



The NUUS

The Unitarian Universalist Church of Ellsworth
121 Bucksport Rd., Ellsworth, ME 04605
(207) 667-4393 www.uuellsworth.org

Volume 49

No. 1

January 2017

A Month of Services in January

(All Sunday morning services at 10:30 a.m.)

JANUARY WORSHIP SERVICES: January's monthly worship theme is *Prophecy*.

Sunday, January 1

Reach!

Lane Fisher, Worship Leader

As we head into this new year, "it is good that we reach for each other, find our strength and our sanity in each other," writes eco-activist and Buddhist scholar Joanna Macy. On New Year's Day, ministerial intern Lane Fisher will draw upon Macy's work to highlight sources of strength, courage, and compassion for coming times. Lane trained with Joanna several times in the decade of 2003-2013.

Sunday, January 8

Prophetic Witness

Rev. Sara Hayman, Worship Leader

Congregational Conversation after worship!

Monthly Guatemala Service Project meeting in Belfast from 3:30-5:30 p.m.!

Rebecca Parker, UU theologian and minister writes, "Prophetic witness ...is the ability to name those places where we resist knowing what needs to be known." Reflecting on this month's worship theme of PROPHECY, this service will explore the idea of resistance. What are its theological roots in our liberal religious tradition?

Sunday, January 15, MLK Sunday: *...if I do not have love*

Rev. Sara Hayman, Worship Leader

UUCE Choir Sings! UUCE Youth Group at 3 p.m.!

Bob Dickens, Worship Associate

This Sunday we honor the life and ministry of Rev. Dr. Martin Luther King, Jr. by exploring what he meant by the imperative of building Beloved Community. How do we go about doing that in intentional and strategic ways today?

Sunday, January 22

Connecting the dots...

Rev. Sara Hayman, Worship Leader

Winter Parish Meeting after church in the Sanctuary!

Krista Tippet writes, "Prophets help us connect the dots between the world as it is and the world as it might be." What is the role of religion in helping to create a more loving and justice-centered world? This service will explore this question and reflect on the lives of a few UU prophets who are a source of inspiration and guidance.

Sunday, January 29

Lay-led Service

Amy Fiorilli, Worship Leader

Ministry Matters

"In the midst of winter, I found there was, within me, an invincible summer."

— Albert Camus

I'm guessing many of you are familiar with this quote from Albert Camus. While I was in seminary I had it framed and on my desk, a visible source of encouragement whenever things were hard things.



This past December, a sense of joyful anticipation about Christmas was slower than usual to arrive, but it did. But as UU minister Kendyl Gibbons said, "One of the great things about Christmas is that it is a *sturdy* holiday. Christmas doesn't *wimp out* when times are hard—it comes anyway."

Selling cookies and candies at our Cookie Walk while the Farmer's Winter Market was underway helped. Gathering for a Blue Holiday Service to light candles of remembrance with a handful of folks in our Sanctuary as it snowed outside helped. Eating a delicious impromptu potluck meal before the Christmas Eve Service helped. Hearing Heather Brenner-Simpson sing the solo for the choir's gorgeous anthem "Shout for Joy" at Christmas Eve helped. Seeing so many people hold lit beeswax candles nestled in apples around our circle as we sang "Silent Night" helped. Being able to spend a relaxed day with my family at my mother's beautiful home on Beech Hill Pond in Otis helped.

I am grateful for all of it, and for all of you.

Yours in shared ministry,
Sara

Lessons

**As dark and winter close in,
Give us time to live and learn,
Slow down and find reflection
Of peace, hope and friends.
The trees stand stark and brave.
Love turns in to friends and foe.
We can only walk forward, not back.
Winter is to teach us patience.**

Mardi Thompson-George



A Growing Year: The Collaborative Ministry Internship



In 2000 I joined the editorial staff of *Hope* magazine. This was the job of my dreams: journalism (my undergraduate major) with a positive focus (on people somehow making their communities healthier, more just, more caring...) practiced with a team of intelligent, great-hearted colleagues. What was not to like?

Our publisher, Jon Wilson, and editor-in-chief, Kim Ridley, were committed to a collaborative model of editing the magazine. Now *that* took some getting used to. I'd been one of those introverted kids who experienced every group project at school as a form of torture that generally produced results inferior to what I imagined I'd have mustered on my own. So sharing our editorial process from decisions on themes and content through the final layout felt time-consuming and unnatural to me at first.

It didn't take long to see that the time this process required was a wonderfully worthwhile investment. I learned so much more in that job than I would have if I'd stuck to my own projects in my cubicle; our editorial product was far stronger because of our collaboration, and I soon worked so harmoniously with my colleagues that I felt like I'd lost my family when the magazine ceased to publish. I was a convert.

This experience comes back to mind now as I delve into the concept of collaboration, a topic I promised in my internship Learning and Service Agreement to explore. It struck me this month that my nine months as your intern will be over before I'll find a block of time for such inquiry, and so I'm probing the topic incrementally with—of course—the collaboration of our three churches in mind.

A *Forbes* article by Carol Kinsey Goman emphasized from several angles that relationship is an essential component of collaboration: Build trust. Make visioning a team sport. Tap all of the diverse abilities in a group to solve problems. Help people build personal relationships. This reinforces the power of such gatherings as our tri-church retreat at Ferry Beach and the showing of *Defying the Nazis* on December 1 at the Alamo, where the lobby was packed and buzzing well before the film. I write this the night before Leslie and Peter Fairbanks' Solstice celebration in Bucksport; I'll arrive late, after leading vespers in Ellsworth, but I know some folks from both Belfast and Ellsworth will have been there. I feel so encouraged by the depth and energy that members of our congregations bring to such gatherings, but Goman's article assures me that this is more than convivial: it's essential and foundational.

Goman links to a presentation of research that found people in an organization will avoid those who command a huge amount of info and act like they have all the answers but will wring every last bit of information out of warm and gregarious leaders. If warm relationship and inclusivity are that important in corporations, how much more vital must they be in churches and collaborations among churches?

Linda Hill, a professor at Harvard Business School, was one of a team who spent years studying innovative groups around the world. Mind you, these were businesses, not churches, but are we not seeking innovative, out-of-the-box ways to care for people spiritually in an increasingly secular world and to work for justice?

What Hill describes in a Ted Talk sounds very much like what we're trying to do in our churches: Create a "world" or culture or community where people want to belong by welcoming a diversity of viewpoints and talents and then amplifying differences among them in an honoring way that fosters constructive argument and problem solving. Make decision-making processes patient and inclusive, with no one dominating them. The goal is to tap collective genius, not solo genius. (You can watch Hill's talk at http://www.ted.com/talks/linda_hill_how_to_manage_for_collective_creativity.) This seems salient not only to 21st Century churches and especially those who would collaborate, but also to any who would like to bridge the political divide that is so evident and to work for the common good.

Last of all, for anyone who feels as distressed as I have by the directions in which our culture seems to be headed, let me quote Christine Figueres, a principal player in the Paris Climate Agreement: "Impossible is not a fact, only an attitude." Figueres believes hope for our future lies in focus on our shared interests and away from perceptions of winners and losers. If you need a dose of her "transformational optimism" on behalf of our world or our collaboration, see http://www.ted.com/talks/christiana_figueres_the_inside_story_of_the_paris_climate_agreement.

We have work to do, and collaboration is most definitely a part of it.

With blessings and love,

Lane

lanefisher@myfairpoint.net

DECEMBER IN REVIEW



Cookie Walk!



Duck-Sauce-to-Be Cooling in the Snow



Blue Christmas Service



Sign Painting

BOARD OF TRUSTEES

Dear UUCE Community,

Tonight is the Winter Solstice and the longest night of the year. From now on out, the light begins to return! On behalf of the UUCE Board of Trustees, I would like to wish everyone Happy Holidays and a beautiful start to the new year. Our community is strong and loving, gathering often for events and services that feed our souls and soothe our hearts. Speaking for the board, I am grateful to so many of you for the tremendous care and effort you put into keeping our church and community humming in these events and other wonderful ways. I know in the months to come we will deeply appreciate the strength and love amongst ourselves in our community. Let us remember to reach out as often as we can to those who are marginalized, and perhaps even in peril, living our values and principles and sharing our love in all directions.

I urge you to follow what MUUSAN is doing and support its efforts on behalf of many of the social justice causes we hold dear, keep abreast of what other UUs in Maine are doing on the UU Maine Community Facebook site and through other means, and join our sister churches where possible to support their efforts to keep love shining in our state. We are better and stronger together—and we need one another more than ever.

With love in this season of light and joy,

Robin Lovrien
President, BOT

December Board Meeting Summary

Your board is continuing to work hard. There are two new small group ministries. If you are interested, please reach out to Sara or Lane. UUCE continues to be financially stable; remember to keep your pledge. You, UUCE members, are a major contributing source, keeping the UUCE community moving smoothly into the future.

The board has undertaken the process of guiding our congregation through synthesizing, creating, and implementing an organizational mission statement. Rev. Sara and other members of the board will be meeting with members in small groups as part of our Listening Campaign. There will be many, and we want you all to feel invited to give us your input. This will give us a unified voice moving forward and solid direction to ensure we do not run ourselves too thin. The current plan is to bring a finished mission statement to you, the members of UUCE, at our annual meeting on May 22.

Finally, two points: The Collaborative Ministry Team's showing of *Defying the Nazis* at the Alamo was successful; 85 people were present from the churches involved and a total of \$277 was made in donations. Mary Haynes' hard work has paid off with a grant of \$2250 which will be used towards sustaining our inter-minister program. This, combined with Lane's graciously declining her portion, brings the total to \$4500. Our impact is felt more and more in our surrounding community. The more active we are as a church, the more attention we will draw to ourselves. From sign-painting parties to impromptu services when the community desperately needs a safe and caring place, this is what we stand for. With individuals not knowing

where to turn in these unprecedented times, UUCE offers an open, just, and accepting place for those in our community and even states away.

Cheers,
Michael Arruda
 Board Secretary

Peace and Social Action (PASA)

Signs Galore!!!!

We did it! Sturdy signs with expressions of how we want our world to be are painted, lettered and ready to go. We would like to thank all the folks involved: Joasha, who was creator of the concept; Peggy, who provided an ideal work space and technical advice; Rev. Sara, Lane, Karen, and Joasha, who coordinated the effort, and all those who caulked, painted, hauled, and lettered—Joasha, Lane, Sara, Karen, Helen, Jean, Paul, Brook and Mabel, Doug, Amy, Evelyn, Margaret, Stefanie, Liz, Lucy, Cecily, Shawn, and anyone whom we may have forgotten. You can pick up the sign of your choice in the Community Room over the next several weeks. We may have another lettering party in the spring, so stay tuned!

Guest at Your Table

Our 2016 GAYT program will be ending on January 15. You can bring your donations to the church office at any time. Online donations can be made through the UUSC website. Please put UUCE in the memo line so we can get credit. Any donations of \$125 or more will be matched by the Shelter Rock Church on Long Island, N.Y. Thank you for your generosity to the critical work of the UUSC!

Farmers' Market

The final Ellsworth Farmers' Market for the 2016 season was held on December 17. In a sharing spirit, farmers' market customers visited the cookie walk and cookie-walkers visited the market.

The vendors will be back in March to complete the winter market season before moving to their outside location in May. The exact March date of their return will be announced.

PASA meets each month on the second Thursday at 4 p.m. in the Tidewater Room. Next meeting is January 12. Anyone interested in peace and social justice is invited!

*Participants please note: The Maine contingent for the **Women's March on Washington on Inauguration Day** will be decked out in **blaze orange!**

Karen Volckhausen
 PASA Chair

Writing UUCE Into the Story of Standing Rock

Please join the Mercers at UUCE at 6:00-8:00 pm on January 13 for a mix of story, song, reflections and Q&A about "A Line in the Sand: Standing Rock and What's Next."

Shawn and Molly Mercer undertook the long trip to Standing Rock, North Dakota, at the end of November to bring provisions and to stand with those assembled to protest the building of the pipeline across sacred [tribal] territory.

These are excerpts from their journal:

Nov. 28 - Waking to snow and getting oriented. Then off to find my buddy, get trained, and share warm things. All is quiet and peaceful in this moment.

Nov. 29 - Dusk has arrived. We spent the morning in ally training, very similar to our Wabanaki Reach training but focused on Lakota values. Every meeting starts with and sometimes ends with prayer. The emphasis is continually on non-violence in every way. . . .After the morning meetings we relocated to Rosebud Camp just across the river from where we arrived. This camp is on the reservation and has no risk of eviction. We spent the day delivering the load of supplies and then helping with odds and ends: recycling, firewood, hauling with the truck. They are overloaded with supplies at the moment but 95% of our load was welcomed as high quality! Good job, Maine!

Dec. 2 - A long walk this morning after a restless night. The loudspeaker at Oceti that usually broadcasts prayers—singing and drumming from early morning to late night—went quieter. We could not hear it from Rosebud. Worry is mounting as helicopters and planes fly very low—but everyone continues with cheerful greetings and camp work. On our walk—meeting up with Mainers, name games and check-ins. Stack firewood, play with puppies, scratch a horse. Veterans have begun to arrive, Shawn is grabbing some lunch and tools and off to build floors for their tents. Fixing, building, improving, serving. . . .In those moments it doesn't feel like a resistance camp or even historic. It feels like normal should feel—little things, working together. Behind the neighborly normal there is what I have called



"deep normal"—like archetypal—so deeply grounding. The chanting, singing, drumming—like the deep normal of assisting at birth or planting a seed. Sage smoke drifting, everyone a piece of the whole. Isn't this the deep resistance? Just a return to deep normal—deep connection. We all can do this, wherever we are, wherever you are, you are here too. A part of this grand resistance as we remake normal, by reaching out



a hand to a neighbor, by pausing for the flying geese and playful puppy, by feeding the hungry, and by honoring the babies and the elders. By lifting prayers or energy. We have this, no matter the outcome of this weekend's actions.

Dec. 3 - Up before dawn, walking, cold. Grateful for coffee, hot in the mug. The bridge is quiet and the camp still as we cross Oceti Sakowin to reach the singing prayers at the Sacred Fire. Sage on me. Again. Prayers to my body—you are blessed by the Creator- - sweet grass. Singing, smoke in eyes from nearby cook fire—the women bless the water, pour the water, lift the water, drink the water—singing, walk to the water. The men line the slippery bank, each holding us steady as we walk, sing, bless the water. Water is life aloud in many languages. Tobacco tossed prayerfully to icy river, men helping us. Their turn. We hold their hands—we give them our steady gaze and open heart. Prayers, we are all here to heal, let our sad watery tears fall—LET THEM FALL. The earth needs them, the water needs them. We heal as one people. When we go home, we take care of our water everywhere. We stop this Black Snake, then we stop them all. It is time. And the ceremony ends. We walk back to our camp, suddenly aware of our cold and hunger, surprised that three and a half hours have passed. Back to the little moments: dishes by snowmelt, hammering nails, hellos and goodbyes.

Lines from a post by native protester/protector Lolly Bee: "We have shown the world that the time is now and we will no longer sit idle. . . .Indigenous wisdom is profound, and it has been hidden from many for far too long. Integrating this with the beliefs of many cultures makes our collective heritage rich. . . .We are understanding that the earth and nature are divine. We have come here to bless the waters and to speak for the animals. We have come to heal with the plants and to connect to the elements. We have come here to defend the sacred."



**"We are not protesters.
We are not terrorists.
We are not rioters.
We are, in fact, Protectors."**

Molly and Shawn Mercer

You can find posted on our website, www.uuellsworth.org the list of events and services that were offered at the auction, with relevant dates, locations, donors and winning bidders, for your reference throughout the year.

Lifespan Religious Education



Winter Greetings from the Carl Stehman Wing! December was a fun and festive month as we explored "Presence," decorated the holiday tree, celebrated Winter Solstice and anticipated Christmas. We also collected just about \$30 for our Youth Scholarship Fund; thank you for your ongoing generosity! I offer a heartfelt *thank you* to Carol Rosinski and Jody Murphy, our December volunteer guides, and to Eryn and Nolan for being classroom aides.

Our January theme is "Prophecy," and we have a full month planned. January 1 is the final day of Chanukah and we will be exploring this tradition with Mary Haynes and Eryn Colson. On January 15, Lane Fisher will be joining us for our *Of Thee I Sing* Faith-in-Action Sunday. With the help of some UUCE heroes, we will honor Martin Luther King, Jr., President Barack Obama, and the hero inside each of us. The full calendar for January is below. I will be traveling by bus on Friday evening, January 20, for the Women's

March in Washington, DC. Many UUCE heroes will be joining thousands of our citizens to stand for issues that promote our UU values. My bus is scheduled to arrive back in Hancock County at 5:00 a.m. on January 22. I have every intention of being at church that day, but will arrange for coverage if I am delayed. I wish you joy, peace, and much light this

Holy Day Season. Woyaya, *Anne*

January Religious Education Calendar—*Prophecy*

January 1 - Exploring Chanukah with Mary Haynes and Eryn Colson; Potluck Sunday

January 8 - Exploring Prophecy with Jody Murphy; Guatemala Service Trip Meeting at UU Belfast

January 15 - Faith-in-Action Sunday with Lane Fisher, Anne Ossanna, and UUCE Heroes—*Of Thee I Sing*

January 22 - Exploring Prophecy with Cecily Judd

January 29 - Exploring Prophecy with Suzanne Aubrey

What's Happening at the UUCE? Find it on our online calendar:

<http://uuellsworth.org/about/uuce-calendar/>

Sankofa Corner

by UUCE Historian Wayne H. Smith



Remembering Vincent and Helen Bouček

Notes from an interview with Helen Bouček on September 8, 1998, in Southwest Harbor:

Helen Bouček was born Helen Vorech on June 6, 1910, in Pittsburgh, Pennsylvania, the oldest of the five children born to Czech parents: Joseph Vorech, from Malastrana (old Prague), and Kamila Abraham, a singer and daughter of an artisan who did town halls and windows of the nobility. Her parents came to Pittsburgh separately, her mother at age 18 to stay with an uncle, and her father to be with his brother. Both brothers were jewelers. Joseph was also a great speaker and artisan. He taught jewelry making at Carnegie Tech. The brothers became active in the "Skyscraper University," John Bowman, chancellor. The university became known as "Bowman's Erection."



Joseph and Kamila were non-Catholics. He was a "free thinker." This type of thinking goes back to the 1848 rebellion, during a general period of malaise in Europe. One of Helen's great-great-grandmothers sheltered a Frenchman in her attic while the Czechs were fighting for their liberty. The Czechs always prided themselves on their search for liberty. This goes even further back to 1415 when Jan Hus was burned at the stake, which event occasioned the Hussite Wars. Helen's parents were Christians, yes, but still free thinkers. They were members of the National Czech Society which had a big hall. Joseph taught "Sunday School" (not religious in nature) in Czech.

Helen describes her parents, and indeed her whole family as being "facile" with the arts, especially music and poetry. Helen's early poems were translations from the Czech and were directed towards children.

Helen met her future husband, Vincent Bouček, through sports competitions at Lattimer Junior High School. Vincent was two years older than Helen, having been born in 1908. They also attended the same high school, Allegheny High School, where she graduated in the Class of 1928. She was later a scholarship student at the University of Pittsburgh and he was at Carnegie Tech. They eloped and were married on April 2, 1932 by a Presbyterian minister.

Helen and Vincent had three children: Bob, Tom, and Camilla. While the children were in their teens, they used to go to a Methodist Sunday School, which they didn't like. They had to sing songs like "Jesus Loves Me." They later read in the newspaper of a Unitarian minister in Pittsburgh, Irving Murray, and they began driving 25 miles to church to hear his views on a variety of different philosophies, including communism. As Helen puts it, "We fit right in" and they joined the church there in 1947 and remained active there until their move to Maine.

Vincent worked as a development engineer in the steel industry at U. S. Steel (USX). He performed well and was rewarded by numerous gifts of stock.

In 1951, while camping in the Adirondacks, Helen and Vincent made the acquaintance of people who regularly camped on Mount Desert Island in Maine. They later followed them to MDI and stayed at the Seawall campground. Vincent fell in love with MDI and made frequent trips to Maine during the 1950's and 1960's, and while in the area he would attend services at the Ellsworth Unitarian Church at the corner of Main and Oak Streets. Helen stayed behind in Pittsburgh to teach a humanities course at their home through Peters Township High School. They finally sold their house in Giant Oaks, a district of Donaldson's Crossroads south of Pittsburgh, in July 1970, "pulled up stakes" from Pittsburgh and moved to Maine in August 1970 where they settled on five acres of land at Seawall on Mount Desert Island.

Although they had been visiting MDI since 1951, had visited a Unitarian camp on the Isle of Shoals, and had even become members of the Ellsworth Unitarian Church before 1970, they were not active and rarely visited the Ellsworth Church. As soon as they moved to Maine in 1970, however, they immediately started going to the Church where Rev. Richard B. Gibbs was the minister. At the time, the Unitarian Church had a good relationship with St. Joseph's Catholic Church. Helen recalls that most of the members of the Unitarian Church were older than they were, and as a result Helen and Vincent started "doing the work of the Church." Helen describes the old church as "uncomfortable." She and Vincent would help some of the older members up the steps to the sanctuary and down the steps to the vestry area where church suppers were held. She has a black and white photo of Vincent and two other people taken in 1971 at the old church.

Of course, less than a year after they began attending the old Unitarian Church on Main Street, the Church building was torn down and plans were made to build a new church at a different location on the Bucksport Road. During the building of the new church, church meetings were held at the Oddfellows Hall.

Vincent and Helen Silver were co-chairs of the Building Committee, which also included Helen, Colin Summer and his girlfriend Eleanor Carlson (who worked as a chair refinisher; some of her art used to be on display in the sanctuary), Lewis Smith (and maybe his wife Sarah), Dr. Horace Pease and his wife Helen, and two or three others who are now gone. Many of the members of the committee were old-fashioned in terms of what they wanted. Lewis Smith wanted a traditional old-fashioned New England kind of building, something like the Seventh-Day Adventist Church. Vincent had originally envisioned a "much grander kind of place" on the road to Bar Harbor, but the congregation didn't have much money and they didn't want to go into debt. There was also much contention about a possible steeple, yet they also learned a lot from the experience of the Congregational Church which had recently had to redo their steeple. Vincent and Helen wanted something with a lot of openness and light. In the end, they felt they should "keep it simple," feeling that they could always add on later. Helen was even asked to write a philosophy of the church. The new church cost about \$67,000 and they only got about \$25,000 from the sale of the old lot on Main Street. The rest of the money, some \$42,000, had to come from a capital campaign.

Rev. Gibbs, whom Helen remembers as "old fashioned," eventually retired, and after that there were many visiting ministers. One was a John(?) Clark, and Clark and Allyn Storer once even entertained the idea of establishing a separate church. Helen remembers that church services were held during the summers with such guest ministers as Arthur Foote, Rhys Williams, and Herbert Hitchins filling in at the pulpit. Among Helen's best friends at the church were the Peases and Bob and Dot Noé. Although Bob was not ordained, he

did preach occasionally and was very interesting. He later died after falling out of a tree. Eventually, Harry Meserve came on as a part-time minister. (Says Helen, "I got his number too.")

Vincent died at the Bar Harbor hospital on Sept. 24, 1975, of cancer at the age of 67. Helen's siblings wondered at the time why Helen didn't move back to Pittsburgh after Vincent died, but by then she was "tied" to MDI.

About 1986, Helen and Allyn Storer put on a Greek program following her trip to Athens. They had Greek music on in the background and Allyn read from such Greek poets as Giorgos Seferis. It was a very successful program and many people from the Bar Harbor area came.

Helen speaks of another time in which she and an 88-year old woman from UMO named Doris Allen came to host an evening of psychodramas dealing with the battle between the education and psychology departments at UMO. Doris Allen spoke and there were over 40 people in attendance. She notes that Harry and Kay Meserve were among those in attendance. Helen says they came and sat off to the side. "They didn't like this new age stuff."

Helen remembers once when Harry Meserve made a sermon on Buddhism and spoke of Christ. She remembers the words "Christ is within us," words which Helen liked very much.

Helen describes the issue of homosexuality and UUism as a new one that just "burst upon the scene." She said that a lot of people just didn't know how to deal with it, and that many are still working on it now.

Helen summed up her philosophy of the church in the following way:

"I want a beacon church –
One that leads the way to the future –
The best future, not the worst future."

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New Day Housekeeping

New UUCE member Julie Connell offers residence cleaning service with a conscious caring attitude. Call 266-2482 or email julieconnell326@gmail.com.

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In excellent condition. Contact Mary Haynes at mhaynes@roadrunner.com to make an offer.



Personnel

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Keep Up to Date on UUCE News!!

Are you receiving UUCE's weekly electronic newsletter? We want to make sure everyone who wants to read the *latest UUCE news* is receiving our weekly e-news bulletin. We send it out every Wednesday via MailChimp and have heard that some people may not be finding it in their inbox. Check your All Mail, Junk, and Spam folders first if you think you have not been receiving the weekly news. Please contact Eileen at 667-4393 or office@uuellsworth.org to get on the mailing list or to update your email address. Thanks!

Unitarian Universalist Church of Ellsworth
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The NUUS

January 2017

The NUUS

Newsletter of the Unitarian Universalist Church of Ellsworth

January 2017

Vol. 49, No. 1

We covenant to affirm and promote:

- The inherent worth and dignity of every human being;
- 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 congregation 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.