in the name of which so many have been harmed. Others simply find what they need outdoors. For some people, the historical animosity between “the dominant religion” and paganism still exists.

Last week at our outdoor service, we honored the Native people on whose land we live. We began by calling to the four compass points – a ritual shared by many cultures, old and new. I said, “We are all pagans,” meaning that, if you go back far enough, our ancestors all found meaning in the seasons, the stars and the seas. And who doesn’t?

We may have differing opinions about religion today, but we come together with reverence for the world. For this very season. Look outside! Without words, even, we find meaning when we watch summer’s green die back, when the leaves fall and shrivel up, dry and brittle. In a matter of weeks, people in these parts will speak the language of awe, silenced by a quiet snowfall at night, brought back to childhood by the smell of snow and the squeak of our boots on the ground. Come March, together we will rejoice again in life’s return.

The out-of-doors expands our experience. It expands us too, doesn’t it? It calls to us to leave our screens and step out onto the ground. We who live indoors and in our cars can let our worlds become small, defined by the people we choose to be around us, our horizons made narrow by the secular world of news cycles and schedules and opinion. As Susan said earlier, we also suffer. This shrinks our world yet further. And so we hunger for more – the natural world delivers. It opens us up.

I believe that this faith tradition of ours opens us up, too. Some of us came here for community. Other looking for kindred spirits. Some of us hoped to find safety. Others needed to belong to something greater than ourselves. Some of us wanted something, we knew not what.

When I had the good fortune to stumble upon the local UU church, I had realized, raising kids, that I could no longer comfortably recite the creed of my childhood church. As if I’d outgrown it or maybe misunderstood it, I knew there were more ways than that to make meaning. UU services felt big and wide and open. Like an invitation. Like freedom.

In a new member meeting at that church, the minister asked what our first spiritual experience was. Not used to that word, spiritual, I went blank. Then came to mind a simple thing: the hours I spent, as a girl, lying in the field by our house in Maine, looking up at the grasses swaying in the breeze, the sky, the clouds. Hearing the breeze and smelling the green all around. Time stopping, the grass poking into my arms and back. A ritual from childhood, somehow forgotten over the years. We are all pagans.

People come to this faith from different backgrounds with different understandings. What might remind you of wonderful family times years ago may bring up trauma for someone else. As we learned last week when I referred to our congregation’s gathered waters as “holy,” words that might comfort and please some of us can trigger others. As Susan just said, “Our spirits are worn and sensitive...so many things hurt...”

I recently made a new stole with religious symbols on it (photo on the screen) – an adventure, as I didn’t know the first thing about embroidery and still don’t. Among the dozens of religions to choose from, ten made the cut, including the Native American zia (sun), reflecting our journey here at UUFES; the purple “ohm,” reminding me of my first steps into Buddhist teachings and

practice; the Afrikana flag, representing all the religious beliefs stamped out by slavery; and the Sikh khanda, standing for the warm hospitality I remember at a Sikh gathering.

Clear about the foundations of Unitarian Universalism – our Judeo-Christian heritage – I placed the Star of David and Christianity’s fish in positions of honor, at the base of each side. And you can see that closest to my heart are the UU chalice and an oak leaf across from it, the oak a symbol of what I think of as humanity’s first religion.

At its best, our UU faith is one that opens us up to each other and says, “I see you. I want to make meaning with you. We do this differently than each other, and we know that will stretch us. It will make us bigger, too. How can we walk together?”

We are all *of* this blue and green planet. It holds us. Feeds us. Fills our lungs with air. It amazes us. This world that we cherish takes our breath away with its beauty, its majesty, its intricacies. It humbles us. Teaches us. Gives us rest.

We are in and of it together. On this we can fervently agree. So may it be.

**Special Collection:** The Annual Crop Walk “I Am That Great and Fiery Force”

### **Community Response**

**Hymn** - “For the Earth Forever Turning”

**Extinguish Chalice/Candles**

### **Benediction**

“The Peace of Wild Things”  
By Wendell Berry

When despair for the world grows in me<sup>{L}{SEP}</sup>  
and I wake in the night at the least sound<sup>{L}{SEP}</sup>  
in fear of what my life and my children's lives may be,<sup>{L}{SEP}</sup>  
I go and lie down where the wood drake<sup>{L}{SEP}</sup>  
rests in his beauty on the water, and the great heron feeds.<sup>{L}{SEP}</sup>  
I come into the peace of wild things<sup>{L}{SEP}</sup>  
who do not tax their lives with forethought<sup>{L}{SEP}</sup>  
of grief. I come into the presence of still water.<sup>{L}{SEP}</sup>  
And I feel above me the day-blind stars<sup>{L}{SEP}</sup>  
waiting with their light. For a time<sup>{L}{SEP}</sup>  
I rest in the grace of the world, and am free.

May the grace of the world bless you. Amen

**Postlude** - 18<sup>th</sup> c tune by Irish harpist Turlough O’Carolan  
Played by Shana Aisenberg (guitar) and Madeline MacNeil (hammered dulcimer)

This service can be viewed until January 18 at:

[https://uuma.zoom.us/rec/share/GQMcYsinURtZe2geAGjUeC228XYu-eIt\\_UrGa\\_ypxzsad81BcwQreDABAtvg6Ccd.NVLHTbzGR0t\\_9A\\_7](https://uuma.zoom.us/rec/share/GQMcYsinURtZe2geAGjUeC228XYu-eIt_UrGa_ypxzsad81BcwQreDABAtvg6Ccd.NVLHTbzGR0t_9A_7)

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