

**“What Are We Doing Here?”**©  
**General Assembly Service 2009**  
**Mattatuck Unitarian Universalist Society, Woodbury, CT**  
**The Rev. Jeanne Lloyd, Minister**  
**October 25, 2009**

*“Early Celtic monks built their monastic compound at the crossroads or next to a village. The abbey became the center of the community. It became necessary for the community's survival because they fed people, cared for the sick, gave shelter to the homeless, provided refuge for the weary . . . and lived out the gospel in tangible and essential ministries. Is your congregation indispensable in your community? [Who would notice if you weren't here?]” ~ Chuck Warnock<sup>1</sup>*

**PRELUDE<sup>1</sup>**

*(In the spirit of peace, we invite you into silence and quiet reflection while we listen to the prelude.)*

**CALL TO GATHER**

Come, Come Whoever You Are, #188

“Come, come, whoever you are;  
Man, woman, parent, child  
Whatever your religious journey,  
Whatever your skin color,  
Whatever your abilities,  
Whomever you love-  
You are welcome here this morning.  
You are welcome at our table.  
You are welcome in this religious home.”

**WELCOME AND ANNOUNCEMENTS**

Good Morning! Welcome to the Mattatuck Unitarian Universalist Society, affectionately known as MUUS. I am the Rev. Jeanne Lloyd, and it is my great pleasure and privilege to serve this wonderful congregation. We welcome all of you.

- If you are a newcomer, and haven't signed our guest book in the entryway, please do so before you leave so that we may send you a newsletter listing our activities. Newcomers may look for people with gold nametags. These are members of the Membership Committee, and they will be happy to answer any questions you may have. If you have been attending our services for a while

---

<sup>1</sup> <http://www.ethicsdaily.com/news.php?viewStory=15005> October 24, 2009

and would like to join the society please see me or a member of the Membership Committee.

- Our time together continues with coffee, tea, and conversation after the service, and we invite you to join us.
- To parents – children are always welcome to stay in the service, or join the other children in our religious education classes.
- Later in the service newcomers will have an opportunity to introduce themselves and we hope that you will do so. It is optional, but we would like to give you a proper welcome.
- Since our Sunday services offer a variety of worship experiences, including ordained clergy as well as brilliant lay speakers, we encourage you to come back often.
- You may have noticed that we have a camcorder set up to record parts of today's service. Please be assured that Announcements, Joys and Sorrows, and Personal Reflections will not be recorded.
- So that we may maintain our spiritual space, please place your cell phone in a meditative state of being.
- The flowers this morning are given in honor of \_\_\_\_\_. Please consider making an offering of flowers for this sanctuary for various Sundays throughout the year, in honor of a special event or in memory of a loved one. You can sign up at the back table.
- Our fellowship time after the service is an important time for all of us, and food and drink always make that time ever so much more nourishing to the soul. Please sign up to bring and serve simple but wholesome snacks on the sign up sheet at the back table.
- Important parts of our community life are the invitations we give to one another for activities beyond our morning's service. Please note the announcements in your order of service. I have these additional announcements:
- As you know, we will be conducting our 2<sup>nd</sup> Transformational Milestone event after the service today. It is our History Timeline Workshop. It is an important process for establishing what the identity of this congregation is, and for contemplating what this congregation's identity may become in the future. It cannot happen without the presence of MUUS members. Lunch will be served first, and then we will gather to begin. Please plan on attending.
- On November 7<sup>th</sup>, please think about attending the Clara Barton District Fall Rally. Numerous workshops will be provided that are designed the help strengthen and nurture our congregations. Details can be found on the Clara Barton District website.

- Anita Winchester's Memorial Service will be here, next Friday, October 30<sup>th</sup>, at 4 pm. If you have written memories to share, her niece, Teresa Hockenberry, has asked that you bring them to the service, to be included in a memory book.
- If there are any other MUUS related announcements, we ask that you line up to my left to share them now and please use the microphone."

"Here end this morning's announcements."

### **SOUNDING OF BELL**

And, now: I invite everyone to relax your body, come into this natural space in beauty & light. Take the next few moments to focus on your breathing. Breathe deeply. Relax. We welcome you into this place made more sacred by your presence.

*Sound bell . . .*

### **\* CHALICE LIGHTING & OPENING WORDS**

#### **These words from The Rev. Jenny Rankin**

"What are we called to be together? What is the deep desire put inside this community, poured into our hearts, by what [some may call] the Spirit of God [and others call] the Breath of Life, the Spirit of Love? What dream is being called into voice from amongst us, so that first we give it shape in words . . . and then . . . [we] go and build it with our [own] hearts and hands?"<sup>2</sup>

#### **\* HYMN 358 "Rank by Rank Again We Stand"**

#### **\* COVENANT** (in unison)

*Love is the spirit of this society.  
Dwelling together in peace,  
Seeking truth,  
Helping one another,  
Serving human needs,  
Honoring the Earth and all that is,  
This is our covenant.*

---

<sup>2</sup> Rev. Jenny Rankin, "[When Justice Rolls Down Like Water: A Sermon on Economic Justice](http://www.firstparish.org/cms/sermons/40-when-justice-rolls-down-like-water-a-sermon-on-economic-justice)," First Parish in Concord, UU, January 22, 2000. <http://www.firstparish.org/cms/sermons/40-when-justice-rolls-down-like-water-a-sermon-on-economic-justice>, October 24, 2009

## **OFFERTORY**

And, with the words by The Rev. Richard Gilbert, we ask for your donations to sustain the very life-breath of this congregation and its members.

"Life is a brief interval between birth and death.

May we celebrate the interval with joy;

May we sing the song that belongs to us;

May we act as if our very life dependent on it. [For] it does."<sup>3</sup>

## **SHARING JOYS AND SORROWS\*\***

"If you are visiting for the first time, or have come back after a long time, or if you are still getting to know us, we would love it if you would introduce yourself to us. It is purely optional, but we'd like to give you a proper welcome. Please raise your hand so we can bring you a microphone."

PAUSE

***Let the congregation say, "Welcome!"***

As we begin the sharing of our joys and sorrows, please remember to tell us your name before sharing.

And, now, if you woke this morning with a sorrow so heavy that you need the help of this community to carry it; or if, in the spirit of thankfulness, you woke with gratitude in your heart that simply must be shared, now is the time for you to speak.

"Please wait for the microphone so that all will be able to hear."

## **INSERT SORROWS & JOYS**

Many joys and sorrows live in the heart, and we recognize their presence, even as they are offered in silence. Now our circle has been drawn larger. May we support one another with compassion and care.

Amen

## **SINGING THE CHILDREN ON THEIR WAY**

*As you go may joy surround you, as you go, go in peace;  
know our love is with you always, as you go, as you go.*

---

<sup>3</sup> Editor, Patricia Frevert. **What We Share, Collected Meditations, Volume Two.** (Boston: Skinner House, 2002), 74.

## PRAYER AND MEDITATION

In Words

In Silence

In Song—Spirit of Life, #123

## HIGHLIGHTS OF GENERAL ASSEMBLY

Our UU General Assemblies of Congregations happen only once a year, each time in a different city, sometimes near, often far away. This past GA was in Salt Lake City. Next year’s will be in Minneapolis.

Imagine, over 3000 Unitarian Universalists in one place, to learn, to share, and to probe the issues and spiritual matters that are important to all of us. Imagine the opportunity for delegates from over 1000 congregations, coming together to vote their consciences. Imagine hundreds of congregations marching and dancing to jazz music, each carrying their congregation’s banner in celebration of simply being together, once again. Colors unfurling, shouts of joy, hoops and hollars. A double line parade of banners that goes on for 10 minutes without stopping.

Imagine public statements made in the streets and public forums in Salt Lake City, supporting equal rights for all, no matter what one’s gender, color, age, gender preference, ability, immigration status or circumstance. Imagine having our denomination acclaimed by a newspaper as “A Religion that Hails U.S. Ideals.”<sup>4</sup> Imagine the pride in hearing the proclamation that our publishing arm, **Beacon Press**, has acquired the publishing rights of all of The Rev. Dr. Martin Luther King, Jr.’s papers and publications. Imagine deeply meaningful moments of worship, and joyful moments of song where all assembled sing Spirit of Life together.

Today’s service is just a taste, an inkling, a glimmer of what it is like to come together with strangers and friends from around the world who publicly affirm and promote the principles and purposes of this faith tradition, all at one time, all together, in one place each year.

And, now I invite you to rise in body or spirit to sing Hymn #298, Wake, Now My Senses, for our 1-person Banner Parade.

## BANNER PARADE & \*HYMN #298

*“Wake, Now My Senses”v. 3, 4, 5*

---

<sup>4</sup> <http://www.tampabay.com/opinion/columns/article1015434.ece> October 24, 2009

**SERMON "What Are We Doing Here?"** Rev. Jeanne Lloyd, Christine Edelson, Tracy Johnson

**Rev. Jeanne Lloyd**

As I was thinking about this service, I found myself asking, "Why are we here? Why do we come to MUUS each Sunday?" And, as I thought about it, the word "integrity" came to mind. I believe we are called to live lives of integrity.

Now there are at least three definitions for the word, "integrity."<sup>5</sup> They are:

1. adherence to moral and ethical principles; soundness of moral character; honesty.  
But bigger than that, there is the larger definition:
2. the state of being whole, entire, or undiminished: as in *to preserve the integrity of the [congregation]*.  
And, then there is the conceptual meaning:
3. a sound, unimpaired, or perfect condition: as in *the integrity of a ship's hull*.

In each of these descriptions there is a call for congruency between what is and its ideal. This call straddles an in-between place, a liminal zone, a place of some tension and discomfort, between what is fair and just, and what isn't. No matter how far off the mark we wander from living our ideals and beliefs, there is still, always that "Truth" meter, that calls us back to do, to act, to be, with one another in ways that are congruent with who we say we are.

For many of us, our ideals and morals are profoundly shaped by the teachings and teachers of other world religions.

Like it or not.

For many people living in this world, teachers, preachers and theologians interpret and transmit to a loyal following their understandings of those ethics and morals that they believe their G\*d commands them to follow. It is a calling forth to act justly and compassionately, but usually this call is in relationship to an omnipotent figure who calls one forth into obedience, despite wayward ways, and with sometimes, the overt or unstated threat of unpleasant consequences if one does not surrender and obey the call.

---

<sup>5</sup> <http://dictionary.reference.com/browse/integrity> October 24, 2009..

But . . . what about us? We do not always or even consistently claim to follow the commandments of a particular G\*d. Our attention, behavior, and meaning in life is not very often focused on pleasing an other worldly G\*d. What calls us to live in ethically and morally congruent relationships with one another?

PAUSE

### **Christine Edelson**

In 1997, I was involved with a group of about 12 people who wanted to start a spin off church from our Church in Ft Lauderdale. While we were working diligently with our district and the UUA on the “Quick Start Program” for new congregations, I hosted many meetings at my house. I was eager to help but stayed on the periphery providing hospitality and support. In early November, we were notified that we were expected to send two people for a week long workshop in mid December providing us with the training and give us opportunities to work with the other teams who represented the other 5 churches in the “Quick Start” program. No one wanted to go. Most of the committee members could not get away from work or had small children at home. And so I volunteered out of desperation. Yes, I still had two children at home and a private practice to manage, and it was only ten days before Christmas, but I was not going to let this opportunity for my fledgling congregation slip by. In addition, I was suffering from Chronic Fatigue, thyroid disease and awaiting surgery. But off I went to Boston with my friend Gary who was a firefighter and EMT.

It is hard to describe what I learned during that week. More than anything, I learned about myself and was empowered to become a leader who would inspire our group of like minded people eager to start a new church. Gary and I worked with our committee when we returned to produce a beautiful notebook which was our application to meet the final step in the “Quick Start Program”. That congregation grew to become River of Grass Unitarian Universalist Congregation serving Western Broward County FL, with a budget of \$241,729, 129 members, 72 pledging units and 48 children.

In the summer of 2008, I returned to Florida to attend General Assembly with my daughter, Sarah who is a Director of Lifespan Education at a UU church in Virginia. We participated in workshops, met with old friends, and attended the plenary sessions. Again, I was inspired by all the wonderful speakers, the music, the caring, and our faith.

Last summer, I had not planned to attend General Assembly. I expected that there would be other MUUS members or friends who would be delighted to go just to experience the thrill of being at a service with 1500 or so other people singing “Spirit of Life”. But, as I asked people at Sunday services I found that only Tracy and Rev Jeanne would be going. Now here we are in this time of economic downturn and I am

wondering how I would ever manage to leave the Bed and Breakfast and go to Salt Lake City to General Assembly for the second year in a row. But- of- course I did go.

When I registered online I had to choose a track for UU University, a 9 hour workshop that would span two different days. I chose Stewardship thinking that it would be a great way to get some new ideas for Fundraising and Canvas that I could share when I returned. I figured that in nine hours there could be at least a few new tricks that I could use. As the workshop started, I considered the complete title of this track: “Finding our Common Wealth: Stewardship as Transformational Ministry”. While taking copious notes as I listened to each well qualified speaker, I began to realize this was part of a much bigger picture than I expected. I was overcome with the depth of knowledge of the presenters. I heard their personal stories. I learned how they were creating a new story in their churches. There was Doug who was downsized and out of a job, but decided that now more than ever he saw the need for community and increased his pledge by 50%. And there was Sherman, a pastor of a black Baptist church where during tough times in the past their members paid their pledges because they wanted the security of church and their relationship with God.

The recurrent theme was that we are struggling in difficult economic times, but it is not hopeless. There are many ways we can work together to support one another. Those who are able will have to help those who are experiencing losses in their lives. We can recreate simpler times and provide outlets for community building as a way to come together in the aftermath of the casino economy and consumerism. It is time to write a new story for us by exploring what holds us together and what we hold dear. As we say our covenant each Sunday, I know that for me these are not empty words: “Love is the spirit of this society. Dwelling together in peace, seeking truth, helping one another, serving human needs, honoring the Earth and all that is. This is our covenant”.

And so I must say I was totally wrong, there were no new tricks at GA. There are no tricks at all. But instead, there is the reality that we need each other, now more than ever. We need to be part of something bigger than ourselves. Please think about this: if we were to close the doors of Mattatuck Unitarian Universalist Society one Sunday and not open them again who would miss us? We may miss our friends, but who in Woodbury, or in Western Connecticut would miss us or even know we had been here? Think about it for a moment.

### **Rev. Jeanne Lloyd**

If you spend much time at all in UU circles, you will hear the term “Right Relations.” At GA, there are actually “right relations teams,” wearing neon green T-shirts, that will, upon invitation, intercede in a situation, whenever a conflict arises, whenever injustice is felt, whenever feelings are hurt. Ya know, it is to be expected that when probing into

justice issues, strong feelings will arise. It is to be expected that conflict lays in wait, waiting to erupt, into that space where the discrepancy between what we wish for ourselves and what we do, is most acutely felt. Sometimes, we feel ***all*** of that discrepancy, conflict, and incongruency within our own being . . . kind of like a V8 moment . . . only worse . . . We ask . . . “How could I have done that!?!” Or, more often, we ***more easily*** see it in others, wondering of a particular person, “How could they have done that?” Or, in the case of a congregation, we ask, “Why aren’t we doing . . .?”

The concept of “Right Relations” is both an ethical term and a theological term. Ethically, it is the consideration of how people ought to behave given what they believe and value. Ethical principles ask us to choose intentionally and to act with integrity on what we believe and value. We are once again asked, “What are we doing here?”

In particular, because the practice of ethical behavior is most difficult and most relevant in the midst of conflict, right relations ***is*** the practice of respecting others and relating to others, especially in the midst of conflict, named and unnamed. It means committing to stay connected, to learn together, and to discover mutually satisfying resolutions that cannot be discovered or imagined alone. It means giving the other the benefit of the doubt and assuming good intentions, even after all our buttons have been pushed. Let’s face it, sometimes our buttons are just waiting to be pushed.

Thus, within the framework of right relations, the concept of “evil” does not become personified and projected onto an other-worldly symbol such as the devil, or onto that person with whom you are in conflict. “Evil” is . . . instead . . . ***the violation*** of relationships in human life. And, its nemesis is the practice of right relations: the practice of forming, maintaining and nurturing one’s relation to others. And, it is precisely in that practice, in that process, in that way of being with another, within ourselves, or within our communities, that justice is made and re-made. An ethic of right relating calls us to be responsible not only to past events demanding justice and fairness, but also to the present. We may not be responsible for what happened in the past (or we may) but we are responsible for how we respond and for what happens now. Under the ethic of right relations, we hold others accountable when people’s rights are violated; ***and*** we support them in healing. Likewise, we hold ourselves accountable when people’s rights are violated; ***and*** we support ourselves in the healing.

### **Tracy Johnson, President of MUUS**

June 2009 was my second General Assembly experience in my nine years as a committed Unitarian Universalist. Last Spring, when information began to appear on the UUA web-site about the upcoming GA in Salt Lake City I made my decision early on to attend, registering as soon as was possible in order to ensure a place! I was excited this year because they were opting for a new format; one that offered the nine-hour

intensive study known as “UU University” during the five days of GA, rather than as a prelude a couple of days before full GA begins. This meant I would have the time to really dig in to a topic of interest and still enjoy all the other available workshops and events I wanted to be a part of. When Christine decided also to attend and we made plans to room together, she asked about which UU University track I had signed up for, suggesting it was likely the one on leadership. But my answer was that I had chosen what I termed “my first love” - the one on social justice - entitled, “A People So Bold: Justice and Congregational Mission.”

Social Justice work is at the core of my being, stemming in part from my upbringing, but mostly from having been on the receiving end, from having endured both personal and systemic injustice, and from a deep desire to facilitate alternatives for individuals and our world. “A People So Bold” would serve to ground my personal mission in my faith tradition, and would help me to define my goals for the future. And along the way I would gather information vital for us as a community of faith, as we consider how we will move forward together in the area of social justice over the coming year. More than I could have expected from nine hours of study, no matter how intensive!

There was much talk in those two days of the prophetic church and what that might mean in terms of Unitarian Universalist theology and practice. We were pointed first to the idea that such a practice arises out of who we are as a religion and our need to develop a collective theology; to seal our mutual obligation to that understanding of ourselves as a church within the context of sacred covenant. We have as a guide our principles and the sources from which they are drawn that we covenant to affirm and promote, specifically the interdependence of all peoples, the transforming power of love, and human freedom grounded in inherent worth and dignity. Herein justice is presented as a relational concept. It has to do with right relations within our community, between our community and the people outside our doors, and beyond in reaching out as a larger community of faith, exemplifying and bringing justice to other relationships in distant parts of the world.

We need to begin with the internal work if we are to be believed by those who observe us. Earning the badge of “prophetic church” requires us to engage one another in difficult conversations that test our practice against the backdrop of our principles. How inclusive are we? What causes do we see as important? Do we do so intellectually only or do we follow through with action? These are the kinds of tough questions we need to grapple with together. The answers can be transformative. We at MUUS are here because of the work of a previous generation of UU’s in Woodbury - we are the effect of their causes. And we will be the cause of yet unrealized effects. This is the challenge with which we were presented - to create ourselves anew and to co-create the holy on this earth.

Prophetic was defined for us as that which is visionary - that sees the potential in connecting who we are to what we do in ways that will impact individual lives and systems, both. It is vital - that is, alive and well, energized, rising up from within our minds and hearts. It is relevant - it makes a difference in the here and now, resulting in wholeness for those effected. Most importantly it's overarching theme is justice seeking - the call to right relations for all peoples.

During one of the presentations the concept of our “UU identity” came up. I know that most of us can identify our personal beliefs and practices in the frame of Unitarian Universalism. The work of a UU identity for MUUS is yet to be done and I am longing for this conversation to take place! And with the help of Rev. Jeanne I am confident that we will get through it and come out with a vision for MUUS that speaks from our collective heart while lifting up our unique identities. And once we accomplish this, the trick it seems is to remember to say who we are and why we do what we do! There is apparently a common fear among UU's about expressing the fact that our theology matters to us! Our principles alone are an amazing starting place for any one of us who is asked why, let's say, we volunteer at the food bank. Beyond that I am sure that we all have deepened our own theologies in that “free and responsible search for truth and meaning” that we talk about in ways that give even more meaning to the actions we choose to promote. The speaker had shared about her and her church's experience of traveling to New Orleans on several occasions to bring aid to hurricane ravaged peoples. But in the beginning they forgot to say who they were and why they were there. On subsequent trips they shared their UU identity, their theology and found that it, along with their material assistance, brought freedom to those whose lives they encountered.

I was inspired by the thoughts of Paul Rasor, Paula Cole Jones and Wendy von Zirpolo, among others in this UU University track because they affirmed my beliefs about justice work and Unitarian Universalism. Their ideas mingled with mine in such a way that I could more clearly see a vocation for myself which pairs the purpose of the church and the work of justice making. And I saw **us** in the conversations at that gathering, getting our house in order, and I began to think about the liberal religious voice that we can become in our own community if we believe that that is important. One of the keynote speakers quoted Martin Luther King saying, “You don't need to see the whole staircase to take the next step.” For myself, and for MUUS as well, it would seem that these are fitting words, having come to a time in our living when we must trust the next steps on a staircase that we can not fully see before us.

The theme of this year's GA was “Standing on the Side of Love.” At the end of our UU University track we had what they may have referred to as a “button communion” with these pins we are wearing. They passed around a basket and we were each to take a

few. Then we had to find someone we didn't know and pin one of the buttons on them and say what “Standing on the Side of Love” meant to us. I expressed that “Standing on the Side of Love” in the context of this social justice workshop had granted me newfound permission to explore and to express the Universalism that is at the heart of my theology; to come out of my head a bit and to act on what I believe to be work that is vital to humanity in this day and beyond. “Standing on the Side of Love” gives me new ways to think and talk about the principles upon which I base my living.

At the book store at GA I purchased the Rev. Richard Gilbert's second edition of, “The Prophetic Imperative: Social Gospel in Theory and Practice” and I devoured it on the plane trip home. From his preface: “We have perhaps learned that true self actualization, salvation and fulfillment have to do with both personal meaning and social responsibility. We are in the process of learning that church social action is not a small band of marginal activists in the church decrying church inaction or seeking to represent the whole church. Rather, it is a congregational process of coming to terms with the mission of the religious community in a society that sometimes confuses the separation of church and state with the divorce of religion and public policy.”

To this purpose I offer my life and my hearty “Amen.”

### **Rev. Jeanne Lloyd**

Within the ethic of right relations is the moral implication of interdependence. A test then of any action under an ethic of right relations is whether it shows evidence of having considered and valued our connections to others and to ourselves. It asks, “What are we doing here? What is the evidence?”

You may have heard me say before: A good religion, like a good lover, will draw out the best in you. Will call you forth into a new light where who you are and what you do, is congruent with what you believe.

An ethic of right relations encourages us to do what we can, here and now. It acknowledges that disconnection and estrangement, conflict and breakdown, disappointment and hurt, they all happen ***in relating to other people***. **But**, it is also **in** relating with the stranger and friend that we are transformed, that we learn to forgive, that we foster our own healing, and, in so doing, we grow beyond who we are today.

That which calls us to integrity and to congruency between what we believe and what we do, asks us, “What are we ***doing*** here?”

PAUSE

\* **HYMN #121**    *"We'll Build A Land"v. 1, 2, 4*

### **CLOSING WORDS**

These words from the book, "The Prophetic Imperative" by Richard Gilbert.

"Freedom, a central value of Unitarian Universalism, is a **social** concept, and, if it is to be preserved, an obligation is placed on the free person. I believe we are not free to desist from struggling for freedom for self and others. Freedom, by its very nature, places an imperative claim on the free person to *expand that freedom **to all***."<sup>6</sup>

### **EXTINGUISHING OF THE CHALICE**

"Please join hands for the extinguishing of 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. Let the congregation say AMEN."

Minister: The Rev. Jeanne Lloyd, M.Div., M.A.  
Director of Religious Education: Denise Pedane  
Choir Director and Pianist: Charlie Batchelder

<sup>1</sup>As a courtesy to all gathered here today, please silence your cell phone.

\* Please rise in body or spirit.

\*\* Joys and Sorrows is a sacred time of sharing heartfelt personal experiences. Once the bell is sounded, please honor those who chose to share these very human moments. Announcements or political statements are inappropriate at this time. When sharing, please be brief, state your name, and speak directly into the microphone. Please use the portable microphone even if your voice is usually heard. This will enable those behind you to hear you.

---

<sup>6</sup> Gilbert, Rev. Richard S. **The Prophetic Imperative: Social gospel in Theory and Practice**, 2nd edition. (Boston: Skinner House Books, 2000), 4-8.

In deference to the contemplative nature of our service we ask that you use applause rarely. Please reserve applause for very special responses only.

This congregation is one of over 600 U.S. Unitarian Universalist congregations that has completed an education-study program leading up to a democratic vote to become a UUA certified “Welcoming Congregation”. As such, we specifically welcome and support bisexual, lesbian, gay, transgendered people and other people in search of a spiritual home and community.

Rev. 9 2009