

Drive-Thru Food and Toiletries Drive for CRC
Saturday, November 7th, 9:00am-5:00pm
Sunday, November 8th, Noon-5:00pm

Our annual Food Drive for the CRC takes place in November. This year the drive will indeed be a drive. Just drive to UUFSD with items from the list below to the stairs up to Founders' hall and someone will be there to receive them. Good places to shop are 99-Cent Store, Dollar Store and Aldi's. Any unexpired canned food or packaged items from your cupboard will also help.

Cash or checks (made out to UUFSD, memo line CRC Food Drive) are very much appreciated as the CRC can buy food products from large local food bank organizations for pennies on the dollar.

See more details in our weekly newsletter here <https://uufsd.org/news/weekly-newsletter/>

Let's make this the best drive ever!

If you would like to help receive the goods at the UUFSD parking lot, please sign up at: <https://www.signupgenius.com/go/10c084eaaa62fa4fa7-toiletries>

UUFSD Annual Art Fair - Online
November 7th-14th

Here is your chance to do your holiday shopping without ever stepping a foot into a store. We have 11 artists exhibiting their work for sale. Items include jewelry, ceramics, photography, other visual art, knitted items, and stained glass. We will post the link to the program that displays the work for purchase on the evening of November 6th.

2nd Monday Book Club via UUFSD Zoom
November 9th, 6:30-8:30pm

Janesville, Wisconsin: the nation's oldest operating General Motors plant shut down two days before Christmas of 2008. Goldstein's reporting takes the reader deep into the lives of autoworkers, educators, bankers, politicians, and job re-trainers to show why it's so hard in the twenty-first century to recreate a healthy, prosperous working class.

Janesville: An American Story (2017) by Amy Goldstein will be discussed on November 9th at 6:30pm. We hope to see you over Zoom!

Meeting ID: 916 2243 3212
Passcode: 047985

Save the Date! Understanding Our Heritage
Saturday, November 14th, 1:00-4:00pm via Zoom

The Racial Justice Task Force and Alison ALG McLeod invite you to a workshop focused on examining our heritage; to consider, write and share ideas about race and racism that have been passed down to us. Alison, who comes from a divided background, has created and implemented curriculum for our youth debunking the history most of us have been taught. We hope to come closer to living our UU principles by exploring and sharing on a personal level.

Sign up by November 12th at jdarding@roadrunner.com. Space is limited.

Unitarian Universalist Fellowship of San Dieguito

Single Service at 10:00am

Watch This Sunday's Sermon Via Zoom

<https://uufsd.org/zoom>

Meeting ID: 989 8033 8634

Password: 439327



Sunday, November 1, 2020

“Dia de los Muertos”



Gathering Room

Prelude “Mazurka 6a” by Manuel M. Ponce

performed by Katie Klaerich

Welcome

Rev. Jo Green

Gathering Hymn “Remember Me/Recuérdame” (from Pixar’s Coco)

words and music by Robert Lopez and Kristen Anderson Lopez, arr. Nick Luna

performed by Los Bordershop Quartet

Greeting/Announcements

Call to Worship

Alison A.L.G. McLeod

Land Acknowledgement

On behalf of UUFSD, I take a moment to acknowledge the land on which we stand today as the traditional home of the Kumeyaay people, and of all tribes and bands within the Kumeyaay nation. It holds to our Principles to honor the history and work in the present and future with our Native neighbors.

Chalice Lighting

Guthry Hahm

Centering Hymn “Fuente De Amor (Voces del Camino #31)

performed by Marshall Voit

Fuente de Amor, ven hacia mí.
Y al corazón, cántale tu compasión.
Sopla al volar, sube en la mar,
Hasta moldear la justicia de la vida.
Arráigame, libérame,
Fuente de Amor, ven a mí, ven a mí.

Spirit of Life, come unto me
Sing in my heart all the stirrings of compassion
Blow in the wind, rise in the sea,
Move in the hand, giving life the shape of justice.
Roots hold me close, wings set me free,
Spirit of Life, come to me, come to me.

Fellowship Covenant

“May love be the spirit of this congregation;
May the quest for truth be its sacrament.
And service be its prayer;
To dwell together in peace,
To seek knowledge in freedom,
And to help one another in fellowship.
This is our Covenant.”

Meditation

Homily

Alison A.L.G. McLeod

Ofrenda Ritual

Offering

Closing Hymn “Gracias a la Vida” words and music by Violeta Parra

performed by Marshall Voit

Extinguishing the Chalice

“We extinguish this flame
but not the light of truth,
the warmth of community,
or the fire of commitment.
These we carry in our hearts
until we are together again.”

Benediction

Postlude “Remember Me/Recuérdame” (reprise)

performed by Marshall Voit

*Minister
Religious Education Director
Music Director
Pianist
Sound/Audio Visual Specialist*

*Rev. Jo Green
Alison A.L.G. McLeod
Marshall Voit
Katie Klaerich
Joe Cantrell*

Virtual Coffee Time immediately follows the service

 UUFSD is a welcoming congregation



Bringing home the dead

By Sandy Coronilla and Molly Zisk / The Register

Day of the Dead (Día de los Muertos) is a Mexican celebration when families gather to honor the memory of deceased loved ones. Spirits are guided home to enjoy offerings left for them on meticulously crafted altars. Its roots are a fusion of traditions found in Europe and Mesoamerica, particularly the ancient Aztec empire. Despite its macabre motifs, death was considered new life by the Aztecs. Along with the Day of the Dead spirits, the popularity of this colorful and jovial holiday has risen exponentially in the U.S. and other Mexican diasporas.



Stone sculpture of **Mictēcacihuātl**, **Aztec goddess of the underworld**. She is believed to guard over the bones of the dead and is represented as a de-fleshed body with a crown of skulls and an axe for a penis. She stars during the **Day of the Dead**.

Mesoamerican roots

Day of the Dead's pre-Columbian roots involve many **Mesoamerican civilizations**, such as the Aztecs, Tlaxcaltecs, Chichimec, and Tepaneca. They each commemorated the dead at specific times based on the age of the person who passed and the manner in which the person died.

In these cultures, to be **sacrificed** was to be honored with feeding the gods, to enter into communion with them. Aztecs practiced ritual human sacrifice. Skull racks called **tzompantli** display rows of human skulls.

It's no surprise that these indigenous people included **skull iconography** as an element of Day of the Dead. Spanish colonists viewed the celebration of death as a dangerous precursor of the disorder, however, and successfully integrated the Christian All Saints' Day and All Souls' Day. This is why crosses and images of the Virgin Mary are part of today's celebrations.



Aztec goddess of the underworld

Honoring death

Families honor the memory of their deceased loved ones by making altars and decorating graves. Prepared by the heads in each of the families, first cleaned and decorated the graves of their dearly departed, then have a picnic and celebrate at the cemetery at night.

Altars are often made in homes and demonstrate the love and dedication of those left behind toward those who have passed. Sometimes altars make political statements and are dedicated to a theme rather than a person, such as the death of public education or lives lost by those trying to cross the border.

Four main elements of nature:

Fire: Winking souls are illuminated from the shadow of death by candles. Each one represents a departed soul. Additional candles are added for forgotten souls.

Wind: Colorful, flowing punched paper called **papel picado** lets loved ones know when the spirits have arrived.

Water: After a long journey home, spirits need water to quench their thirst.

Earth: The soul is nourished by favorite family dishes that represent the crops of the earth. Common edibles include fruit, mole, chocolate and atole.

Favorite toys are brought out for spirits of children.

Catlicas are decorative masks and skulls.

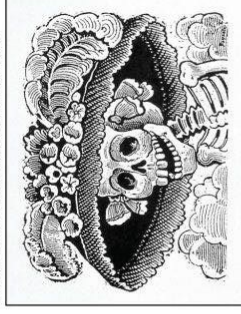
Sugar skulls are tastefully decorated and inscribed on the forehead with names of both honored and living recipients.

Days of the Dead
The date of the celebration depends on who is being honored.

November 1:
Children, or *los angelitos*, are honored.

November 2:
Adults are honored.

La Calavera Catrina, a zinc etching by late Mexican lithographer José Guadalupe Posada, has become a major Day of the Dead icon. Posada meant to satirize Mexican natives who he felt were over-embracing European traditions of aristocracy in the pre-revolutionary era. Because of Posada's contributions, today's Day of the Dead celebrations include a healthy dose of social and political commentary.



Photographs of one person the altar is for are placed on the table with them while they were in the prime of their lives.

Christian iconography reveal the holiday's European roots.

Copal incense

The burning of copal, an amber-colored tree resin, dates back to the Aztec Empire. Its scent, which some say smells like bones, is said to guide the dead to the feast at the altar. Aztecs used it during indigenous rituals to transmit their prayers and praises. Its use today commemorates Mexico's pre-Columbian history.

Flower of the dead

Compassion, or **marigolds**, have a bright orange color that is said to attract the spirit of the dead. Petals are used to make a pathway leading toward the altar that is also heavily adorned with the flower. Loved ones also use **compassion** to decorate the graves of their dearly departed.

Bread of the dead

Pan de Muerto is a sweet bread decorated with bones running across the top and a single tear drop atop the center of the bun representing sorrow.

