In the early ’80’s, when I first became a Unitarian Universalist, I read a book by Marge Piercy, a UU herself, entitled *Fly Away Home*. In her novel, she has a character talk about introducing religion to their children by saying:

“*The girls had been raised Unitarian (Universalist), which seemed a nice, sensible compromise between having no religion at all and having to lie about what we really believed. Enough religion to be respectable but not enough to get in the way.*”

From the viewpoint of traditional, orthodox religion, we UU’s are a strange lot for many reasons: Because we don’t profess specific beliefs, or follow prescribed practices; And we don’t follow conventional definitions of what is holy; Or prescribe creeds or professions of faith. In short, we are not what religion is supposed to be, in conventional terms. So it is generally thought that ours is not a real religion…certainly not something important enough to ‘get in the way’ in living our lives. This can make it difficult for us to describe or explain our faith and difficult for people to put it in context to what they understand religion to be.

But, the truth is that it is fairly easy to address those misperceptions and misunderstandings about our different approach and practice as a religion. It just requires a change of context about what religion is and could be in people’s lives. I believe when we delve more deeply into Unitarian Universalism’s different and liberating approach to spiritual life and practice, we not only understand ourselves better, but become better able to articulate just how we differ from what most people think religion is and introduce them to another way—one not based on beliefs, methodologies and creeds, but on the practice of living from values, principles and covenant.

For instance, most Fundamentalist-leaning religions insist on the primacy and inerrancy of scripture, e.g., the Bible, or other holy writings, and claim them as a central source of religious authority. Clearly, we don’t, as these beautiful words written by the Unitarian poet Walt Whitman proclaim:

“*We consider bibles and religions divine—I do not say they are not divine; I say they have all grown out of you, and may grow out of you still; it is not they who give the life—it is you who give the life.*”

My colleague, Lisa Doege, suggests:

“These lines sum up … the Unitarian Universalist attitude toward scripture and religious authority… Our lack of a single authority, scripture, or authoritative law, calls us to do the demanding, often subtle, at times confusing, at times...”
Mission

We are a religious community of open hearts and open minds working together to transform ourselves and the world.

Vision

Together, we create a welcoming, diverse, and vibrant community, where our accessible, sustainable campus is a sanctuary for spiritual growth; a center for transformative love and justice; and a home for liberal religious exploration, education and empowerment.

Purposes

Worshipping

A sense of transcending wonder inspires our life together as a religious community. Through a diversity of services and rituals, we open our hearts and minds, and are moved to take action in the world.

Caring

All people are welcomed, dialogues flourish, and relationships grow and deepen through joyous and difficult times. Individually and collectively, we exemplify love, compassion, respect, and hospitality, both within our congregation and in the greater community.

Connecting

We invite and encourage all congregants to participate in congregational life, and we create opportunities, through social and spiritual fellowship, for everyone to form deep and lasting connections. We create meaningful connections with other Unitarian Universalists, and with other religious and service groups.

Learning

We have a cohesive and engaging lifespan religious education program, which inspires us to understand Unitarian Universalism, to nurture our spiritual growth and identity, to live in accordance with Unitarian Universalist principles, and to develop our leadership abilities. Our religious education program attracts and serves the greater community.

Acting

We demonstrate our liberal religious values through effective social action, providing leadership and creating partnerships in the local community and beyond.

Giving

We are generous with our time, talent, and money. Through our stewardship, our congregation thrives, and we create greater justice, equity, and compassion in the local and global community.

Unitarian Universalism’s Principles and Purposes

As a member congregation of the Unitarian Universalist Association, we at UUSM covenant to affirm and promote:

- The inherent worth and dignity of every person;
- Justice, equity, and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty and justice for all;
- Respect for the interdependent web of all existence of which we are a part.
exhilarating work of examining each text or idea.... We refuse to accept something as true or even good, simply because tradition or someone else tells us it is so, we must instead learn to read carefully, to listen closely, ... to know ourselves more deeply and more fully, so that we might hear our heart’s reaction to and our mind’s experience of the idea.”

But we do not do this alone, isolated, in a bubble. We do it in community, with other seekers.

The Unitarian Universalist Association’s Commission on Appraisal, in 2013, defined authority as “the ability to influence and bring about growth and change in an institution, or the ability to block and derail growth and change in an institution.”

This definition of authority has led us to a more collective locus of authority: that of Covenant.

The ability to offer genuine influence among us is the heart of covenantal leadership. Within an institution like ours, it is the model of shared leadership that prevails as the center of authority. And what defines and secures the authority in our ‘community of influence’ are our relationships with and covenants to one another.

Listening and allowing influence to happen within us is the signal and sign that we are engaged in the power of religious authority as Unitarian Universalists. Simply put, covenantal religion creates Beloved Community.

Since the merger of the American Unitarian Association and the Universalist Church of America in 1961, there has steadily emerged this central and fundamentally different change in the way in which our religion is practiced: we have moved from a sense of the primacy of one’s individual belief system to the power of Beloved Community, based on covenant. Not that the responsible search for truth and meaning does not begin with the individual or isn’t important...*but it doesn’t end there*... it leads us to an understanding that we live not by ourselves alone... that we belong to one another... and that our salvation, our strength and our power lies in the communal... as individuals coming together to covenant in love for the transformation of life.

These two sources of religious authority; Love and Covenant, guide us in our mission, vision and purpose as a religious community and as an association of congregations in covenant with one another.

They haven’t always been at the center of our religion, but as we continue to learn and grow and mature as a pluralistic, ever-changing, *living* tradition, we must learn to know and speak about what is central to our Unitarian Universalist faith. As we do, we will move forward into our future plans to renew, reconstruct and rebuild both our spiritual home, and to better identify, articulate and expand our circle of loving embrace.

See you Sunday,
Ben ♠

---

**Article Submissions**

Articles for *Compass Rose* (max. 500 words) may be submitted for consideration to office@uusanmateo.org. (Contact the office if you have ideas for longer articles.) Poetry, photos, and art work are also welcome. Deadline for the next issue (covering June–August 2020): May 15, 2020.

Events and calendar items for *Compass Rose* and other publications may also be submitted at any time to office@uusanmateo.org. Please include a title, inclusive dates and times, location, blurb (max. 50 words), cost (if any), and contact information. Longer announcements may be considered – please contact the office. All submissions are subject to editorial discretion and revision.
Reflections from Religious Exploration

The Value of Community Worship
by Tanya Webster, Director of Religious Exploration

Times have changed and our multi-tasking mobile society can make it harder to connect. More than ever, it has become important to worship in spiritual community, not only on our own. While stage- or interest-based worship is also important, community worship allows us to connect with something bigger than ourselves, to more of humanity, perhaps even to reveal more of that which is found sacred.

As community worship is necessarily defined by who is in that community, Unitarian Universalists attempt to “draw the circle wide.” Welcoming all - regardless of race, gender, religious background, and other diversities - allows our shared worship to grow richer in knowledge and beauty, more supportive of its members’ growth, and better able to affect positive changes in our world.

Most UUs acknowledge this, and yet many of us still overlook another axis of diversity also important to our group worship: Ages and Stages. Every single age group benefits from whole community in worship.

The UUA speaks to the value of All-Ages worship experiences:
“The Search Institute, which has been conducting global research on spiritual development for fifty years, notes that one fundamental aspect of spiritual development is interconnecting, that is “linking oneself to narrative, communities, mentors, beliefs, traditions, and/or practices that remain significant over time.” The best way for the most people to link to the narratives, communities, mentors, traditions, and practices of their faith communities is to participate in actively intergenerational age-integrated experiences with others in those faith communities.” (Allen, Ross, 2012)

https://www.uua.org/multigenerational/

Here are just a few of the reasons to participate in our UUSM multigenerational services:
• It gives us time together to bond as a community. Furthermore, it gives the implicit message to kids - and adults - that the kids are truly a full part of the whole church, not always “sung out” to leave the adults to continue service.

• Our culture right now is very isolating. More than ever, activities and spaces are age-separated and/or online, which increases loneliness and mental inflexibility. This is especially true for many of our seniors, who move after retirement to be closer to grandkids or for other reasons, and then need to re-establish a community. Every generation needs more multigen time.

• It familiarizes our children and youth to UU worship and hearing our values and stories so that they become connected with it (and not only their peers in Sunday school) which helps build lifetime UUs.

• Most denominations have moved to multigenerational worships and away from the 1950s model of taking kids out of service for Sunday school. Research shows that kids who worship with their families (however you personally define “worship”), either at home or in service, are much more likely to continue being active exploring their faith when they grow up. Parents leading their families in services is the number one influencer. Our faith survives with the next generation.

• It provides valuable time for all ages to practice self-care mentally and emotionally, and time to recharge and stabilize in our busy lives. Like Vitamin C for the soul. This is true also for the kids, and they will grow into it the more often they’re invited to access it.

• Multigenerational worship also allows older adults to gain wisdom and a stronger connection with the younger generations, many of whom already have solid experience re-framing life through the lens of beloved community. They lead our community by example, in so many ways.

I invite us all to spend a few moments reflecting on how multigenerational worship supports each of us, regardless of age or household. When we make space and truly embrace tolerance for all ages in Sunday worship, we “widen the circle” of our spiritual community.

Multigen & Open RE events this spring:
• March 22 - Family Blue Boat Chapel (all welcome)
• April 19 - Earth Day Service
• May 3 - Bridging Youth Service
• May 17 - Honoring the Land and Our Neighbors Service, with special guest Valentin Lopez, Chairman of the Ohlone Amah Mutsun Tribal Band
• May 31 - UUSM Community Celebration; A celebration of our connections and our journey together in spiritual community. All are welcome to join after the service for treats, activities, and recognition of volunteers involved in family and other ministries this year
• June 7 - Flower Communion

With gratitude for our community,
Tanya Webster,
Director of Religious Exploration

Compass Rose, March - May 2020

He drew a circle that shut me out-
Heretic, rebel, a thing to flout.

But Love and I had the wit to win:
We drew a circle that took him in!
- Edwin Markham
Life in the UUSM community has been one long learning experience. When I arrived here in the year 2001, I had never belonged to a religious community before. I had attended but had never joined. I thought I wasn’t a “joiner.”

Then I moved to San Mateo County, and stumbled into this congregation. Either I was ready for a deeper connection to community, or UUSM was irresistible. It may have been a little of each, but I signed the book within 6 months, not knowing how much I had to learn.

An early lesson was on communal ownership. I was curious about the way some of the long-time members talked, the words they used. They were worried about the roof on “our” building and how much it would cost “us” to replace it. They seemed to look forward to the next “fix-up” day when they could roll up their sleeves and dig in with hammers or paint brushes. It was a new experience to be part of a community that had a sense of communal ownership. They expected to take their turns as “coffee hour hosts,” and I found it easy to volunteer, but I was still learning.

By joining the work teams, I learned what it means to have a home, to belong to a community with shared values. Over the years I volunteered for a variety of tasks and loved every minute. I was building aUU identity.

So I was surprised to hear Charles Du Mond in a recent reflection of acknowledgement and gratitude, when he explored an essay by the Rev. Erin Wathen, Your Church Doesn’t Need Volunteers. Wait a minute, I thought. Obviously, we still need ushers, greeters and committee members. What does she mean?

Rev. Wathen says that you cannot volunteer at your own church in the same way that you cannot “babysit” your own children. She is talking particularly to Dads but reminds us that caring for our own children is called “parenting.” What we do for our own family is not volunteering; it is just life.

Similarly, she argues, volunteering is good work that we do for other organizations, like Home and Hope or the Food Bank. It is important, but it is not the work that we do in our own home. We need another term for the all-important work we do for our own congregation.

According to Charles, the church has always depended on the members to keep things running, but what we call the work can alter how we feel about it. Our service can be a dreaded duty, or a joy-filled opportunity for fun and fellowship.

Rev. Wathen suggests, “Call it serving. Call it discipleship. Call it the priesthood of believers, or mission, or the ministry that we all share together.”

Now, I get it! It is in the doing that we fulfill our mission. It is in the doing that we transform ourselves and the world. “Volunteer” does not begin to express the work we do as a community of faith.

So you are not invited to volunteer. You are invited to join in a mission of transformation! This congregation has many areas of service and ministry. To explore them, talk to me any Sunday following the Worship Service or send a message to connections@uusanmateo.org.

Events for Visitors
Welcome Circles meet the first and third Sundays of every month immediately following the Worship Service. This small group of recent visitors and members is an opportunity to begin to get acquainted. We meet in the Hemingway Lounge (the room with green carpet) for an introduction to our congregation and to Unitarian Universalism.

A Ceremony Welcoming New Members will be part of the Worship Service on Sunday, April 19. This ceremony will be part of our special, multi-generational UU Celebration of Earth Day/Worth Day. If you have been considering deepening your commitment to our congregation and think you might be ready to “Sign the Book” of Membership, contact the Connections Coordinator immediately so we discuss the requirements and make the arrangements: connections@uusanmateo.org.

Open Circles
Sunday Open Circle meets first and third Sundays at 12:00 pm in the Cottage. It is open to all and especially welcomes those new to our congregation. Open Circles are small-group forums which allow participants to connect, share, and explore life journeys. This Open Circle follows the monthly worship themes and Touchstones curriculum. Themes for spring will be Forgiveness, The Divine/God, and Sabbath. For more information about Open Circles, contact Sheila Sandow: opencircles@uusanmateo.org.

As always, we are available to answer questions or concerns. My office hours are Wednesday, Thursday and Friday afternoons, or e-mail connections@uusanmateo.org.
Blessed Be!  ◆
Sabbatical Worship Team
by Caryl Hughan

What a gift it was to be trusted to provide high-quality spiritual worship during Rev. Ben’s sabbatical. Before he left, Rev. Ben and Rev. Tovis prepared us to be worship leaders during a special seminar. We offered services such as “The Mystery and Wonder of the Earth” with Pat Nicholson. On Mother’s Day the service was called “A Lullaby for Mothers” — Alia Stadtlander sang lullabies to us, and Diana Chung and Caryl Hughan provided laughter. Charles Du Mond presented a powerful sermon called “UU and the Art of Soul Gardening” and arranged for Emma’s Revolution to grace the sanctuary with song.

We offered “A Prayer for Caregivers” with Diana Candee, Jose Mendez, and Caryl Hughan, and the “Spirituality of Silence” with Neela Patel. Clovice Lewis came with his gorgeous cello, and Connie Spearing inspired us with a service about our own Thomas Starr King.

Music Director Joel Chapman and musicians Paul Zawilski and Chris LaPaglia worked with us on music that enhanced the themes. Our Sabbatical Minister, Rev. Sarah Moldenhauer-Salazar, enriched our lives from September through December and we thank her for her service.

Note: Videos of many of the services can be accessed at http://www.youtube.com/UUSMChoir — including the service led by Lynn Ewing: “It Matters What You Believe.”

Please thank the following Worship Associates when you see them:
Karyn and Shaun Collins, Diana Chung, Charles Du Mond (who found fabulous UU guest speakers), Sarah Firestone, Noreen and Bill Heavlin, Debby Leschyn, Laura Mandaro, Jose Mendez, Neela Patel, Sheila Sandow, Connie Spearing, and Betsy Taub. ◆

UU Coastside Community News
by Joanne Rokosky

UUCC has the tradition of a holding a December holiday celebration service and potluck at a private home. We have the additional tradition of contributing the entire offering to a local charity.

Our holiday celebration was a musical extravaganza contributed by ten local musicians under the direction of Shauna Pickett-Gordon. The worship service focused on compassion in action through the lens of feeding the hungry. The entire offertory collection was used for the purchase of gift cards from a local Latino grocery store. These gift cards will be distributed to asylum families living on the Coastside and to families affected by the closing of Bay City Flowers, a major local employer. Two presentations illustrated the needs of these two groups: “Half-baked Compassion and Frozen Turkey – The Asylum Family Story” and “No Flowers, No Food – The Bay City Flower Story.”

ALAS, a non-profit organization serving the local Latinx community, has a lead role in assisting both asylum families and the former Bay City Flower employees. ALAS or Ayudando Latinos a Soñar began as an arts program to help local children learn and perform Mariachi music and Ballet Folklorico. It has since expanded into a wrap-around agency that provides counseling, immigration support, and social justice advocacy. ALAS will distribute the purchased gift cards totaling $1275 to families as needed. ◆
News from the Greater UU Denomination

From information provided by Charles Du Mond by Connie Spearing, Connections Coordinator

Up-coming Events:

From an Intergenerational Spring Seminar on Climate at the UN, to the big tent of General Assembly, to the Justice Leadership Summit at Camp de Benneville Pines, to a week-long Silent Spiritual Retreat, the Unitarian Universalism calendar of events is broad and deep this year.

The theme is “All in For Climate Justice: People, Power, Planet” at the **UU United Nations Office Spring Seminar in New York, April 16-18**. UUSM has sent youth delegates to this seminar offered by the UU United Nations Office in previous years. They report it was a powerful learning experience. Read more at [www.uua.org/international-justice/un/spring-seminar/seminar-theme](http://www.uua.org/international-justice/un/spring-seminar/seminar-theme)

The **General Assembly of UU Congregations** will be in Providence RI, **June 24-28** this year. "We are in touch with our theological roots, we are engaged in transforming our faith, and we are fired up to take action in the wider world”. Consider traveling to Rhode Island to be part of the exciting worship and workshops or participate remotely by internet, but registration is required either way. Register at General Assembly Registration [www.uua.org/ga/registration](http://www.uua.org/ga/registration) or learn more at [www.uua.org/ga](http://www.uua.org/ga).

We may consider slowing down to experience the world in a new way...in silence. **SpiritRest Silent Retreat** will happen at Mary and Joseph Retreat Center, Palos Verdes, California, **July 26-31**. SpiritRest is a facilitated five-day silent retreat for Unitarian Universalists and other spiritual seekers. Learn more at: [www.spiritrestretreat.com](http://www.spiritrestretreat.com)

Then fully rested and ready for action, we will prepare for **Turning the Tides — Justice Summit and Camp**. The UUJMC’s 8th annual Intergenerational Social Justice Leadership training will be at the beautiful Camp de Benneville Pines in the San Bernardino Mountains again this year, from **August 2-6**. Registration opens in March. Visit: [uujmca.org/training-education/turning-the-tides](http://uujmca.org/training-education/turning-the-tides)

---

Notes from the UU Ecosystem:

**UU the Vote.** We know the stakes couldn’t be higher in the 2020 elections. All our values, our work for justice, the communities we love and the beloved community we seek to create are under attack. Our religious community must speak with moral courage and act with prophetic clarity and determination in the 2020 electoral cycle. Our UU values of interdependence, democracy, and the inherent worth and dignity of all people are direct antidotes to the fear, bigotry, and inequity that define our world. In this political moment, UUs are called to join forces with all people who want to organize our communities and our nation to #VoteLove and #DefeatHate. Let’s UU the Vote in 2020! More at: [www.uua.org/justice/vote2020](http://www.uua.org/justice/vote2020)

**Core Leadership Training.** Every leader needs basic skills such as healthy communication, systems thinking, spiritual grounding and an understanding of the dynamics of conflict. Each of these training sessions is designed to develop these skills. Training materials are divided into modules, available “on demand” as pre-recorded presentations with additional reading materials, discussion questions and other resources. More at: [www.uua.org/leadership/library/core-leadership-courses](http://www.uua.org/leadership/library/core-leadership-courses)

**The call of our faith.** What in Unitarian Universalism’s central theology requires us to work toward building multicultural, antiracist Beloved Community? See the story in UU World and the new book by Nancy Palmer Jones and Karin Lin, **Mistakes and Miracles: Congregations on the Road to Multiculturalism.** Read more: [www.uuworld.org/articles/call-antiracist-commitment](http://www.uuworld.org/articles/call-antiracist-commitment)

**Rev. Patrice Curtis,** spouse of our former RE Youth Director Nancy Jasa, has a new role as Associate Director of Interim Ministries, adding to the Transitions Office staff to focus support for interim ministries and transitions for ministers with historically marginalized identities.

**Anna Bethea Appointed Lifespan Faith Engagement Director:** In their new role, Anna will support the Lifespan Faith Engagement (LFE) staff team to accompany and equip youth, young adults, and leaders to put a justice-seeking, radically inclusive faith in action. Read more: [www.uua.org/pressroom/stories/anna-bethea-appointed-lifespan-faith-engagement-director](http://www.uua.org/pressroom/stories/anna-bethea-appointed-lifespan-faith-engagement-director)

---

https://uusanmateo.org
A pastor on television once asked me, “What is your relationship with Jesus Christ?” And at the time, as I sat ironi-
cally channel-flipping through the dog days of summer break, I can’t say I thought much of it. Jesus? I couldn’t real-
ly identify with the guy, other than he was Jewish; I was Jewish. His initials were JC; my initials were JC.
Wait a second.

Fast forward 20 years and I find myself confronted with Christianity almost every week, and it’s not usually from my
church job. In my work as a professional choral musician outside of this building, I sing a lot of stuff I don’t personally
believe in, and yet I love it. I recognize that some of you in this congregation come to UU San Mateo to escape high
church and Jesus music, and the irony is not lost on me that I, the atheist Jew music director, am proselytizing Jesus mu-
sic to the congregation. So, to unpack that sweet sweet iro-
y, I’d like to talk to you about my journey with choral mu-
sic rooted in Christianity and how I’ve come to love it. This
is not in hopes of convincing you that it’s the music you
want to hear, but it is an attempt to explain where I’m at, so
you can consider where you’re at. A wise minister once told
me that church work is the work of meeting people where
they are. So here’s where I am. This is THE ATHEIST JEW’S
GUIDE TO SINGING JESUS MUSIC.

I keep thinking back to my youth, growing up in a children’s
choir. I remember so clearly singing Jesus Christ, the Apple
Tree — a beautiful song I loved singing — but whenever we
would get to the words “Jesus Christ,” I would mouth, but
not sing, the name. I think when you grow up Jewish you
have sort of an allergy to Jesus, because the fabric of Chris-
tianity is everywhere, and it’s palpable. Everyone gets Christ-
mas off and I have to fast for Yom Kippur, and then make
my schoolwork up. Now — Jews have a history of needing
to be different to survive — when the Jewish Torah was
being written and traditions first established, as the Jews
were conquered by the Assyrians and the Babylonians and
sent into exile, they had to stick together. They had to be
different. They had to eat different foods, kosher foods —
foods no one else wanted — because after all, the dinner
table is where a culture begins. And what better way to say
“you don’t want no part in this” than a plate full of gefilte
fish.

So growing up, I wanted to be a good Jew. I didn’t want any-
ting to do with Jesus. And this remained true until a couple
years ago. Until that point, outside of my musical experienc-
es, I had only been exposed to one type of Christianity: the
bible-belt homophobic sexist television pastor version; the
one conflated with the political right. So that’s what I im-
printed on the Jesus mentioned in that beautiful song, Jesus
Christ the Apple Tree. But a few years ago, some wise friends
and interesting books showed me that certain elements of
Christianity that are often on loud display aren’t integral to
the religion as a whole. And this was my big personal break-
through. I learned about the Gospel Truth — you see, we
learn about Jesus through the Gospels according to various
people, possibly none of whom were eyewitnesses of Jesus
— some lived almost a century after. So it’s all hearsay, re-
ally, a sentence which I guess is heresy. But yes, these texts,
I learned, can be looked at with some criticism, and that can
be welcomed in Christianity. You know, Jesus throughout
the bible says “Y’ALL. I’m speaking in paradox. Get on my
level.” (Matthew 18:21). And as soon as I was given permis-
sion to sift through the dirt — homophobia, sexism, “the bib-
e said so” — to find the gems — humility, generosity — I
was able to get over my Jesus allergy. Over the past few
years, I have learned of a forgiving, loving, brown, anti-
capitalist Jesus that I would really vote for in 2020.

But, you know, the more I articulate my own relationship
with Christianity, I remind myself just how much over-
intellectual bartering I need to do to accept something. Why
do I need to understand every historical theory on the writ-
ing of the gospels in order to accept that maybe, some-
where, they have some value? What is the work that I, the
atheist Jew, can do to be more accepting? Recognizing my
urge to explain was the second breakthrough I made to
singing Jesus music with vigor. I don’t want to not know
things, I just want to notice the limits of intellectualizing. I
might never understand my neighbor, but I do need to love
them. Isn’t that the greatest thing we can learn from these
scriptures? Isn’t that UU?

We’re about to sing In the Bleak Midwinter, and it’s just
beautiful. And it contains the phrase “Lord God Almighty
Jesus Christ.” This deification of Jesus is indeed not Unitari-
an. But I really like the third verse, I think it’s more theolog-
ically interesting than the words in the UU hymnal, and I
think its lesson in humility is important for UUs. So I asked
the choir what they thought of singing this phrase, and we
had some fascinating discussions. One choir member said
“Lord God Almighty Jesus Christ? I say that every day!”
Wherever you sit on this issue, I hope you can sift through
the information with me, find times to tone down the urge
to explain everything, and sing out loud. ◆
De-centering Whiteness FAQ
by Rev. Pam Gehrke

Who?
People who identify as white who want to engage in the work of dismantling white supremacist norms and habits—in ourselves, our institutions, and our community.

Are people of color welcome?
Yes. However, they should be aware that this is where people with white identity come to have conversations POC may be tired of.

What is the program?
Because racism is embedded so deeply in our dominant culture, we need to be intentional and diligent to maintain awareness of it. Each month, we reflect together on a short text (audio, video, or written), selected from resources on such topics as the history of white supremacy, racial identity development, and social and cultural analysis. The format is a cross between a book group and a chalice circle.

Why?
Anti-racist work in the United States will progress much more effectively as those of us with white identity come to understand the cost to us of racism and white supremacy. Though we benefit from the unfairness of this dominant culture in many ways, we are also harmed by it. The work of understanding and de-centering whiteness complements the anti-racist activities we engage in alongside and with the leadership of people of color.

When?
Film screening: The Hate U Give (PG-13)
Friday, March 13
7:00—10:00 pm

Regular meetings:
Saturdays, Apr. 4, May 2, June 6
10:00 am—12:00 noon

Where?
Hemingway Lounge

Building toward Our Imagining: CDTF Report
By Rev. Pam Gehrke

The Campus Development Task Force (CDTF) has had many irons in the fire over the past several months. As a new member (and Co-chair) of the group, I’ve been working to catch up with all that’s going on and all that’s been accomplished so far!

As you may know, UUSM now owns the whole side of our block, and after reaching “Beyond Our Imagining” to raise funds to develop our campus, task force members and other project leaders have completed several important projects. To begin, Charles Du Mond led the congregation in creating a new vision statement. More recently, the large tree at the corner of Santa Inez and Ramona, which had been dropping limbs and would have stood in the way of our developing the corner property, was removed—just weeks before high winds took down heavy branches from several other trees in the neighborhood (thank you, Diana Candee!). We have a new roof (thank you, Roger Jacobs!) and new upstairs windows for the main building (thank you, Gail Ewing and Roger Jacobs!), new furnaces for the cottage and the main building (thank you, Diana Candee!), and repairs and updates to some of the stained glass in our sanctuary (thank you, Roger Jacobs!)

A great deal of “behind the scenes” work has also been accomplished: property inspections, code reviews, asbestos testing, web site development, energy audits, office support, sorting and cleaning storage areas, tracking of finances, legal and architectural consulting, lots of research, neighborhood meetings, meetings with the city, meetings with the architects (gratitude to Diana Candee, Richard McCluney, Christy Conklin, Lillian Barden, Tom McCune, Sheila Sandow, Karyn Collins, the Facilities Committee, and the CDTF—among others!)

I appreciate the improvements already made, the work in progress, and plans taking shape for the campus. We are guided by UUSM’s mission, our vision, and the vision of the task force:

We at UUSM envision an aesthetically beautiful, multi-functional, environmentally responsible, harmoniously integrated campus that supports, enhances, and expands the sacred purposes of our congregation.

It is inspiring to witness the unfolding of our vision at close range! stay tuned for news of the ongoing work. If you feel inclined to participate—as a member of the CDTF, a project lead, or an occasional helper—please let us know! The team includes Ron Lambert (welcome!), Kelsey Lang, Caryl Hughan, Marty Hoffman (Board President), Rev. Ben Meyers, and Barbara Du Mond (Co-chair). Or send a message to:
cdtf@uusanmateo.org

Not everything that is faced can be changed, but nothing can be changed until it is faced.
~ James Baldwin

For more information, contact Rev. Pam Gehrke
decenteringwhiteness@uusanmateo.org ✪
My Retirement Dream Come True: Working with Textiles in the Philippines
By Betsy Blosser

For the past several years, since before I retired from my job at SFSU, I have been casting about for the opportunity to use my various textile skills to work with women on fair trade products in developing countries. I pursued various leads, sometimes aggressively, but nothing seemed to pan out. So I contented myself with improving my weaving skills and traveling for my own pleasure. But the trip of our congregational delegation to the Philippines in April led to a change in my luck.

On that trip, while visiting our partner congregation in Ulay, I observed that while what we have done with our educational partnerships is terrific, the community desperately needed economic development. Upon arriving home, I was given the name of Christine Nielsen, founder and president of the economic development organization, New Pathways to Enterprise, and a member of the Annapolis, Maryland, congregation. Chris’ organization focuses on women, helping them start businesses that provide enough extra income for their families to make ends meet and pay for their children’s schooling. New Pathways has projects on several islands in the Philippines. Furthermore, our “own” Rev. Arman Pedro has worked extensively with New Pathways. I sent an email to Chris, asking two questions: 1) would New Pathways start an economic development project in Ulay?, and 2) could I, with my various textile skills, be useful to Chris in her organization? She wrote back and said, “yes” and “yes.” That response is what prompted my second trip to the Philippines in September.

On September 6th, I met Chris and Jayces Garello in Manila. Chris is a retired business school professor. Jayces is a Master’s student in Development Studies at the London School of Economics, a Filipina, and a former full-time volunteer with New Pathways. From there, we flew to Cebu, where we met the fourth member of our group, Reynic Alo, an agricultural specialist from Bacolod, on Negros, who works with New Pathways. Thus began our three-week journey to five islands and numerous villages.

It was my job to work with the textile projects, of which there are several. Two communities do macramé, something I haven’t done since the 1970s. They use nylon corded, since cotton rope or string would rot in a short time in the humidity of the Philippines. They make lovely and intricate purses, and other items. Two other communities do sewing. One of them – Doldol – has a sewing center in the community. They tend to make school uniforms and lovely dresses for little girls – the latter for the export market. This same community, as a business, had tried the rental of fancy gowns. Unfortunately, they were unable to rent a sufficient number of gowns for special events to make any money. So we suggested using the fabric from the gowns for other items that could be sold. I created patterns for a jewelry case and a clutch purse, both of which could be made from the silk or satin of the unrented dresses. While we were there, the women made samples, which were lovely – and they went on to make more, which will be available for sale. In the other sewing community – Mowacat, the women also have a food house and they are waiting for the construction of a bakery, which was their first-choice livelihood project. For that reason, I didn’t assist there with any sewing.

There are also two weaving communities. The first is in Tabao on Negros. In that community, New Pathways had provided a group of women with a number of tabletop looms and arranged for weaving lessons for the women. Unfortunately, those who were teaching and mentoring the weavers had tried to teach beginners to weave very fine – and thus difficult – cloth. When they made errors, as one might expect in the learning process, the more senior weavers stopped working with the less experienced weavers. As a result, we found the New Pathways looms gathering dust in a storage room. I was able to do a mini-workshop to demonstrate much less complicated weaving, and the women seemed to respond well. Chris promptly ordered items made from my techniques, so that the women would have to work with the techniques to complete the items she ordered.

The second weaving community is Taguig, in metro Manila, on the island of Luzon. In that community, the municipality is pulling water hyacinths – an invasive species – from a local lake. The stalks of the plant are then dried. Small fibers are pulled from the insides of the stalks, and those fibers are being used to make rope and to weave into a fairly fine “cloth” or mat. The wider stalks, now stripped of the interior fibers, are also woven into bigger items, like tote bags.

So my job is to play with fiber! I need to develop macramé patterns, and find sewing patterns for items the women in the sewing communities can make to sell. I have to play with one of the “potholder looms” some of us used as children, because women in other communities are using looms built on that same principle to make door mats. To me, this all seems like great fun!

If you’re interested in helping in some way, I would appreciate receiving any old tee-shirts you might want to get rid of. These can be used for the door mats, and for other weaving projects. If you have sewing items you’re not using – and the items are small (i.e. to fit in a suitcase), I could take them to the sewing centers. If you know of people who need bead work done (one sewing center also does beading), please let me know. Otherwise, just know that this retired woman is living her dream! ☀

By Betsy Blosser

For the past several years, since before I retired from my job at SFSU, I have been casting about for the opportunity to use my various textile skills to work with women on fair trade products in developing countries. I pursued various leads, sometimes aggressively, but nothing seemed to pan out. So I contented myself with improving my weaving skills and traveling for my own pleasure. But the trip of our congregational delegation to the Philippines in April led to a change in my luck.

On that trip, while visiting our partner congregation in Ulay, I observed that while what we have done with our educational partnerships is terrific, the community desperately needed economic development. Upon arriving home, I was given the name of Christine Nielsen, founder and president of the economic development organization, New Pathways to Enterprise, and a member of the Annapolis, Maryland, congregation. Chris’ organization focuses on women, helping them start businesses that provide enough extra income for their families to make ends meet and pay for their children’s schooling. New Pathways has projects on several islands in the Philippines. Furthermore, our “own” Rev. Arman Pedro has worked extensively with New Pathways. I sent an email to Chris, asking two questions: 1) would New Pathways start an economic development project in Ulay?, and 2) could I, with my various textile skills, be useful to Chris in her organization? She wrote back and said, “yes” and “yes.” That response is what prompted my second trip to the Philippines in September.

On September 6th, I met Chris and Jayces Garello in Manila. Chris is a retired business school professor. Jayces is a Master’s student in Development Studies at the London School of Economics, a Filipina, and a former full-time volunteer with New Pathways. From there, we flew to Cebu, where we met the fourth member of our group, Reynic Alo, an agricultural specialist from Bacolod, on Negros, who works with New Pathways. Thus began our three-week journey to five islands and numerous villages.

It was my job to work with the textile projects, of which there are several. Two communities do macramé, something I haven’t done since the 1970s. They use nylon corded, since cotton rope or string would rot in a short time in the humidity of the Philippines. They make lovely and intricate purses, and other items. Two other communities do sewing. One of them – Doldol – has a sewing center in the community. They tend to make school uniforms and lovely dresses for little girls – the latter for the export market. This same community, as a business, had tried the rental of fancy gowns. Unfortunately, they were unable to rent a sufficient number of gowns for special events to make any money. So we suggested using the fabric from the gowns for other items that could be sold. I created patterns for a jewelry case and a clutch purse, both of which could be made from the silk or satin of the unrented dresses. While we were there, the women made samples, which were lovely – and they went on to make more, which will be available for sale. In the other sewing community – Mowacat, the women also have a food house and they are waiting for the construction of a bakery, which was their first-choice livelihood project. For that reason, I didn’t assist there with any sewing.

There are also two weaving communities. The first is in Tabao on Negros. In that community, New Pathways had provided a group of women with a number of tabletop looms and arranged for weaving lessons for the women. Unfortunately, those who were teaching and mentoring the weavers had tried to teach beginners to weave very fine – and thus difficult – cloth. When they made errors, as one might expect in the learning process, the more senior weavers stopped working with the less experienced weavers. As a result, we found the New Pathways looms gathering dust in a storage room. I was able to do a mini-workshop to demonstrate much less complicated weaving, and the women seemed to respond well. Chris promptly ordered items made from my techniques, so that the women would have to work with the techniques to complete the items she ordered.

The second weaving community is Taguig, in metro Manila, on the island of Luzon. In that community, the municipality is pulling water hyacinths – an invasive species – from a local lake. The stalks of the plant are then dried. Small fibers are pulled from the insides of the stalks, and those fibers are being used to make rope and to weave into a fairly fine “cloth” or mat. The wider stalks, now stripped of the interior fibers, are also woven into bigger items, like tote bags.

So my job is to play with fiber! I need to develop macramé patterns, and find sewing patterns for items the women in the sewing communities can make to sell. I have to play with one of the “potholder looms” some of us used as children, because women in other communities are using looms built on that same principle to make door mats. To me, this all seems like great fun!

If you’re interested in helping in some way, I would appreciate receiving any old tee-shirts you might want to get rid of. These can be used for the door mats, and for other weaving projects. If you have sewing items you’re not using – and the items are small (i.e. to fit in a suitcase), I could take them to the sewing centers. If you know of people who need bead work done (one sewing center also does beading), please let me know. Otherwise, just know that this retired woman is living her dream! ☀
Poetry Corner
by Robert Voss

Higher Ground

I am chained to being free.
Until I break this bond,
And freedom comes to me –
The love of self that lets me
Give it away.

I have stood in the summer rain,
Endless summers of wordless pain,
Withstood and washed away the flesh
And bone, the corporeal mesh.
Give it away.

Until I could keep what was mine –
My soul, my love, my conscious fine.
I break against the stormy sea,
And drowning, wake for air to be.
Give away the sea.

Price

Cowardice came cross my heart stealing,
A brand new face on a very old feeling,
Always before I faced my fears,
Or so I thought, now not, it appears.

It's fear of feelings, not feeling fear
That drew the veil of cowardice near.
Fear of the feeling that would cause me to cross
My father's will, and face the loss.

Loss of life, loss of love,
Cruel fate from above
Would decide which, would I twitch
Out of line, scratch the itch,
Smash him down, crash the crown.

Instead,
I remain the good son.
Giving in to my fear
Is cowardice done,
‘Til I become his peer.

Letter From Abroad

He and I
Were the same slice of pie,
Upper middle class suburban cyphers
Too dumb to die.

Too dumb to give up
The promise in the lie
Of ivy league learning
That drew success nigh,

Then forever held it at arm’s length.
The sweet road turned rocky, testing strength,
Baked in the glare of a too mean sun
We won a scrabby patch for life’s run.

I got a letter from him today
About endless attempts from snake oil to hay,
To make it in the sweltering face of death,
Burning his skin off with each new breath.

It wasn’t what they promised
When I fell as well,
Accidents of misfortune
No one would foretell.
What Does It Mean to be Nominated as Co-Moderator of the UUA?
by Charles Du Mond

December 2019: “The Board of Trustees of the Unitarian Universalist Association (UUA) is pleased to announce its unanimous nomination of the Rev. Meg Riley and Charles Du Mond for election as the next co-moderators of the UUA, at the special election to be held at General Assembly (GA) 2020, in Providence, RI. If elected, they will serve in this position for a term beginning at the conclusion of GA 2020 and ending at the conclusion of GA 2025.”

February 2020: “Board Secretary Rev. Patrick McLaughlin received no petitions for Moderator by the bylaw-directed deadline of February 1. As a result, the sole candidacy for the 2020-2025 Moderator term is the team of Rev. Meg Riley and Charles Du Mond. The incoming Co-Moderators will assume their roles at the close of General Assembly 2020 in Providence, RI.”

If you are not a UU-insider, you may be asking, what is a co-moderator? You may be wondering if you should congratulate Meg and me. (Yes, you should. We choose to do this.) And here’s the job description:

The Moderator serves as Chief Governance Officer of the Association, presiding at General Assemblies and at meetings of the Board of Trustees and the Executive Committee. The Moderator also serves on the Finance Committee without vote, represents the Association on special occasions, and assists in promoting its welfare.

Let’s unpack some of this. First, Meg and I are running as a team – 2 people for one position. Back in 2017, I served on a Moderator Search Committee and no one applied for the job. That committee recommended the UUA change the bylaws to allow for teams to run and the rules were changed. Meg and I applied as a team last fall and the Board decided to nominate us.

We are in an uncontested election. The Board could have nominated other candidates but chose not to. Other candidates could have run by petition, but the time for submitting those has passed. The UUA Board is still working out the details, but there will be an opportunity for delegates at GA to confirm our election.

While Meg and I won’t have specific responsibilities at the 2020 GA – other than answering questions in a forum and participating in an installation ceremony – we will be responsible for the board meeting that occurs on the Monday after GA. There are 4 in-person board meetings during the year and electronic meetings in all the other months. And then, we will be responsible for chairing the next 5 general assemblies.

The last part of the job description, “special occasions” and “promoting its welfare” are the parts that can get out of control and have limited the number of people who can participate. For many past Moderators, it was a more than full time volunteer position. There’s no salary, but travel costs are covered. Some spent a lot of time traveling and visiting congregations.

Meg and I have an agenda to make this position more accessible to more people. We’re going to share the work, trust one another, stay in regular communication, and practice collaborative leadership. ♦

Ulaj Economic Development Workshop
February 10-13, 2020
by Carol Cook

I have long been an admirer and supporter of NEW Pathways to Enterprise, a UU-led organization that helps community groups in the Philippines identify their dreams of financial stability, and then trains them in best business practices using local experts. When this opportunity arose, I was so excited at the prospect of actually participating in the NEW Pathways project in Ulaj with New Pathways President Chris Nielsen. I was glad that Betsy Blosser would be there too. Well – life intervenes – and as it turned out neither Chris nor Betsy could come to Ulaj in February. We did not want to delay the process so long awaited and desired by our Ulaj partners, so we decided to forge ahead, with my presence and the able leadership of agricultural specialist Reynic Alo and Rev. Arman Pedro from the UU Church of the Philippines.

As it turned out, it was a tremendous experience to spend 5 days in Ulaj, attending the Sunday service, followed by the 4-day workshop, to work with Reynic and Arman, and to witness, support, and document this amazing process. By the way – the Ulaj chapel was packed on Sunday – the 98 valentines that I took long were not quite enough!

Of the 60 September attendees, 31 showed up for the Level 1 workshop, plus 7 newcomers who were so enthused and
hard-working that we decided to include them too, for a total of 38 graduates who will continue through the next steps. Since Ulay is not a village, but a widely scattered collection of families from farms in 2 different jurisdictions, the 38 participants were divided into 4 groups, based upon geographical proximity. The workshops were open to the whole community, but most of the participants are members of the Ulay congregation.

The main focus of the February “IdeaShop” was to explore further the practicalities of hog and vegetable-raising, as identified at the first session; to consider a few other compatible ideas, such as growing jack fruit or mango trees for longer-term financial gain; to learn about governmental and NGO-based programs that will save families money and improve their lives; to record each individual’s priorities; and to help each of the four groups identify their own vision, and record it by choosing a theme and creating a mural depicting their dream for their community. The murals were amazing and detailed. One even included solar panels! I told the group they can consider Artist another career option!

Level 2, the next step, which hopefully will begin this month, is in-depth hands-on training on best business practices for hog raising, and for raising vegetables and chickens in Food Houses – techniques developed and used successfully on Negros Island by Reynic Alo.

Level 3 and 4 take the participants through Business Skills Training, including marketing and cash flow, and Start-up. Groups will launch their businesses, following detailed business plans. New Pathways provides start-up capital and equipment. Local partners provide mentoring and monitoring services.

During every phase of the process participants are nurtured and supported with great care, to give them every possible tool to succeed independently. With Ulay’s agricultural focus, this is especially important. If farming becomes a viable option for livelihood, young people will be drawn to farming, and less likely to leave the country to seek overseas employment. The Philippines needs a stronger agricultural sector and less reliance on imports. Families need to remain together, and young people need viable employment in the Philippines.

NEW Pathways to Enterprise is investing $6000 in this training program for our Ulay partners, and we have matched that amount. Our current obligation is to pay the remaining costs – an additional $4-6000. Thanks to your generous support of the Alternative Gift Faire, we are almost half way to raising these funds.

This is a lot of information to absorb. What is harder to convey is the joy and enthusiasm that I witnessed and felt each day. Participants were fully engaged and asked lots of questions, leading to good discussions. Rey Minasalvas did a wonderful job of organizing, including building tables for the mural project, keeping track of all the attendees, and configuring the groups. Reynic brought in informative speakers, including members of a women’s group from Malingin (another UU congregation) who shared their experiences in their NEW Pathways project. Arman had everyone laughing uproariously with his wonderful ice-breakers.

When in the past I’ve visited Ulay on Sundays, I have mostly seen the parents and students in our Education Partners program. This time I got to know many of the families’ adult offspring who don’t often come on Sundays. Every day we ended with the whole group singing Diana Ross’s If We Hold on Together – holding on to each other’s hands and raising them in victory at the end.

I can’t wait to return for Graduation Day! Next time with Betsy and Chris!

If you want to see more, check out my photo journals of the 4 Ideashop days, posted on the UUSM facebook page. If you haven’t yet joined our UUSM page – please do so!
Announcements and Events

Upcoming Services
Worship services take place in the Sanctuary at UUSM on Sundays, 10:00-11:00 am. Please check our website at uusanmateo.org for information.

Monthly Themes: Sunday Services and Mid-week Meditations will revolve around the following themes:
- Forgiveness - March
- The Divine/God - April
- Sabbath - May

UU Coastside Community Meetings
Every 1st, 3rd, and 4th Sunday, 10:30-11:30 am, New Leaf Market Community Classroom, 146-A San Mateo Road, Half Moon Bay. For info: Nancy Palmer at uucc@uusanmateo.org

Ongoing

Welcome Circle
1st and 3rd Sundays, 11:15 am-12 noon, Hemingway Lounge
Visitors are invited to our introduction to Unitarian Universalism and UUSM.

Campus Development Task Force
Next meeting: Wed., Dec. 11, 6:00 pm On Zoom. For info: Barbara Du Mond or Rev. Pam Gehrke at cdtlead@uusanmateo.org

UUSM Book Group
Every 4th Sunday, 11:30 am-1:00 pm Hemingway Lounge. For info: Anne Silver bookgroup@uusanmateo.org

Women’s Potluck
Every 1st Monday, 6:00-8:00 pm Beck Hall. For info: Phyllis Mitchell at womenspotluck@uusanmateo.org

Young Adult Pot Luck
Every 3rd Tuesday, 6:30 pm Beck Hall. For info: youngadults@uusanmateo.org

Drum Circle
Every 1st Tuesday, 7:00-9:00 pm Beck Hall. For info: Debby Leschyn at drumcircle@uusanmateo.org

Co-ed Age-ing to Sage-ing
Every other Tuesday, 1:30-3:30 pm) Hemingway Lounge
For info: Mishalu Potter or Dick Davis at coeda2sagingleads@uusanmateo.org

Women’s Age-ing to Sage-ing 1
Every 2nd and 4th Tuesday, 7:00-8:30 pm Hemingway Lounge.
For info: Lillian Barden at womens2sagingleads1@uusanmateo.org

Women’s Age-ing to Sage-ing 2
Every 1st and 3rd Thursday, 1:00-2:30 pm Hemingway Lounge.
For info: Sheila Sandow at womens2sagingleads2@uusanmateo.org

Men’s BBQ Night
Every 3rd Thursday, 6:00-8:00 pm Patio, Beck Hall
For info: Truman Smith at mensbbq@uusanmateo.org

First Friday Family Fun Nights
Every 1st Friday, 6:30-8:30 pm Note: On 1st Saturday in April!
For info: Debby Leschyn firstfriday@uusanmateo.org

Millennials & GenX Meetup
Every 3rd Sunday, 12:00-1:00 pm Back of Beck Hall, bring your lunch
For info: Tanya Webster at dre@uusanmateo.org

UUSM Parents Group
Every 3rd Sunday, 11:30-12:30 Back of Beck Hall, Childcare available
For info: Tanya Webster at dre@uusanmateo.org

Ragazzi Boys Chorus Primary Group has begun its second semester of the season rehearsing at UUSM.

Ragazzi Boys Chorus
Primary Group has begun its second semester of the season rehearsing at UUSM. We appreciate your hospitality! This San Mateo site is very popular, and makes it possible for many boys to enjoy the pleasure and benefits of singing.

Our Spring Recital featuring all Ragazzi Primary and Premiere groups is Saturday, June 6 at First United Methodist Church in Palo Alto. Our final concert, featuring the touring Avanti, Concert Group, and Young Men’s Ensemble, will be Sunday, June 7 at Aragon High School. Performance information and tickets are available on our website: ragazzi.org/performances/
Our Congregational Covenant

- We cultivate attentive listening, care-filled speaking, a culture of gratitude, and compassionate honesty.
- We communicate directly with one another, especially when we are in conflict.
- We engage one another thoughtfully, seeking understanding and acknowledgment even when we disagree or our needs will not be fulfilled.
- We trust one another’s intentions. We also recognize that our individual behaviors and actions have an impact regardless of our intentions.
- When we hurt or are hurt, we seek reconnection and/or forgiveness as appropriate.
- We are responsible for ourselves and we are accountable to one another for creating opportunities to encourage, challenge, and connect.

Through these choices and actions, we realize the interconnected network of mutuality of beloved community.

---

Princeton Nassoons
World-renowned men’s a capella vocals

Wednesday, March 18, 7PM at UUSM

Tickets are $15 in advance using UUSM’s Donations Link or $20 at the door.

◆

Rize Up!
Roy Zimmerman in Concert

Laughter and Encouragement for the Resistance

Friday, April 3, 8:00 PM at UUSM

Tickets will be on sale in coffee hour in mid-March, and at the door: $25 or pay what you can.

◆

Sanctuary News

On March 23, 2020 at 10 AM our Sanctuary Guest will have her Asylum Hearing. She would love to have a show of force! We’ll meet outside the courthouse at 100 Montgomery St. at 9:30 to gather for some words a positive outcome and go to the hearing together. If you are good at BART and want to lead folks, please contact Joy Thomas: sanctuary@uusanmateo.org

◆

Congregational Meeting May 3rd — Save the Date!

Our next Congregational Meeting is Sunday, May 3. We will vote in our new Board of Trustees, review a draft budget and review proposed changes to our bylaws. Please put it on your calendar — and plan to attend!