

INSIDE THIS ISSUE:

The CUUPS Community 2

Peace is Within You 3

Spring Ritual Mounikhia 4

We're Having Our Face Lifted 5

In Memoriam 6

CUUPS GA Schedule 6

Coming Soon to CUUPS Newsletter 6

Spiritual Generosity 7

"Cakes" Events at GA 7

New Edition of "Cakes" Book 8

CUUPS.org Now
Accepts Credit Cards

Have you heard? There's a new way to donate to CUUPS. There will soon be a new way to join CUUPS or keep your membership up to date.

The CUUPS website now accepts credit card payment for donations through PayPal and will soon accept it for membership and chapter registrations.

To take advantage of this great new way to support the CUUPS mission and vision, go to www.cuups.org

Ecology, Theology and UU Paganism

Studying ecology has always been a religious experience for me. In high school, I performed a biological survey of a plot of land, exploring the connections between animals, plants, soils, and weather. What became clear was how complex the system was, how many relationships existed, and how few of them I was able to understand. In college, I continued to study ecology, learning about the oceans, the atmosphere, the land, and attending to the complexities of the forests which I loved to visit. Being in nature while studying it often left me awe-struck with its intricacy. Each piece of the world was intimately and necessarily connected to the others, each affecting the others, changing them.

My study of the earth gave me a framework and language with which I could begin to consider the nature of relationship and being in a deeper way than my Christian upbringing allowed. While being trained as a biologist, I found myself on a journey that would draw me into earth-centered theology, Pagan religious leadership, and eventually a call to Unitarian Universalist ministry. At the heart of my journey is something that I understood through science, experience, and religion: *There is nothing which exists alone. All things exist in interdependence, interconnection. Relationship is the basis of being.*

Theology, like ecology, is a study of interconnectedness; as I see it, religion is the practice of interconnectedness, a means through which we acknowledge, develop, and value our relatedness with each other and that which is larger than ourselves. I believe that what Unitarian Universalism can offer to the world is a way to do religion that acknowledges our individual understandings of these relationships while

uniting us in a community of support and accountability, a community of covenant. Our Principles and Purposes are our covenant – a promise we make to each other and to the world – about how we will be with each other.

There is nothing which exists alone. All things exist in interdependence, interconnection. Relationship is the basis of being.

When I teach an Intro to Paganism class at a church, a college, or a hospital chaplaincy, I am often asked how someone can be Pagan and UU at the same time. My answer is always the same: Our covenant allows us each to believe what our experience, reason, and intuition tells us is true. Some UU's are Humanist, some are Christian, some are Jewish, Agnostic, Hindu, and some are Pagan. Our cosmologies do not define us as a religious community. Our covenant does. Our interconnections and relationships do.

I see in our covenant an ecology – all inter-related, all important, all necessary. I can be Pagan and UU. A tree can be a maple and a part of a forest. A rock can be granite and part of the mountain. A rodent can be a mouse and part of the fields. Our differences are part of the ecology of our community, the soul of our movement. As Pagans, and as Unitarian Universalists, it is my hope that we can serve our movement through the gift of our unique perspective and a commitment to diversity within our covenanted community. May this season be filled with blessings and growth for you!

Adam Robersmith

CUUPS, Inc
PMB 335
8190-A Beechmont Ave.
Cincinnati, OH
PH: 866-646-3348
E: cuups@uua.org
Web: www.cuups.org

Board of Directors:

President
Maureen Duffy-Boose
(Aisling)
president@cuups.org

Vice President
Don Schutte
(Spiritwalker)
vicepresident@cuups.org

Corporate Secretary
Bonnie McClish Dlott
secretary@cuups.org

Recording Secretary
Membership/Chapter Liaison
Niko Tarini
membership@cuups.org

Treasurer
Shannon Cocheo
treasurer@cuups.org

Ministerial Liaison
Adam Robersmith
minister@cuuporg

Ministerial Liaison
Rev. Krista Taves
ministers@cuups.org

Officer at Large
Dick Merritt

About CUUPS:
CUUPS is the Covenant of Unitarian Universalist Pagans, an Independent Affiliate Organization of the Unitarian Universalist Association of Congregations. CUUPS is incorporated as a 501 (c)(3) non-profit organization in the state of Ohio.

CUUPS News is a publication of CUUPS, Inc. It is available online at www.cuups.org.

The CUUPS Community

Weaving the Web of Influence and Connection

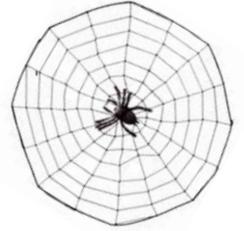
Greetings of the New Year and of the New Season to all of you! I do not know whether the signs of Spring are actually manifesting themselves in your area; here in Utah we had six inches of snow last night in my neighborhood! But no matter what your personal weather forecast looks like, in CUUPS the forecast is for a new year full of bright and ambitious flowerings, new web pages, new chapters, new members, new programs, and a healthy resurgence of excitement about our organization.

Take a moment, will you, and think, in the current climate of societal frenzy, fueled by fear of terrorism, riots against free speech, religious bigotry, and governmentally-sanctioned crime, how rare it is for us to even exist. We are a Pagan organization existing and operating in full and free association with a recognized non-Pagan Church body. The Unitarian Universalist Association, by confirming us each year as an Independent Affiliate, is stating in no uncertain terms that it actually LIVES its principles, and encourages people within the doors of its churches to pursue the "...free and responsible search for truth and meaning," even if their personal search carries them out of the church doors and into the garden where the stone circle is. Many non-UU Pagans are themselves somewhat 'churchaphobic', and many, many non-Pagans are definitely frightened by even the word "Pagan", let alone the terrifying concept that such persons might be walking their streets in 2006. So the marriage of Paganism and the UUA is a unique union, at one and the same time revolutionary and reassuring.

Pagans may not be yet the mainstream members of the UUA, nor may this ever come to pass, but I see congregations in which regular congregational services for the Summer and Winter Solstice, the festivals of Hallowes and Beltane, and even recognition of the phases of the Moon, are becoming expected and welcomed features of the Church year. I see many congregational web sites which

have prominent links to the Congregation's CUUPS Chapter, and many more cases where the very core of the Church, including the Regal Board, the Worship Committee, the Board of Trustees and often even the Minister (s), are drawn from its Pagan population. In fact, Gaia Community UU Church, <http://www.gaiacommunity.org>, may be the very first Pagan-affiliated UU Congregation, but I do not anticipate that it will always stand alone in this position. There are other congregations in which the Pagan leadership is also central to the Church leadership, and I am anticipating that there might be other such congregations as Gaia is in the near future.

And congregations, of course, are made up of individual members. I cannot begin to tell you how much of a gift I feel I am personally receiving when I notice the participation of so many enthusiastic and committed individuals, both within and without CUUPS chapters, in the ongoing work of CUUPS. As I realize how many people are truly involved in and passionate about the work of this organization, I take heart that the narrow and bigoted viewpoints I see displayed on local and national news stories are not, perhaps, the norm to which we as a society have devolved. Unitarian Universalism, acting with integrity and courage in public and private venues as "the uncommon denomination," is, for me, the touchstone of sanity in a world gone crazy with fear and prejudice, and UU Paganism seems to be the brilliant gem imbedded in that stone. As of January of 2006 we have over 90 active chapters and nearly a thousand individual members within and without those chapters, carrying into their neighborhoods and congregations the word and action of encouraging diversity and respecting difference. For the nearly 20 years of the history of CUUPS we have succeeded in maintaining our presence and our voice in



the workings of the UUA, and so to the outside world. And we continue to do so.

So what does this tell me as I begin my tenure as President of this organization? It lets me know in no uncertain terms that the membership of CUUPS is a force to be reckoned with, both within and without the UUA. It lets me know that, above all else, the members of the CUUPS Board of Trustees must strive to maintain the cohesiveness and integrity of our organization. It reminds me that open disclosure and honor in our dealings is the norm within our Church, and that our organization must follow suit. Most of all, it reminds me daily that our members and our chapters ARE the organization, and that what they need is that their voices be heard, their issues addressed, their needs met, both within the structure of the National CUUPS organization and right down to the local level. All the things to which I am committed in my service to the organization as its current President are done to this end.

From the day I took office as President in October 2005 I have been committed both personally and officially to restructuring CUUPS so that it behaves more like a consensus organization and less like a top-down hierarchical entity. In revamping the web site I am instrumental in trying to put more of the functions of personal and chapter memberships within the control of the members, and making the business of CUUPS proceed in a more user-friendly man-

ner, with more power vested in the people who are the backbone of the organization. Our Board of Trustees is taking a more active part in discussions on our e-lists, so that concerns brought up in these venues find their way quickly to the appropriate person. And I have every hope and expectation that, as we begin to better serve our membership and respond appropriately to issues and concerns, our membership will grow and become ever more committed to the work of fostering free speech and independent thought within our churches.

And in all these observations, I find reason to once again, as people do in the Spring, have renewed hope...hope that all the progress in human rights and social justice that generations have fought and died for in our country and others might not reverse itself, hope that perhaps the haters and bigots and nay-sayers might not have it all their own way, and most importantly, hope that we might at last succeed in creating for Pagans in every part of this country a place where their religious and civil liberties are secure, a place where they may, as they choose, worship and celebrate in freedom, without fear. This I hope. You are helping it to happen. May your Gods bless you in all your endeavors, and may we continue to dance the dance of life, hand in hand on our intertwined web of creation and connection.

Blessings Bright and Dark,
Maureen Duffy-Boose
(aisling@technoharp.com); (president@cuups.org)

Peace is Within You

Peace is within you.

It is not a gift that can be given by another person, or a place, or a set of circumstances. It is your birthright. It is your natural state of being. It is your inalienable natural right to harmony as you take your organic place in the world.

Peace is within you.

It can never be reft from you by circumstances. It cannot be destroyed by war, or quarrelling, or any disharmony that is sourced outside the Self. It is the place Within where the Self finds refuge, and that Place is unreachable by outside circumstances.

Peace is within you.

It is a deliberate, intentional choice of serenity amidst a sea of chaos. It is a conscious decision to remain whole in the face of disintegration. It is an affirmation of the Rightness of your Being. It is the state at which your being finds equilibrium. It is your Center.

Peace is within you.

It is not subject to the vicissitudes of living. It cannot be broken, nor stolen, nor in any way can that jewel of quietude be removed from the inner core of your Self.

Peace is within you.

Even if you choose to ignore it, it waits there at your Center, peace essential, awaiting your rediscovery of this undeniable Truth of human existence.

Peace is within you.

You are made of Beauty. Your inheritance is Harmony. You are a Gift of Life to the Universe. You are essential to existence. You cannot be beaten or bent or broken by anything outside yourself.

Peace is within you.

There is a reason we use the term "Be AT Peace." It is a place. It is a destination. It is immediately, immanently, numinously, within your reach. Right here. Right now.

Peace is within you.

Be...AT....Peace.



Aisling DreamRange
Chalice of the Rainbow Flame CUUPS
Salt Lake City Utah

Spring Ritual—Mounikhia

A Festival of Artemis on the Hill (an Hellenic polytheist ritual)



Mounikhia was an ancient Greek holiday celebrating the Goddess Artemis in her aspects of Goddess of the Full Moon and "Potnia Theron," Mistress of the Animals. The festival was celebrated on the hill of Mounikhia, not far from Athens, with a procession of worshippers carrying ampiphontes, which were cakes with candles set into them. The shining cakes may have represented the light of the full moon. Mounikhia

was celebrated on the day after the full moon in the late spring. In ancient Greek times, it would have been held on the sixteenth day of the lunar month of Mounikhion. In most years, this will be the full moon closest to Beltane, but you can find the exact date on an [online Hellenic calendar](#).

This ritual is loosely patterned after ancient Greek offertory rituals, but the text is entirely original and I make no claims of historical accuracy. I have tried to capture the "feel" of ancient Greek ritual as much as possible while keeping the ritual accessible to those who are not familiar with Hellenic polytheism. It was designed to be performed outdoors in a park with a grill, but it could easily be adapted to take place around a campfire.

Ritual Supplies:

Outdoor grill, altar table (a picnic table works), charcoal briquets, lighter fluid, candle lighter, large basin, water, sea salt, white hand towel, angel food cake, sparklers, large pitcher, small bowl, tightly woven basket, barley, censer, incense (frankincense or cedar is good), incense charcoals, food for the ritual feast!

Ritual Set-Up:

Participants should be invited ahead of time to bring an offering for Artemis to be burned in the ritual fire, such as wildflowers, a poem, or whatever they feel is appropriate. On the day of the ritual, fire up the grill so it has a chance to get nice and hot. Scoot the altar table over so it is near the grill, in the center of your ritual space. Put an incense charcoal in the censer and light it. Mix the water and salt in the basin to about the saltiness of sea water to make "khernips," a cleansing water that can be used to purify the space and the participants. Bless the water, asking the Gods to purify it for this use. Fill the basket with barley and the

pitcher with clean, potable water. Set the pitcher and small bowl, the basket of barley, the censer and the incense on the altar table. Stick the sparklers in the angel food cake, and ask one of the participants to volunteer to light them and process in with the cake when the priest(ess) calls for it.

Ritual Script:

Holding the basin of khernips and the towel at the entrance to the ritual space, the Priest(ess) of Artemis calls the people to come and begin the ritual. As each one walks up to him/her, he/she says, "Purify yourself by the waters of the sea." Participants can dip their hands in the water and dry them on the towel, and then enter the space. Once all have done this, the Priest(ess) sprinkles the altar and participants with khernips, saying "Hekas, O hekas, este bebeloi! (HAY-kahs, oh HAY-kahs, EH-steh BEH-beh-loy) Let all profane ones depart!"

The Priest(ess) then says, "Let us begin the ritual with an offering to the Twelve Gods. As the barley is passed, take some and cast it into the fire for them." He/she takes a handful of barley from the basket and casts it onto the grill, then passes the basket around the circle for the participants to do likewise. At this point, the person bringing in the cake should know to be getting ready.

The Priest(ess) calls, "Bring forth the ampiphonte!" The volunteer carries in the lit cake and processes around the altar with it, setting it down on the altar table. While this is going on, the Priest(ess) explains a bit about the holiday: "Mounikhia is the ancient festival of Artemis on the hill, that celebrates and honors her as the Mistress of Animals, Goddess of the wilds and of mountains, and as Goddess of the light of the moon even as her brother Apollo is God of the sun. The cakes we offer to her at this festival are called ampiphontes, a Greek word meaning "shining all around." Their shape and the light from their candles reminds us of the light from the full moon that will rise tonight."

The Priest(ess) casts some of the incense onto the incense charcoal, reciting an invocation to Artemis (either this one or one of his/her own devising): "Megale Artemis, daughter of Zeus and Leto, Mistress of Animals and Goddess of the Full Moon, honor us with your presence at this ritual. May our prayers and offerings find favor in your sight."

The Priest(ess) then turns to the participants and says, "If you have brought an offering for Artemis, come up one by one and place it in the ritual fire. At that time, please take a moment to say a prayer to her, silently or out loud as you feel comfortable. You might want to thank her for something she has blessed you with, or ask for her aid. Once the offerings have been made, we will make a drink offering to the Goddess and then begin our ritual feast." The participants take turns bringing up their offerings.

The Priest(ess) takes the libation pitcher and pours a little bit of it into the bowl. He/she then pours that out onto the fire, saying "Sponde! (spohn-DAY) A drink offering!" After that, he/she fills the bowl from the pitcher and takes a

sip. He/she passes the bowl to the next person, saying, "As the bowl is passed, take some time to listen to the sounds of wild nature, the domain of Artemis, and to look upon the light of the full moon." Once it has been passed around, the Priest(ess) pours whatever is left in the bowl out onto the ground. He/she raises his/her hands to the moon and prays: "Great Goddess Artemis, thank you for being present at our ritual this night. Know that you are always welcome among us." Then he/she turns to the participants and says, "The ritual is ended. Let us go and feast in the company of the Goddess."

Sarah Lawver, Omaha, NE

We're Having Our Face Lifted!!

For the first time in several years, the CUUPS.org web site is undergoing major renovation and updating. We are attempting to keep the functionality ongoing during the update, but it is possible that from time to time certain links or pages might be temporarily nonfunctional. Content and style are both being updated, out-of-date material is being removed and fresher and more current content added, and in a few weeks, the entire look and feel of the site will change to a much more attractive and user-friendly interface. We are excited about this project and hope you will bear with us as we undergo plastic surgery here. The face of CUUPS.org is changing. The heart and soul remain the same. Here is the plan the Web Team is implementing even as we speak:

We are moving the site to PHP-based format instead of straight html to separate the page layout template from the page content.

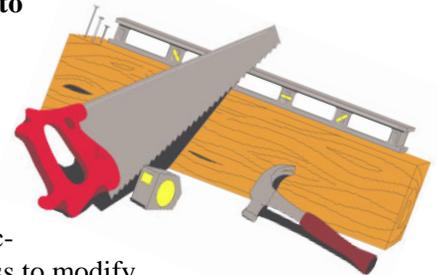
This may not make sense right now unless you are a techno-geek, but it is important because it will lead us to the ability to make web pages user-manageable. That step happens later in the process. What you will notice from the change we are currently making is that all the links in the frame templates on each page will work more efficiently, and your pages will load faster, even on a dial-up connection.

We are cleaning up and updating the content pages.

Here we are going to be soliciting input from readers. We need information on your chapter, resources you use, and other input to update the information on our pages and make them current. Our intent is to make our web interface the first point-of-contact for people seeking out CUUPS chapters and information on UU Paganism.

We will be continuing to modify the site until it becomes fully interactive.

We are adding such things as a user database, private areas that require a login to access, allow people access to modify the content of a given section online without having general access to the main code pages of the site, etc. Once this is done we can go crazy with adding new functionality for things like online voting, a message board, or whatever else we all decide will make our site more functional.



I know you all want a timeline for when all this will be done. But, that is hard to do when everybody that is involved is working for free and as time allows. Here is a note from our Team Leader, Briana Boose of Chalice of the Rainbow Flame CUUPS in Salt Lake City Utah:

As you can see, the web site update is a work in progress, and an ongoing process. Much of what we are trying to do will depend in part on updates and requests from members of CUUPS. We want to make the web site a tool we all use and enjoy for maximum interaction with one another. We hope you can help!!

The CUUPS-Web Team

Membership News—In Memoriam

As you read in the last newsletter, our past president Mary Gelfand's mother passed away in July. In September, her family safely survived Katrina by staying with friends in Atlanta and then moving to their condo in Pennisicola (still undergoing repairs from 2004 hurricane damage). In October, Mary's husband, David, suddenly died of a heart attack. Here is an excerpt from David's Eulogy written by Rev. Melanie Morel-Ensminger

"David and Mary married in 1971, having been friends since high school. They were partners in everything they did, with Mary creating a calm and loving home for David as he accomplished great things in the world of constitutional law, and with David always as Mary's supporter and cheerleader, even when he did not completely understand her path.

David's work in the realms of voting rights, equal participation of minorities in municipal contracts, civil rights, and civil liberties are much too numerous to be listed here. At the time of his death, he was helping organize a foundation to oversee the rebuilding of his beloved home of New Orleans, to ensure that local residents and especially the poor

Coming Soon to CUUPS Newsletter

In an effort to be both environmentally efficient and good fiscal stewards, the CUUPS newsletter will soon be available via electronic subscription.

Sign-up for electronic subscriptions should be available by the next newsletter. It will be up to the subscriber to ensure that the email address we have on file is valid and accurate.

Hard copies will still be available to those who do not have computer access or who require sensitive mailings.

**Deadline for CUUPS Fall Newsletter is
July 15, 2006**

Preferred submission of files is in Microsoft Word without tabs or indents. Second Option is PDF or hard copies.

Submit to Shari Storm at storm@indra.com

Theme for Fall Newsletter is:
Lammas and Fall Equinox

would be represented in recovery efforts. In one of his last conversations with his daughter, he told her, "Don't feel guilty because you are privileged, and that your home was not destroyed in the flood; feel guilty if you don't use the privilege you have to help others who don't have what you have."



Then in October, Mary lost her father. As of this printing, Mary has been able to move back to New Orleans and is doing as well as expected. Please send her strengthening and supporting thoughts and wishes. She gave many years to CUUPS and is still a valued member of our community.

CUUPS GASCHEDULE

Wednesday, June 21

Opening Ceremony and Banner Parade

Thursday, June 22

8:00-9:15 A.M. Annual Membership Meeting
Room 206 America's Center

Saturday, June 24

11:00-12:15 A.M. Lecture by Margot Adler
"State of Paganism Today"
Room 225 America's Center

2:15 - 3:30 PM - Cakes for the Queen of
Heaven—She Changes.
Room 276 America's Center

This program allows participants to watch as Margot Adler interviews author Shirley Ranck and editor Leslie Westbrook on the twentieth anniversary of the feminist theology curriculum, Cakes for the Queen of Heaven.

**See Cakes Events at GA for more ways to
Celebrate the 20th Anniversary of Cakes.**

Summer Solstice Ritual

presented by Gaia Community, Kansas City
Stop by Exhibit Booth for exact time and place

Spiritual Generosity

What do you do when something in a religious service just doesn't feel right to you? Perhaps God is referenced too much, perhaps too little. Perhaps you're tired of "God" and wish someone would say "Goddess" or at least "The Gods" for once. What happens inside you when you're in ritual and it's not quite unfolding the way you would like it to. Perhaps the ritual reflects a more purist tradition than you like. Perhaps the ritual is highly contemporized and you object to the licenses taken. Perhaps the majority of participants come from a tradition that is not your own. Perhaps you feel that the ritual has become too watered down, or too advanced, etc. etc.

You are not alone. You are facing the quintessential Unitarian Universalist dilemma. The challenge of our liberal religious tradition is that we are theologically diverse. We experience the holy in different ways.

One of the complaints I hear frequently from humanists is that the services have become too spiritual. I also hear from more spiritually minded folk, "I come here to pray. To feel the presence of God in my life. This isn't happening for me."

As a minister, I used to try to meet all the requests made of me. Too much God? O.K. Out comes God. Amen makes you uncomfortable because it evokes Christianity? O.K. I'll say "So be it" instead (which basically means, Amen...in Hebrew... it's really Jewish anyways). Don't like "Blessed Be"? Fine. It's gone. Want more prayer? O.K. You've got prayer. I felt like I was playing religious musical chairs, and trying to make every service contain something which everyone could relate to.

I have changed my approach. Each service is a self-contained unit. Some services will be more theistic. Some will be more spiritual. Some will be more heartfelt, some more intellectual. It depends on the subject and what will do it justice. Now, when someone complains about the service, saying it didn't meet their needs, I say (when I have the courage)... "That means that someone in our congregation with a theology different from yours had their needs met this morning. What a thing to be grateful for."

As Unitarian Universalists we are too ingrained in the theology that it's all about us. If a religious service hasn't pleased our individual tastes, that service wasn't good. If a hymn has words that are difficult to sing, that makes it a bad hymn. If a ritual doesn't come from our tradition, it's a faulty or weak ritual. We have made a cult of the individ-

ual, and it's hurting us, AS individuals and as a religious people.

What if the religious and spiritual needs of your neighbor became just as important, if not more important, than your own? What if you could each commit to the practice of spiritual generosity? It might look like this: When you are in the midst of a sacred time, and that twinge of discomfort or frustration sets in, and you start thinking, "What about me?" try something different. "Someone is being filled by this. It may not be me, but I will rejoice with my neighbor. Blessed be." Conversely, imagine it the other way around. As the gods whisper through your soul, someone who cannot relate to your joy gives thanks that your well has been filled. Talk about love.

Talk about power. And the ability to be the religion we say we are.

Rev. Krista Taves
Emerson Unitarian Universalist Chapel

CAKESEVENTSATGA

Wednesday, June 21 –

TEA and CAKES for the QUEEN OF HEAVEN
3:00 – 5:00 PM

First Unitarian Church of St. Louis
5007 Waterman Blvd

Celebrate the 20th anniversary of *Cakes for the Queen of Heaven*. Honor author Shirley Ranck and all the women who made *Cakes* possible—those who trained the leaders, taught the course, participated in the classes, created new rituals and changed their lives. Help raise funds for the revision and republication of *Cakes*. Suggested donation \$10, \$100, \$1000, or more!
RSVP by June 10.

Friday, June 23 -

QUEEN OF HEAVEN RITUAL
10 – 11:30 PM Renaissance Grand, Majestic
Ballroom D

Celebrate the Queen of Heaven in all her guises and in ourselves. Help raise funds for the revision and republication of *Cakes for the Queen of Heaven*. Suggested donation \$10, \$100, \$1000, or more!

New Edition of the Cakes for the Queen of Heaven Book

Shirley Ranck, Cakes author, announces that the book, *Cakes for the Queen of Heaven* will be available at the 2006 General Assembly. Congratulations, Shirley, for accomplishing this project so well and in time for our Cakes 20th. Anniversary!

Shirley tells us, *Cakes for the Queen of Heaven*, the popular feminist theology seminar published by the UUA in 1986 will be updated and re-published! Thanks in part to a UUWF grant made to the Women & Religion organization, Goddess images from all over the world will be collected and displayed at the 2006 General Assembly in St. Louis. Many of these images will be included in the new *Cakes seminar* which we hope will be available at the 2007 General Assembly.”

Call for Cakes Images

As part of the process of republishing *Cakes for the Queen of Heaven*, UU Women & Religion is collecting images of female divinity (goddesses and women from around the world) that might possibly be used in a new CD-ROM to replace the former filmstrips. You are invited to submit images for consideration--both ancient/classical images and contemporary artists' interpretations. Many of these images will be shown in a PowerPoint presentation in our booth and at our *Cakes* programs at GA 2006.

In submitting images it is important to include whatever information you have about the source, especially what might be needed to obtain permission to use the image. Please include the following information: Name of person submitting image; Address; City/State/Zip; Phone; email; Title of image; Source; History or background of the image; Why this image is important to you; Why this image should be included in the Cakes curriculum media; Copyright information—Who owns the image? What is the cost for using it?

If you hold the copyright of this image, or if it is art work you created, we will contact you for permission to use your image. It will be helpful for us to know in advance if you would be willing to:

- give permission for the image to be displayed at GA?
- give permission to use this image on a CD-ROM we might create for distribution at GA 2006?
- give permission for the image to be included in the curriculum?

Please email images to CakesMedia@uuwr.org or send to Gretchen Ohmann, 547 Winchester Avenue, St. Joseph, MI 49085.

Call for Cakes Stories

2006 is the 20th anniversary of the publication of *Cakes for the Queen of Heaven*. As part of the celebration we are planning for General Assembly 2006, UU Women & Religion is gathering stories and testimonials about women's experiences with *Cakes* and about how *Cakes* influenced men and congregations.



You are invited to share your story in whatever depth or form you choose—or simply to identify yourself as someone who was involved with Cakes. You may want to use the questions below to help focus your reflections, or just write in your own way. Stories will be compiled in a notebook at the UU W&R booth and shared at the Tea & Cakes Celebration on Friday, June 21, 3-5 PM, at First Unitarian, St. Louis. Please join us there! **Deadline for Stories—May 1st!!!!**

Stories to include: Name; Address; City/State/Zip; Phone; email.

Focus questions

- When and where did you take *Cakes for the Queen of Heaven*?
- What was your motivation for taking it?
- How many people were in the group? Who was the leader?
- What was the general experience of the group?
- Did follow-up activities ensue? How long have they lasted?
- What was your personal experience of taking the course?
- Did the course change you in any way? How?
- What was the most important aspect of the course for you?
- What did you learn that has stayed with you or been important to you?
- Did the course change anything in your congregation? What?

Tell something that happened in your Cakes group that you feel was important to you or to the group.

Please email your stories to Cakes@uuwr.org or send to Rev. Shirley Ranck, 2701 Carriage House Way, Williamsburg, VA 23188-2753. Thank you for contributing to our shared story of *Cakes for the Queen of Heaven*.

Blessed Be!!