



Chalice Circle Packet

January 2021

Authority



“For faith is the gift of God and this comes from hearing, which hearing is by the word of God.” King John Sigismund, *Edict of Torda*, 1568, Transylvania

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Unity Church-Unitarian, St. Paul, Minnesota unityunitarian.org

AUTHORITY

Few phrases so bluntly and ambiguously express the challenges of our times as the command to “Question authority.” Like a banner held high when we stand up to injustices entrenched in any system, it can empower and embolden. And, like a slap across the face when others question our authority or the authority of values we cherish and believe in, it can sever relationship abruptly and painfully.

Unitarian Universalism, with every faith tradition that traces its heritage to the reformation of another, is born of the power of questioning one understanding of authority and naming new ones. We join many religious liberals in a centuries old, once heretical turn from hierarchical understandings toward the authority of continuous revelation. As Unitarian Universalists, we recognize multiple sources of wisdom – including a wide range of religious, humanist and scientific teachings, the deeds and words of those working for justice, and earth-centered traditions – but we privilege truth that rises from a “direct experience of transcending mystery and wonder” and an “original relation to the universe.”

As such, each of us is both blessed and challenged to fully step into the authority we have claimed for naming and defining the divine, how it moves in our lives, and what authority it has or does not have over us.

Have you noticed? How this curls like a question pointing right back to itself?

This is fitting. The phrase *Question Authority* is widely attributed in its contemporary usage to Timothy Leary, once named by Richard Nixon as the “most dangerous man in America.” It became a rallying cry for 1960s countercultural rejections of war, racism, sexism and more. It continues to serve today’s protests of these and other injustices persisting more than a half century later.

What is sometimes lost, however, is that questioning authority is meant to uncover something reliable to which you grant authority as a result of your questions. Leary wrote, “But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.”

Authority, like so many of the themes we explore in worship, is relational. Questioning its governance may be a wise check on accepting the way things are and the power structures that keep them so. But ultimately, this questioning calls on us to seek and name where we *do* grant authority, and having granted it, to participate in carrying out what it asks us to do.

Are you ready? To what do you grant authority that you are willing to follow? Is it possible to live in this world without doing that?

Authority gets a bad rap for the many ways in which it is abused. This creates a suspicion of authority that can make us reluctant to act, to wield the power we so fiercely claim as a human birthright. But the simple fact of authority is neither good nor bad. It's the how of it that matters. Contrary to Nixon's claim, the most dangerous use of authority might be when it *doesn't* circle back around, in questioning and conversation, or in checks and balances built into accountable human systems and, more fully and fundamentally, woven into nature itself.

The danger of authority is glaringly obvious in the "Great Chain of Being." That Platonic hierarchy of power depicted a pyramid of beings with allegedly diminishing value; it found a home in medieval Christianity and poisonously lingers still in the foundations of systemic racism. But nature itself offers us a different model in what might be called the Grand Ecology of Being. Nested there in a web of multidimensional relationships, authority flows in interdependent rhythms and cycles across time, species and elements.

So fire has authority over the trees it burns; and trees have authority over the earth their roots break up; and earth has authority over the stream it slows with silt; and the stream has authority over the fire that rages.

To truly question authority, we must each find our own particular place in the grand ecology of being – a place that will both grant us authority and hold it in check. And wherever we are granted authority, we are asked to accept it, to responsibly exercise it to the benefit of the larger living web of relationship and being. The danger of authority in our own faith tradition may be less about where it is guarded institutionally than about how it is often defended individually, holding us outside of the belonging that religious community is intended to foster and support. Because there, in relationship, we find the authority of love.

In what ecology of being do you place yourself, and how does that name the nature and boundaries of your own authority? What is beyond the boundaries of your separate self that has authority in your life? Does your own belonging – to this or any other community, to your current relationships or those you long for, to love itself – exert authority over the choices you make and the legacy of your life unfolding day by day?

This is the invitation we are each given to question – and honor – authority in a faithful, fruitful way.

Karen Hering

Associate Minister

Adapted from the January issue of *CommUNITY*.

Spiritual Practices

Option A

The Authority Within

This is a practice for discerning your own inner wisdom when considering a question of next steps in your life. It begins by naming the salient questions you are carrying in your heart. It might be just one: For instance, Do I take this job, end this relationship, accept a new responsibility? Or it might be a set of questions, related or not. Choose just one of the questions in your heart and write it down.

Sit quietly imagining this question as an open door. Facing that doorway and asking your heart for gentle guidance, notice any sensations in your body. Is there tension or tingling anywhere? Weariness or energy? Heaviness or a feather-light sensation? If you feel nothing, can you be curious about that?

Then notice any emotions rising in you. Joy, sorrow, fear, excitement. Attraction or aversion. Welcome whatever comes, as a messenger from the heart without assuming you know what the message is. Tears can be for grief or joy, awe or simply an opening to another emotion held at bay. Fear can mask excitement. Greet whatever rises, asking your heart what the true message might be.

After listening in stillness for a time, pick up a pen and begin writing with the words, ***what my heart wants me to know...***

Revisit the question several times and notice if the feelings and messages change or not. Try to discern between messages you have received from others and the messages of your heart. Do they differ? What messages are being voiced by your ego, and are they different from the messages from your heart? Which messages are most important for you to hear and to heed in being true to your true self, your values and your deepest well being?

Option B

Authority of Interdependence

Philip Toshio Sudo writes, “According to legend, when Siddhartha Gautama departed on the journey that would lead to his enlightenment as Buddha, he took only a robe and an empty bowl. In the centuries to follow, Zen masters symbolized their transference of authority by giving their successors a robe and a bowl. Like hands cupped together, an empty bowl signifies a willingness to rely on the help of others. Such a bowl is always ready to receive, be it cereal or a pearl of wisdom.”¹

This practice invites you to metaphorically carry an empty bowl through your days as an intentional willingness to rely on the help of others. Begin by naming some of the areas in your life where you depend on others. Is the list long or short? This will be influenced by the nature of your needs as well as your attitudes – about self-reliance, about interdependence and independence, about control. Is it hard or easy for you to ask for help, or to accept it when it’s offered? Are there areas of your life, large or small, where an “empty bowl” approach might increase your reliance on others – and open you to the gifts that might bring?

Notice throughout each day any situations that arise that might involve receiving help from others. Cultivate your own form of an “empty bowl” response. Experiment with this and notice any feelings that arise – and how it does or does not influence your relationships with others. What do you learn about the authority of independence and interdependence in your life?

¹ Philip Toshio Sudo, *Zen 24/7*, San Francisco: Harper, 2001.

Option C

Authoring Our Own Lives

What narratives – created by you or others – have authority over your understanding of yourself and your place in the world? This spiritual practice, adapted from Sharon Salzberg’s book *Real Change*, invites you to notice these stories with curiosity and to name them as patterns in your own thinking and being that you can choose to continue or discontinue.

Begin by entering whatever practices you already have for prayer or meditation, or with these basic steps: Sit comfortably and in silence, noticing but not changing your own breath. Let yourself relax, eyes open or closed, bringing your attention to the in breath and the out breath.

When you are settled, notice any thoughts that come into your mind. Without judgment, let them pass. If any thought steers your attention away from your breath and the present moment, greet it with curiosity. Ask yourself if it is a story you or others tell about who you are. Does it conjure old messages or worries, or patterns of thinking? Maybe it’s about whether you are enough or have done enough. Perhaps it’s a question about how you will be perceived, or whether you will succeed, or what you can or cannot do. Whatever pattern the thought represents, remind yourself that it is only a thought. A story. A message that is just visiting you. It is not the bedrock of your identity. By treating it as a visitor, you can choose whether to invite it to stay. You can decide whether to grant it authority over your choices.

Save some time each day for this practice, noticing if certain stories or thoughts return frequently and whether your response to them changes over time. Experiment with applying this practice as you move through your day. When you notice patterns of thinking rising in response to the day’s encounters, what happens if you treat them as visitors? Does it change their authority over you – and your authority to make choices? If you want to journal about your experience, gently reflect on what you are learning. Come to the circle prepared to share your experience and learnings.

Questions to Ponder

Read through the questions below and notice which one(s) resonate with you. One or more of the questions might seem particularly compelling – or some might stir resistance in you. Either of these reactions might make the question fruitful to consider. Choose just one and take time to consider it, over several days if possible. Write it down on a piece of paper you carry in your pocket. Or take a picture of that paper with your phone. Or record it in your journal – and spend some time, each day if you can, reflecting on it in writing or otherwise, noticing where it leads you and what you learn from it and your response to it.

1. To what or to whom do you grant authority in your life? What impact does that have on you and your relationship to others?
2. What kinds of authority do you question or resist – and why?
3. What did you learn about authority – who and what has it and when or whether to question it – as a child? Do those understandings of authority still influence you today?
4. When was a time when you welcomed someone else's authority? Why?
5. When was a time when you resisted someone else's authority? Why?
6. What authority do you have, over your own life and over others? Do you easily accept and exercise authority? Why or why not?
7. What is the relationship between authority and belonging?
8. What authority does your body have in your life and the choices that shape it?
9. Does your race affect your relationship to authority? If so, how?
10. Do your understandings of and responses to authority affect your experience of the current pandemic? Do they affect your experience of efforts to end systemic racism?
11. What do you experience as supporting or challenging your own authority in life?
12. Does love exert authority in your life? If so, how? If not, what influence does that have?
13. Have you experienced authority in a way that both empowers you and limits you? What does that experience mean to you?
14. **What's your question?** Your question may not be listed above. As always, if the above questions don't include what life is asking from you, spend the month listening to your days to hear it. Or maybe the question or call you need to hear is waiting in one of the quotes listed below. Consider looking there!

Resources

Recommended Resources for Personal Exploration & Reflection

The following resources are not required reading. They will not be analyzed in our circles. Instead they are here to companion you on your journey this month, get your thinking started and open you to new ways of thinking about what it means to live faithfully with an ethic of authority.

Word Definitions & Roots

Authority: *noun, plural au·thor·i·ties.*

1. the power to determine, adjudicate, or otherwise settle issues or disputes; jurisdiction; the right to control, command, or determine.
2. a power delegated or given; authorization: *Who has the authority to grant permission?*
3. a person or body of persons in whom authority is vested, as a governmental agency.
4. an accepted source of information, advice, etc.; a quotation or citation from such a source.
5. an expert on a subject.
6. persuasive force; conviction.
7. a statute, court rule, or judicial decision that establishes a rule or principle of law; a ruling.
8. right to respect or acceptance of one's word; commanding influence

Word Origin 1200–50;

earlier *auct(h)oritie*<Latin *auctōritās*; replacing Middle English *autorite*<Old French < L. See [author](#): *auct(h)or*<Latin *auctor* writer, progenitor, equiv. to *aug(ēre)* to increase, [augment](#) + *-tor-tor*;

Wise Words

There is such an enormous hunger for meaning in life, for comfort and consolation, for forgiveness and reconciliation, for restoration and healing, that anyone who has any authority in the church should constantly be reminded that the best word to characterize religious authority is *compassion*. Let's keep looking at Jesus, whose authority was expressed in compassion. ~ *Henri Nouwen, Bread for the Journey*

Becoming your own authority means finding Teachers inside yourself, and leaning to value what you experience. It also means seeing the world around you as a teacher, and learning to value what you hear and see. ~ *Gary Zukav, Soul to Soul Meditations*

"Simply having the title of leader is not enough. Titles do not give true power. When you practice mindfulness well and you radiate joy, stability, and peace, you acquire a much deeper authority. When you speak, people listen to you, not because they have to but because you are fresh, serene, and wise. A good leader is one who exercises only this kind of authority. She doesn't strive for it or want to use it, but it comes naturally. She inspires people by her way of living, and people listen to her because of her authenticity.

"You can evaluate the quality of your authority by looking deeply to see if compassion is the foundation of your leadership. See if your authority comes to you because of your spiritual insight rather than your wealth or your position in the community. Even if you are the pope, if you don't have that spiritual life, that loving kindness and compassion, you don't have real authority. You might give orders that people follow because they are afraid of you, but this is not true authority." ~ Thich Nhat Hanh, *The Art of Power*

"It is in prayer that we are truly and fully ourselves and we are not under any other power, authority, or dominion. We have to see what that means." ~ Thomas Merton

“Ours is a faith whose authority is grounded in contemporary experience, not ancient revelation. Though we find ourselves naturally drawn to the teachings of our adopted religious forebears, these teachings echo with new insights, insights of our own.” — *John A. Buehrens, A Chosen Faith*

“IF GOD SPEAKS anywhere, it is into our personal lives that he speaks. Someone we love dies, say. Some unforeseen act of kindness or cruelty touches the heart or makes the blood run cold. We fail a friend, or a friend fails us.... Or maybe nothing extraordinary happens at all—just one day following another, helter-skelter, in the manner of days. We sleep and dream. We wake. We work. We remember and forget. We have fun and are depressed. And into the thick of it, or out of the thick of it, at moments of even the most humdrum of our days, God speaks. But what do I mean by saying that God speaks?

[God] speaks not just through the sounds we hear, of course, but through events in all their complexity and variety, through the harmonies and disharmonies and counterpoint of all that happens. As to the meaning of what he says, there are times that we are apt to think we know. Adolf Hitler dies a suicide in his bunker with the Third Reich going up in flames all around him, and what God is saying about the wages of sin seems clear enough. Or Albert Schweitzer renounces fame as a theologian and musician for a medical mission in Africa, where he ends up even more famous still as one of the great near-saints of Protestantism; and again we are tempted to see God's meaning as clarity itself. But what is God saying through a good man's suicide? What about the danger of the proclaimed saint's becoming a kind of religious prima donna as proud of his own humility as a peacock of its tail? What about sin itself as a means of grace? What about grace, when misappropriated and misunderstood, becoming an occasion for sin? To try to express in even the most insightful and theologically sophisticated terms the meaning of what God speaks through the events of our lives is as precarious a business as to try to express the meaning of the sound of rain on the roof or the

spectacle of the setting sun. But I choose to believe that [God] speaks nonetheless, and the reason that [God's] words are impossible to capture in human language is of course that they are ultimately always incarnate words. They are words fleshed out in the everydayness no less than in the crises of our own experience.” ~ *Frederick Buechner*

“We are in an era of profound social innovation, both driven and pulled by fundamental changes in the technologies that connect us to one another. These systems are the sties in which we grow, make, sell, buy, learn, earn, share, threaten, and help. The technical changes at play today ensure that the future will most likely emerge from places that are surprising and small, that demonstrate new combinations of strength and need. Many of these social innovations rest on voluntary collaboration between people and institutions. The key is that we will take risks only for the ideas that emerge from places fully in touch with human frailty, pain, and limitation—especially the limitation of love and lovelessness, of meaning and meaninglessness. This is not with the power of any leader to command, but within the capacity of many thousand to demonstrate. The future flows from the alchemy of silicon, flesh, and spirit that is manifested in the lives of people who commit to doing the next right thing within their grasp.

“...The role of congregations in weaving the roots of community cannot be dumbed down to mechanical tasks and to-do lists, for this is sacred ground on which we move with humility and a sense of awe...Congregations accompany, convene, and connect. They give sanctuary and context. They bless, pray, and persist. These are the strengths around which our structures will form and reform.” — *Gary Gunderson, Deeply Woven Roots: Improving the Quality of Life in Your Community*

“It is the first responsibility of every citizen to question authority.” ~ *Benjamin Franklin*

“Do not believe in anything simply because you have heard it. Do not believe in anything simply because it is spoken and rumored by many. Do not

believe in anything simply because it is found written in your religious books. Do not believe in anything merely on the authority of your teachers. Do not believe in traditions because they have been handed down for many generations. But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.” ~*Timothy Leary*

“Questioning authority will frequently lead you to agree with authority, for authority is rooted in common sense and not inherently corrupt and evil, making bad decisions to further invidious goals. Nevertheless, questioning authority to think for yourself is its own reward, even when you simply affirm what others have thought, done or even imposed—because your affirmation is mindful and involved, not slavish or robotic.”
~ *Beverly A. Potter and Mark Estren*

“When someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing. Yet you know you exist and others like you, that this is a game done with mirrors. It takes some strength of soul — and not just individual strength, but collective understanding — to resist this void . . . and to stand up, demanding to be seen and heard.”
~ *Adrienne Rich*

“Test ideas by experiment and observation. Build on those ideas that pass the test. Reject the ones that fail. Follow the evidence wherever it leads. And *question everything*, including authority. Do these things and the cosmos is yours.”
~ *Ann Druyan*

Poetry

“The Hand,” by Mary Ruefle

The teacher asks a question.
You know the answer, you suspect
you are the only one in the classroom
who knows the answer, because the person
in question is yourself, and on that

you are the greatest living authority,
but you don’t raise your hand.
You raise the top of your desk
and take out an apple.
You look out the window.
You don’t raise your hand and there is
some essential beauty in your fingers,
which aren’t even drumming, but lie
flat and peaceful.
The teacher repeats the question.
Outside the window, on an overhanging branch,
a robin is ruffling its feathers
and spring is in the air.

“A Brave and Startling Truth,” by Maya Angelou

We, this people, on a small and lonely planet
Traveling through casual space
Past aloof stars, across the way of indifferent suns
To a destination where all signs tell us
It is possible and imperative that we learn
A brave and startling truth

And when we come to it
To the day of peacemaking
When we release our fingers
From fists of hostility
And allow the pure air to cool our palms

When we come to it
When the curtain falls on the minstrel show of hate
And faces sooted with scorn are scrubbed clean
When battlefields and coliseum
No longer rake our unique and particular sons and
daughters
Up with the bruised and bloody grass
To lie in identical plots in foreign soil

When the rapacious storming of the churches
The screaming racket in the temples have ceased
When the pennants are waving gaily
When the banners of the world tremble
Stoutly in the good, clean breeze

When we come to it
When we let the rifles fall from our shoulders
And children dress their dolls in flags of truce
When land mines of death have been removed

And the aged can walk into evenings of peace
When religious ritual is not perfumed
By the incense of burning flesh
And childhood dreams are not kicked awake
By nightmares of abuse

When we come to it
Then we will confess that not the Pyramids
With their stones set in mysterious perfection
Nor the Gardens of Babylon
Hanging as eternal beauty
In our collective memory
Not the Grand Canyon
Kindled into delicious color
By Western sunsets

Nor the Danube, flowing its blue soul into Europe
Not the sacred peak of Mount Fuji
Stretching to the Rising Sun
Neither Father Amazon nor Mother Mississippi who,
without favor,
Nurture all creatures in the depths and on the shores
These are not the only wonders of the world

When we come to it
We, this people, on this minuscule and kithless globe
Who reach daily for the bomb, the blade and the dagger
Yet who petition in the dark for tokens of peace
We, this people on this mote of matter
In whose mouths abide cankerous words
Which challenge our very existence
Yet out of those same mouths
Come songs of such exquisite sweetness
That the heart falters in its labor
And the body is quieted into awe

We, this people, on this small and drifting planet
Whose hands can strike with such abandon
That in a twinkling, life is sapped from the living
Yet those same hands can touch with such healing,
irresistible tenderness
That the haughty neck is happy to bow
And the proud back is glad to bend
Out of such chaos, of such contradiction
We learn that we are neither devils nor divines

When we come to it
We, this people, on this wayward, floating body
Created on this earth, of this earth
Have the power to fashion for this earth
A climate where every man and every woman
Can live freely without sanctimonious piety
Without crippling fear

When we come to it
We must confess that we are the possible
We are the miraculous, the true wonder of this world
That is when, and only when
We come to it.

“A Ritual to Read to Each Other,” by William Stafford

If you don't know the kind of person I am
and I don't know the kind of person you are
a pattern that others made may prevail in the world
and following the wrong god home we may miss our star.

For there is many a small betrayal in the mind,
a shrug that lets the fragile sequence break
sending with shouts the horrible errors of childhood
storming out to play through the broken dyke.

And as elephants parade holding each elephant's tail,
but if one wanders the circus won't find the park,
I call it cruel and maybe the root of all cruelty
to know what occurs but not recognize the fact.

And so I appeal to a voice, to something shadowy,
a remote important region in all who talk:
though we could fool each other, we should consider—
lest the parade of our mutual life get lost in the dark.

For it is important that awake people be awake,
or a breaking line may discourage them back to sleep;
the signals we give – yes or no, or maybe—
should be clear: the darkness around us is deep.

Music

For a playlist inspired by the opening reflection on
this month's theme, prepared by a Unity member,
visit this [Spotify link](#). (To hear complete songs,
listen through Spotify, which has a free registration
option.)

For a complete list of songs and information about the musicians, see the end of this packet.

<https://open.spotify.com/user/3sdmkpufte2wf7cu9u5mszwy>

Videos & Podcasts

An Author's Authority: A brief interview excerpt with Toni Morrison describing the authority of creating stories outside of the “white gaze.”

https://www.youtube.com/watch?v=-Kgq3F8wbYA&feature=emb_logo

Haudenosaunee's Legendary Founding: an animated PBS short about establishing the authority of democracy. The Hiawatha wampum belt tells the story of the Haudenosaunee's legendary founding and wampum's power to heal. It tells of a warrior named Hiawatha who meets a prophet known as the Peacemaker. Together, with the help of Jigonsaseh, the first Clan Mother, they bring an end to war and create America's first democracy. <https://youtu.be/D0elAQYLdfc>

Bessel van der Kolk - how to detoxify the body from trauma: In a 7-minute interview excerpt, Bessel van der Kolk (author of *The Body Keeps the Score*) discusses the authority traumatic experiences can have on the body and mind and how trauma therapy and practices such as yoga and qigong can help "detoxify" the body and create choices for people living with the after-effects of trauma. (interviewed by Bernhard Trenkle) <https://www.youtube.com/watch?v=GWEjnGsLN-0>

The Intelligence of Plants: an On Being interview with Robin Wall Kimmerer: As a botanist and member of the Citizen Potawatomi Nation, Robin Wall Kimmerer joins science's ability to “polish the art of seeing” with her personal, civilizational lineage of listening to plant life and heeding the languages of the natural world. Acknowledging the authority of relationship with the natural world, she says that as our knowledge about plant life unfolds, human vocabulary and imaginations must

adapt. <https://onbeing.org/programs/robin-wall-kimmerer-the-intelligence-of-plants/>

Articles and Online Sources

The Belonging Project, by Tonika Johnson, <https://www.tonijphotography.com/projects/7212573> Photographer Tonika Johnson offers an exhibit of images and stories of 8 Black youth & 1 Latinx from Chicago about how they perceive themselves and that moment of rupture when they realize – regardless of whether they're an artist, a gamer, a musician – that society has a different perception of them. This is both a trauma and rite of passage affecting countless youth. It affects how these youth think about justice, engage in politics, and interact with authority. While the portraits paint a grim picture of hierarchy, surveillance, entitlement and narrow mindedness, it is not a tale of defeat. Through their own creative agency, young people of color push back against the politics of racism, exclusion and containment by creating their own “free spaces.” In these spaces they are able to freely express themselves without judgment or sanctions.

The Rotting of the Republican Mind, New York Times by David Brooks, considering our different understandings of the authority of truth in a polarized world. <http://www.nytimes.com/2020/11/26/opinion/rep-ubican-disinformation.html?referringSource=articleShare>

Walt Whitman on What Makes a Great Person and What Wisdom Really Means, by Maria Popova: a transcendentalist perspective on the authority of the soul's wisdom. <https://www.brainpickings.org/2020/11/12/walt-whitman-song-of-the-open-road/>

Cheran: The town that threw out police, politicians and gangsters, by Linda Pressly, BBC News

The story of an indigenous Purepecha community in central Mexico that in 2011 reclaimed its sovereignty from violent and corrupt forces that for decades denied its rights and stole its natural resources. <https://www.bbc.com/news/magazine-37612083>

[**A Black Lives Matter Co-Founder Explains Why This Time Is Different**](#), *New Yorker* magazine interview with Opal Tometi by Isaac Chotiner
A conversation about the many factors bringing authority to protests following George Floyd's murder. <https://www.newyorker.com/news/q-and-a/a-black-lives-matter-co-founder-explains-why-this-time-is-different>

Books

[**Grounded**](#), by [**Diana Butler Bass**](#): Bass unpacks how people are finding new spiritual ground by discovering and embracing God everywhere in the world around us—in the soil, the water, the sky, in our homes and neighborhoods, and in the global commons. Faith is no longer a matter of mountaintop experience or institutional practice; instead, people are connecting with God through the environment in which we live. *Grounded* guides readers through our contemporary spiritual habitat as it points out and pays attention to the ways in which people experience a God who animates creation and community.

[**To Know as We Are Known**](#), by [**Parker Palmer**](#): This primer on authentic education explores how mind and heart can work together in the learning process. Moving beyond the bankruptcy of our current model of education, Parker Palmer finds the soul of education through a lifelong cultivation of the wisdom each of us possesses and can share to benefit others.

[**The Bean Trees**](#), novel by [**Barbara Kingsolver**](#): Clear-eyed and spirited, Taylor Greer grew up poor in rural Kentucky with the goals of avoiding pregnancy and getting away. But when she heads west with high hopes and a barely functional car,

she meets the human condition head-on. By the time Taylor arrives in Tucson, Arizona, she has acquired a completely unexpected child, a three-year-old American Indian girl named Turtle, and must somehow come to terms with both motherhood and the necessity for putting down roots. Hers is a story about love and friendship, abandonment and belonging, and the discovery of surprising resources in apparently empty places.

[**Don't Cross the Line!**](#) by Isabel Minhós Martins and Bernardo Carvalho, a children's picture book that tells a funny, meaningful story with a commentary on questioning authority

Movies

[**The Master**](#), A Naval veteran arrives home from war unsettled and uncertain of his future - until he is tantalized by the Cause and its charismatic leader. Starring Philip Seymour Hoffman, Joaquin Phoenix and Amy Adams.

[**Wild, Wild Country**](#), a Netflix documentary series about the controversial Indian guru Bhagwan Shree Rajneesh (Osho), his one-time personal assistant Ma Anand Sheela, and their community of followers in the Rajneeshpuram community located in Wasco County, Oregon.

[**Remember the Titans**](#): The True story of a newly appointed African-American coach and his high school team on their first season as a racially integrated unity.

[**Milk**](#): The story of Harvey Milk and his struggles as an American gay activist who fought for gay rights and became California's first openly gay elected official.

Music Playlist Notes

“Question Authority”—the Circle Jerks
Circle Jerks (stylized as **CIRCLE JĒRKS**) are an American punk rock band, formed in 1979 in Los

Angeles, California. The group was founded by former Black Flag vocalist Keith Morris and Redd Kross guitarist Greg Hetson. To date, Circle Jerks have released six studio albums, one compilation, a live album and a live DVD. Their debut album, Group Sex (1980), is considered a landmark of the hardcore genre.

Establishment Blues — Sixto Rodriguez

Sixto Diaz Rodriguez, known professionally as **Rodriguez** (born July 10, 1942), is an American singer-songwriter from Detroit, Michigan. His music career initially proved disappointing in the United States, but unknown to Rodriguez his albums became extremely successful and influential in South Africa, where he is believed to have sold more records than Elvis Presley. His work also found a following in some other countries in Africa, and also in Australia and New Zealand. Because information about him was scarce, it was incorrectly rumored there that he had committed suicide shortly after releasing his second album.

The Revolution Will Not Be Televised — Gil Scott-Heron

Gilbert Scott-Heron (April 1, 1949 – May 27, 2011) was an American soul and jazz poet, musician, and author, known primarily for his work as a spoken-word performer in the 1970s and 1980s. His collaborative efforts with musician Brian Jackson featured a musical fusion of jazz, blues, and soul, as well as lyrical content concerning social and political issues of the time, delivered in both rapping and melismatic vocal styles by Scott-Heron. His own term for himself was "bluesologist", which he defined as "a scientist who is concerned with the origin of the blues."-

Sisters Are Doing It for Themselves — Eurythmics and Aretha Franklin

Eurythmics were a British pop duo consisting of members Annie Lennox and Dave Stewart. Stewart and Lennox were both previously in The Tourists, a band which broke up in 1980; Eurythmics were formed later that year in Wagga Wagga, Australia. The duo released their first studio album, In the

Garden, in 1981 to little success, but went on to achieve global success when their second album Sweet Dreams (Are Made of This), was released in 1983. The title track became a worldwide hit which topped the charts in various countries including the US. The duo went on to release a string of hit singles and albums before they split up in 1990. By this time, Stewart was a sought-after record producer, while Lennox began a solo recording career in 1992 with her debut album Diva. After almost a decade apart, Eurythmics reunited to record their ninth album, Peace, released in late 1999. They reunited again in 2005 to release the single "I've Got a Life", as part of a new Eurythmics compilation album, Ultimate Collection.

Aretha Louise Franklin (March 25, 1942 – August 16, 2018) was an American singer, songwriter, actress, pianist, and civil rights activist. Franklin began her career as a child singing gospel at New Bethel Baptist Church in Detroit, Michigan, where her father C. L. Franklin was a minister. At the age of 18, she embarked on a secular-music career as a recording artist for Columbia Records. While Franklin's career did not immediately flourish, she found acclaim and commercial success after signing with Atlantic Records in 1966. Hit songs such as "I Never Loved a Man (The Way I Love You)", "Respect", "(You Make Me Feel Like) A Natural Woman", "Chain of Fools", "Think", and "I Say a Little Prayer" propelled her past her musical peers. By the end of the 1960s, Aretha Franklin had come to be known as the "Queen of Soul".

Speak Out — Rising Appalachia Ft. and Ani DiFranco

Rising Appalachia is an American folk music group led by multi-instrumentalist sisters Leah Song and Chloe Smith. Leah also performs as a solo artist. Based between Southern Appalachia and New Orleans, the sisters work with an array of international musicians and the band incorporates everything from simple harmonics with banjos and fiddles, to a wide variety of drums, kalimbas, beatbox, djembe, baliphone, congas, didgeridoo, tablas, spoons and washboard creating a full mix of world, folk and soul music.

Angela Maria "Ani" DiFranco ([/ˈɑːniː/](#); born September 23, 1970) is an American singer-songwriter. She has released more than 20 albums. DiFranco's music has been classified as [folk rock](#) and [alternative rock](#), although it has additional influences from [punk](#), [funk](#), [hip hop](#) and [jazz](#). She has released all her albums on her own record label, [Righteous Babe](#), giving her significant creative freedom.

Small Axe — Bob Marley

Robert Nesta Marley, [OM](#) (6 February 1945 – 11 May 1981) was a Jamaican singer, songwriter, and musician. Considered one of the pioneers of [reggae](#), his musical career was marked by fusing elements of reggae, [ska](#), and [rocksteady](#), as well as his distinctive vocal and songwriting style. Marley's contributions to music increased the visibility of [Jamaican music](#) worldwide, and made him a global figure in [popular culture](#) for over a decade. Over the course of his career Marley became known as a [Rastafari](#) icon, and he infused his music with a sense of spirituality. He is also considered a global symbol of [Jamaican music](#) and [culture](#) and identity, and was controversial in his outspoken support for the legalization of [marijuana](#), while he also advocated for [Pan-Africanism](#).

My Country — Cornell Campbell

Cornel Campbell aka **Don Cornel** or **Don Gorgon** (born 23 November 1945 in [Kingston](#), Jamaica) is a [reggae](#) singer, best known for his trademark [falsetto](#) voice, and his [recordings](#) at [Studio One](#) in the late 1960s and his later work with [Bunny Lee](#) in the 1970s.

Temporary Blues — The Features

The Features are an American [indie rock](#) band from [Sparta, Tennessee](#), United States of America.

Alright— Kendrick Lamar

Kendrick Lamar Duckworth (born June 17, 1987) is an American rapper, songwriter, and record producer. Since his mainstream debut in 2012 with [Good Kid, M.A.A.D. City](#), Lamar has been regarded as one of the most influential artists of his generation, as well as one of the greatest rappers and lyricists of all time. Aside from his solo career, he is also known as a member of the hip hop supergroup [Black Hippy](#) alongside his [Top Dawg Entertainment](#) (TDE) label-mates [Ab-Soul](#), [Jay Rock](#), and [Schoolboy Q](#).

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