



MAKING THE CONNECTIONS

# First Unitarian Universalist Church of Essex County

October 2016

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## MARK IT DOWN

- ◆ Spiritual Journey Ori-entation, Thursday, 6 Oc-tober, 7 PM, Sonen Room
- ◆ Second Sunday: A Spir-itual Journey, Sunday, 9 Oct, 5 PM, Parish Hall
- ◆ Piano Recital w/ Doug Farrand, Sunday, 9 Oc-tober, 7 PM, Sanctuary
- ◆ Board of Trustees, Wednesday, 12 Oct, 7:30 PM, Sonan Room
- ◆ 125<sup>th</sup> Anniversary/100 Year-Old House Confer-ence, Saturday, 5 No- vember, 9 AM—4:30 PM, Parish Hall

Where every mind is free and every soul is welcome!

## Spiritually Speaking: Universalism: A Theology for the 21st Century [Part 1] by Rev. Forrest Church

We Unitarian Universalists have inherited a magnificent theological legacy. In a sweep- ing answer to creeds that divide the human family, Unitarianism proclaims that we spring from a common source; Universalism, that we share a common destiny. That we are brothers and sisters by nature, our Unitarian and especially our Universalist forebears affirmed as a matter of faith: Unitarianism by positing a single God, Universalism by offering the promise of a shared salvation.

With this life-affirming legacy comes an at- tendant responsibility, especially today on a shrinking globe where togetherness is no long- er a luxury but a neces- sity. With a global econ- omy, global communi- cations system, and global nuclear and environmen- tal threats, discrete backyards are a thing of the past. Even as we are thrown together by reali- ties that shape our com- mon destiny, centrifugal forces spin us faster and farther from one anoth- er, fracturing the one world we now experience and jeopardizing our common welfare. By retrenching in old, familiar ground, many religions offer a tem- porary, idealized refuge from this reality. This partly explains the appeal of competing fundamentalisms. Yet fundamentalism coun- termands the requirement of living together in this promising, dangerous new world. To contend with the forces of fractionalization, a 21st-century theology needs nothing more and requires nothing less than a new Univer- salism.

The problem is this. Without a cadre of una- bashedly evangelical Universalists, the Uni- versalist gospel will languish. This would constitute not only a private sorrow for Uni- tarian Universalists, but also a shared loss

for all who might serve by founding their lives on Universalist principles. To make good on our theological inheritance, we must find a way to come together and proclaim a Universalism fit for the challenges of the 21st century.

Two obstacles thwart fulfillment of this mis- sion. First, Universalism is an exacting gospel. Taken seriously, no theology is more challeng- ing—morally, spiritually, or intellectually: to love your enemy as yourself; to see your tears in another's eyes; to respect and even embrace otherness, rather than merely to tolerate or, even worse, dismiss it. None of this comes naturally to us. We are weaned on the rational presumption that if two people disagree, only one can be right. This works better in mathematics than it does in theology; Univer- salism reminds us of that. Yet even to approximate the Universalist ideal remains devilishly difficult in actual practice. Given the natural human tendency toward division, Universalists run the constant temptation to backslide in their faith. One can lapse and become a bad

or lazy Universalist as effortlessly as others become ice-cream social Presbyterians or nom- inal Catholics.

The second obstacle is intrinsic to Unitarian Universalism itself. Though named after two doctrines, ours is a non-doctrinal faith. By defi- nition, we don't even have to believe in our own name. We can be free from, for, or against whatever we choose. We should be thankful for that. But we also must remember that only a respect for the worth and dignity of every human being and a shared commitment to the interdependent web of being — each among Unitarian Universalism's guiding princi-



Second Sundays

Services will be in Parish Hall starting at 5 PM

**DATES** INTRODUCING: *A SPIRITUAL JOURNEY*

09 Oct Presenters — Frank Barszcz & Darcy Hall

13 Nov How do our Unitarian Universalist principals define our spiritual journey?

11 Dec Where does spirituality fit for UU's as our heads and hearts work toward social and economic justice?

08 Jan 2017 These are just two of the questions we hope to address over the next several months at First Church as we explore the various pathways of our respective spiritual journeys. Through the process of "Guided Group Interaction" group leaders Darcy Hall and Frank Barszcz will help create a safe space to talk about the challenges of being connected to the world around us in a meaningful way.

12 Feb Beginning on Sunday, 9 October 9 from 5:00 PM to 6:30 PM and each month following through June 2017, we will gather in a circle of meditation and sharing as we separate ourselves from daily activities and go to a peaceful inner place for spiritual exploration. [Note: There will be an orientation meeting on Thursday, 6 October at 7 PM. Please see Page 3 for details.]

12 Mar

09 Apr Our Unitarian Universalist chalice will be the centering point for the journey. Meditation and readings will help direct the exchange of thoughts, feelings and ideas about our individual journey. Come ready to share, to listen and to discover the things that make our existence unique in this world.

14 May

11 Jun Please note that we will not be having the traditional UU coffee hour for these gatherings. Juice and water will be available. Group meetings will take place on the second Sunday of the month through June 2017. Sessions will start promptly at 5:00pm and will run no later than 6:30 pm. We ask that if you decide to participate after the first meeting that you make a commitment to attend each session.



**Spiritually Speaking [cont.]**

ples — present a saving alternative to the perils of internecine division in an ever more fractious world.

Given our commitment to pluralism, Unitarian Universalism should represent the perfect laboratory for modeling amity in a world rife with passions that stem from differences of belief. Often, however, we too muster more passion for that which divides us than we do for all that unites us. We must ask ourselves this: If, in our communities of faith, we find it difficult to unite under the banner of one over-arching sympathy, how can we hope to counter the fundamentalisms of the right and left? How can we presume to contest theologies that divide, not unite, the human family, without a uniting passion of our own, without a deep, shared commitment to our own first principles?

To proclaim these principles we must be able to articulate them. My goal here is to present a possible foundation for a contemporary Universalist theology, one designed to underpin our diversity in a more intelligible and practicable manner. Although I have placed my emphasis on theology, I hope it is apparent that everything in this essay has implications for our commitment to justice as well. Unless we put its implications into practice, Universalism is frivolous, self-denying, and moot.

**THE MORTAL BOND**

Three weeks before he died, my father chose the words for his tombstone. He weighed what message to post for strangers who might visit his neighborhood some century hence. When

we wander through graveyards, we weigh our own mortality, so the "final instructions" Frank Church left for future generations to ponder are humble words, yet more than worthy of the splendid stone into which we carved them:

*I never knew [anyone] who felt self-important in the morning after spending the night in the open on an Idaho mountainside under a star-studded summer sky.*

*Don't forget to spend some time in nature, where you can bear witness to the wonder of God.*

I never thought of my father as a religious man. He quit the Catholic Church when he was fourteen. I sensed that for him the Catholic Church was the one true church; it just happened to be false. Yet, the words on my father's tombstone witness eloquently to the Universalist spirit. By definition, Universalism is not the province of any one sect. In fact, at the root of all direct human experience of the Holy are the two essentials for a true Universalist faith: humility and awe.

The word human has a telling etymology, my very favorite. All the words that relate to it are illuminating: humane, humanitarian, humor, humility, humble, and humus. From dust to dust, we live and move and have our being. Our kinship is a mortal kinship; the mortar of mortality binds us to one another. Though the human pilgrimage may wind down a million paths, all roads alike lead to the grave. In the temple of Universalism, two great pillars — awe and humility — flank the doors. The doors themselves are birth and death.

**A SPIRITUAL JOURNEY:  
ORIENTATION,  
Thursday, 6 October @ 7 PM**

Please join us for a "Spiritual Group" orientation meeting on Thursday, 6 October from 7:00 PM to 8:00 PM in the Sonen Room at First Church. The purpose of the meeting is to inform participants about group process and to discuss what you can expect from group leaders and what we expect from you. **If you cannot attend please send an email to Darcy Hall or me indicating your interest to participate.** Thank you,

Co-Leaders, Darcy Hall [darcylhall@aol.com](mailto:darcylhall@aol.com)  
and Frank Barszcz [frankbarszcz@gmail.com](mailto:frankbarszcz@gmail.com)

**JOIN US FOR FIRST UU'S 125<sup>TH</sup>  
ANNIVERSARY LUNCHEON  
SATURDAY, 5 NOVEMBER 2016**

In conjunction with the 100 Year-old House Conference (see page 7), First UU will be celebrating its 125<sup>th</sup> Anniversary on Saturday, 5 November 2016. We will be honoring Andrea Lerner, Congregational Life Consultant and outgoing Metro New York UU District Executive, Craig Hirshberg, former Executive Director of the UU Legislative Ministry of New Jersey, and Pat Morrissey, Executive Director of Housing And Neighborhood Development Services (HANDS), Inc. A hot lunch will be provided with cocktails to follow the conference. No fee will be charged but donations are welcomed for the continuing work of First UU and the HUUB. For more information, email [info@essexuu.org](mailto:info@essexuu.org) or call 973-674-0010.

**Spiritually Speaking [cont.]**

I define religion more inclusively than many others do. Religion is our human response to the dual reality of being alive and having to die. We are not the animal with tools or the animal with advanced language; we are the religious animal. Because we know that we are going to die, we question what life means. Death also throws meaning itself into question, for some people rendering it moot. Yet, for most of us, knowing that we are mortal inspires a search for answers that will remain valid in spite of our mortality. If religion is our response to the dual reality of being alive and having to die, the purpose of life is to live in such a way that our lives will prove worth dying for.

In its original expression, as a development within Christian theology, Universalism advanced the radical notion that all of God's children receive salvation after they die. Interpreted more broadly, Universalism is an inclusive faith, rejecting the divisive notion that people fit into two separate categories: sheep and goats; the saved and the damned. To help shape a Universalism for the 21st century, I shall invoke this broader spirit, not the original letter of our Universalist forbears.

I don't disbelieve in an afterlife; I simply have yet to experience an afterlife, and therefore have little to say concerning one. All I know is this: First, nothing (including any imaginable afterlife) could be more amazing than life itself is. Second, life as we know it is impossible without death. And finally, though theology may begin at the tomb's door — the specter of death prompting reflection on what life means — surely no revelation is more compelling or worth pondering than that of a newborn child emerging from its mother's womb. When "doing theology" I try to remember my father's advice. Theologians are wise to close their learned tomes at times and reopen the book of nature. Theology is a human construct. It begins with the miracle of our own existence. If awe and humility are the principal handmaidens of Universalism, beyond all other distinction birth and death remain the sacraments that unite us in a shared mystery.

**PROTESTANT SWORDS, UNIVERSALIST PLOWSHARES**

Though the limits and intrinsic wonder of human nature may recommend Universalism as the most overarching and inclu-

sive approach to theology, our many differences in human nurture mitigate against it. Since the questions we ask of creation are life-and-death questions, our answers are emotionally charged. It is hard to accept that, if we are right, those who differ can be anything but wrong. In this respect, many contemporary Unitarian Universalists are as culpable as our more orthodox cousins. We too forget that we are alike in our ignorance more than we differ in our knowledge. So before pronouncing our fidelity to Universalism, we must take our own theological inventory.

In the United States, both Unitarianism and Universalism grew out of the Protestant tradition. The theologian Paul Tillich defined the "Protestant principle" this way: "The first word of religion must be spoken against religion." This principle serves well in the necessary work of reforming corrupt religious institutions. Nonetheless, it is primarily negative, not affirmative. One need only contrast Catholic and Protestant church history to perceive that Protestants are forever cutting themselves into pieces like cells dividing, each division in the name of evolution, toward the cause of higher life. The Universalist principle is precisely the opposite: to unite the many into one. Being Protestant by heritage, we Unitarian Universalists are forever tempted to betray this Universalist principle.

As long as a century and a half ago, observing the sectarian and spiritually pallid corrosion of a recently minted Unitarianism, the Rev. Henry Whitney Bellows called for a new, more "catholic" church, one animated by the spirit of union rather than the eccentricities of individualism. He published this call in his great address, "The Suspense of Faith." As you can imagine, his choice of the word "catholic" raised more than a few Unitarian hackles. Yet Bellows was attempting only to call us home to a larger residence. He too was proclaiming a "new Universalism," a more inclusive, more affirmative, and less Protestant faith.

In recent years Unitarian Universalism, after the two liberal churches joined together in a "catholic" act of sorts, has remained riven by the Protestant temptation to divide. In

Letter From The President

2016 Canvass Starting 9 October



Dear Members and Friends—

A year ago we embarked on a great experiment, shifting from "parish ministry" to "urban ministry." We made a commitment to live our faith in a new way, confident that "faith without works is dead." In that year we have created The HUUB to carry out our "works" and we have created a lay-led ministry to carry out our "faith." Each of these has been a wonderful journey.

With The HUUB, it is easy to see how we are making a difference. We brought Charlie Wirene to Orange, and his gentle confidence is helping all the activists find their footing and each other. He is taming our buildings, moving us out of crisis mode, into a planned recovery. We can rejoice when we arrive and see long-delayed projects like the ramp now completed and giving our building that homey look of good repair. So many new people are coming through our building for dance, art, mourning, learning, and making music! We are the kind of resource we have always wanted to be.

For me, the faith part of our journey has been even more moving. With the leadership of Darcy Hall, and support of Greg Giacobe, we have talked to one another about the values that animate our lives. We have written poems, colored strange drawing and eaten cake. Those meetings have held in faith, in the sense of Dr. Martin Luther King, Jr., who said, "Faith is taking the first step even when you can't see the whole staircase." We have done that!

I have been a UU all my life, but this year of Faith+Works has been the deepest journey into my faith. I look forward to continuing it with all of you. There will be lots of events, including concerts, a celebration of our history, political discussions, and regular lay-led services, to help each of us continue to learn about and live our seven principles.

I will be pledging to support First UU in this journey, and I hope you will join me. Together we can be part of the civic life of Orange, NJ, and of religious life of our congregation.

In faith, Mindy

The First UU Church of Essex County will be launching its 2016 Annual Canvass & Fundraiser on Sunday, 9 October. The pledges of financial support from our members and friends provide a significant portion of our total income. Please see the appeal letter at left from Church President Mindy Thompson Fullilove that outlines this year's achievements, and vision for the church's future. Pledge cards will be mailed out to Members and Friends. Please fill out your pledge card, and return it to the Church Treasurer Bill Slezak by Sunday, 11 December 2016. An assigned Canvasser will be in touch to follow up and ask for your contribution. This year, we ask that you be especially be generous as the HUUB, our urban ministry outreach program, applied for — and received — a generous matching grant of \$5000 from the UU Fund for Social Responsibility. If you have any further questions, please contact Church Treasurer Bill Slezak at [treasurer@essexuu.org](mailto:treasurer@essexuu.org). Thank you.



Spiritually Speaking [cont.]

fascinating rotation, one group or another among us has attempted to purify itself from possible contagion by distancing itself from the whole. We must resist this temptation, and instead beat our Protestant swords into Universalist plowshares.

I know this will prove daunting. After all, by embracing the Protestant principle in its purest form, ever since the Reformation we on the far-left wing of the reform movement have been conducting a theological search-and-destroy mission. The goal has been to strip away the trappings of religion in an attempt to restore to faith its intellectual and spiritual integrity. This has been a noble and often salutary effort. But when all is said and done, it remains a little like trying to find the seed of an onion by peeling away its layers. Eventually, nothing is left but our tears.

In Unitarian circles, the Protestant principle may manifest itself in the creation of modern Gnostic or knowledge-based religious movements, from Christian Science in the 19th century to some of today's New Age conventicles. It also periodically prompts calls for a retrenchment in 18th-century deism or early 20th-century humanism. Yet, in almost every instance, regardless of expression or form, Unitarian implementation of the Protestant principle comes wrapped in the guise of rationalism. In marked contrast Universalism, and indeed Unitarian Transcendentalism,

# October 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<b>1</b>
<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b> A Spiritual Journey: Orientation, Sonen Room, 7 PM	<b>7</b>	<b>8</b>
<b>9</b> SECOND SUNDAY, Parish Hall, 5 PM  Canvass Starts	<b>10</b>	<b>11</b>	<b>12</b> Board of Trustees, Sonen Room, 7:30 PM	<b>13</b>	<b>14</b>	<b>15</b> UULMNJ Issues Con- ference, MUF, 3 PM
<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>
<b>23</b>	<b>24</b> DSA Film Screening (see P. 8), Parish Hall, 7 PM	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>
<b>30</b>	<b>31</b>					125 <sup>th</sup> Anniver- sary/100 Year-Old House, Parish Hall, 9 AM—4:30 PM



**ABOUT THE CHURCH**

ABOUT THE CHURCH highlights important events in the lives of our Members. If you have a joy or concern you would like to share with the church membership, please contact the Church Office at [office@essexuu.org](mailto:office@essexuu.org) or 973-674-0010, option 9. We have updates below:

- A belated happy birthday to longtime member MARY JO GUY. She celebrated her 82<sup>nd</sup> on 6 May 2016 while visiting her son, Karl Weston, in Austin TX. We wish you many more!
- Trustee DARCY HALL has moved and now resides at 147 Vose Avenue, Apt A3 in South Orange NJ.
- Member WAYNE EASTMAN has moved and now resides at 153 Valley St, Apt 223 in South Orange.
- Our former minister, REV. DR. TONY JOHNSON, now resides at 219 S Essex Ave. in Orange NJ. He can be reached at [apjohnson@uua.org](mailto:apjohnson@uua.org) or at [www.revtonyjohanson.org](http://www.revtonyjohanson.org).
- Our former minister, REV. NEAL FERRIS, is now retired and resides at 24 Woodridge Rd in Durham NH 03824-2930. He can be reached at [naturalreligion@gmail.com](mailto:naturalreligion@gmail.com).
- We are saddened to report that our former minister, REV. CYNTHIA WARD, has been placed in a nursing home due to diminished mental capacity. She now resides at the Brooks-Howell Home in Asheville NC.
- The Church Office has lost contact with HAROLD MILLS. If any reader has seen or spoken to him in the last 12 months, please contact the Church Office above. Thank you.



**Spiritually Speaking [cont.]**

suggests that by sheer rationality we cannot come close to comprehending the mystery of being alive and having to die. Life is a miracle that can't be explained without explaining it away. Our most profound encounters lead inexorably from the rational to the transrational realm.

Many leading scientists are far ahead of us in this regard. Some recent discoveries in physics and cosmology make no apparent sense according to known canons of rationality. Probing the mysteries of the universe and the mind, researchers on the cutting edge of knowledge find themselves moving freely between the rational and transrational realms. Where does that leave the poor camp followers, who believe in science but don't embrace mystery? Having traded God for truth, they are left with neither.

Reason and rationality are entirely different things. Drawing from experience, reason dares us to imagine beyond what mere rationality excludes. Rationality excludes only the irrational. There is gain in this exclusion, for much religion today continues to be irrational. That is to say, it bases its rational claims on the evidence of a privileged revelation. Claims of scriptural inerrancy, virgin birth, and creation science start with the scriptures, not the cosmos, and in so doing limit rational activity to so closed a circle as to be indeed irrational. But an equally serious charge can be leveled at rational religion, especially in its most radical, almost always reactionary, form. In a principled flight from irrationality, rationalists betray reason by losing sight of the transrational realm, where rationalism is not rejected but transcended. This is the realm of myth and parable, of poetry and paradox. Wholeness cannot be achieved until the two realms — of sign and symbol, fact and fancy — are explored as one.

The danger of excluding the transrational from our field of contemplation is that, by sophisticating our minds against the mystery of powers so beyond our control and understanding as to be unimaginable, we lose our sense of humility and awe. We take the creation for granted, rather than receiving it with fitting gratitude as an undeserved, unfathomable gift. When rationalism supplants mystery, our imagination and sense of wonder are as likely to die as the gods we pride ourselves for having killed.

I confess to having participated in this slaughter myself. At the outset of my ministry, I found greater confirmation for my own beliefs in Thomas Jefferson's rational Unitarianism than in Ralph Waldo Emerson's mystical Unitarianism. I believed most avidly in that which I could parse and thereby comprehend. For instance, the ethics of Jesus moved me; the Oversoul did not. I approached creation as a taxidermist, not a worshiper. Even the most fragile and beautiful manifestations of creation I examined as a blindered lepidopterist might a butterfly. I netted, chloroformed, and mounted them for observation. After long study of my favorite specimens, I could only conclude that butterflies don't fly.

Over the years, I have slowly discovered that the self-confident posture of Enlightenment philosophy did not serve me as well as it appears to have served Jefferson. Jefferson and the French philosophes who inspired him brought God home by clipping God's wings, by domesticating mystery and caging it. There are many fine ways to interpret God (or to interpret creation without the benefit of God); the one that finally worked for me is clearly not for everyone.

To give my Universalism full play, I had to make room in my theology for a more capacious, if unfathomable, power. I had to clear a place for mystery on the altar of my hearth, which before I had crowded with icons to knowledge. As a parish minister, this should have come naturally, but it didn't. In some respects, I know religion too well to be anything but suspicious of its answers. God is on the label of every bottle of religious

Spiritually Speaking [cont.]

snake oil I have ever tasted. Before I could animate my own Universalism, I therefore had to re-imagine God.

[This essay will be continued in the December 2016 Newsletter.]

The late Rev. Dr. F. Forrester Church was senior minister of the Unitarian Church of All Souls in New York City. This essay is adapted from his address, "Our Universalist Mission: Proclaiming a Theology for the 21st Century," which he delivered at the UUA General Assembly in Cleveland, Ohio, in June 2001. An expanded version is in his book, Bringing God Home: A Traveler's Guide (St. Martin's Press,

HUUB HAPPENINGS:

Piano Recital - 75 Chords

Sunday, 9 October @ 7 PM

Please join us for a concert by Douglas Farrand, composer and director of the Sonic Explorations after school music program at the Oakwood Avenue School. The piece's materials are passages of chords woven from simple translations of the names of some of the people Douglas has been inspired and supported by in Orange this past year. Free admission.



Saturday, November 5th, 2016  
 The HUUB & the 1st UU of the Oranges  
 35 Cleveland St Orange, NJ 07053

*Our  
 100 Year  
 Old House*

*A Housing Justice Conference*

*How do we integrate new and existing housing to meet the growing economic needs of the community and at the same time allow those who have lived and thrived here remain and prosper?*

OrangeHUUB@gmail.com  973-674-0010  First Unitarian Universalist Church of Essex County





# SHE'S BEAUTIFUL WHEN SHE'S ANGRY



Film Screening  
7pm, Monday, October 24th

First Unitarian Universalist Church of Essex County  
35 Cleveland St. Orange, NJ



Sponsored by the North NJ Democratic Socialists of America



# *New Jersey Peace Action's 59<sup>th</sup> Annual Fall Peace Gathering*

## **Saturday, November 19<sup>th</sup>, 2016**

Where: **Bloomfield High School**      Social Hour and Silent Auction: **1:00PM**  
160 Broad Street      Program: .....**2:00PM**  
**Bloomfield, NJ 07003**      Event Ends: .....**4:00PM**

**Silent Auction** features theater tickets, jewelry, subscriptions and restaurant gift certificates.

**Refreshments** will be served.

Featuring a presentation by **Doctors Without Borders**



**MEDECINS SANS FRONTIERES  
DOCTORS WITHOUT BORDERS**



Doctors Without Borders, known internationally as **Médecins Sans Frontières** (MSF), is an international, independent, medical humanitarian organization that delivers emergency aid to people affected by armed conflict, epidemics, natural disasters, and exclusion from health care. MSF offers assistance to people based on need, irrespective of race, religion, gender, or political affiliation.

A nonprofit, self-governed organization, MSF was founded in Paris, France, in 1971. Today, MSF is a worldwide movement of 21 sections, 24 associations, and various other offices. Thousands of health professionals, logistical and administrative staff—most of whom are hired locally—work on MSF programs in over 60 countries worldwide.

### **TICKETS and Information:**

**NJ Peace Action • 673 Bloomfield Avenue • Bloomfield, NJ 07003**

Phone: **(973) 259-1126**

Email: **events@njpeaceaction.org** • Web: **www.njpeaceaction.org** (online order)

**We are on the web: [essexuu.org](http://essexuu.org)**

## MAKING THE CONNECTIONS

Mailing Address:  
PO Box 998.  
Orange NJ 07051-0998

Church Phone: 973-674-0010

Office Email: [office@essexuu.org](mailto:office@essexuu.org)

Web: [essexuu.org](http://essexuu.org)

**President: Mindy Thompson Fullilove**

**Vice President Pro Temp: Frank Barszcz**

**Treasurer: Bill Slezak**

**Secretary: Greg Giacobe**

**Administrator: Greg Giacobe**

**Sexton: Tony A Jones**

**HUUB Director: Charlie Wirene**



## First Unitarian Universalist Church of Essex County

PO Box 998.

Orange NJ 07051-0998

### Making the connections



**WE VALUE:** Community... Exploration... Fellowship... Spirituality... Liberal Religious Education... Diversity... Freedom... and Action.

**OUR VISION:** To be a life-affirming liberal religious community where people of diverse beliefs, ideas and background come together to provide spiritual and intellectual growth to one another and to work together in Orange, New Jersey for a greater good in the world.

**OUR MISSION:** To study and practice religion in freedom and fellowship. To provide support and care for our community and the community at large.

Founded in Orange in 1890 as the First Unitarian Church of Essex County, the congregation has worshipped in the present Sanctuary since its construction in 1892-3. The Church continues the ministry of the Union Universalist Society (also known as the Church of the Redeemer), founded as the First Universalist Society of Newark in 1834.