

FEBRUARY/MARCH 2019

# SOUNDINGS



Unitarian Universalist  
Church of Charlotte

DISCOVER DEEPER SPIRITUAL MEANING

*Depth through reflection*

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UUC members participating in the Martin Luther King Jr. parade on January 19, 2019.  
photo by Denise Weldon

*Our policies, programming and practices reflect an integrated understanding  
and experience of spiritual, societal and environmental transformation.*

—FROM THE UNITARIAN UNIVERSALIST CHURCH OF CHARLOTTE ENDS STATEMENTS,  
ADOPTED BY THE BOARD OF TRUSTEES, FALL 2017



**The Mission of the Unitarian Universalist Church of Charlotte:** *Challenged by our liberating faith, we discover deeper spiritual meaning, nurture loving community, cultivate courageous connections, and partner in the work of justice.*

## LEARNING /S “DOING SOMETHING”

by Jay Leach



My dad rarely gave unsolicited advice. However, as we discussed my impending departure for college he proffered a suggestion: “You should consider studying business.” He explained that a deep understanding of how the business world works would be an asset in any profession I chose.

Respecting his counsel, I enrolled in an Economics 101 course my freshman year. And . . . well . . . let’s just say my pursuit of a business degree came to a rather abrupt, premature conclusion.

The next year, while home on break, I broached a tricky conversation. I was trying to explain to my dad—the Director of Management Information Services for a major corporation—that I was hoping he’d continue to write sizeable tuition checks so that I could study . . . philosophy.

He responded with a surprising question: “Do you enjoy it?” I replied, “Like nothing I’ve ever studied before.” With wisdom and compassion he suggested, “Then that sounds like the right thing to do.”

Since he didn’t offer the pushback I had anticipated, I decided I’d have to play his role. “But what kind of job am I going to get with a degree in philosophy?” With even more wisdom and compassion, he asked, “What makes you think you’re in college to get a job?”

I’ll never forget what he said next. “In my professional world,” he explained, “things are changing so rapidly that if it is in a textbook or being taught in a college class, it is no longer relevant.” He suggested that the single most important quality he needed from the people on the team he hired and managed was the capacity to learn.

His view of the value of college was this: it should be a place where people learn more about how to learn. And, he said, we learn how to learn by learning things we enjoy learning. So, if you enjoy philosophy, then that’s the right answer for you. “Because,” he said, with a kind of wisdom and compassion that lingers to this day, “you’ll need to be a learner for the rest of your life.”

I look back on that conversation with such immense gratitude and love. As a young adult my dad was urging me to learn more about how to learn because it was a skill I’d need from then on. I’d never reach a stage in my life when I knew enough. I’d never come to a time when I could simply rest on my intellectual, emotional, spiritual understandings. There would always be more I could and should learn.

Many years later, I’m still finding my dad’s perspective to be absolutely right. Especially in these past two years—as both a minister and member of this congregation and as a citizen of this city, state, nation and world—I have been learning so much about what I haven’t yet learned.

Perhaps it is because of the early guidance offered me by my dad—a man celebrated for his management skills and his pragmatic, efficient approach—that I’ve never found it necessary or even helpful to distinguish between learning and doing. I’ve long thought of learning itself as a very important way of “doing something.” And, I’ve long experienced that in “doing something” I am always in the role of learner.

This issue of *Soundings* offers you a glimpse into the process of learning that has been and is taking place here at the UUCU. In services, groups, classes, discussions, paired conversations, and informal interactions we’ve been learning . . . and doing . . . and learning.



Adult programming class: “What Do We Mean By White Supremacy?”  
This class was held February 18 and 25, 2019.

## CLASS CONSCIOUS

by Shannon Maples



The first time I ever felt I didn’t “fit in” at the Unitarian Universalist Church of Charlotte (UUCC) was due to the “ten-dollar founding father without a father.” Yes, *Hamilton* was on its way, and like almost everyone else in Charlotte, I wanted to be there. The

problem? I’d recently taken a new job, which brought significant emotional rewards along with a 25% pay cut. Discretionary spending was out of the question.

Unfortunately, the UUCC was the one place that kept reminding me of my lowered economic status. Approximately 95% of my friends here posted obligatory Facebook photos in front of the *Hamilton* sign. I participated in a group check-in where everyone except me shared their excitement about attending the upcoming show. I was happy for all of them, but suddenly wondered whether this new displaced feeling would become a permanent part of my UUCC experience.

Social class and the way it is exhibited in our congregation have become particular concerns for me after the Adult Religious Education/Spiritual Development Team, as part of this year’s Economic Justice focus, offered a four-session workshop titled *Class Conscious: Class and Classism in UU Life*. Eighteen participants joined facilitators Heather Douglas and me to increase our awareness of, and sensitivity to, social class and classism. I was surprised by the depth and power of emotions around social class, both among workshop participants and in video clips that were part of the curriculum. Some of us recognized classism (negative attitudes or behaviors related to class) within ourselves, and the effect that class has on our personal social values. A good example arose in a clip called *The Trouble with Tofu*, which made clear that some common UU values around food—like eating healthy, local, and organic—can arise from a place of privilege.

One session focused on the causes and effects of economic inequality. We watched an eye-opening TED Talk

by public health researcher Richard Wilkinson, who explained that many of the troubling social problems in the U.S. (e.g. homicide, imprisonment, drug abuse, infant mortality, obesity, low social mobility) are correlated not with a nation’s per capita income, but with its degree of economic inequality. We discussed our American value of meritocracy and questioned whether it can actually exist when those who “make it” pass their advantages along generation after generation. We faced the uncomfortable reality that the “working poor” are in fact subsidizing affordable goods for the rest of us.

As Barbara Ehrenreich wrote, “When someone works for less pay than she can live on—when for example she goes hungry so that you can eat more cheaply and conveniently—then she has made a great sacrifice for you.” It was discussions like these, which brought the notion of class to a very personal level, where I found the most value.

As our congregation prepares to follow our Call to Action out into the world to work for economic justice, it’s important that we first start where we are. To that end, in our fourth and final session, we asked ourselves how someone from a working class or poverty situation might experience our congregation. Take a minute and try this thought experiment yourself.

The workshop gave me a new lens for viewing the world from the perspective of those less privileged than me. I hope it now helps me change my behaviors as well. Am I welcoming to all who visit us? Can I ask visitors what has brought them to the UUCC, rather than what they do for a living, where they live, and where their kids go to school? Can I be more conscious of my conversation topics and how they might reflect my privileges? Will I invite newcomers of all backgrounds into my social circle, or huddle tightly with those who make me feel comfortable? How can I make my church home a source of comfort, connection, and community for everyone, regardless of income or education? And finally—will you walk this journey with me?

*The workshop gave me a new lens for viewing the world from the perspective of those less privileged than me. I hope it now helps me change my behaviors . . .*

## UNDERSTANDING INJUSTICE

by Kathleen Carpenter



Children learn about and experience social injustice in their homes and community; in the institutions that provide health and education; on the playgrounds where they play; in the neighborhoods where they live; and in the books they read and the news they see on TV and social media.

They are witnesses to social injustice manifesting as gender bias and violence, homophobia, inequities in the criminal justice system, racial profiling, hate crimes, and Islamophobia and other forms of religious discrimination. And while young children may miss nuance in some of these complex topics, many are not spared the impact.

Here at the UUCC, we are charged with providing our children, from preschool to high school, with the learning that might enable them to be courageous partners in working for change, and the understanding that this work is spiritual work.

With this in mind, aligning our programming for our children and youth with our congregation’s Vision, Mission and Ends has been crucial. Work began last year in the areas of racial and environmental justice. This year, they have moved into cultural and economic justice, tackling topics like immigration, misogyny, LGBTQ+ discrimination, and poverty. How that translates in the classroom depends on age, as we program for ages 3 to 18. Our high school youth are examining complex issues with guest speakers, videos, and other activities. Our youngest Unitarian Universalists hear stories implicitly and explicitly about societal injustice and consider the complexities of privilege, equity, and the call for courage. But what about those kids in-between?

Last semester, our elementary children learned how faith can provide the skills needed to see the world around

them and recognize areas where they can join with those working for change. This semester, these children are being challenged to consider specific areas of injustice. Books such as those in the resource section of this issue of *Soundings* are often the springboard for discussion, along with videos and activities—and past UUCC worship services.

How effective has our programming been in moving our children and youth into a deeper understanding of injustice? Our CYRE focus is on relationships, empowerment, value development, Unitarian Universalist identity, and an understanding of larger concepts like justice and injustice and how they are a part of our society. Unlike the immersive learning experiences provided for adults which include commitments around reading and attendance, our CYRE teachers and staff only see the children in their classes a few hours a month at most. It is almost impossible to define an arc in the kids’ understanding of issues themselves.



Elementary aged youth participating in our 11:15 AM Children and Youth Religious Education (CYRE) class

Having said that, informal conversations with children who regularly attend the UUCC’s elementary and middle school classes show some important understandings after two years of vision work. These children can verbalize that injustice exists everywhere and that we all suffer because of it. They understand that our experiences are shaped by membership in groups defined by race, gender,

socioeconomic status, culture, ethnicity, ability, and other identities and that laws and practices are in place that benefit some people while disadvantaging others. And because time is devoted every week to a reflection on how the Unitarian Universalist principles and their own personal values call them to action, they understand that this is spiritual work.

The goal of our programming for children and youth is for each experience they have here, whether on Sunday morning or weekday evenings, to be another part of a foundation of learning that empowers them to work on the side of justice.

## WHAT HAPPENED BACK THEN?

by Lee Movius



I was eager to participate in our Cultural Justice Core Group when I heard about it last summer. Its focus on the “cultural” setting of injustice spoke to my interest in how we develop and express our attitudes about gender, religion and ethnicity (including race). It spoke to my interest in history, the deep and complex player in all these matters. And, here

was an opportunity to evaluate my own understanding of injustice and learn what I might do about it as a member of our congregation.

I knew participation would be challenging. The cultural analysis would be complicated and possibly at times controversial. I would need to be open to the views of the other members of the group and willing to think deeply and honestly about my own past (much of it many decades distant). I’ve learned much from my participation. I want to share two examples, both historical, but helpful in looking to the future.

Early on we read the Nation’s two founding documents: the Declaration of Independence and the Constitution, including its first 10 amendments known as the “Bill of Rights.” For me, this was a rereading with a different approach than previously taken. The few times I had read the Declaration of Independence, I was interested in the circumstances of the break from Great Britain. And the fewer times I had read the Constitution, as it existed in 1789, I was concentrating on its allocation of political power: on the “checks and balances” that sought to constrain both executive power and majoritarian rule while reserving elements of self-rule to the states. But issues of cultural justice were secondary in my earlier readings, although it was impossible to ignore the troubling exclusionary language of the Constitution’s formula for apportioning membership in the House of Representatives among the states. The formula-based membership on “the whole Number of free Persons, including

those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons.”

As we reviewed these foundational documents, we were attentive to what they said, and often left unsaid, about the injustices that existed then and survive today in more modern form. It became clear that while these documents, and especially the Constitution, were radical in terms of the allocation of political power, they were not instruments of social reform or aspirational to an equality greater than the governing colonial culture allowed. That does not denigrate either document, but avoids dressing them up with a mythology that prevents a sober view of the evolution and continued shortcomings of our culture.

Sometimes different types of cultural injustice come into conflict with one another. We examined an example that occurred while the 14th and 15th amendments to the Constitution, protecting civil and voting rights of emancipated slaves, were pending during the years immediately after the end of Civil War. The most prominent leaders of the growing women’s suffrage movement took irreconcilable positions on the amendments. Some campaigned against the amendments, objecting that only black male voting would be protected and, somewhat shockingly, with an expressed belief that extending voting rights to black males now would make it more difficult to secure a women’s suffrage amendment in the future. Other leaders and most members of the movement, however, favored the amendments. The result was the damaging “Great Schism,” with rival suffrage organizations in existence from 1869 until their 1890 reconciliation.

Thank you, Jay and Eve, for providing a great approach to a difficult subject and your meticulous preparation for each meeting.



“Undoing Racism” workshop group photo.  
This workshop was held March 7-9, 2019.

## REPEATING HISTORY, BY DESIGN

by Kathryn Whitfield



After participating in the Racial Justice Core Group last year, I obtained a better understanding of how racism in the United States is in no way a new phenomenon and had never gone away (i.e. there is no such thing as “post-racial America”). Racism has only been refined to keep up with

modern day standards of what is palatable. This year, I was interested in learning the unknown history of sexism, xenophobia, transphobia, and homophobia in the US and how it shapes today’s society. Much of our history has been taught through the lens and narrative of white men, which has shaped oppression even further. I continue to be grateful for the opportunity to learn the history that has been intentionally suppressed.

A deeper understanding of the history behind these issues has shown how little has changed when one sees the parallels between the past and current events. I’m not sure there has been an example of history covered where the phrase “sounds familiar” hasn’t been uttered. It’s hard to hear or to make exclamations asking, “Is this what we’ve become?” in reference to a country that openly displays and rewards sexism, xenophobia, transphobia, and homophobia when you learn “this” is who we’ve always been and it’s actually how our founding fathers intended it to be. With each example given, it can be shown how all political parties have played into perpetuating the oppression—even the heroes we were taught about in school.



“Undoing Racism” workshop group exercise.  
This workshop was held March 7-9, 2019.

Because the focus has primarily been on the systems of power instead of focusing on the personal/individual experience, it has become increasingly clear with each month that our nation has always been designed for the success of white, cis, hetero, Christian men and everyone else falls short. There’s also a sense of frustration that comes with realizing we actually haven’t come very far in the last few hundred years. For example, our rhetoric hasn’t even evolved—the same dehumanizing language used to describe German and Irish immigrants that weren’t wanted is now being used to describe Mexicans and Muslims. When I hear how women were valued by how they benefited men and their relationship to men (whether it be for them to look at, be their wife, or raise their children), I can’t help but think of the reaction to Trump’s now-infamous comment about grabbing women and how “good” men spoke about their outrage—because that could be their sister/wife/daughter. The value women have is still centered around their relationship to men.

There have also been numerous examples of how little progress was made because one oppressed group was often pitted against another oppressed group, and how even basic rights weren’t seen as a collective effort. This past month we focused on the end of slavery. Both Black men and white women wanted the right to vote, but many were convinced only one group could successfully gain suffrage. White women leaders raised racist arguments against Black men and white, male politicians spoke about the damage that would be done to society if women gained the right to vote. And both groups turned their backs on Black women—

which is still happening at an extremely high frequency today with white feminism and misogynoir.

I’m hoping that as a congregation we can recognize how detrimental our limited understanding of history can be when we fail to see how these issues are systemic and not attributable to one man or one political party. It won’t be enough just to tweak these systems or return to the status quo of 2016. We must actually work on supporting those who are trying to completely transform systems of oppression.

## BEST... AND WORST... OF TIMES

by Roger Coates



Charles Dickens might call our current economic picture “the best of times, the worst of times.” U.S. employment rates are strong and, for those with steady jobs and decent homes, “the livin’ is easy.” For the majority, however, seeking or working in low-wage jobs or trying to gain a foothold in the new gig economy, life is at best a continual struggle. Stark contrasts in wealth are also evident: the U.S. is home to 585

billionaires (2018), yet fully 40% of its families don’t have \$400 in readily available funds for emergencies. This wealth gap is only widening, as those with discretionary capital have been increasingly successful in shaping public policy to further their private interests.

No wonder, then, that a religious congregation “awake” to aspects of social justice decided to launch a study of economic injustice in U.S. society. The topic piqued my personal interest, having devoted a portion of my career to projects in economic/community development, home ownership, and financial empowerment. The Economic Justice Core Group that came together for this year-long project consists of about 20 UUCU members with a wide variety of life experiences but a shared awareness of the inequities in the distribution of the fruits of U.S. enterprise.

The group’s readings and discussions to date have taught us much about the historical roots of today’s economic inequities. Most of us are at least acquainted with the concept of institutional racism, but we’re also

learning a good deal about several institutional policies that disadvantage most low-income and marginalized citizens. The persistence of the beliefs and behaviors that perpetuate these injustices has been a sobering lesson.

Two recent group readings reminded me of personal experiences with the impact of such policies. One of them—“The Case for Reparations,” by Ta-Nehisi Coates—chronicled the effect of the infamous “red line” (from the 1930’s Federal Housing Administration’s mortgage loan policy) on racial segregation and poverty in a suburb of Chicago. While consulting on a neighborhood development project in the 70’s, I witnessed the impact of this policy on the very neighborhood Coates later described. North Lawndale was then on the mortgage-deprived side of the FHA’s still-official red line, clearly depicted in the historical maps shown in Coates’ article, and rapidly becoming predominantly black. The malign influence of almost four decades of Federal housing policy on North Lawndale was readily apparent.

A recent reference to North Lawndale—40-plus years later—proved to be yet another example of the persistence of unfair treatment of poor neighborhoods by powerful institutions. A regressive property tax regime in Chicago’s Cook County had, from 2011 to 2015, shifted about \$800 million in property taxes from the owners in the top 10% income bracket to those in the bottom 90%, including all of North Lawndale. Numerous complaints from citizens in poorer neighborhoods prompted the county assessor to contract for the design of a new more equitable computer model in 2015. The contractor, proud of its fairer property assessment model, was shocked to find over a year later that it had not been installed. The reason: the more affluent owners of Chicago property had successfully fought against the increase in their taxes.

If our group’s reaction to examples of escalating economic injustice is any indication, a head of steam is building for concerted action by next year’s Economic Justice Engagement Group. Its assessment of challenging local issues and prospective justice-seeking allies will undoubtedly generate additional enthusiasm and energy for transformative projects in the years ahead.



UUCU members attend a stewardship gathering at the Goodwill Opportunity Campus on February 2, 2019.

## BLUE JEEP

by Susan McClelland



When was the last time you saw a blue Jeep? I'm guessing that unless you own one, you probably don't remember. This doesn't mean you haven't seen them or that they don't exist. You just didn't notice them. They

weren't on your radar. But if you are anything like me, I guarantee that if you decide to look for them the next time you go out, you will see them everywhere. Because now you are consciously thinking about blue Jeeps.

This year I am taking part in the Economic Justice Core Group here at UUCU . . . although perhaps a more accurate title would be Economic INjustice. Or as we call it in our house, “that blue Jeep class.”

I knew, of course, that inequality existed in America before I joined the group. But I knew it much the way I knew about blue Jeeps—it is out there and some people live with the consequences of it every day, but I was not one of those people. I did pretty well in the privilege lottery when I was born, married further into the system, and so didn't have to think much about it. I was doing fine, some *other people* not so much. I didn't give much thought to *why* they weren't doing well, but probably assumed on some level it had something to do with them as individuals, not society as a whole.

Over the last few years, I've become more cognizant of how inequality is baked into the U.S. system and how the solution must be greater than simply help from one individual or small group. Valuable as these efforts are, we need to think more broadly, which was part of the impetus for my joining the group. The experience has been helpful in further opening my eyes to the challenge and danger of economic injustice. Like my blue Jeep analogy, I now see it everywhere. Economic inequality is not just baked into the U.S. system—it *IS* the system. We devoted two sessions to an in-depth examination of the history and policies of

the United States in a way that made this shockingly clear: from our very beginning, the U.S. was built on affirmative action for wealthy white men. While gains seem to have been made toward justice and equality, the tension between the haves and the have-nots is stronger than ever.

Having finally seen injustice, there is no way I can unsee it. For example, we had a session considering local issues around affordable housing, gentrification, and economic mobility, which included reading the “Leading on Opportunity” report produced by the Charlotte-Mecklenburg Opportunity Task Force. As the report pointed out, one of the most important factors in providing stability for families and children is access to affordable housing. There are new townhouses going up near my home that will each sell for more than one million dollars. While I'm sure they will be stunning, I am now also angry and disappointed that there were no affordable housing options attached to that redevelopment plan.



“Undoing Racism” workshop, March 7-9, 2019

There are no easy, obvious solutions to economic injustice. Participating in the group has likewise not been easy and is often quite daunting. But it is important work. Extreme inequality *hurts all of us*, affecting life expectancy, mental health and levels of violence, regardless of our income or ethnicity. It lowers trust, weakens our democratic institutions, and increases instability in our economy. Economic justice, thus, helps all of us. Or, as it is more simply put on the sign for Sedgefield Middle School: “We all do better when we all do better.”



## FOR FURTHER ENGAGEMENT:

*Below you will find a list of books, reflections, movies, lectures and much more for further engagement on the subjects of Cultural, Economic, Environmental and Racial Justice*

### CURRENT YEAR (2018-2019):

#### Cultural Justice

##### Children/Youth

*Grandfather's Journey*

by Allen Say, 1994 (Ages 5-9)

*The Trees of the Dancing Goats*

by Patricia Polacco, 2000 (Ages 4-9)

*Jacob's New Dress*, by Sarah and Ian Hoffman, 2014 (Ages 4-7)

*The Best We Could Do*, by Thi Bui, 2017 (ages 12+)

*Hidden Figures: The True Story of Four Black Women and the Space Race*, by Margot Lee Shetterly, 2018 (Ages 5-8)

*Undocumented: A Worker's Fight*

by Duncan Tonatiuh, 2018 (11+)

##### Adult

##### *Patriarchy/Sexism*

"How the Suffrage Movement Betrayed Black Women," 2018

<https://www.nytimes.com/2018/07/28/opinion/sunday/suffrage-movement-racism-black-women.html>

"Heroes But Not Saints," 2018

<http://www.publicseminar.org/2018/09/heroes-but-not-saints/>

"Suffragists' Night of Terror at the Occoquan Workhouse," 2017

<https://www.missedinhistory.com/podcasts/suffragists-night-of-terror.htm>

##### *LGBTQ*

"A Timeline of Lesbian, Gay, Bisexual, and Transgender History in the United States"

<https://www.gsafewi.org/wp-content/uploads/US-LGBT-Timeline-UPDATED.pdf>

"An Interview with Michael Bronski, author of *A Queer History of the United States*," 2012:

<https://www.beaconbroadside.com/broadside/2012/06/american-history-is-queer-history.html>

#### Economic Justice

##### Children/Youth

*Changing Places: A Kid's View of Shelter Living*

by Margie Chalofsky, Glen Finland, and Judy Wallace, 1992 (ages 7-12)

*Fly Away Home*, by Eve Bunting, 1993 (ages 4-8)

*Material World: A Global Family Portrait* by Peter Menzel, 1995 (All ages)

*Those Shoes*, by Maribeth Boelts, 2007 (ages 5-9)

*Hold Fast to Dreams: A College Guidance Counselor, His Students, and the Vision of a Life Beyond Poverty*, by Beth Zasloff, 2015 (High School)

*On Our Street: Our First Talk About Poverty* by Dr. Jillian Roberts and Jaime Casap, 2018 (ages 5-9)

##### Adult

"The Birth of a New American Aristocracy"

2018, by Matthew Stewart

<https://www.theatlantic.com/magazine/archive/2018/06/the-birth-of-a-new-american-aristocracy/559130/>

"The Charlotte-Mecklenburg Opportunity Task Force Report," 2017

[https://www.fftc.org/sites/default/files/2018-05/LeadingOnOpportunity\\_Report.pdf](https://www.fftc.org/sites/default/files/2018-05/LeadingOnOpportunity_Report.pdf)

"Requiem for the American Dream: Noam Chomsky and the Principles of Concentration of Wealth and Power," 2015

<http://requiemfortheamericandream.com/>

"The Case for Reparations," by Ta-Nehisi Coates, 2014, <https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>

*The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, 2010, by Michelle Alexander [newjimcrow.com/](http://newjimcrow.com/)

## FOR FURTHER ENGAGEMENT:

*Below you will find a list of books, reflections, movies, lectures and much more for further engagement on the subjects of Cultural, Economic, Environmental and Racial Justice*

## ONGOING

### Environmental Justice

#### Children/Youth

*River Ran Wild: An Environmental History*  
by Lynne Cherry, 2002 (Ages 5-10)

*The Good Garden: How One Family Went from Hunger to Having Enough*  
by Katie Smith Milway, 2010 (Ages 7-11)

*Native Defenders of the Environment*  
by Vincent Schilling, 2011 (Ages 12-17)

*One Plastic Bag: Isatou Ceesay and the Recycling Women of the Gambia*, by Miranda Paul and Elizabeth Zunon, 2015 (Ages 4-8)

*Environmental Racism and Classism*  
by Anne C. Cunningham, 2016 (14+)

*Creeking: A True Story*, by Jacqueline Briggs Martin, 2017 (Ages 5-9)

#### Adult

“Principles of Environmental Justice,” 1991, <https://www.ejnet.org/ej/principles.html>. Delegates to the First National People of Color Environmental Leadership Summit held on October 24-27, 1991, in Washington DC, drafted and adopted 17 principles of Environmental Justice.

Warren County, NC, as “the birthplace of the environmental justice movement.” There are numerous articles on the internet. Here is one: “The Environmental Justice Movement,” NRDC online, March 17, 2016. <https://www.nrdc.org/stories/environmental-justice-movement>

*This Changes Everything*, by Naomi Klein, Simon & Shuster, 2014. A thorough treatment of the global environmental justice movement and its intersectional possibilities; dense but rewarding.

“Making Charlotte a Climate-Ready and Just City,” Center for American Progress,” 2017. <https://www.americanprogress.org/issues/green/reports/2017/08/02/436078/making-charlotte-climate-ready-just-city/>

### Racial Justice

#### Children/Youth

*Mr. Lincoln’s Way*  
by Patricia Polacco, 2001 (ages 5-10)

*Freedom on the Menu: The Greensboro Sit-Ins*  
by Carole Boston Weatherford, 2007 (ages 4-8)

*Desmond and the Very Mean Word*  
by Desmond Tutu, 2012 (age 4-8)

*Separate Is Never Equal: Sylvia Mendez and Her Family’s Fight for Desegregation*  
by Duncan Tonatiuh, 2014 (Ages 5-10)

*The Hate U Give*  
by Angie Thomas, 2017 (Ages 13+)

*I Am Not Your Perfect Mexican Daughter*  
by Erika L Sanchez, 2017 (Ages 12+)

#### Adult

<https://www.theatlantic.com/politics/archive/2017/10/the-language-of-white-supremacy/542148/>

<https://www.alternet.org/2014/04/10-things-everyone-should-know-about-white-supremacy/>

<https://radicalcopyeditor.com/2017/04/21/white-supremacy/>

## THIS ISSUE'S CONTRIBUTORS:



### Roger Coates

Roger escaped a quarter century inside the DC Beltway with his family in 1996, discovering and joining UCC shortly thereafter. While here he has been active in RITI, the choir, the Open Door School, and various children and youth activities with daughter Jessica. He's found that traditional retirement holds little appeal and

keeps finding things to do in the community and the church.

### Shannon Maples

Shannon has been a member of the UCC for more than seven years, along with her husband, Dan, and children Eli (12) and Abby (10). She is grateful to the UCC community for inspiring her to learn more and do more. Shannon serves as a CYRE teacher, OWL facilitator, member of the ARES team, Guardian ad Litem, and Girl Scout troop leader. She enjoys reading, hiking, dancing, traveling, and catching up on sleep.



### Susan McClelland

Susan McClelland moved to Charlotte in Fall 2017 and joined the UCC shortly after. She is a very active member of the music program, singing in Adult Choir, Chamber Choir, and the UCC

House Band. Susan lives with her husband, Franklin, daughter, Eliza, who is a seventh grader at Providence Day School, three cats, and one dog.



### Lee Movius

Lee Movius and his wife, Gwynne, joined the UCC in 1992, initially to find a spiritual home for their daughter, Diana. Lee accompanied the choir for 15 years and is currently a member of the worship team. Lee credits his continuing love of history to meeting Gwynne when they were both history graduate students, and blames his

writing style on being a retired lawyer.

### Denise Weldon

Denise began photographing in high school in her small hometown in Upstate New York then pursued it with the academic route in the Midwest. She's photographed weddings, bar and bat mitzvahs and created images for newspapers, publications, universities. A day with the camera is a day off now. Her collection of vintage Kodak and Ansco cameras continues to grow along with other collectibles and vintage photography publications.



### Kathryn Whitfield

Kathryn has been attending the UCC since 2014. She has served as a greeter, CYRE teacher, on the CYRE board, facilitated Athena's Path, and is a member of the Racial Core Engagement team. She has two fun and extremely energetic children, Jacob and

Allyson who also attend the UCC.

# SOUNDINGS

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MONDAY-FRIDAY, 9 AM - 5 PM

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