



What does it mean to be a people of Repair?

CONTENTS

Reflection

Spiritual Exercises

Questions to Ponder

Resources



What Does It Mean To Be a People of Repair?

My grandfather knew how to keep time moving. Head bent over the wooden jeweler's bench at the back of his jewelry store and peering through a small magnifying loop attached to his glasses, he repaired watches. He patiently disassembled gears and springs and knew how to put them back together so they could once again keep time.

As we turn from last month's theme of "Brokenness" to this month's theme of "Repair," I am wondering what we are asked to repair – in the world and in ourselves. And, how do we know how to make these repairs as well as when we might need to start over anew?

With a watch, it's obvious it needs repair when its numbers or hands stand still. But when it's just running fast or slow, it might take a while to realize something needs fixing. So too with less mechanical things prone to breaking down – relationships, systems, practices, communication, understandings. Perhaps the first fix to consider is letting ourselves stand still long enough that we can notice what really needs repairing. Not coincidentally, this is one of the fruits of having a spiritual practice and participating in a community of faith. The Chalice Circle process itself is one that invites and encourages us to pause and notice what may be stuck or broken in our hearts, in our lives and in the world around us.

Once we do notice a brokenness that needs repair, the rapid pace of change itself can make it difficult to know how to begin. Were he still living, my grandfather would not have the knowledge needed to fix today's gearless digital watches. Similarly, when we look at the brokenness of the environment or the broken institutions that perpetuate systemic oppression, we often do not know how to fix them. So this work of repair requires creative engagement with the discomfort of not knowing. We are asked to let go of old assumptions and challenged to stretch our hearts and minds as bridges between past and future, open to new knowledge and learning as we go.

The word Repair traces its origins to an old French word meaning "to make ready, again." Notice, it is not about returning to where we were before the breakage. Nor is it a matter of perfection – original or restored. Repair, at its core, is about preparing to begin again.

How relevant this is to today's challenges, as we work to repair our relationships with nature and one another, especially across our differences. And, how ancient too, arising from the Jewish concept of Tikkun Olam. According to the story from Jewish mystic Isaac Luria, before creation there was only a holy darkness. Then God sent divine light into the world, bringing about all forms of life; but the vessels carrying the light shattered and ten thousand shards of divinity became scattered as sparks embedded in all beings and every part of creation.

Humans, the story says, were given the capacity to find this light hidden in all beings and events and to make it visible by our interactions with them. This task, known as Tikkun Olam, is one of restoring the wholeness of the world. No wonder it is often applied to environmental and justice work.

Clearly, today's brokenness cannot be repaired by returning old gears to their previous alignments. Perhaps instead, our task of repair is one of uncovering the hidden light, first in our own hearts, and then in the world around us. Might this make us, and the world, ready again – for right relationship with nature and one another, for wholeness and the beloved community we seek to make real?

Wishing you a fruitful engagement with these questions and more,

Karen Hering, associate minister

(adapted from *CommUNITY*, February 2020)

Our Spiritual Exercises

Option A: Breaking Habits as a Path to Repair

One of the challenges to repair work is the way some habits can continue breaking and re-breaking the very things we want to repair. For instance, if I call my new friend by the wrong name and then apologize, I can hope it will not permanently damage our relationship. But if I repeatedly call my friend by the same wrong name and never break that habit and make a real effort to see them and know them by their true name, at some point my apologies will be an inadequate effort at repair.

The same breakage occurs if I habitually mis-gender someone (mistakenly refer to them by a gender that is not their identity), or if I repeatedly express or reinforce a hurtful stereotype after I've learned or been told it is offensive. Or, in the case of climate change, my relationship with the earth and environment will still suffer if I resist changing my habits of driving and flying and eating and heating even if they use a lot of fossil fuels.

We all have habits that cause breakage of many different kinds. For this exercise, choose just one habit you have that you know leads to brokenness. It can be a personal brokenness or a social one. It could even be a physical one, if the way you use something repeatedly breaks it. It doesn't have to be a big habit (one difficult to end), but should be something you do daily or regularly. Choose one you really want to change and believe you can.

Begin the month by naming the habit you wish to break. On a half sheet of paper (about 5 ½ x 8 ½), fill one side of the paper writing about the habit, what it means to you (and maybe others), how it causes damage and why you wish to end it. Crease this paper in half lengthwise; then tear it in two pieces along the crease. Imagine that you are breaking the habit as you do. On another full sheet of paper (8 ½ x 11), turned horizontally, glue or tape the two half pieces on either side of the larger page, so you have a wide open space running between them.

Keep this where you'll see it daily. Use the open space in the middle of the page as a visual inspiration for several days or a week as you try each day to break this habit. Begin each day by asking yourself what you will do to stay true to your goal, and end each day by reviewing how that went. Forgive yourself for any returns to the habit, and simply ask what you will do differently the next day. (This may also be breaking a habit of shame over failure – a really good habit to break!)

After a week of trying to break this habit, successfully or not, take out your paper with the broken habit on either side of it, and write down the middle of the page, a new entry about what it does (or might) feel like to be free of this habit. What might be possible? What might be repaired? If you want a prompt to start from, you might begin with the words, **When this habit is broken....** And follow wherever they lead.

Bring your broken habit reflection to your Chalice Circle, if you like. Share how breaking this habit may be the first step in the repair work you wish to begin.

NOTE: It can take up to two months or more to fully break a habit, so this exercise is really about naming and noticing what you wish to change and practicing new habits you can continue long after the month is over.

Option B: The Beauty of Patchwork

There are many different attitudes toward what has been repaired. For some, a piece of duct tape that makes something functional again might be a source of pride and ingenuity. For others, any visible sign of patchwork can be a source of embarrassment or its more intimidating relative, shame.

The Japanese practice of kintsugi makes an art form of repair, creating new beauty by using liquid precious metals to piece together broken pottery. The repaired pot shines in the same places where it was broken and may become even more beautiful than before being broken.

Metaphorically, the art form of kintsugi is a powerful reminder that how we respond to the brokenness of our own lives – and especially our approach to the work of repair – sometimes brings new beauty. Any form of art – the visual arts, writing, music, dance, performance – has the potential not only for healing and repair but also of creating beauty with the inevitable brokenness of the world we live in.

Peter Mayer’s song, “Japanese Bowl” (lyrics printed below), is one example. You can listen to it at: <https://open.spotify.com/search/Peter%20Mayer%20japane>.

I'm like one of those Japanese bowls
That were made long ago
I have some cracks in me
They have been filled with gold

That's what they used back then
When they had a bowl to mend
It did not hide the cracks
It made them shine instead

So now every old scar shows
from every time I broke

And anyone's eyes can see
I'm not what I used to be

But in a collector's mind
All of these jagged lines
Make me more beautiful
And worth a higher price

I'm like one of those Japanese bowls
I was made long ago
I have some cracks you can see
See how they shine of gold.

“Japanese Bowls” by Peter Mayer

For this exercise,¹ choose something that is broken in your own life (a physical object or an experience, relationship, event or emotion), and consider what you might do in the coming weeks to mend it in a way that creates or discovers beauty. If it’s a painful experience of brokenness, maybe you write a poem or a song about it. If it’s a broken relationship, maybe you consider a gesture toward repairing that relationship that might metaphorically bring a “shine” that does not hide but repairs the breakage.

Bring to your circle some way of sharing the beauty created in your work of mending.

¹ This exercise is based on one presented in a previous Soul Matters packet on Brokenness.
Chalice Circles

Option C: Noticing the Need for Repair

Sometimes we become so accustomed to things being broken, we stop noticing they need repair. In some cases, they may have always been broken and we might have to use imagination to consider how they would be if not broken. We might not have clear enough vision to see the brokenness, or we might not take the time to notice it, either because we'd rather not know or because we like to keep busy.

But the first step in any act of repair is to notice something is broken and to ask how and where it is broken. Only then, after noticing, both the fact and the causes of brokenness, can meaningful repair begin.

This exercise begins by noticing the need for repair. Make a running list, adding to it daily for 4-5 days, of what you notice is in need of repair, small or large. It might be a tire on your bicycle or car, a light bulb in your home, or the heel of your shoe. It could be a relationship, or a system or community, but it should be something you experienced directly that day. Notice how it feels to notice the need for repair. Does it make you angry? Sad? Despairing? Insightful? Ready to act? Do you feel differently about the different kinds of needs you've noticed?

After you have at least ten things listed, choose one and take some time to think and perhaps write about it, noticing what's broken and how and where it's broken, and what might be causing it. Each morning or evening, take five minutes to sit silently with this brokenness, followed by a few minutes recording any questions that occur to you related to this brokenness. Leave the questions unanswered, each one an open door to understanding what repair might be required.

Notice how it feels not to begin the action of repair, but to stay with the quiet noticing and the questions rising from it.

Come to your Chalice Circle with your list of questions, ready to share what they might be telling you about how to approach this repair.

Your Question

*As always, don't treat these questions like "homework" or a list that needs to be covered in its entirety. Instead, **simply pick the one question** that speaks to you most and let it lead you where you need to go. The goal is not to analyze what "repair" means in the abstract, but to figure out what being a part of a people of repair means for you and your daily living. Which question is calling to you? Which one contains "your work" of repair?*

1. Are you a "fixer" or a "replacer"? Some of us are inclined in one direction or the other when it comes to objects in our lives. If you have an inclination like that, how does it affect your response to other brokenness and questions of repair in your life or in the world around you?
2. What are your expectations of repair, and how might they be related to your relationship with perfection? If you not a perfectionist, does that influence your approach to and your comfort with items that visibly show signs of repair? If you are a perfectionist, does that affect your approach to the work and results of repair?
3. Think of something you use, wear or enjoy today that has been visibly patched or fixed. How does its evidence of being mended make you feel? Do you have similar feelings about relationships you have worked to mend?
4. Do your general approaches to and feelings about repair influence your responses to social issues requiring both large scale repair and more personal efforts of mending or changing our ways?
5. How do you repair something that has never worked properly to begin with? What does that kind of repair require? Is it still something you would still call repair, and does that matter in your approach to it?
6. Do you have a habit of repairing things soon after you notice they are broken? In the work of ending systemic racism, what is one new habit you might wish to develop to engage a mindset of repair when experiencing the brokenness of racism in your daily life? How might you practice and strengthen that habit in this month focused on repair?
7. Ian McEwan writes, "A person is, among all else, a material thing, easily torn and not easily mended." What have you recently "easily torn" that you wish were "easily mended"? Does it feel too difficult to try to mend it? What is one step you might take toward repair?
8. Have you ever been surprised by someone telling you about a brokenness you had not noticed (in a relationship, a community, our nation, or the environment)? How did that make you feel, and did your feelings influence your response? What did you do or might you do in the future to increase your ability and willingness to see what is in need of repair, both around you and within you?
9. What brokenness is most urgently calling for your attention in the work of repair today? Is it in your heart, your relationships, your communities, or in the larger world? Might your focus on that repair work also be related to other forms or levels of brokenness?
10. 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.

Recommended Resources

As always, this is not required reading. We will not analyze these pieces in our group. Instead they are here to companion you on your journey this month, get your thinking started, and maybe open you to new ways of thinking about what it means to be part of a people of brokenness.

Word Roots

Repair (n).

the action of fixing or mending something.

Repair (v).

to fix or mend (a thing suffering from damage or a fault; to make good (such damage) by fixing; to put right (a damaged relationship or unwelcome situation)

Origin: late Middle English: from Old French *reparer*, from Latin *reparare*, from *re-* ‘back’ + *parare* ‘make ready.’

Wise Words

“it feels like everything is broken. we must, each of us, fix our attention on the nearest wound, conjure within us the smallest parts of ourselves that are still whole, and be healers. heal with words and prayer and energy, heal with money, clean water, time and action.

“there’s enough destruction. there’s enough nothingness swallowing the living world. don’t add to it. there’s enough.

“our visions are ropes through the devastation. look further ahead, like our ancestors did, look further. extend, hold on, pull, evolve.
--adrienne maree brown

“The goal of spirituality is the bringing together of seeing, hearing, and doing into one whole person. It is to see yourself mirrored in the heavens above and to realize that the Holy One created you personally to help complete the work of repairing the world.”
— Lawrence Kushner, *The Book of Miracles*

“I believe that the yarn we spin is capable of mending the broken warp and woof of our life!”
--Mahatma Gandhi

"One day, in search of something else, I found a book called Wabi Sabi. Wabi sabi are the Japanese words for a feeling, an aesthetic that is hard to describe. I read:
" 'Wabi sabi is a beauty of things imperfect, impermanent, and incomplete.
"It is a beauty of things modest and humble.
"It is a beauty of things unconventional.'
Chalice Circles

"A friend, a student of the Japanese tea ceremony, mentioned 'October tea.' She said it's one of the most important times of the year for tea, the most wabi. November celebrates the new tea, but October is the time to use up the last of the old. Instead of letting it dribble out, or be thought of as the dregs — 'We cherish what remains of that which is in the process of passing.'

"This month only, mismatched dishes are used. The utensils are ones that have been broken and repaired. 'Not just repaired, but carefully and beautifully mended,' she added."

--Sue Bender, *Every Day Sacred: a woman's journey home*

“For my part, I prefer my heart to be broken. It is so lovely, dawn-kaleidoscopic within the crack.”
--D.H. Lawrence

“Don’t waste your time chasing butterflies. Mend your garden, and the butterflies will come.”
--Mário Quintana

“[People are] born broken. [They live] by mending. The grace of God is glue.”
~ Eugene O’Neill

Poems

Ode to My Refugee Shirt

By Chielozona Eze

My favorite shirt survived the Biafran War, but with tears and holes here and there. I couldn’t discard it, for I had no better one, so I took it to our village seamstress. Her Singer treadle machine did not work. *Never mind*, she said, *mending is better done with our hands*, just keep your eyes on the needle and thread. *There are many ways to mend clothes like this. For these minor tears I’ll stitch in little suns, stars or flowers, something to please the eye. For this bigger hole, I’ll put a pocket. A pocket anywhere is for the unknown.*

Three days later I came back for my shirt.

She held it to me, face all smiles. *You see*, she
said,
everything that is rent can be mended with care.

And so I wore many moons and stars and pockets
as we wore our hearts back from the
refugee camps.

Neighbor in May

by Michael Dennis Browne

my neighbor is hammering
and mending his house
he fixes in almost a frenzy
by night he dreams of his wife
dead nearly a year now
he dreams of nailing and healing
he dreams of repairing the damage

Mending

by Deborah Keenan

just to match thread and fabric
takes a year

a needle sharp enough
an eye big enough to pass through
to see clearly from
exactly what it is that needs mending

just to match the torn place
with a patch
that will not call attention to itself
takes more than years

just to find what's been torn
and what's worth mending
seems like years go by

and my hands are not graceful
or kind about this task
they dial my mother's number
they speak with my voice over the wires
mother they say will you mend this
will you mend this too

and though she agrees
as I knew she would
there's so much mending to be done
and what has been torn
will take years to mend
and I cannot ask her for that much
time

it's my turn to mend
and I won't tell anyone
how long it might take

For What Binds Us

Jane Hirshfield

There are names for what binds us:
strong forces, weak forces.
Look around, you can see them:
the skin that forms in a half-empty cup,
nails rusting into the places they join,
joints dovetailed on their own weight.
The way things stay so solidly
wherever they've been set down—
and gravity, scientists say, is weak.
And see how the flesh grows back
across a wound, with a great vehemence,
more strong
than the simple, untested surface before.
There's a name for it on horses,
when it comes back darker and raised: proud flesh,
as all flesh
is proud of its wounds, wears them
as honors given out after battle,
small triumphs pinned to the chest—
And when two people have loved each other
see how it is like a
scar between their bodies,
stronger, darker, and proud;
how the black cord makes of them a single fabric
that nothing can tear or mend.

Originally published in *Of Gravity &
Angels* (Wesleyan University Press, 1988)

Videos and Podcasts

Podcast: The World is Our Field of Practice,
angel Kyodo williams, On Being Radio Interview
<https://onbeing.org/programs/angel-kyodo-williams-the-world-is-our-field-of-practice/>

angel Kyodo williams is one of our wisest voices on
social evolution and the spiritual aspect of social
healing. She is an esteemed Zen priest and the second
black woman recognized as a teacher in the Japanese
Zen lineage. For those of us who are not monastics, she
says, the world is our field of practice. To sink into
conversation with her is to imagine and nourish the
transformative potential of this moment toward human
wholeness.

**Podcast: Restoring the Body: Yoga, EMDR, and
Treating Trauma**

Bessel van der Volk

<http://www.onbeing.org/program/restoring-thebody-bessel-van-der-kolk-on-y>

Through his longtime research and innovation in trauma treatment, psychiatrist, Bessel van der Kolk, shares what he's learning about how bodywork like yoga or eye movement therapy can restore a sense of goodness and safety.

“A Path to Security,” by Rachel Kleinfeld
https://www.ted.com/talks/rachel_kleinfeld_a_path_to_security_for_the_world_s_deadliest_countries

You are more likely to die violently if you live in a middle-income democracy with high levels of inequality and political polarization than if you live in a country at war, says democracy advisor Rachel Kleinfeld. This historical shift in the nature of violence presents an opportunity for everyday voters to act as a great force for change in their unbalanced societies. In this eye-opening talk, Kleinfeld unravels the causes of violence and offers a path to security for the world's deadliest countries.

Ted Talks

“To Challenge the Status Quo, Find a Co-Conspirator” by Ipsita Dasgupta

https://www.ted.com/talks/ipsita_dasgupta_to_challenge_the_status_quo_find_a_co_conspirator?utm_source=recommendation&utm_medium=email&utm_campaign=explore&utm_term=newest-talks-6#t-100508

In a complex and changing world, how can we make sure unconventional people and their ideas thrive? Business executive Ipsita Dasgupta introduces the concept of "co-conspirators" -- people willing to bend or break the rules to challenge the status quo -- and shows how they can help create new ways of thinking, acting and being.

Articles

Kintsugi: the art of precious scars

Steffano Carnazzi

<https://www.lifegate.com/people/lifestyle/kintsugi>

By repairing broken ceramics it's possible to give a new lease of life to pottery that becomes even more refined thanks to its "scars". The Japanese art of kintsugi teaches that broken objects are not something to hide but to display with pride. This traditional Japanese art uses a precious metal – liquid gold, liquid silver or lacquer dusted with powdered gold – to bring together the pieces of a broken pottery item and at the same time enhance the breaks.

“Who Decides History’s Future?” by Alexandra Haven

<https://parabola.org/2019/07/25/who-decides-historys-future-by-alexandra-haven/>

An exploration of questions about repatriation of cultural and historical artifacts held by museums in colonial nations.

One Year of Repairing Homes in Baghdad

<https://blog.ted.com/iraq-builders-celebrates-one-year-of-repairing-homes-in-baghdad/>

A story about “Iraq Builders,” a group of volunteers in Iraq fixing homes damaged by war.

“The Case for Reparations,” Ta Nehisi-Coates

<https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>

Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole. Ta Nehisi-Coates’ insightful examination of the costs of avoiding reparations.

The Role of Spirit in the #blacklivesmatter Movement: A Conversation with Activist and Artist Patrisse Cullors

<http://religiondispatches.org/the-role-of-spirit-in-the-blacklivesmatter-movement-a-conversation-with-activist-and-artist-patrisse-cullors/>

Black Lives Matter chapters and affiliated groups are expressing a type of spiritual practice that makes use of the language of health and wellness to impart meaning, heal grief and trauma, combat burn-out and encourage organizational efficiency.

Music

For a playlist inspired by the opening reflection on this month’s theme (including all but two of the songs listed below) visit this Spotify link:

<https://open.spotify.com/playlist/3KVtbxUVnbf10WiamY33FZ?si=797NKAoFTDWyBudV5rjWKG>

(“***Running to Stand Still***” and “***Cherished***,” can be played through individual links.

U2: *Running to Stand Still*” (play separately @ link)

An Irish *rock* band from Dublin, formed in 1976. The group consists of *Bono* (lead vocals and rhythm guitar), *the Edge* (lead guitar, keyboards, and backing vocals), *Adam Clayton* (bass guitar), and *Larry Mullen Jr.* (drums and percussion). Initially rooted in *post-punk*, U2's musical style has evolved throughout their career, yet has maintained an anthemic quality built on Bono's expressive vocals and the Edge's *effects*-based guitar *textures*. Their lyrics, often embellished with

spiritual imagery, focus on personal and sociopolitical themes. Popular for their live performances, the group have staged several ambitious and elaborate tours over their career.

Chicago, "Does Anybody Really Know What Time It Is?"

American *rock* band formed in 1967 in *Chicago, Illinois*, calling themselves the **Chicago Transit Authority** in 1968 before shortening the name in 1969. The self-described "*rock and roll* band with *horns*" blended elements of *classical music*, *jazz*, *R&B*, and *pop music*. They began writing songs with politically charged lyrics, and later moved to a softer sound, generating several hit ballads. The group had a steady stream of hits throughout the 1970s and 1980s. In September 2008, *Billboard* ranked Chicago at number thirteen in a list of the top 100 artists of all time for Hot 100 singles chart success, and ranked them at number fifteen on the same list produced in October 2015.^{[1][2][3]} *Billboard* also ranked Chicago ninth on the list of the 100 greatest artists of all time in terms of *Billboard* 200 album chart success in October 2015. Chicago is one of the longest-running and most successful rock groups, and one of the *world's best-selling groups of all time*, having sold more than 100 million records. In 1971, Chicago was the first rock act to sell out *Carnegie Hall* for a week.

NF "Time"

Nathan John Feuerstein (born March 30, 1991), known by his initials **NF** (stylized as **ИF**), is an American rapper, singer and songwriter. He released a *self-titled EP* in 2014 with *Capitol CMG*. NF has released four studio albums: *Mansion* in 2015, *Therapy Session* in 2016, *Perception* in 2017, which debuted at No. 1 on the *Billboard 200* chart, and *The Search* in 2019, which also debuted at No. 1 on the *Billboard 200*. *Perception's* third single, "*Let You Down*", brought him worldwide fame: it charted internationally and was certified triple platinum in the United States. NF's fourth studio album, *The Search*, was released on July 26, 2019.

Sylvan LaCue "Step: Getting Uncomfortable"

Formerly known as QuESt, Sylvan LaCue is an *American hip hop* artist from *Miami, Florida*. He began his rapping career in 2009 with several releases, including the critically acclaimed *Searching Sylvan* mixtape. In April 2016, he released his debut *studio album*, *Far From Familiar*, and in January 2018 he released his second album, *Apologies in Advance*.

The Roots, "Don't Feel Right"

An American *hip hop* band, formed in 1987 by *Tariq "Black Thought" Trotter* and *Ahmir "Questlove" Thompson* in *Philadelphia, Pennsylvania*, United States. Currently the *house band* on *NBC's The Tonight Show*

Starring Jimmy Fallon, having served in the same role on *Late Night with Jimmy Fallon* from 2009–2014.

The Roots are known for a jazzy and eclectic approach to hip-hop featuring live musical instruments and consistently met with critical acclaim. *ThoughtCo* ranked the band #7 on its list of the 25 Best Hip-Hop Groups of All-Time, calling them "Hip-hop's first legitimate band."^[2] Although the band no longer tours extensively due to their *Tonight Show* obligations, their live shows are frequently regarded as the best in the genre.

Madonna, "Borderline"

Madonna Louise Ciccone (born August 16, 1958) is an American singer, songwriter, actress, and businesswoman. Referred to as the "*Queen of Pop*" since the 1980s, and known for pushing the boundaries of songwriting in mainstream popular music and for the imagery she uses onstage and in music videos. She has frequently reinvented her music and image while maintaining autonomy within the recording industry. Her works have been praised by *music critics* and have sparked controversy. Madonna is often cited as an influence by *other artists*.

Born and raised in *Michigan*, Madonna moved to *New York City* in 1978 to pursue a career in modern dance. After performing as a drummer, guitarist, and vocalist in the rock bands *Breakfast Club* and *Emmy*, Madonna signed with *Sire Records* in 1982 and released her *onymous debut album* the next year. She followed it with a series of successful albums, including *global bestsellers* *Like a Virgin* (1984) and *True Blue* (1986) as well as *Grammy Award* winners *Ray of Light* (1998) and *Confessions on a Dance Floor* (2005). Many of *her songs* have reached the top of record charts worldwide, including "*Like a Virgin*", "*La Isla Bonita*", "*Like a Prayer*", "*Vogue*", "*Take a Bow*", "*Frozen*", "*Music*", "*Hung Up*", and "*4 Minutes*".

Simple Minds, "Alive and Kicking"

A Scottish *rock* band formed in Glasgow in 1977. The most commercially successful Scottish band of the 1980s,^[3] they achieved five *UK Albums chart number one* albums and have sold more than 60 million albums.^[4] Despite various personnel changes, they continue to record and tour.

The band have released a string of hit singles, becoming best known internationally for their 1985 hit "*Don't You (Forget About Me)*", from the soundtrack of the film *The Breakfast Club*. Their other prominent hit singles include "*Alive and Kicking*" and "*Belfast Child*" (UK #1). In 2016, they received the *Ivor Novello Award* for Outstanding Song Collection from the *British Academy of Songwriters, Composers, and Authors*.^[5]

OK Factor "Love Song for Lucy"

New-classical crossover duo, The OK Factor is cellist Olivia Diercks and violinist Karla Colahan. Based in Minneapolis, Olivia and Karla are passionate about composing, performing, and teaching, creating unique and unexpected musical experiences for their audiences all across the Midwest.

Dusty Springfield "*Cherished*," play separately at this link.

Mary Isobel Catherine Bernadette O'Brien ^[1] (16 April 1939 – 2 March 1999), professionally known as **Dusty Springfield**, was an English *pop* singer and *record producer* whose career extended from the late 1950s to the 1990s. With her distinctive *mezzo-soprano* sound, she was an important singer of *blue-eyed soul* and at her peak was one of the most successful British female performers, with six top 20 singles on the US *Billboard Hot 100* and sixteen on the *UK Singles Chart* from 1963 to 1989.^[2] She is a member of the *Rock and Roll Hall of Fame* and *UK Music Hall of Fame*. International polls have named Springfield among the best female rock artists of all time. Her image, supported by a *peroxide blonde bouffant* hairstyle, *evening gowns*, and heavy make-up, as well as her flamboyant performances, made her an icon of the *Swinging Sixties*.^[3]

Black Joe Lewis, "Come to My Party"

Black Joe Lewis (born *Tucson, Arizona*, United States) is an American *blues*, *funk* and *soul* artist influenced by *Howlin' Wolf* and *James Brown*. He formed Black Joe Lewis and The Honeybears in *Austin, Texas* in 2007. In March 2009, *Esquire* listed Black Joe Lewis and the Honeybears as one of the "Ten Bands Set to Break Out at 2009's SXSW Festival."

All text from Wikipedia except for OK Factor -- their text is from their website okfactor.com.

Movies and Videos

Hugo: 2011 feature film directed by Martin Scorsese. Based on Brian Selznick's book *The Invention of Hugo Cabret*, it tells the story of a boy who lives alone in the Gare Montparnasse railway station in Paris in the 1930s.

The Repair Shop, a multi-season *Netflix* series on fixing physical things.

Two Popes: a 2019 biographical drama film directed by Fernando Meirelles and written by Anthony McCarten, adapted from McCarten's 2017 play *The Pope*. It stars Anthony Hopkins as Pope Benedict XVI and Jonathan Pryce as Cardinal Jorge Mario Bergoglio (later Pope Francis).

Books

Repair: the impulse to restore in a fragile world, by Elizabeth Spelman

An in-depth exploration of humans as "*homo reparans*," the repairing animal seeking continually to repair everything from our cars to our relationships and systems.

How to Be an Anti-Racist, by Ibram X. Kendi

Kendi takes readers through a widening circle of antiracist ideas—from the most basic concepts to visionary possibilities—that will help readers see all forms of racism clearly, understand their poisonous consequences, and work to oppose them in our systems and in ourselves. Part memoir, part anti-racism manual, this award-winning book has been called "an essential work for anyone who wants to go beyond the awareness of racism to the next step: contributing to the formation of a just and equitable society."

emergent strategy: shaping change, changing worlds by adrienne maree brown

In the tradition of Octavia Butler, here is radical self-help, society-help, and planet-help to shape the futures we want. Change is constant. The world, our bodies, and our minds are in a constant state of flux. They are a stream of ever-mutating, emergent patterns. Rather than steel ourselves against such change, *Emergent Strategy* teaches us to map and assess the swirling structures and to read them as they happen, all the better to shape that which ultimately shapes us, personally and politically. A resolutely materialist spirituality based equally on science and science fiction: a wild feminist and afro-futurist ride!

The Tin Forest, illustrated children's book by Helen Ward, illustrated by Wayne Anderson

In the middle of a dark, lonely wasteland filled with old scrap metal lives an old man. Every night he dreams of a lively forest, full of sunshine, plants, birds, and animals.

This packet was created for Unity Church-Unitarian, based on the Soul Matters Sharing Circle model of small groups.



<https://www.facebook.com/soulmatterssharingcircle>

