



# The UUCC Chronicle

November 2021

## Service: Sunday, 10:00 AM

Access codes are available at  
<https://uucookeville.org/2020/06/10/new-virtual-service-meeting-information/>  
Past service recordings at  
<https://uucookeville.org/worship/past-worship-services/>

### November 7

Music Service postponed  
Message by Deanna Lack instead

### November 14

Women in Ministry  
Deanna Lack

### November 21

Trans Day of Remembrance  
Deanna Lack

### November 28

A Season of Expectant Waiting  
Roddy Biggs

## Reflections: Sunday, 11:00 AM

*Reflections is an informal, non-judgmental, small-group discussion of the sermon topic. Participants share thoughts and insights or just listen. All are welcome.*

## Board Meeting: 12:00 PM

Sunday, November 14

## Book Discussion: 6:00 PM

Tuesdays, November 2 and 16

<https://uucookeville.org/events/book-discussion-group/>

*Twelve Steps to a  
Compassionate Life*

By Karen Armstrong  
Facilitated by Deanna Lack

## Meditation: 6:00 PM

Tuesdays, November 9 and 23

<https://uucookeville.org/events/meditation/>

Facilitated by Deanna Lack

## Fair Trade:

12:00 – 1:00 PM, Saturdays

<https://uucookeville.org/2020/05/22/fair-trade-table-curb-side-pickup/>

Facilitated by Linda Delventhal  
Email: [lindade148@gmail.com](mailto:lindade148@gmail.com)

## NATIONAL NATIVE AMERICAN HERITAGE MONTH

One of the first proponents of an American Indian Day was Dr. Arthur C. Parker, a Seneca Indian, who was the director of the Museum of Arts and Science in Rochester, N.Y. He persuaded the Boy Scouts of America to set aside a day for the “First Americans” and for three years they adopted such a day.

In 1914, Red Fox James, a Blackfoot Indian, rode horseback from state to state seeking approval for a day to honor Indians. On December 14, 1915, he presented the endorsements of 24 state governments at the White House. There is no record, however, of such a national day being proclaimed.

In 1915, the annual Congress of the American Indian Association meeting in Lawrence, Kansas, formally approved a plan concerning American Indian Day. It directed its president, Rev. Sherman Coolidge, an Arapahoe, to call upon the country to observe such a day. Coolidge issued a proclamation on September 28, 1915, which declared the second Saturday of each May as an American Indian Day and contained the first formal appeal for recognition of Indians as citizens.

The first American Indian Day in a state was declared on the second Saturday in May 1916 by the governor of New York. Several states celebrate the fourth Friday in September.

In 1990 President George H. W. Bush approved a joint resolution designating November 1990 “National American Indian Heritage Month.” Similar proclamations, under variants on the name (including “Native American Heritage Month” and “National American Indian and Alaska Native Heritage Month”) have been issued each year since 1994. Several states have designated Columbus Day as Native American Day.<sup>1</sup>

President George W. Bush signed into law legislation introduced by Congressman Joe Baca (D-California), to designate the Friday after Thanksgiving as Native American Heritage Day. The Native American Heritage Day Bill was supported by the

*(Continued Page 6)*

Unitarian Universalist Congregation of Cookeville

31 West First Street, Cookeville TN 38501

Deanna Lack, Pastor

Kathy Perdue, Board President

## From Your Pastor

This was written by Matthew (just going to use first name), one of our incarcerated penpals, and I thought it would be a nice inclusion in the newsletter. D

In a nation which represents only 5 percent of the world's population, it is an unnecessary shame that we account for 25 percent of the total number of persons incarcerated worldwide. Our rates of violent crimes are no more prevalent here than any other nation; a vast majority of all persons incarcerated in America – as well as Putnam County – are for non-violent drug or property crimes.

In a nation, and county, where incarceration is used as an answer to our social problems one might assume us, as a nation and county, to have a lower rate of recidivism than elsewhere. In fact, our rates of recidivism are among the highest in the developed world.

Is the population incarcerated at the Putnam County Justice Center that different than that found elsewhere? Sadly, no, the population represents a significantly similar microcosm of the population as a whole-nationwide. That is, mostly persons serving time for non-violent drug and property related crimes.

Our sentences meted out by county and criminal court judges were for a period of incarceration meant as a deterrent to future criminal activity. Not as a punitive measure in which we are denied the ability to seek a GED or higher education, understanding of drug and alcohol addiction, spiritual growth, and hope. As well as other effective means of personal growth through programs, created for and engendered to the institutional setting, such as anger management, parenting, thinking for a change, etc.

Administration here claims COVID, and staffing shortages as excuses for not only not offering any restorative and rehabilitative programs but also as reason to deny those they are charged with correcting – it is the Department

of Corrections after all – the ability to lead their own groups as they once did. Even denying staff's attempts at a group therapy program with a licensed mental health worker. While many jails and prisons everywhere offer similar programs, which are denied here.

The stark reality is there are no educational classes, GED, or otherwise spiritual groups or church, self-help groups run by volunteers of inmates, group therapy, or betterment programs as are found in nearly all institutional environments. This despite willing staff, volunteers and inmate participants.

Seriously though, COVID and staffing surely aren't slowing the rate of recidivism and drug addiction in our communities. In fact, the drug epidemic may be proliferating. Is it the job security garnered by higher rates of untreated drug addiction, and recidivism for the shrinking Putnam County Jail Correction Department's staff worth the social problems wrought from this failure to perform the most basic of functions? Why do we, as tax payers, pay the salary of a lieutenant of programs when there hasn't been a program here for over a year!

Why won't the Putnam County's "Corrections Department" provide the simple, effective programs that lead the charge in returning persons to society in better shape, not worse?

Editor's Note from the ACLU website:

<https://www.aclu.org/issues/smart-justice/mass-incarceration>

Despite making up close to 5% of the global population, the U.S. has nearly 25% of the world's prison population. Since 1970, our incarcerated population has increased by 700%—2.3 million people in jail and prison today, far outpacing population growth and crime.

There are twice as many people sitting in local jails awaiting trial and presumed innocent than in the entire federal prison system. And each year, 650,000 men and women nationwide return from prison to their communities. They face nearly 50,000 federal, state, and local legal restrictions that make it difficult to reintegrate back into society.

Our prison system costs taxpayers \$80 billion per year. This money should be spent building up, not further harming, communities. Investment, not incarceration, is how we improve safety.

## **BOARD OFFERS OPPORTUNITY FOR TWO LUCKY MEMBERS**

Please contact someone on the board if you'd like to take advantage of the opportunity described below. The Board can confirm reimbursement of the registration fee when the program is completed.

Congregations are asked to send teams of at least TWO PARTICIPANTS to assist in taking the information back to home. There is no maximum number that can be sent, but each congregation must send at least two.

There are three course sections within the 2021 virtual Essentials Leadership Experience: Congregational Foundations, Systems Theory, and Faith Development.

Course material will be opened for use on the dates listed on the syllabus. Each section has recorded lectures and supporting written material that will take about two to three hours to complete. You will have approximately a month to complete the material in each section on your own time.

In addition to the course material, there are optional activities at the end of each course section.

The optional materials ask that you play "detective" within your congregation to uncover information related to the course material. While optional, this portion of the material will help you understand how your congregation works in a deeply comprehensive way, and this understanding may point you toward the next steps for your congregation's work. If you do not complete the optional course material within the span of this Leadership Experience, we highly recommend saving the material for later use.

Approximately a month after the course material is opened, there will be a LIVE working session where you will work with Southern Region Staff in cross-congregational small groups and congregational-specific coaching sessions. During these sessions, your Southern Region Staff will answer your questions, go over any optional work you completed, share insights about the material, apply the course material to your own congregational context, and discern any next steps you may be called to during this Essentials Leadership Experience. The dates and times for these live working sessions are also listed on the syllabus.

### Registration Information:

The cost is \$75 per person for the series, we encourage congregations to support their leaders.

Registration closes November 25, 2021. We must have 30 registrations to make this event go. We require at least TWO participants from each congregation registered.

Please make note of the dates for this 2021 Leadership Experience:

November 8, 2021, Section One Course Material Opens

December 4, 2021, LE 201 Processing Session 1 "Essentials"

December 6, 2021, Section Two Course Material Opens

January 8, 2022, LE 201 Processing Session 2 "Essentials"

January 10, 2022, Section Three Course Material Opens

February 5, 2022, LE 201 Processing Session 3 "Essentials"

<https://uua.wufoo.com/forms/mk11rsa1g2j0o7/>

# Notes from Your Board

For UUCC, the Little Congregation that Works  
(Home of the Golden Swarm)

## Treasury Report

September 2021	Jan – Sept 2021
Income: \$ 801	Income: \$17,831
Expenses: \$ 655	Expenses: \$12,678

## Additional Income

Part of the total income for 2021 comes from use of our building by other groups (\$360), the Kroger Community Rewards Program (\$131), the Fair-Trade Project (\$111), and the Amazon Smile Program (\$142). Thanks to everyone participating in these programs! If you have any questions about these programs, please talk to any Board member or consult our webpage.

<https://uucookeville.org/stewardship/fundraisers/>

EXPENSES	2021 BUDGET	2022 BUDGET PROPOSED
Minister (Deanna Lack)	\$7,000	\$9,000
Speaker Expense	0	1,000
Building Rent	8,400	8,400
Renters' Insurance	866	900
Internet Access	510	1,200
Electricity	960	960
Repairs/Maintenance	0	0
TN Sec. of State	25	25
Office Supplies	50	50
Consumables (Hospitality and Housekeeping)	75	75
Membership	60	75
Seminars & Training (2 to GA)	400	400
Leadership School	300	300
Marketing/Website	300	500
RE Program	200	200
Social Justice	0	0
Church Movie License	250	250
Zoom On-Line Ministry	110	120
UUA Dues	1,350	1,350
<b>TOTAL</b>	<b>\$20,856</b>	<b>\$24,805</b>
<b>Pledges</b>	<b>19,960</b>	

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## HIGHLIGHTS OF BOARD MEETING OF OCTOBER 17, 2021

By Susie Zuller, Board Secretary

In addition to Board members, several congregants attended and contributed to discussions. If you wish to volunteer for any projects, please definitely contact a Board member. Ensure that your spirit of activism is used for the greater good.

### Kathy (President)

Kathy led the meeting and participated in all discussions. She led the discussions on the NAACP banquet and the ongoing pledge drive. With Cassandra (president-elect), Kathy is attending the Southern Region Presidents' Gathering.

### Cassandra (President-Elect)

Cassandra participated in all discussions. She led the discussion on potential volunteers for the Southern Region Essentials Leadership Experience. She is helping with the pledge drive, the Prison Pen Pal Ministry, the food pantry, and updating the UUCC web page. She had no updates on the Algood Middle School mascot situation. With Kathy (President), Cassandra is attending the Southern Region Presidents' Gathering.

### Jenifer (Treasurer)

Via the Treasurer's Report, Jenifer reported that UUCC is still operating in the black. However, contributions to date are a bit over \$2,000 behind pledges for 2021.

### Susie (Secretary)

Susie participated in all discussions. She is helping with the pledge drive, the Prison Pen Pal Ministry, and the food pantry.

### Norma (Member-at-Large)

Norma participated in all discussions. She is helping with the pledge drive and the Prison Pen Pal Ministry.

### Carol (Member-at-Large)

Carol participated in all discussions. She is helping with the pledge drive, the Prison Pen Pal Ministry, and the food pantry.

### Tracie (Member-at-Large)

Via the Worship Chair Report, Tracie reported that speakers and coordinators are full through November. A few slots for service coordinator are still open. Via the Committee on Ministry, she reported the Committee met with Deanna where De informed them she plans to complete her Commissioned Lay Ministry program mid 2022. Tracie participated in all discussions. She is helping with the pledge drive.

### Deanna (Minister)

De reported on leading the Putnam County Jail Pan Pal Ministry, gave two sermons in September, is planning three October sermons, congregation activities (i.e., Meditation, Twelve Steps to a Compassionate Life discussion group, prepping for outdoor services, assisting with service coordinators some Sundays), work on social media, writing for the newsletter, continuing studies for CLM, congregational care, and community outreach.

### Next Board Meeting

The next Zoom Board meeting is scheduled for Sunday, October 17, after Reflections. All interested members and friends of UUCC are invited to attend.

## *The Dream Catcher*

*by Sandra Jordan*

*Indian folklore tells a tale  
Of a web spun by a spider spirit,  
A perfect circle, fine and frail,  
With a hole in the center of it.*

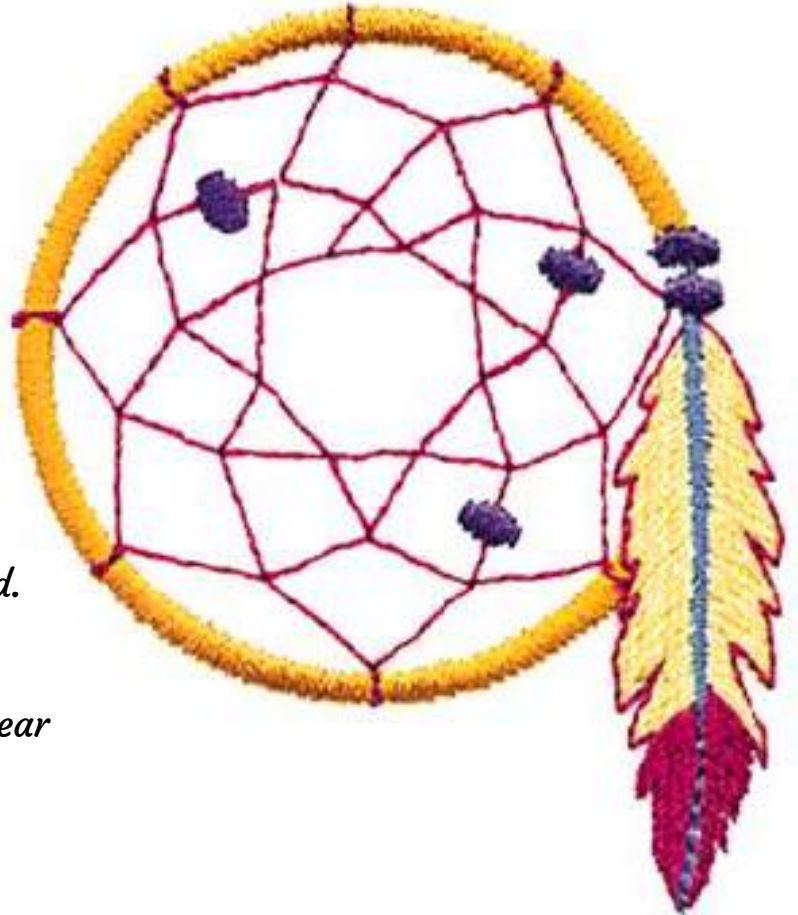
*Decorated with turquoise stones  
To symbolize the force of life,  
Adorned with bits of pearls or bones  
For purity in the course of life.*

*Sprinkled with silver, like the dew,  
To represent the wealth you need,  
And with an arrowhead or two  
To stand for strength in word and deed.*

*The legend says the web will hold  
Your warmest wishes and dreams so dear  
While forces of evil, cruel and cold,  
Pass through the hole and disappear.*

*So weave a web to catch your dreams  
But remember when you do,  
That though the web protects, it seems;  
The true dream catcher is really you.*

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National Indian Gaming Association (NIGA) and 184 federally recognized tribes, and it designates Friday, November 28, 2008, as a day to pay tribute to Native Americans for their many contributions to the United States.

In addition to calling Thanksgiving the "National Day of Mourning," some Native Americans believe it is "poor taste" for Native American Heritage Day to be on Black Friday - "a day of excess and gluttony and greed and aggressive capitalism" - which itself "falls after a holiday that omits the murder and mutilation of Natives [in which they] mourn the [estimated] millions of indigenous people who died as a result of aggressive settler colonialism."<sup>2</sup>

On October 8th, 2021 President Joe Biden signed a presidential proclamation declaring October 11th to be a national holiday, Indigenous Peoples' Day, to celebrate and honor Native American peoples and commemorate their histories and cultures.<sup>3</sup>

Traditionally the second Monday of October has been celebrated as Columbus Day to commemorate the anniversary of Christopher Columbus's arrival in the Americas on October 12, 1492. Historians have pointed out that Columbus, when viewed objectively, is not worthy of celebration in spite of the significant part he played in the colonization of the new world. In fact, he was an unsavory character capable of great cruelty which he did not hesitate to use against the natives he encountered.<sup>4</sup>

Perhaps the Boy Scouts of America were the first to acknowledge a First Americans Day because they have used Native-themed adornments, Native-inspired regalia, and even full-fledged headdress in boy scout ceremonies, gatherings, and outings since the early 1900s. Ironically, the 1900s were rife with Indian children being taken from their homes and were systematically forced to assimilate into white culture while attending religious organization run boarding schools. While Native American children in these schools were forced to stop speaking their languages and had to learn English while threatened with severe punishments, the early boy scouts were assimilating the Native culture that was so frowned upon. In Native culture, showing Native culture was admonished, while in white culture, wearing Native 'regalia' was celebrated.<sup>5</sup>

On February 1, 2019, the Boy Scouts of America renamed its flagship program, Boy Scouts, to Scouts BSA to reflect its policy change allowing girls to join separate, gender-specific troops. Shortly thereafter, the largest charter organization supporting BSA, The Church of Jesus Christ of Latter-day Saints, decided to part ways substantially contributing to a net loss of nearly a million scouts/leaders.<sup>6</sup> Mormons view Native Indians as the descendants of the four ancient peoples (the Lamanites, the Jaredites, the Mulekites, and the Nephites) described as having settled in the ancient Americas in the Book of Mormon, a sacred text of the Latter Day Saint movement.<sup>7</sup> They encouraged young boys to join until BSA accepted gay scout leaders.<sup>8</sup> On February 18, 2020, the National BSA filed for Chapter 11 bankruptcy protection and is currently restructuring its financial situation. On November 16, 2020, the National BSA disclosed in their bankruptcy filings that over 92,000 former Scouts had reported sexual abuse by members of the organization.<sup>6</sup>

The boarding school experience for Indian children began in 1860 when the Bureau of Indian Affairs established the first Indian boarding school on the Yakima Indian Reservation in the state of Washington. These schools were part of a plan devised by well-intentioned, eastern reformers Herbert Welsh and Henry Pancoast, who also helped establish organizations such as the Board of Indian Commissioners, the Boston Indian Citizenship Association and the Women's National Indian Association.

The goal of these reformers was to use education as a tool to "assimilate" Indian tribes into the mainstream of the "American way of life," a Protestant ideology of the mid-19th century. Indian people would be taught the importance of private property, material wealth and monogamous nuclear families. The reformers assumed that it was necessary to "civilize" Indian people, make them accept white men's beliefs and value systems.

Discipline within the Indian boarding schools was severe and generally consisted of confinement, deprivation of privileges, and threat of corporal punishment or restriction of diet. In addition to coping with the severe discipline, Indian students were ravaged by disease at boarding schools. Tuberculosis and trachoma ("sore eyes") were the greatest threats. In December of 1899, measles broke out at the Phoenix Indian School, reaching epidemic proportions by January. In its wake, 325 cases of measles, 60 cases of pneumonia, and 9 deaths were recorded in a 10-day period.

Naturally, Indian people resisted the schools in various ways. An 1893 court ruling increased pressure to keep Indian children in boarding schools. It was not until 1978 with the passing of the Indian Child Welfare Act that Native American parents gained the legal right to deny their children's placement in off-reservation schools.<sup>9</sup>

Now, Interior Department Secretary Deb Halaand, the first Native American cabinet member, is launching an investigation into the country's Native American boarding schools, hoping to determine how many students died in the more than 300 boarding schools set up across the country in the late 1800s, and where they are buried.

More than 100,000 Native Americans attended boarding schools set up by the United States government. Preston McBride, a Dartmouth College scholar, claimed as many as 40,000 Native American children may have died from poor care at these government-run boarding schools from accidents,

infectious diseases and abuse. “This is on the order of magnitude of something like the Trail of Tears,” he added, referring to the government's forced displacement of Native Americans between 1830 and 1850. “Yet it’s not talked about.”

According to the National Native American Boarding School Healing Coalition, there were 367 schools in 29 states, with 73 still open today. Fifteen are still boarding, but on Indian reservations. Many of the children at these boarding schools were used as forced labor and suffered trauma from their time at the institutions, though more recent graduates claim their experiences weren't as bad, with some saying their time at these schools helped set them on their career paths.<sup>10</sup>

In countries such as New Zealand, Australia, Canada, and among tribal nations in the U.S., it is commonplace, even policy, to open events and gatherings by acknowledging the traditional Indigenous inhabitants of that land. While some individuals and cultural and educational institutions in the United States have adopted this custom (even on websites), the vast majority have not.

Acknowledgment is a simple, powerful way of showing respect and a step toward correcting the stories and practices that erase Indigenous people’s history and culture and toward inviting and honoring the truth. Millions would be exposed—many for the first time—to the names of the traditional Indigenous inhabitants of the lands they are on, inspiring them to ongoing awareness and action.

For more than five hundred years, Native communities across the Americas have demonstrated resilience and resistance in the face of violent efforts to separate them from their land, culture, and each other. They remain at the forefront of movements to protect Mother Earth and the life it sustains. Today, corporate greed and federal policy push agendas to extract wealth from the earth, degrading sacred land in blatant disregard of treaty rights.

Acknowledgment by itself is a small gesture. It becomes meaningful when coupled with authentic relationship and informed action. But this beginning can be an opening to greater public consciousness of Native sovereignty and cultural rights, a step toward equitable relationship and reconciliation. Resources for implementing this practice can be found on several websites and at the source indicated below.<sup>11</sup>

The first step would be to determine which tribes to acknowledge. There were only a total of 65 years from the Natives complete ownership of the land to their forced removal via 12 major and a multitude of minor broken treaties. At first, the Proclamation of 1763 reserved all of Tennessee for the Natives. Tennessee’s first cession was with the Treaty of Fort Stanwix, 1768. The cession thus made by the Six Nations, of the country north and east of the Tennessee River, is the first deed from any aboriginal tribes for any territory within the boundaries of Tennessee. The Six Nations were composed of the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas, plus a sixth tribe, the Tuscaroras. These treaties and cessions would increase through the century. The Revolutionary War marked the end of colonial treaties. The federal government became the authority to treat with the Indians. In the end, all the Native's land and reservations were ceded to Tennessee.<sup>12</sup>

<sup>1</sup><https://nativeamericanheritagemonth.gov/about>

<sup>2</sup>[https://en.wikipedia.org/wiki/Native\\_American\\_Heritage\\_Day](https://en.wikipedia.org/wiki/Native_American_Heritage_Day)

<sup>3</sup><https://www.whitehouse.gov/briefing-room/presidential-actions/2021/10/08/a-proclamation-indigenous-peoples-day-2021/>

<sup>4</sup><http://tnwordsmith.blogspot.com/>

<sup>5</sup><https://indiancountrytoday.com/news/boy-scouts-have-been-one-of-the-worst-culprits-of-cultural-appropriation>

<sup>6</sup>[https://en.wikipedia.org/wiki/Boy\\_Scouts\\_of\\_America](https://en.wikipedia.org/wiki/Boy_Scouts_of_America)

<sup>7</sup><https://en.wikipedia.org/wiki/Lamanites>

<sup>8</sup><https://www.hurley-law.com/chicago-injury-lawyers/how-the-mormon-church-and-the-boy-scouts-of-america-are-linked/>

<sup>9</sup>[http://www.nativepartnership.org/site/PageServer?pagename=airc\\_hist\\_boardingschools](http://www.nativepartnership.org/site/PageServer?pagename=airc_hist_boardingschools)

<sup>10</sup><https://www.dailymail.co.uk/news/article-9883805/67-children-died-native-school-Oklahoma-220-deaths-documented-Michigan.html>

<sup>11</sup><https://usdac.us/nativeland/>

<sup>12</sup><https://storymaps.arcgis.com/stories/2feccdf99b344a79a54c1c53f82184b3>