



SUMMER 2018

The Leaf



10 A.M. SUNDAY SERVICES

- JUL. 29 Richard Venus
*The Gift of Years,
Richard's final sermon
as our minister*
- AUG. 5 Lee Ann Powell
Times of Transition
- AUG. 12 Kathy Brawley
Immigration Issues
- AUG. 19 Joel Tishken
Topic TBA
- AUG. 26 David Woolpy
Sense of Moral Duty
- SEPT. 2 Nancy Bowen
Topic TBA
- SEPT. 9 Joel Tishken
*Water Ceremony and
Church Picnic*
- SEPT. 16 Christel Brooks
- SEPT. 23 Kathy Brawley
- SEPT. 30 Marti Thompson

UPCOMING EVENTS

- FISH Offering Sundays
*Jun. 3, Jul. 1, Aug. 5,
Sept. 2*
- Board Meetings
*Jul. 17, Aug. 21, Sept. 18
7 p.m. at the church*
- Water Ceremony
and Church Picnic
Sept. 9

FROM THE EDITOR

Margaret Schryver

THE VIEWS EXPRESSED
IN THE LEAF DO NOT
NECESSARILY REFLECT
THOSE OF THE EDITOR
OR THE ENTIRE
CONGREGATION OF
FIRST UNIVERSALIST

Richard's reflections

by Rev. Richard Venus

As I sit before my computer screen pondering what I should write as my last column in Margaret's very remarkable (as always) issue of *The Leaf*, I find whatever I might say will not be quite right or quite enough. This is very often the case as I begin to write a sermon for a Sunday morning, or approach the bedside of one suffering in a hospital, or ask a powerful councilman or woman to consider another option to the one he or she has just proposed for our community.

But having written that, I will plunge ahead to say that it has been an honor and a privilege to serve as the minister of First Universalist Church of New Madison for these past 13 years.

From you, the members and friends of this remarkable institution, I have learned much about how to live a Christian and Unitarian Universalist life and realize that I still have much more to learn. Hopefully I will do so in my retirement years that lie ahead.

While not many in number, you are large in service. You regularly are reaching out to help a neighbor or stranger in need. You give generously in your support to the UUA and many service organizations in the New Madison area.

I say thank you for all you have given to me and to so many others — both near and far from this relatively tiny community of New Madison.

Most sincerely,
The Rev. Richard Venus 🌿

OUR MINISTER,
REV. RICHARD VENUS
HAS MADE THE
DECISION TO RETIRE.
READ THE FULL STORY
BEGINNING ON PAGE 2.

Goodbye...





Richard Venus retires from ministry

During our Sunday Service on June 17, 2018, a “Joys & Concerns” announcement from Mike Ross was met with stunned silence by the congregation. Mike read the text of an email with the subject line “About retirement,” sent to him by our minister Richard Venus.

This story began...

Of course, this story began long before that June 17 announcement. It began with much soul-searching by Richard himself. It continued, no doubt, with many private conversations between Richard and wife Marcia, as well as with significant others in their lives. It continued with discussions lead by Richard during First Universalist Board meetings. Finally, Richard made his decision and requested that Mike Ross announce it to the congregation when appropriate. And that is what lead to Mike’s emotional reading of Richard’s email announcement.

The announcement

Here are the words Mike read to us on June 17 —

To members and friends of First Universalist Church of New Madison:

I write to let you know that it is time for me to retire from First Universalist Church of New Madison. This has been a decision long in coming because of the way every member of this church has been so very kind, caring, supportive and giving to me and others within and outside its walls.

I have found my ministry among you to be a privilege and a delight. I cannot thank you enough for all you have given me and to the wider community we serve. You have brought selfless love and care to so very many in some of the most wonderful and difficult times in their lives.

I send this now so you will have time between now and the Annual Meeting in July to decide on future directions this church will take. I promise to remain with you through that meeting and when you decide on your future plans and ministry.

With deepest appreciation, I say thank you and best wishes for the truth and goodness you will offer to the community and world you so very thoughtfully serve.

Sincerely yours,
Rev. Richard Venus

Reality sinks in

Well, we knew it would come one of these days, but the reality sank in that very soon Richard would no longer be our minister. The mixed bag of emotions that goes along with that reality would take the rest of this newsletter’s pages to describe! While we are happy for Richard as he embarks on that “life of leisure” called retirement, we are sad to know he will not be present with us in New Madison. And then there’s the question of “Where do we go from here?” Our Annual Congregational Meeting of July 15 gave us an opportunity to discuss some options, reflect on the joys of the past 13 years, and vent some concerns for our future as a church community that meet the needs of its membership. (More about that later in an article by Mike Ross on page 9.) July 29 was agreed as the date for Richard’s final sermon as our minister and for a gathering following the service. 🌿

Richard's final sermon as our minister

Over 70 people showed up for Richard's final Service as a minister. Not only was our congregation well-represented, but those from Eldorado and Richard's previous ministry, Miami Valley Unitarian Fellowship in Centerville, filled the pews. "Joys & Concerns" offered some particularly heartfelt thanks for the lasting impact Richard's ministry has left upon the lives of those he has served. His final sermon was just as poignant, meaningful and insightful as those earlier in his career. Here is the text of that sermon.

The gift of years

Much of what I plan to offer this morning comes from Joan Chittister and her book *The Gift of Years*. And I admit that this sermon is offered selfishly, as I move toward my last days here and away from this ministry that I have loved so very much.

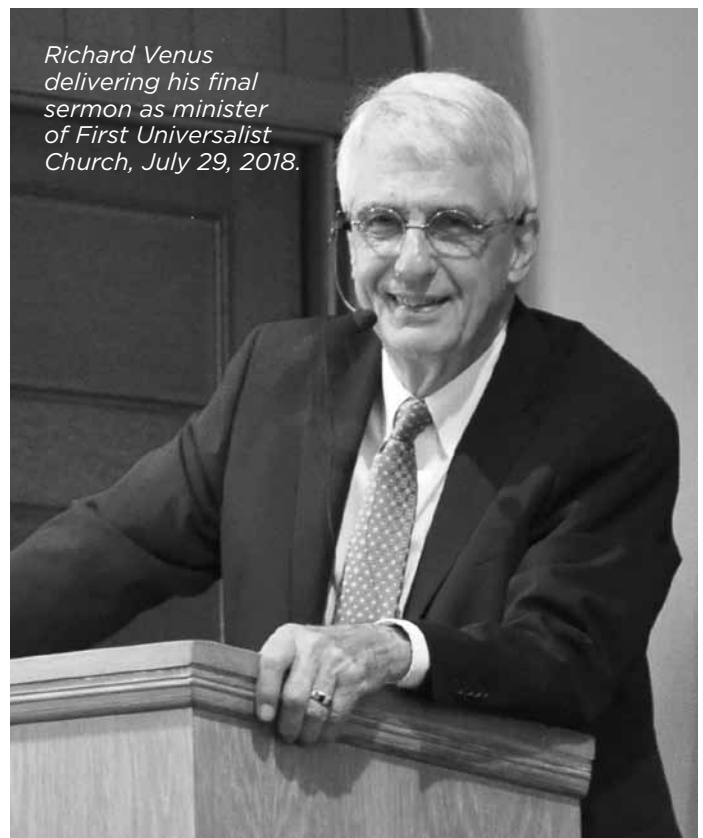
Dr. Chittister notes that these later years happen to us whether we are ready for them or not. Then she suggests that what occupies us now, whether consciously or not, is that we set out to know for ourselves who we really are, what we know, what we care about and how to be simply enough for ourselves in the world.

To that I say: "Well it's time I begin to know myself and who I am." And that begins with the realization that it is what is inside me now that counts, not what is on the outside.

The people we met along the way, the experiences of right and wrong, good and bad, what we meant to those we met and what we became inside has made us who we really are and what we now can fully be and truly live out.

As Dr. Chittister puts it, "A burden of these older years is the temptation to cling to the times and things behind us rather than move to the liberating moments ahead. Yet a blessing of these years is the invitation to go lightfooted into the here and now — because we've spent far too much time preparing for the future rather than enjoying the present."

However, one of the things that is happening to me is that I'm losing my mind. I know, you've known that longer than I have, but I admit that



*Richard Venus
delivering his final
sermon as minister
of First Universalist
Church, July 29, 2018.*

I'm not as able to keep things in my head nearly as well as I once did...although I suspect my graduate school teachers would say I didn't do very well then either.

Ironically, just as I wrote those words, I turned again to Dr. Chittister who notes, "The danger in our earlier years is the notion that having completed high school or earned a college degree, are what have completed our preparation for life. The problem with degrees is that they

(CONTINUED ON PAGE 4)



wear out quickly or prepare us for only one small area of life, at best.”

She then goes on to say: “The danger in later years is the myth that older people cannot learn now as they have in younger years. Fear of mental collapse becomes the anxiety of the age.” With that she got my attention because that is just what I’ve been thinking about a whole lot lately!

And then she continues: “Perhaps the most common concern mentioned as people approach retirement age is, ‘I think I must be losing it.’ They say it with a laugh at first — but soon it becomes a mantra, if not a silent, gnawing fear. ‘I can’t find my keys again,’ they say. ‘How could I forget his name? I worked with him for years,’ they worry. ‘I used to know those things by heart. Now they’re gone; simply gone,’ they lament.”

As I find my brain not working quite like it used to, I have asked my brain doctor about it. He gave me an IQ test of some kind and reports that I’m not gone blank in the head yet.

While I find that reassuring, I am also aware that my mother found that her once very able mind that could be a storyteller to groups without a missing a beat was not working as it once did.

However, neurological research now confirms that old brains are indeed physically smaller, but not less intellectually competent than young ones. As Dr. Chittister puts it, “In some ways, in terms of reflection and creativity, [old brains] are even better if for no other reason than that they have a lot of experience to add to intellectual acuity.”

“We ‘bloom’ as we grow,” Agatha Christie puts it. New abilities emerge. New insights arise. New vision is possible. The danger, she adds, “lies in not feeding this growth.”

The idle mind, the mind left to atrophy, is at risk. With nothing to think about, with no challenges to engage us, with no problems to solve, the question looms: What is left of me? Why bother? Why not quit?” If we choose to live with these assumptions we are giving up while there is still time to ignore those problems of not remembering a birthday or a meeting or

another’s face. That is a kind of passive aging that gives way to creeping paralysis of the soul that goes with the natural changes in the body. This kind of aging sees this last stage of life as a time in the throes of slow death rather than a time to live differently.

The person who is aging actively compensates for a loss of hearing by reading more, compensates for changes in eyesight by listening to tapes, and stays physically active, however limited that activity may be; rather than simply allowing the muscles of the body to go unused and therefore become useless.

Active aging requires us to go on living life to the fullest no matter how differently it used to be. To stay alive, fully alive, then, we must open ourselves to life’s eternal dream.

I am sure it is not news to you that one of the problems we face in the modern world is that we are more fascinated with the technological than we are with the spiritual. But I don’t think it is self-serving of us Unitarian Universalists when we say that religion is a process of becoming. At its best it requires commitment, education, practice and reflection and a lot of learning, all at the same time.

As Dr. Chittister puts it, religion has different functions at various stages of life. It is a guidepost from early life through the end, but not a guarantee of anything.

Early on religion can guide the formation of conscience, it sets the rules to live by, such as not to steal, not to murder, not to exploit another sexually.

As we age, church attendance or the way we worship counts much less than how we go about making life’s journey.

We are drawn to questions about what is a caring life about, and while there are many questions that we are left with, the important thing is that we are on a journey of discovery of how we are to be and who we are becoming. Religion is not about having certainty about all

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that, but it is about the way we search for truth and justice and kind ways of living with others.

I suspect that certainty is not what we will ever know. As time goes by and the changing seasons become fewer and fewer it is certain that there are some things in life that cannot be fixed. It is more than possible that we will go to our graves with a great deal of personal concerns and life agendas unresolved. Some of the family fractures will not have been healed. Some of the words spoken in heat and haste will not have been redeemed, some of the friendships not renewed, some of the dreams never realized.

There will be things for which we have been responsible and feel guilty about, but it's not likely we could make them right, even if we wanted to. We have been hurt, we have made mistakes, we have created the mess that came from those mistakes.

It is now time to look within, and that can be a period of spiritual reflection and renewal in life. It is a time to look at what kind of person we have become in all those years, and do we like that person. Has that person become more decent, more kind, more honest, more merciful?

As we reach this last period we realize there is far more time behind us than before us and we may be filled with ultimate questions about that life. We may be doubting whether we have faith at all.

Yet, as Dr. Chittister puts it, "The irony of this struggle is that this unknowing is, in the end, what faith is about."

And as I come to the time when I will say good-bye to you and this place, I ask myself what legacy am I leaving? To try and answer that I will steal from the last pages of Dr. Chittister's book.

"In modern society," she begins, "to leave a 'legacy' ordinarily means to specify the distribution of property — money, in most cases — to heirs according to the terms described in the legal document known as a will. It's a relatively rare event for most people to be mentioned in a will.

And yet, people talk all the time about how the life of the person, now deceased, has enriched

them. The common denominator of all deaths — rich or poor, male or female, powerful or powerless — is not in the will, not in the money. It is the immaterial legacy, the true enrichment each of us has gained by having our lives touched by those who have gone before us."

And those legacies are not rare at all. They are what connect us both to the past and to the future. "What we are inclined to forget is that each of us leaves a legacy, whether we mean to or want to or not. Our legacies are the quality of the lives we leave behind. What we have been will be stamped on the hearts of those who survive us for years to come."

The only question is, will we cultivate that living legacy as carefully as bankers and tax collectors and lawyers do the material wills that distribute nothing but stocks and bonds and insurance policies and savings accounts which might disappear with the legal fees they generate?

"What are we leaving behind?" That is the question that marks the timbre of a lifetime.

We leave behind our attitude toward the world. We are remembered for whether or not we inspired in others a love for life and an openness to all of those who lived it with us. We will be remembered for our smiles and for our frowns, for our laughter and for our complaints, for our kindness and for our selfishness.

We leave behind for all the world to see the value system that marks everything we do. People who never asked us directly what we value in life never doubt for a moment what it was. They know if we cared for the Earth because they watched us as we seeded our flowerbeds — or let the debris from the garage spill over into what could have been a garden. They know what we thought of people of other colors or creeds by the language we used and the lives we connected with.

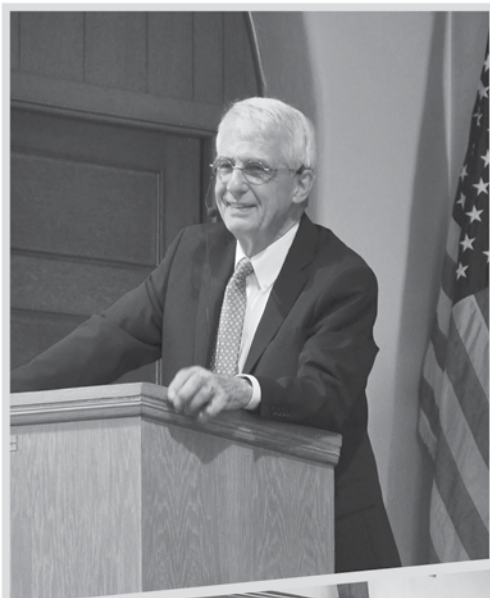
They know the depth of our spiritual life by the way we treated those around us and what we thought of life and what we gave our life to doing.

We leave behind the memory of the ways we

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RETIREMENT



Our congregation heartily agreed that the thanks, goodwill and congratulations due to Richard needed to be expressed with a farewell lunch following his final service as our minister. Tears were shed, laughter was shared, and sincerest thanks were expressed — a wonderful day for Richard, wife Marcia, their family and friends. 🌿







(SERMON, CONTINUED FROM PAGE 5)

treated strangers, how we love the individuals closest to us, how we cared for those who loved us, how we spoke to them in hard times, how we gave ourselves away to satisfy their needs.

We leave behind, in our very positions on death and life, on purpose and meaning, a model of our relationship with God. Our own spiritual life is both a challenge and support to the spiritual struggles of those around us. As they themselves approach the moment of truth, like us, they look for models of what it means to go beyond speculation, despite uncertainty.

Our legacy is for more than our fiscal worth. Our legacy does not end the day we die. We have added to it every moment of our lives. It is the crowning moment of the aging process. It is the major task of these years. In this period of life, we have both the vision and the wisdom to see that the legacy is what we want it to be.

If we need to erase old memories and create new ones, this is the time to do it. If we have lived an unbalanced life, more emphasis on consumption and accumulation than on giving and sharing and saving, these are the years in which to change our way of living so that others can live well.

If we have neglected the development of the spirit for the sake of the material, we have the time now to think again about what it means to be alive, to be full of life, to love all of life, to be full of God. These can be the years when our spirits soar beyond any old injuries, above all the old pettiness, overcome all the engrained prejudices that have kept us from enriching our lives with friends who are black and brown and yellow and red and white. Those whose lives are different than ours. Those who have much to teach us about the many other ways of being in this world.

If we need to rethink all the old ideas that are now so much in conflict with the world around us, if we need to rethink even our notion of God, now is the time to give ourselves to the real issues of life.

The issues that are not jobs and money, prestige

and status, superiority and arrogance. "It is time to ask ourselves what legacy we are leaving behind. Because one thing is sure: whether or not we give much thought to it, everyone else we know will."


A THANK YOU FROM RICHARD

TO MEMBERS AND FRIENDS OF FIRST UNIVERSALIST CHURCH OF NEW MADISON

I write to thank you for the very special dinner and party you offered Marcia and me upon my last Sunday at First Universalist Church of New Madison, but even more I thank you for all the many ways you gave so generously to so many others in need. You gave witness to our UU values and principles in great number and it was an honor to serve as the minister to such an outstanding congregation of caring people.

I have greatly appreciated our 13 years together and am sorry that age has caught up with me and I need to retire. I will miss you and our time together very much.

While the UUA rules discourage me from being with you to allow an unfettered welcome to your new minister, I will be available if needed for emergencies before your new minister is hired.

Sincerely yours,
Richard Venus 





Annual Meeting of the Congregation — July 15, 2018

by Mike Ross, Board President

This year's annual meeting of the congregation was held on July 15. Despite lower than anticipated attendance, those attending reviewed the Church's financial health and heard reports from standing committees, in addition to contributing ideas and feedback concerning ministerial services. Rev. Venus spoke briefly with a "farewell message" and thanked all for their Church attendance and service to others. Minutes from the July 23, 2017 annual meeting were approved. Lloyd Ketrang reviewed income and expenditures for the past fiscal year. The 2018-2019 Church budget was reviewed and approved. (For more detailed information, refer to the financial report on page 16 in this issue of *The Leaf*.) The Outreach Committee noted the success of this year's "Guest at Your Table" project, while the Building and Grounds Committee described several priorities for Church property maintenance (Church doors, tuck pointing, and drainage). The Ministerial Relations Committee provided no report, however Board President Mike Ross explained how his periodic meetings with Rev. Venus served to provide and receive valuable feedback concerning the Church's functioning throughout the past year. The flower fund and annual audit reports were also presented. There was discussion on improving the process for identifying and supporting those congregants in need via the flower fund. Another item of discussion was the possible all-digital conversion of *The Leaf*, or possibly discontinuing it altogether. Agenda time was also devoted to gathering ideas and feedback concerning future ministerial services. Considering current financial resources, what options may best serve the Church: part-time minister, guest speakers exclusively, pastoral counseling (minister-led or lay-led), officiating funerals/weddings, etc.? A committee, in compliance with the Church Constitution and Bylaws, will be appointed to assess current needs and options for ministerial services. (For additional information on this process, refer to other article

on this page.) Incumbent officers (Mike Ross, President; Lloyd Ketrang, Treasurer; and Lee Ann Powell, Secretary) were re-elected for a term of one year. Jeanette Burns was re-elected to serve a three-year Board member term and Joel Tishken was elected to serve a three-year Board member term. Additional meeting actions included establishing July 29 as a farewell service and luncheon for Rev. Venus and September 9 for the annual water ceremony and Church picnic. 🌿

WHERE DO WE GO FROM HERE?

*Do we search for a new minister?
What other options are there for First
Universalist Church to continue?*

NEED FOR MINISTERIAL SEARCH COMMITTEE MEMBERS

Please consider volunteering to serve on the Ministerial Search Committee. The committee's charge is to: (1) to review various options and recommend appropriate option(s) for providing ministerial services at First Universalist Church of New Madison; and (2) to recommend individual(s) and/or specific resources for providing ministerial services. Primary tasks of the committee are to assess the current needs of the Church, to research and develop options for ministerial services, recommend options for consideration, and to conduct a search for individuals/resources to fulfill the preferred options.

If interested in serving on the committee, contact Mike Ross, Board President, at (937) 417-7963 or michaelross@embarqmail.com. 🌿



General Assembly & CSAI Update

by Joel Tishken

The 2018 UUA General Assembly (GA) met in Kansas City on June 20-24. UU World has more than one hundred articles about the assembly, many written and posted as events were happening. You can find them at: <https://www.uuworld.org/ga>.

Arguably the most significant vote by delegates at this GA was deciding between two CSAI, or Congregational Study/Action Issues. From the UU website: "A Congregational Study/Action Issue is an invitation for congregations to take a topic of concern and engage it, reflect on it, learn about it, respond to it, comment on it, and take action — each in their own way. A CSAI is *not* a statement — it is a question."

Every four years we decide on a new issue. This year's choice was between "Undoing Intersectional White Supremacy" or "Dismantling Intersection Oppression." Proponents of the first argued that the UUA and its congregations needed to continue to demonstrate a serious commitment to undoing white supremacy and racism. Proponents of the second contended that all matters of oppression, including white supremacy, needed unraveling at the same time. A vote was called after more than twenty minutes of debate. The first CSAI won the vote commandingly. The full text of the CSAI may be found in the article on the next page. This will be our CSAI for 2018-2022. We remain in the middle of the previous CSAI, "The Corruption of Our Democracy," passed in 2016 and lasting until 2020. Should our congregation be interested in engaging the CSAI, a study guide will be available to congregations in October of this year. 🌿

(TEXT OF CSAI, CONTINUED ON PAGE 11)

OUR PLEDGE CAMPAIGN



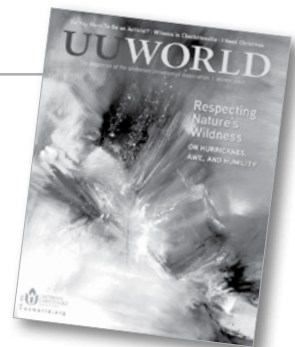
The First Universalist pledge campaign is underway. Watch for a letter and pledge form to arrive in your mailbox soon. Annual reports contained in this issue of *The Leaf* point to a greater

stability of Church finances, as compared to past years. However the continuing financial needs of First Universalist Church are clear and compelling — continued funding through offerings and pledged support is essential if we are to adequately provide ministerial services, outreach efforts, maintenance and important operations, all of which are vital for an active Church. The generous giving from our congregation is never taken for granted. Thank you for your consideration and campaign support. 🌿

UU World

by Mike Ross

Church members enjoy receiving *UU World* magazine. This is a valuable benefit of being a UU member! Expenses associated with its quarterly production are paid through the congregation's support for the UUA Annual Program Fund. If you are a Church member and are not receiving your quarterly mailing of the *UU World* magazine, notify Mike Ross. You can also read *UU World* online at uuworld.org and if you are interested in receiving the *UU World* weekly newsletter, sign up at uuworld.org/email. The full magazine is also available in a digital edition for Android, iPad, and Kindle Fire tablets as well as your browser or desktop. You can subscribe to the digital edition at uuworld.org/digital. 🌿



Issue

Racism is fundamental to U.S. social systems. White supremacy culture operates economically, institutionally, politically, and culturally, shaping everyone's chances to live healthy, fulfilling lives. It is also the nation's most toxic export, shaping policies and practices that do profound harm to the Earth and all living things.

Grounding in Unitarian Universalism

White supremacy culture shaped everything we consider norms, which recent experience has pushed us to analyze. Sociologist Robert Bellah challenged us to make "the interdependent web of all existence the first of your principles and not the last." Decentering whiteness calls us to decenter individual dignity for our collective liberation.

Topics for congregational study

White supremacy operates intersectionally. Beyond black and white and interwoven with other forms of oppression, it is multiracial and intersects with issues of class and income, gender, age, ethnicity, immigration status, sexual orientation, religion, ability, and more.

- How are people socialized into various overlapping supremacy systems, creating a white dominated hetero patriarchy that serves the interests of US corporatism?
- How do different racial and economic strategies get applied to different racial groups, often disguised in coded language that pretends to be colorblind while having racialized impacts?
- How can we, as UUs, build transformative relationships of trust and accountability across race lines?

Through reflection and action, courageous conversations should foster our abilities to

de-center whiteness and other "isms." At the core we must equip UUs to work inside and outside our congregations, building trust by following the leadership and direction of the most vulnerable in society.

Possible congregational/regional actions

- Provide ongoing training and education in anti-racism and anti-oppression on a multi- and intergenerational basis to all who wish to deepen their understanding of the impacts of intersectional white supremacy.
- Build local relationships with people of color and other oppressed people, inside and outside our congregations, so that agendas and strategies for social justice efforts respond to the real vulnerabilities they face.
- Mobilize UUs to participate in community organizing that is guided by accountable partnerships.

Actions can include street protest, advocacy work, resource sharing, local, regional, and national campaigns, letter-writing, community asset building, and more. The key is organizing with strategic accountability while building sustainable communities of resistance.

This work should happen in the areas of environmental racism, mass incarceration and police brutality, reproductive freedom, immigration, access to quality health and education systems, and more.

Related prior social witness statements

There are few social witness statements from the last ten years that do not have implications regarding intersectional white supremacy. Here are some standouts: Reaffirmation of Commitment to Racial Justice (2016), Support the Black Lives Matter movement (2015), and Reproductive Justice (2015). Robert Bellah's 1998 Ware Lecture is another resource. 🌱

New Marling Band Shell is dedicated

by Kenny Baker

In 2015, First Universalist Church held a Harvest Sounds Benefit Concert with the proceeds being donated to Greenville's Marling Band Shell rebuilding project. The amount we donated was \$1,000! The new band shell was dedicated on July 1, 2018.

The previous Marling Band Shell in Greenville had become deteriorated and needed to be torn down and replaced. The new structure was fabricated as close to the original as was possible. The City of Greenville was awarded a grant through the Ohio Department of Natural Resources Federal Land and Water organization in the amount of \$150,000. This was a matching grant requiring the City of Greenville to raise the matching \$150,000.

First Universalist Church is listed in the program (although the wording isn't correct!) as a donor.

The Marling Band Shell is located in Greenville City Park, and is used by the Greenville Municipal Concert Band for free concerts every Sunday from July 1 through Labor Day.

Former Mayor of Greenville Mike Bowers stated in his dedication speech that, "The Greenville Municipal Concert Band is the oldest Municipal Band in this area, and probably in the country."

The following article by Susan Hartley appeared in the *Greenville Daily Advocate* on July 2, 2018.

Marling Band Shell dedication and concert draws a crowd

GREENVILLE — Declaring "this is what community is all about," Greenville City Park Board President Dale Musser welcomed hundreds to Sunday's dedication of the city's brand new Marling Band Shell. Musser thanked current and past park board members for their efforts in securing a \$150,000 Federal Land and Water grant from the Ohio Department of Natural Resources. He also thanked city officials who approved a matching loan. "Without their help we wouldn't have gotten the money raised

to build the band shell," he said.

City officials then challenged the park board to raise the funds in order to pay back the loan. With community support from several individuals, businesses and organizations, the park board raised nearly \$190,000.

Also speaking during Sunday's dedication were former Greenville City Mayor Mike Bowers, current Mayor Steve Willman, former State Representative Jim Buchy, and Director of the Ohio Department of Natural Resources Jim Zehringer.

Bowers gave a brief history of the band shell project, which started about 10 years ago. "As mayor, we were looking hard at the (former) band shell. It was looking a little rough. How can we look at improving the home for the state's oldest municipal band?"

Bowers called the Greenville Municipal Concert Band's Sunday night concerts "a great tradition. The mainstay of Sunday evening is the concert the Municipal Band puts on. My hat goes off to the current and former members of the park board," Bowers said.

Willman also thanked community members who supported the project. "We are blessed that we have people from our past, from generations ago, that gave us this place," he said.

Buchy shared how he had family members who had been members of the community band, saying he "was very proud" of that part of his family history and to be part of Greenville and Darke County. "Tonight, we gather to celebrate what we're going to pass on to future generations," he said.

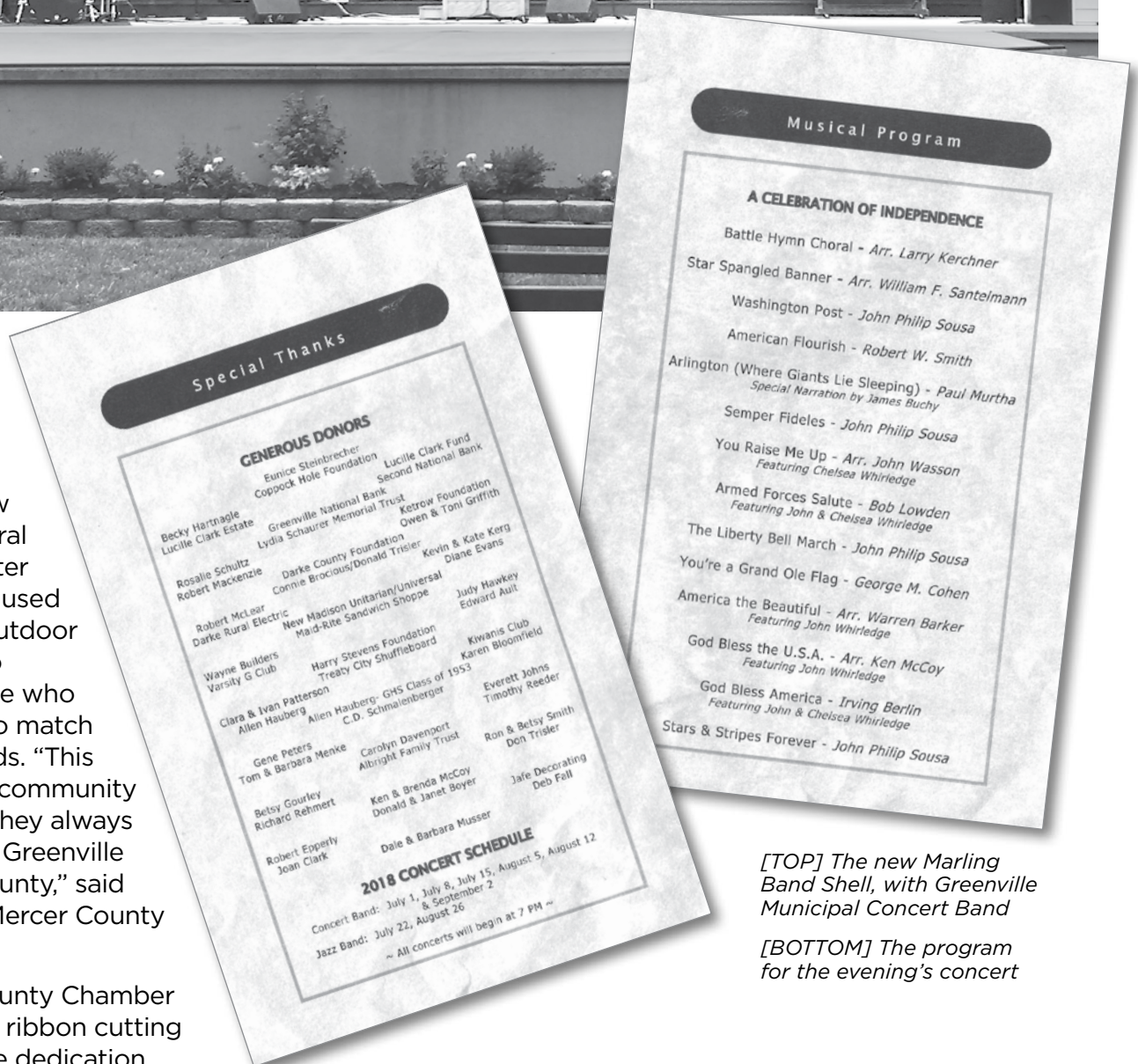
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During his remarks, Zehringer explained how ODNR's Federal Land and Water grant is to be used to promote outdoor activities, also thanking those who contributed to match the grant funds. "This takes a lot of community support and they always get that from Greenville and Darke County," said Zehringer, a Mercer County farmer.

The Darke County Chamber of Commerce ribbon cutting concluded the dedication ceremony, which was followed by the band shell's first summer concert, *A Celebration of Independence*, featuring a selection of patriotic pieces performed by the Greenville

Municipal Concert Band, under the direction of J.R. Price. More information about upcoming concerts may be found at the Greenville Municipal Concert Band's Facebook page. 🌿



[TOP] The new Marling Band Shell, with Greenville Municipal Concert Band

[BOTTOM] The program for the evening's concert

World peace memorial in the works

by Gordon Patty

First Universalist Church member Gordon Patty has submitted to the Dayton International Peace Museum a new project consisting of a World Peace Memorial. He is waiting for the proposal to be signed before work begins. The memorial will most probably be placed in front of the museum on Monument Avenue. Currently the design might resemble a steeple with a peace symbol on top. The design would also need to be approved by the county zoning board.

The museum is located in the historic former Isaac Pollack house in downtown Dayton at 208 West Monument Avenue. Its mission is to inspire a local, national, and international culture of peace. Exhibits and programs are designed to educate people of all ages about nonviolent responses to conflict. 🌿



The Dayton International Peace Museum, Dayton, Ohio

ORIGINS OF SOME MODERN SYMBOLS OF PEACE



The modern peace sign was designed by Gerald Holtom for the British Campaign for Nuclear Disarmament in 1958. The vertical line in the center represents the flag semaphore signal for the letter D, and the downward lines on either side represent the semaphore

signal for the letter N. “N” and “D”, for nuclear disarmament, enclosed in a circle.

The V sign is a hand gesture, palm outwards, with the index and middle fingers open and all others closed. It had been used to represent victory during the Second World War. During the 1960s in the USA, activists against the Vietnam War and in subsequent anti-war protests adopted the gesture as a sign of peace.

The use of a dove as a symbol of peace originated with early Christians. At first the dove represented the subjective personal experience of peace, the peace of the soul, and in the earliest Christian art it accompanies baptism. By the end of the second century it also represented social and political peace, “peace unto the nations.” 🌿

Guest at your table

reported by Kenny Baker

Our congregation received the following letter from Cassandra Ryan, Vice President and Chief Development Officer of the Unitarian Universalist Service Committee, in thanks for our contribution this year of \$762.73 to Guest at Your Table.

July 16, 2018



Rev. Richard Venus
First Universalist Church — UUA
P.O. Box 315
New Madison, OH 45346-0315

Dear Rev. Venus,

From all of us at UUSC — and on behalf of our inspiring grassroots partners around the globe — please accept my sincere thanks for First Universalist Church's generous Guest at Your Table gift in the amount of \$762.73 which we received in our office on July 12, 2018.

With your congregation's support, this year's Guest at Your Table partners are leveraging limited resources and small staff sizes to respond to critical human rights challenges. They are helping Carteret Islanders of Papua New Guinea escape rising sea levels and eroding land to reach higher ground. They are empowering LGBTQI+ and Central American immigrants who fled persecution at home and are now facing prison-like detention centers and hard-to-follow legal processes in the United States. And they are building bridges amid ethnic conflict by training the next generation of human rights leaders in Burma.

This year's partners are accomplishing a great deal, and they are only four out of UUSC's over 75 grassroots partners advancing human rights around the globe. Thank you for joining us this Guest at Your Table season in celebration of

innovative, community-led social change — and for your congregation's help in making this change possible.

If you have feedback about the program or would like to request an updated total for Guest at Your Table contributions, please contact Carly Cronon, our Associate for Congregational Giving Programs, at ccronon@uuscs.org or 617-301-4397.

With great appreciation,
Cassandra Ryan
Vice President and Chief Development Officer
Unitarian Universalist Service Committee
689 Massachusetts Avenue
Cambridge, MA 02139-3302 🌱





Financial report for June 2018

by Lloyd Ketring

	YEAR TO DATE				
	ACTUAL	BUDGET	VARIANCE	LAST YEAR	CHANGE
Income:					
Pledges	27,930.00	25,260.00	2,670.00	29,255.00	(1,325.00)
Plate	5,305.00	4,607.00	698.00	4,307.45	997.55
Lottery	-	300.00	(300.00)	273.50	(273.50)
Memorial Fund	75.00	-	75.00	340.00	(265.00)
Building & Property Fund	225.00	-	225.00	98.00	127.00
Easter Offering	732.00	640.00	92.00	680.00	52.00
Christmas Offering	1,465.00	1,636.00	(171.00)	1,395.00	70.00
Candlelight Service	280.00	150.00	130.00	82.00	198.00
Interest	7.92	-	7.92	4.08	3.84
Miscellaneous	1,051.94	-	1,051.94	1,610.00	(558.06)
Total Income	37,071.86	32,593.00	4,478.86	38,045.03	(973.17)
Expenses:					
Minister Salary	9,874.24	9,876.00	(1.76)	11,709.31	(1,835.07)
Social Security	612.24	612.00	0.24	867.36	(255.12)
Medicare	144.04	144.00	0.04	203.30	(59.26)
Minister Professional Expense	5,049.24	5,052.00	(2.76)	5,890.78	(841.54)
Guest Speakers	2,400.00	3,200.00	(800.00)	3,050.00	(650.00)
Electric & Gas	2,456.44	2,421.00	35.44	2,248.27	208.17
Water, Sewer & Refuse	1,048.00	1,050.00	(2.00)	1,010.00	38.00
Telephone	-	-	-	91.79	(91.79)
Insurance	1,758.00	1,758.00	-	1,663.00	95.00
Office Expense	222.49	266.00	(43.51)	207.75	14.74
Leaf Expense	224.50	176.00	48.50	71.34	153.16
UUA Dues	750.00	750.00	-	750.00	-
Mid-America Region Dues	800.00	800.00	-	800.00	-
Repairs & Supplies	551.55	628.00	(76.45)	87.71	463.84
Lay Conference Expense	-	200.00	(200.00)	165.00	(165.00)
Publicity & Advertising	50.00	50.00	-	50.00	-
Community Outreach	-	-	-	23.87	(23.87)
Miscellaneous	1,142.73	-	1,142.73	1,694.98	(552.25)
Total Expense	27,083.47	26,983.00	100.47	30,584.46	(3,500.99)
Increase (Decrease) in Cash	9,988.39	5,610.00	4,378.39	7,460.57	2,527.82
Mutual Fund Dividends & Distributions	-	-	-	191.96	(191.96)
Mutual Fund Market Price Fluctuation	363.85	-	363.85	1,077.13	(713.28)
Increase (Decrease) in Fund Balances	10,352.24	5,610.00	4,742.24	8,729.66	1,622.58



Ellen Teller 1925-2018



Kenny Baker reports that Ellen Teller was a member of our church for several years. Ellen passed away peacefully Tuesday, May 1, 2018, at Attic Angel Place in Middleton, WI.

Ellen was born September 4, 1925, in Watertown, NY, to Albert and

Olive (Fuller) deGraff. She graduated from Cornell University with a bachelor's degree in Home Economics and met her future husband, Henry J. Teller, at that time. Ellen and Henry were married June 20, 1947, in Herkimer, NY. They started their married life and family in Hartford, CT, then moved to Springfield, MO; Clayton, MO; Indianapolis, IN; and Greenville, OH, for Henry's work. While raising her family in Springfield, Ellen was very active in the League of Women Voters and the PTA, and attended Southwest Missouri State University, where she earned a master's degree in Education. In Indianapolis, she worked as a successful real estate agent. After moving to Greenville, she worked as a county extension agent and associate professor at The Ohio State University, from which she retired. Following the death of her husband, she moved to Ann Arbor, MI, and finally to the Madison area, where her daughter Susan lives.

Ellen was an independent woman with an active, curious mind. She was a life-long member of the Unitarian Universalist Church and actively supported many progressive causes related to her belief in individual and human rights. She was an avid reader. Ellen was an accomplished quilter, and enjoyed collecting antique perfume bottles and fans, gardening, and travel.

Survivors include children Steven Teller (Susan Karl), Susan Teller, and David Teller; grandchildren Tamara and Russell Teller, Stephanie (Jonathan Anderson) and Kelly Kammen; and younger brother David deGraff. She was preceded in death by her husband Henry Teller; a brother, Roger deGraff; and life companion and fellow traveler Louie Leedle.

A service was held Saturday, May 5 at First Unitarian Church, 900 University Bay Dr., Madison, WI. Michael Schuler, Senior Minister, presided. 🌿

June "Esther" Newman 1929-2018



Kenny Baker's sister, June "Esther" Newman, 88, of Greenville, and formerly of New Madison, passed away on May 17, 2018 at Reid Hospital in Richmond, IN.

She was born on June 11, 1929 in Brookville, OH, the daughter of the late William and Thelma (Good) Baker.

In addition to her parents, Esther was preceded in death by her husband, Kyle "Buddy" Newman; her daughter, Barbara Ann Newman; her brothers, Donald Baker and Paul Baker.

Esther was a 1947 graduate of New Madison High School. She was an active member in her church, was an advisor for the Butler Boosters 4-H Club for numerous years, and was a volunteer for the RSVP Services in Greenville. She enjoyed quilting, knitting, sewing, crocheting and made countless decorated cakes for all occasions.

She is survived by her children Sharon Kay (Tom) Wilson of Greenville, K. Jean (Paul) Christian of Marietta, Georgia, and Duane E. (Joni) Newman of Greenville; her grandchildren, Julie (Dennis) Ritchie, Brenda (Ryan) Clemens, Brian Elleman, Robin (Jeremy) Morse, Donovan (Shelly) Christian, Jaime (Donnie) Julian, Justin Bronnenberg and Joshua (Katie) Bronnenberg; her great-grandchildren, Matthew Ritchie, Brandon Clemens, Lauren Clemens, Stephen Morse, Sarah Morse, Caleb Christian, Luke Christian, and Neave Bronnenberg; her siblings, David (Jean) Baker of California, Clarence (Belva) Baker, of Eldorado, J. Franklin (Sarah) Baker of Greenville, Kenneth (Janet) Baker of New Madison, Catherine Miltenberger of Greenville, and Phyllis (Marion) Clapp of New Madison; her sister-in-law, Virginia Baker of West Manchester, Ohio; and numerous nieces, nephews, and cousins.

A Celebration of Life service was held on Wednesday, May 23, 2018 at Tribute Funeral Homes, Greenville Campus, with Pastor Ronald Sherck officiating. Burial is in Greenmound Cemetery in New Madison. 🌿



Should *The Leaf* be only digital?

by Margaret Schryver

There was productive discussion at the July Annual Meeting concerning *The Leaf*.

Does “digital-only” fulfill our needs?

The first discussion item centered around whether or not our newsletter could discontinue being printed and mailed. Rather, it would be sent out via email in a format such as a PDF.

Pros and cons were expressed. The pros offered that if you haven’t embraced the simple basics of technology by now then you can expect to be excluded from many things in life, including the church newsletter. The cost and inconvenience of printing and mailing the newsletter isn’t worth it when balanced against the number of addresses that still request a printed copy (which is about 14). There are some people on the mailing list that no longer attend First Universalist and haven’t been heard from in a long time (but they may still have connection financially or in some other way) so they probably don’t care about *The Leaf* any more. The cons strongly objected to the exclusion of anyone connected to First Universalist in any way. It was brought up that many of our members are elderly and not tech saavy, and could not figure out how to read a digital *Leaf*.

Do we even need *The Leaf* at all?

In the last issue of *The Leaf* I wrote an article about whether or not our newsletter is still even relevant to First Universalist. I felt it had become “the Margaret Schryver newsletter” due to the fact that I rarely received any information about the goings-on at First Universalist, so I got in the habit of doing my own soul-searching or finding interesting articles from the newspapers or the UUA website etc. that I felt would be enriching to UUs. These, though good articles, are of a more “general” nature, not specific to First Universalist therefore eliminating the relevancy. I requested that I need more material submitted by members of our church — news about our members and their families, upcoming events, photos and stories about past events, reports about our building and outreach projects, articles about issues that are important to us as UUs, etc. It was brought up during the meeting that many churches are eliminating their newsletters altogether and now communicating with their members via social media exclusively.

Please cut out this form, put it in an envelope and mail it to me at 6318 Gander Road East, Dayton, Ohio 45424, or email your answers to cecropiamargaret@gmail.com. **Do it today!** 🍀

Should *The Leaf* discontinue being printed and mailed, and switch to digital format through email?

☐ **No,** I want *The Leaf* mailed to me as a printed newsletter on paper.
My mailing address is:

NAME _____

STREET _____

CITY, STATE, ZIP _____

☐ **Yes,** I want *The Leaf* sent to me through email.

NAME _____

EMAIL ADDRESS _____

Should *The Leaf* discontinue entirely?

☐ **Yes** ☐ **No**

Comments:



A radical solution to curbing violence

by Amy Ellis Nutt of the Washington Post

Is this from an episode of “The Twilight Zone”, or a realistic approach to solving future violence?

The possibility of using brain stimulation to help prevent future violence just passed a proof of concept stage, according to new research published in the *Journal of Neuroscience*.

In a double-blind, randomized controlled study, volunteers who received a charge to their dorsolateral prefrontal cortex — the part of the brain that lies directly behind the forehead and is responsible for planning, reasoning and inhibition — were less likely to say they would consider engaging in aggressive behavior compared to a similar group that received a sham treatment.

The experiment looked at aggressive intent as well as how people reasoned about violence and found that a sense of moral wrongfulness about hypothetical acts of aggression was heightened in the group receiving the transcranial direct current stimulation (TDCS). This form of brain stimulation delivers targeted impulses to the brain through electrodes on a person’s scalp. “Zapping offenders with an electrical current to fix their brains sounds like pulp fiction, but it might not be as crazy as it sounds,” said Adrian Raine, a neurocriminologist at the University of Pennsylvania and one of the study’s investigators.

In the experiment, 39 volunteers were given direct current stimulation to their prefrontal cortex for 20 minutes. A placebo group was given a low current for 30 seconds. On the following day, both groups read two stories, one depicting an act of physical aggression and the other an act of sexual aggression. Both groups of volunteers were then asked to rate their likelihood of performing similar acts on a scale of one to 10, with one being the least likely and 10 most likely. To gauge their sense of morality, subjects were asked to rate on a scale of zero (not at all) to 10



(very) how morally wrong it would be to act the same way as the protagonist in both stories.

The researchers found a 54 percent reduction in aggressive intentions in the group receiving the stimulation and a 31 percent jump in their sense of moral wrongfulness about acts of aggression. 🌿

ANOTHER APPROACH

by Bob Barcus, clinical psychologist and professor at Wright State University

HOW TO STOP SCHOOL SHOOTINGS

What would it take to have a chance to prevent a killer from ever interrupting our school day again? Communicate and intervene before they act. We know a fair amount about how to influence people’s choices. We can sell the idea that mass murder is a wretched option to relieve psychological distress. There is already a system of public mental health and suicide prevention that could be mobilized and trained to manage hotlines and treatment, if adequately funded. Conceptualizing endemic mass murder as a public health issue directs our attention to primary prevention. Imagine that a thousand people called a Shooting Prevention Hotline this year and received immediate expert mental health intervention. 🌿



Raid for illegal immigrants in Sandusky and Castalia hits home

by Margaret Schryver

Source material by Hailey Fuchs and Lily Moore Eissenberg of Toledo Blade; Ron Rollins of Dayton Daily News

I was born and raised in Sandusky, Ohio. With great interest (and regret) I read the news articles about a raid for illegal immigrants that happened on June 5 at Corso's in Sandusky on Milan Road. The Immigration & Customs Enforcement (ICE) agents also raided the Corso's Castalia location. I remember Corso's very well from my childhood — shopping there with my Mom for beautiful plants, flowers and knick-knacks.

What happened

The *Toledo Blade* reported that at Corso's, ICE agents lured workers — many of whom spoke little English — with donuts. When the workers refused to open the door, ICE agents forced it open and instructed the workers to lie on the ground as they collected the store's computer and files. Officers pointed guns at the workers — including Americans and children — and secured their hands with plastic cuffs. Moments later, the agents ushered the illegals onto a white bus headed for a deportation facility in Michigan. From the outside, the raids were quiet. But inside, confusion turned to chaos. Many tried to flee while others hid. Combined, the Sandusky and Castalia raids at Corso's constitute the largest workplace raid in over a decade.

Among locals in these northern Ohio communities, opinion is divided over whether large-scale raids are appropriate measures to curb the immigration of foreign workers who live and labor without documents. Debates in the House over whether undocumented children in the United States should be given pathways to

citizenship have divided politicians, and border security remains a hotly contested issue.

The Corso's raid resulted in the arrest of 114 people. A Mexican-American citizen who was present during the raid in Sandusky described it by saying, "They were really cruel, the way that they took them. They're not treating them as if they were humans, they're treating them as if they were animals. They were called cockroaches."

The raid, assisted by aerial surveillance, was part of the Trump administration's crackdown on employers that hire illegal immigrants — a focus that emerged about a year after the president took office. Yet, no criminal charges had been filed against Corso's. According to ICE, the company is under investigation. The detainees could be charged with identity theft and tax evasion. One person has since been deported as a result of the raid. Others have been released.

Aftermath — public opinion in the Miami Valley

Ron Rollins of the *Dayton Daily News* presents topics to readers and encourages feedback by email or Facebook, then he publishes the results. He published the variety of comments that came in on the Facebook page regarding the Corso's raid. As I read through these comments, I was shocked by how negative they were. Knowing that Dayton was designated a sanctuary city by mayor Nan Whaley, I kind of figured that most people would be sympathetic to the situation of the illegal immigrant workers, but that was not the case.

Out of the 84 comments, 49 were negative toward illegal immigrants and 35 were positive. Some of the positive ones were sort of "on the fence."

(CONTINUED ON PAGE 21)



There's many reasons why I don't partake of social media like Facebook, and one of them was very evident in these responses — the rudeness and cruelty so willingly dispensed by the respondents. "Gotta go!" "Round them up!" "Chase them all down, no matter how many or few there are." "We need to set examples of them so others don't think our laws are a joke." "Out, out, out! Get them out!" "Kick them out!" "Do not catch and release — deport them ASAP!" "Yay! Send them packing!" Of course, the previous comments are all taken out of context. Or so you would hope, right? Not always.

I noticed an overall tone in the community responses that the employer, Corso's, is the party who should be taken to task above all. Many blamed the employer for knowingly hiring cheap labor from an endless supply of illegal workers, as long as they could get away with it. Many commentors said that Americans don't want those low-paying labor jobs because they can't support one person, much less an entire family.

The final published comment read thus: "I have mixed feelings about this. They are working. Most of them want to work. And want to have a good life. I wish they would do it the right way, so they don't have to be watching their back. A lot of this hard labor work would never get done. Get that green card and go by the rules." Well, my comment is "Easier said than done."

How to fix the problem

I believe strongly that a problem shouldn't be complained about without offering a solution or a way to find out a solution. Yet I am absolutely stumped by this problem and offer nothing. We were fortunate to recently hear a sermon by Kathy Brawley about the history of immigration legislation in the United States. What I never realized is that we are not a "land of the free," open to all by the welcoming arms of the Statue of Liberty. Our policies have many shameful moments throughout our history, right up to the present day. Obviously I need to do a lot more to educate myself on what's happening in the illegal immigration issue and what causes it. Then maybe I can offer some positive suggestions. 🌿

Smoking marijuana is barred under Ohio's new medical marijuana program. The law allows use via oils, edibles, patches, unprocessed plant material, tinctures or vaporizers. These forms are what is defined as "medical marijuana."

What can be treated with medical marijuana?

By Ohio law, medical marijuana can be used to treat 21 qualifying conditions:

- AIDS
- Amyotrophic lateral sclerosis
- Alzheimer's disease
- Cancer
- Chronic traumatic encephalopathy
- Crohn's disease
- Epilepsy or another seizure disorder
- Fibromyalgia
- Glaucoma
- Hepatitis C
- Inflammatory bowel disease
- Multiple sclerosis
- Pain that is either chronic and severe or intractable
- Parkinson's disease
- Positive status for HIV
- Post-traumatic stress disorder
- Sickle cell anemia
- Spinal cord disease or injury
- Tourette's syndrome
- Traumatic brain injury
- Ulcerative colitis



CAN MY FAMILY DOCTOR WRITE ME A PRESCRIPTION FOR MARIJUANA?

No, but they may write you a "recommendation," provided they have the proper certification. To be certified, a physician must hold an unrestricted MD or DO license and complete at least two hours of medical education to assist in diagnosing qualifying conditions. The State Medical Board of Ohio has now cleared 139 physicians to recommend treatment with marijuana. You will have to ask your doctor if they are certified. 🌿



‘Good without god’: humanists form Western Lake Erie group

from an article in the Toledo Blade by Nicki Gorny

Shawn Meagley and Douglas Berger co-founded Secular Humanists of Western Lake Erie (SHoWLE) in Toledo this year. They believe that leading a life shaped by ethics, morals, empathy and compassion need not depend on religious dogma.

Shawn Meagley came to secular humanism by way of a traditional religious upbringing that, in her words, “just wasn’t working for me.” She co-organized Secular Humanists of Western Lake Erie in May of 2018. SHoWLE began to take shape in May 2018 in an organizational meeting led by Meagley and Douglas Berger, another Toledoan who brings years of experience in leadership with the Humanist Community of Central Ohio.

SHoWLE is intended as a way to build community and to educate the public on secular humanism, a “progressive lifstance that, without theism or other supernatural beliefs, affirms our ability and responsibility to lead meaningful, ethical lives capable of adding to the greater good of humanity,” according to the American Humanist Association.

Part of SHoWLE’s focus will be on hosting family-friendly social outings, engaging in service projects, conversations geared toward bettering the community, and working alongside religious communities that share the same goals. When a cause aligns with the views of SHoWLE members, activism could be involved, too. “We want to be able to show the image of the good that can be done without religion,” Meagley said.

At a time when the country is statistically trending secular, the co-founders of SHoWLE feel their organization is well-positioned to reach out to a significant portion of their local population. While the larger society is quick to turn to its religious communities for solutions to problems

in the region, Meagley and Berger said they’d like to see greater opportunity for secular voices to join these conversations. They feel “kind of put off,” for example, when events geared toward these ends consistently begin with prayer or are organized under clergy.

“We see that there are a lot of things that need to be addressed in our communities,” Meagley said. “We live in the city. We participate in activities in the city. We want to see our city flourish and we want to see everyone equally represented.” 🌿

SECULARISM IS GROWING

More than 20 percent of Americans identify as religious “nones,” according to Pew Research Center data that’s been making headlines in religious circles for years; “nones” is a descriptor that covers those who identify as atheist, agnostic, or no particular affiliation at all.

More than half of Americans say that they do not believe it’s necessary to believe in God to be moral and have good values, too. That’s a notable increase — 49 percent to 56 percent — between 2011 and 2018.

To question whether morals and values can exist apart from theology cuts to the heart of secular humanism. While atheism simply denotes that an individual does not believe in God, secular humanism takes that a step further. It answers the “now what” question that, for some, follows when a person comes to terms with a disbelief in God. 🌿



Can you run the U.S. presidency like a CEO?

from an article in the Dayton Daily News by Steven Conn, history professor at Miami University

If you want a succinct description of Donald Trump's erratic, often wild policy flip-flops, I suggest you listen to the old standard song "Undecided." *"First you say you do, and then you don't. Then you say you will, and then you won't. You're undecided now, so what are you gonna do?"*

First Trump promised to replace Obamacare with something better. Then he didn't. He vowed to launch a trade war with China, then he rushed to protect Chinese electronics giant ZTE. He said he'd renegotiate NAFTA because he's a great deal-maker; now internal White House emails reveal a totally chaotic approach to that. And so it goes.

The problem is not that Trump is genuinely undecided, nor is he crafting some method amidst this madness. Rather, the problem is that he has no capacity to make these decisions in the first place. The reason; Trump is a businessman first and last. And being a CEO turns out to be no real qualification for being president.

Let's start with this basic distinction; a business is not the same thing as The Economy. The primary purpose of a business is to generate profit. Overseeing an entire economy means promoting the greatest opportunity for the greatest number and balancing the equally important and legitimate claims that different groups have to have that opportunity. Those are two very different objectives.

CEO Trump simply can't see the difference.

Before Trump, only two presidents touted their business experience when they ran for office:



Herbert Hoover and George W. Bush. Hoover was a self-made millionaire engineer and Bush, though his own business career was largely one of failure, campaigned as the first president with an MBA. Remember that they presided over the two most devastating economic collapses of the modern era.

But even those two had spent time in public service. Hoover was Secretary of Commerce. Bush was governor of Texas.

Not so Trump, who had never spent a day serving the public interest before his inauguration. He has always been about his father's real estate business, and as a consequence he can't conceive of what the common good even looks like, much less how to achieve it. He's never had the experience.

The even more fundamental problem with having a CEO as president is that they are used to operating in a system which is not democratic and where they sit atop the pyramid of power. Presidents don't, and by Constitutional design. The presidency is only one-third of the three co-equal branches of government.

The checks-and-balances system clearly infuriates CEO Trump. He has no working relationship with Congress, despite the fact that it is controlled by his own party. He has repeatedly disparaged the integrity of the federal judiciary. He can't even work with his own officials when they are loyal to the law rather than to him.

Trump doesn't reverse policy because he's undecided. He does so because he can only think like a businessman and not a president. 🍀



CELEBRATIONS

Birthdays

JUNE

- 1 Rob Williams
- 7 Paula Godsey
- 10 Shawn Huntington
- 11 Denise Rebrovic
- 13 Andy Willis
- 16 Kimberly (Searls) Warren
- 27 Mike Short

JULY

- 2 Barbara Hamelberg
- 9 Leo Douglas Williams
- 13 Chris Price
- 17 Roberta Feltman
- 20 Janet Cassity
- 22 Nanette Fritsche
- 27 Jocelyn & Anne Marie Long
- 29 Emerson Behee
- 31 Dick Brooks

AUGUST

- 5 Margaret Schryver
- 7 Wyatt Ketring
- 10 Jeanette Burns
- 15 Rachel Buccicone
- 25 Margaret Meyer
- 26 Jahnn Price
- 27 Richard Venus
- 29 Vicki McMahon

SEPTEMBER

- 5 Laura (Moeckel) Willis
- 8 Dennis Burns
- 10 Mike Ross
- 15 Will Thomas Huntington
- 18 Lori Lucas

Anniversaries

JUNE

- 2 Tye & Vickie McMahon
- 10 Shawn & Deetra Huntington
- 13 Laura & Andy Willis
- 20 Claire & Rob Williams
- 21 Lee Ann Powell & Joel Tishken
- 21 Dick & Christel Brooks
- 28 Lori & Dan Lucas

JULY

- 8 Richard & Marcia Venus

AUGUST

- 25 Fred & Margaret Meyer

SEPTEMBER

- 5 Janet & Roger Cassity
- 19 Patrick & Margaret Schryver
- 23 Jon & Tammy Ketring

