

3115 Friendship Place

Rockledge, FL 32955

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**THE FRIENDSHIP
FELLOWSHIP
AT PINEDA**

**A UNITARIAN UNIVERSALIST
CONGREGATION IN THE LIBERAL
TRADITION**

Website: www.uuspacecoast.org

THE FRIENDSHIP FLYER

Volume 25 Number 9

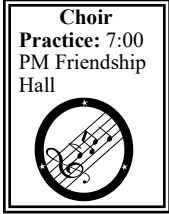

Our mission is to promote living with love and reason

September 2018

DATE	SPEAKER	SUBJECT	SERVICE LEADER	GREETER	TOUCH OF BEAUTY	HOSP HOST
September 2	Dr. Scott Tilley (FIT)	"Artificial Intelligence & Society"	Laura Petruska		Marcia Berry	
September 9	Karen Atlas	"Perspectives on Death"	Laura Kercilius	Laura Friedman	Kitty Linton	
September 16	Rev. Paul Jackson	"A Dialogue With Ralph Waldo Emmerson"	Cindy Collins	Helen Bennet	Betty Allison	Birthday cake : Kathy Lees
September 23	Rev. Bob Macdonald				Jane Siren	
September 30	Dr. Steve Noll, UF	"Florida's Hispanic Heritage"			Marcia Berry	

September 2018

Comings, goings, and doings for FF@P

Sun	Mon	Tue	Wed	Thu	Fri	Sat
26 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>	27 Homeschool English 9:15—11:45 Coffee House	28 	29	30	31	1
2 Sun Svc 10:30 AM CLC meeting after service Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>	3 LABOR DAY	4 Choir 7:00 pm	5 1:00 PM Movie: <i>"Much Ado About Nothing:"</i>	6	7	8 Unbelievable 1-3 pm in coffee
9 Sun Svc 10:30 AM Youth RE Comm meeting after service: in coffee house. Sunday Morning Discussion: 9:15-10:15 AM Coffee House—	10 Homeschool English 9:15—11:45 Coffee House	11 Choir 7:00 pm	12 1:00 PM Movie: <i>"Cry, the Beloved Country"</i> : Helen names it best book of the 20th century.	13	14 10:00 AM Aesthetics Committee Meeting in Egret Room	15
16 Sun Svc 10:30 AM Long range planning committee after service: in coffee house. Sunday Morning Discussion: 9:15-10:15 AM Coffee House—	17 Homeschool English 9:15—11:45 C.H.	18 Choir 7:00 pm	19	20	21	22 Committee Chair Appreciation Day
23 Sun Svc 10:30 AM Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>	24 1:00 PM Movie: <i>"Witness for the Prosecution"</i> Homeschool English 9:15—11:45 C.H.	25 Choir 7:00 pm	26	27 6:30PM Sierra Club FH	28	29 SPACE COAST PRIDE FESTIVAL 1:00PM— 7:00 PM
30 Sun Svc 10:30 AM Potluck after Service Sunday Morning Discussion: 9:15-10:15 AM Coffee House— <i>Current Events</i>		Choir 7:00 pm	<div>  </div>			

The Editor needs your October inputs by Sunday, September 26 (Sooner is Better)

FROM THE CLC CO-CHAIR



As I reflect: Everything old can transition to new!

And So much at FFP is new!

- . Old Bill and I are serving with mostly a new CLC Board
- . Old Tech committee with a new sub-committee: Website Development

- . Old, valued members but wondrous New members - 7 at last count
- . Our long-time and greatly valued and appreciated old office manager, now a New office manager - Amy Rosebush
- . Old, companionably-thinking groups continue to meet in our buildings but New groups have started to also meet in our facilities. (Moms Demand Action, homeschooling)
- . Our old, much loved and missed Rev. Higgins and Rev. Beth but of course the biggest NEW is the much anticipated NEW minister, Rev. Amy Kindred starting in November!

So much more new, to include new committee chairs: hospitality, capital fund raising, long range planning and events

Never underestimate the goodness of a group of hard-working, committed people who help to assure the survival of and flourishing of FFP. We are grateful for the OLD, but at the same time give thanks for all the wonderful NEW.

-- Sue Holland

I am hosting the cookie swap on Saturday, December 15, from 1-3 PM. I am alone responsible for: a) the set up/decorations; b) refreshments; and c) hopefully some cheerful/holiday entertainment and finally d) the clean up -- as would like those members who may wish to swap holiday cookies -- to enjoy -- no one has to do any work -- only 2-3 dozen cookies are required for the swap --

The Holiday Tree will be set up (by 3 of us) in time for the chili party. -- Bobbie Keith

HELLO FROM YOUR EVENTS COMMITTEE!

We have lots of exciting activities on the horizon so please save the following dates:

September 30, Potluck Luncheon after the Service

November 4, New Minister Welcome Luncheon

**November 22, Thanksgiving Feast
December 7, Chili Party**

In addition, we are also planning for:

(1) Getting to Know You - An opportunity for new members to meet both each other and some of our established members. Marcia Berry will be scheduling one of these gatherings in early fall (Sept - Oct) She needs someone to help out. Please contact her if you are interested.

(2) Rummage Sale - this will occur on a Friday/Saturday in mid-to-late January. It will be jointly coordinated with the Women's Circle. Please be saving your 'Good Will' items. More details to come!

(3) Sing-a-long evening - possibly a Friday or Saturday in mid-October. A coffee/cake and/or wine/cheese evening event.

(6) Other potential activities:

- FIT Botanical Garden walk
- Sewing gathering
- Travelogue
- Pack-for-kids Hunger Project
- Tuesday Movie club
- Planetarium outing
- Art show
- Valentines Poetry reading
- Passover Celebration
- July 4th Cookout
- Talent show

Please let someone on the Events Committee know if you are interested in helping out with any of these events!!

Susan and Tom Goldsworthy (co-chairs)

LAW VS. RELIGION

TERRI FINE, PhD

On the last Sunday of July, guest speaker Dr. Terri Fine, professor of Political Science at UCF, discussed two recent Supreme Court decisions having to do with the freedom of religion guaranteed in the 1st Amendment of our Constitution.

The first case, *Masterpiece Cake Shop vs. Colorado Civil Rights Commission* (decided June 2018), tested whether the freedom of religion guaranteed in the 1st Amendment could be applied to force service providers to take actions that went against their religious beliefs when engaged in commercial activity. The Supreme Court, in a 7-2 decision, decided for the Cake Shop. Dr. Fine reminded us of the two parts of that amendment regarding religion, that "Congress shall make no law respecting the establishment of religion;" followed by "or prohibiting the free exercise thereof." Over the past 200-plus years, applying this freedom has always been about denying someone the right to do something because it interferes with the religious rights of others, but only recently have cases come up regarding compelling a person to do something that goes against his or her religious beliefs—from don't do that to must do that. The decision of the Supreme Court was that the owner could not be forced to create a wedding cake for two men when gay marriage went against his deeply held religious beliefs. (This case, Fine reminded us, began in 2012, before gay marriage had become national law.)

Fine then explained some of the rules governing state law vs. national law and cited the 14th Amendment, which bars discrimination against any American citizen, thus making equal treatment under the law a national, not a state protection, as was seen with the civil rights case of *Brown vs. the Board of Education* in 1954. Because of the 14th Amendment, the *Masterpiece Cake Shop* Supreme Court decision affects not only Colorado but the other 49 states as well. She cited a previous Supreme Court decision that ruled 9-0 that a bar-beque restaurant in South Carolina that allowed blacks to purchase food at a take-out window could not deny indoor sit-down service to black people if it

provided that service to white people, and a motel in Georgia could not refuse to allow black guests to stay at the motel.

Another recent Supreme Court case, also decided in June 2018, again ruled in favor of free exercise of religion, although by a narrower majority of 5-4. This case concerned anti-abortion crisis pregnancy centers in California, operated by pro-life religious groups. These centers did not provide any medical services or charge clients for any services, and the Supreme Court's ruling overturned a state court's decision that these centers must provide patients with information about contraception and abortion options as well as information regarding keeping their babies. Like the *Masterpiece Cake Shop* case, compelling these centers to provide information that goes against their religious convictions was ruled to be unconstitutional.

Weighing the freedom of religion guaranteed by our 1st Amendment against the guarantees of equal treatment under the law provided in the 14th Amendment is a tricky balancing act that will continue to lead to more Supreme Court cases. ...rr

YOSEMITE

Silent as a ghost
Shrouded in the mist,
Place that we love most,
Too lovely to exist.
Breathtaking as dawn,
Waterfalls and peaks,
People all are gone,
Only Nature speaks.
Fires rage around,
Dire sparks and smoke,
Agony abounds,
One can only choke.
Never have I seen
So sublime a place,
Never has there been
A Garden with such grace.
Now if all is lost
To Nature's storm and strife,
We must pay the cost,
Dearer still than life.

Helen Bennett
July 26, 2018

UNITARIANS AND UNIVERSALISTS: A HISTORY OF CLASS

CHRISTINE DANCE

Christine Dance, ministerial intern at Tri-County Unitarian Universalists in Summerfield, Florida, and our guest speaker on August 5, related the history of both the Unitarian and Universalist movements in the United States and how class played a role in keeping the two groups from merging until 1961. Dance is a candidate for the UU Ministry and expects to be ordained in the spring.

As UUs, we talk often about racism, sexism, and gender identity, but we talk less often about how classism, perhaps unconsciously, affects how we look at and judge others. In a 2015 report issued by the UUA, class is described as "power relative to income, wealth, and position in society." It is tied to "individual, family, and group experiences" and it affects how we "socialize, celebrate, eat, speak, and spend our time." These aspects of class position follow us when we enter a UU congregation or community, along with assumptions based on our own background and experiences.

Although our UU principles and our history of support for social and economic justice would seem to lead to an equal concern regarding class equality, that has not proven to be the case, and we often fail to recognize class as being a problem in our congregations.

To more fully understand the part class has played in Unitarian Universalism, we need to look back at our history. Before our merger in 1961, the Universalists and the Unitarians represented two very different classes of people. The founder of Universalism in the United States, John Murray, came from England and preached his first sermon in the small country church of a farmer, John Potter. The early Universalists directed their message to rural and small-town people in the Midwest and the West. Because the small churches in these areas could not afford a full-time minister, the early Universalist ministers, who were not formally educated, traveled from town to town and farm to farm, delivering their message wherever they could assemble a crowd.

(Continued on Page 6)

FILM DISCUSSION SERIES

FRIENDSHIP FELLOWSHIP AT PINEDA,
Friendship Hall, 3115 Friendship Place,
Rockledge, FL 32955, on US 1, just north of
Suntree Blvd. (242-1117)

**FILMS ARE FROM 1:00-4:00 PM. PLEASE ARRIVE
ON TIME AND STAY FOR FILM DISCUSSIONS**

September 5: Much Ado About

Nothing: One of Shakespeare's greatest comedies is the best rendition of a Shakespeare play ever brought to the screen! Starring Kenneth Branagh and Emma Thompson, you will be delighted and thrilled by this hilarious and brilliantly conceived story.

September 12: Cry, the Beloved

Country: I named this as the best book of the 20th century. The movie, starring James Earl Jones and Richard Harris, is not perfect but still very moving and important as an anti-apartheid statement that shows the power of forgiveness. I wrote a "musical version" as I loved it so much! Not to be missed.

THE ABOVE FILMS ARE ON ALTERNATE
WEDNESDAYS, 1:00 PM—4:00 PM.

LATER FILMS ARE ON ALTERNATE MONDAYS,
ALL FILMS ARE NEW TO THIS GROUP!!!

September 24: Witness for the

Prosecution (1957): Why would a loving wife become a witness for the prosecution in her husband's murder trial? One of the best courtroom dramas of all time, this Agatha Christie thriller stars Tyrone Power, Marlene Dietrich, and an adorable Charles Laughton and his wife Elsa Lanchester. (This was Power's last role before his death at age 44.) 100% positive rating on Rotten Tomatoes.

NEW FFP MEMBERS

JOYCE WHARTON	CHIP HINES
JULIE SAEED	GAIL HARDESTY
DONNA DIANE SPARKS	DAVE HARDESTY
MARY ANN HINES	

UUs: A HISTORY OF CLASS (Continued)

Unitarianism, on the other hand, developed in Boston among the elite intellectuals of the area, and their ministers were educated at Harvard Divinity School. Unitarians were seen as wealthy, Harvard educated, powerful leaders who had influence in many areas outside religion.

In spite of these vast differences in class, these groups had many similarities. Neither had a creed that adherents had to follow, and both put emphasis on what people did in this life, not on the rewards or punishments of an afterlife. Both groups rejected the notion of hell, and it has often been said that Universalists believe God is too good to condemn people to eternal punishment while Unitarians believe they are too good to be condemned to hell. Because of their similar beliefs, the two groups periodically met for over 100 years to discuss merging into one religion, but class differences kept the two groups separate until 1961, when financial considerations finally led to them agreeing to come together.

Unitarians believed that Universalists were too conservative and too emotional while Universalists believed that Unitarians were too elitist. These class differences can be seen clearly in two men born nine years apart, Unitarian William Ellery Channing and Universalist Hosea Ballou, both well-known ministers to Boston congregations, who clearly knew about one another's work but never met because they mingled in very different social circles.

When the two groups merged in 1961, the Universalists feared that they would be subsumed by the elite, intellectual Unitarians, and that is what has happened across the country. We UUs today need to be aware of class distinctions and look at our motivation for judging others who shop at Wal-Mart or eat at McDonalds. Instead of living in our own little bubble, we need to examine ourselves to see how we can be more welcoming to all. ...rr

My dream is of a place and a time
where America will once again be seen as the
last best hope of earth. *Abraham Lincoln*

FFP NEWS AND INFORMATION

OUR AUGUST CHARITY

Donations went to Veterans

Transitional Facility, GPD. at 700 E. Fee Avenue, Melbourne, Florida 32901. This is a non-profit service agency serving the needs of Brevard County Veterans since 1986. They operate largely on volunteer help, and encourage visitors who want to know more about their services — or even volunteer there! Office Manager is: Richard Hedrick and their phone is (321) - 409-8167

Bobbie Keith

THE AESTHETICS COMMITTEE will meet Friday, September 14, at 10:00 AM in the Egret Room. We welcome everyone's participation. If interested in joining us, please **RSVP to Chair Bobbie Keith** (321-777-5561).

USE OF THE ART WALL

Reservations are required; and instructions regarding its use must be followed. Please see the Aesthetics Committee for details. The eclectic art display on our art wall during August was courtesy of Eileen Schoon (Bill Suiter's Niece) - who has an art gallery store in downtown Melbourne, 820 E. New Haven Avenue, Unit #4 La Galerie called "Fleur Des Champs" - it is a fun place to visit - with a wide assortment of unique gift items - for those who expressed interest in seeing more.

Bobbie Keith

WHO GETS OUR CHARITY DONATIONS

July, 2018 Our special Charity Collection on July 8 went to RAICES

August 2018 Transitional Vets

September Daily Bread

October 2018 Aging Matters

November 2018 Daily Bread (UU Picnic)

December 2018 Children's Home Society
(Proceeds from our holiday Chili Party)

AT THE CORNER OF CHURCH AND STATE, Reverend Janet Onnie *August 12, 2018*

In 2012, the Reverend Janet Onnie, minister of the Tri-County UUs in Marion County, Florida, found herself behind a car sporting a bumper sticker that read, "A village in Kenya is missing its idiot." A picture of Obama filled the "O" in the word "idiot." As she continued behind the car, she noticed that it was filled with young people and that they pulled into a church parking lot. She wanted to follow and ask if they thought Jesus would display such a bumper sticker if he were living today, but she didn't. In the political climate then, and even more so now, it has become increasingly difficult to argue with those whose political opinions are different from ours, and in most cases, no positive dialogue is possible.

Why, she asked, are UUs so quiet in today's political climate? We have a long, proud history of standing up for injustice, and many of our past heroes have suffered for their positions, including giving up their lives. Today, however, we no longer speak out with much force or consistency. Is it because we don't want to be like "them," those on the other side whose opinions and behavior we find obnoxious? Our liberal religious voices have a place in the public square along with those in opposition, and we have a responsibility to stand up for our values.

Onnie cited five reasons for our failure to speak up. First, we often stumble over our best intentions. When so many UUs belong to the very establishment that we are criticizing (white, middle-class, educated, elite), it is hard to speak for the poor and the powerless. We UUs are known for our tolerance, and we are so afraid of saying anything that would offend anyone that we don't say anything at all.

Second, there is a common agreement among UUs that speaking publicly about religion is not something we do. We are afraid to proselytize, so we keep silent while other religious leaders call good "evil" and evil "good" in the name of political expediency.

Third, we cannot agree on what it means to speak religiously. Our work for social justice is often viewed as being motivated by forces other than religion. However, said Onnie, we need to tie our

Good Goes Around: A special Note from Treasurer, Donna Dalton

An anonymous member gave a significant monetary donation to Friendship Fellowship in honor of two of our members. The Donor wanted to recognize the dedication, caring, and continual work of Laura and Andy Petruska. Let's all share in the ideal of doing "our share and a little bit more and the world (and the Fellowship) will be a better place." Some provide with money, some provide with work, some provide with love and inspiration. And some give in all those categories.

actions in with our religious values, as UUA President Bill Sinkford did in 2006 when he spoke out about LGBTQ rights, saying that the "sin" is homophobia, not homosexuality. Reverend Onnie also cited the Reverend William Barber, a Christian minister, and his Moral Mondays movement started in North Carolina in 2013. Made up of a number of progressive religious groups, the movement organizes rallies each Monday to promote voting and civil rights, women's rights, and other social and environmental issues. This movement has now spread to other states, and Onnie took part in one of the rallies.

Fourth, UUs cannot agree on the meaning of the separation of church and state or what role government should play in religious expression and practices. Because we are firm believers in such separation, we tend to downplay how our religious values influence our political opinions.

Finally, engaging in public policy discussions under an "empire" is a real challenge. The goal of an empire is to keep its citizens insecure and powerless, totally dependent upon their leader, and this creates a climate where dissent is frowned upon. However, Onnie said she believes that the impulse for democracy still beats throughout the country. To become a part of this drumbeat, we UUs need to clarify our religious identity and realize that social justice work is religious work. We need to carry our message into the public square by marching, writing letters, speaking out, and voting. She ended her talk with the hope that "May we have the bold courage to make it so." ...rr

EINSTEIN'S RELIGION

DR. FRED GREGORY

Our guest speaker on August 19, Dr. Fred Gregory, who holds a PhD from Harvard University and is a History of Science professor at the University of Florida, explained the religious views of Albert Einstein, the most famous scientist of our time. Although Einstein did not believe in a personal God who plays any role in influencing or determining the trajectory of our lives, he was not an atheist. Einstein compared his views on religion to a child walking into a huge library filled with books. The child knows that those books were written by someone, but he does not know who, and many of them are in languages he cannot read or speak. He also understands that they are arranged on the shelves in some pattern that is not yet known to him. For Einstein, this unknowable intelligence and order is how he conceives of God. Since everything is determined by the laws of nature, religion for Einstein was a belief in "a Spirit that reveals itself through the harmony of the universe."

Einstein was born in Germany to Jewish parents, but he was sent to a Catholic school as a child because it offered the best education available. As a young teenager, he became captivated by science, due to large part to a series of books about science directed toward children. In one of those books, readers were taken on a tour of the planets by imagining they were riding on a telegraphic signal through space. Another book, *Force and Matter*, by Ludwig Buchner, and a gift of a magnet from his father also contributed to his scientific interests. When Albert was 15, his parents moved to northern Italy, leaving him behind in Germany to finish high school. However, he was not a good student and was disliked by his teachers because he did only what interested him, ignoring any subjects that he didn't find useful, and he soon left school and joined his parents in Italy. After getting into a school in Zurich and finishing his education, he was unable to find a teaching job, so he ended up working in a patent office, where he began writing about scientific theory in his spare time.

Einstein faced two challenges to his definition

Next Friendship Flyer Deadline, Sept. 24

of religion. The first goes back to Galileo's law of relative motion—the idea that we are not aware of our own movement as long as that movement is uniform and we have no outside clues to indicate motion. For Galileo, this explained why we were not aware of the movement of the Earth around the Sun. This law holds true for all observers. But the problem comes when we go back to the case of a person riding on a beam of light through space. If the person is traveling at the speed of light and holds out a mirror, would that person be able to see his or her reflection? If there is no light in front of the person—since that person is traveling at the speed of light—there would be no reflection. But if that were true, then Galileo's law of relative motion would not hold true, for the lack of a reflection would tell the traveler that he or she was moving. In order for Einstein to make this scenario fit into his idea of this "harmony of the cosmos" and the unchanging natural laws, he had to postulate that since the speed of light was constant, space and time would have to change, leading to his special theory of relativity, which became, about a decade later, his general theory of relativity.

The other challenge to Einstein's religion came with the study of quantum theory, which has produced paradoxes that challenge the rationality that physicists had always found in the laws of nature. Einstein was fond of talking about God's rationality, claiming that "God does not play dice with the universe," to the point that fellow scientist Neils Bohr once told him, "Stop telling God what to do."

Einstein never made his peace with quantum theory, and we will have to wait for further developments to see if his belief in "a Spirit that reveals itself through the harmony of the universe" holds true. ...rr

Anyone who doesn't take truth seriously in small matters cannot be trusted in large ones either.

Albert Einstein

JONAH'S ABIDING RELEVANCE,

by Robert P. Tucker, Ph.D.

Summary by Helen Bennett

The Book of Jonah, perhaps the shortest in the Jewish Bible (the Old Testament), is a parable. Jesus was not the only one to teach in parables; there were many in the Jewish Bible before the time of Jesus. A parable is a short, fictional story designed to teach a lesson to an audience whose morality is questionable. Some of the parables of Jesus were the tale of the Good Samaritan and the Prodigal Son; in the Old Testament, Nathan told King David a story about a man who took a lover and sent her husband to his death. David didn't realize it when he condemned the man, but Nathan explained that it referred to him, King David himself.

Unfortunately, there have always been people who take the Bible literally. They fail to see themselves in the lesson being taught by means of a parable. Taking the Bible literally is always a fallacy, as much of it was not written to be understood as factual. Biblical scholarship can help us discern which parts were meant to be historical and which were fictional stories or myths.

Jonah was a prophet who didn't want the enemies of the Jews to be shown mercy by the Lord. His story takes place among post-exilic Jews of the Babylon captivity, around 600 BCE. When the Persians freed the Jews after 70 years in Babylon, the ones who returned to Jerusalem became fiercely nationalistic and ethnocentric. They didn't admit any gentiles into their ranks; even gentile wives and their children had to be put aside. The Jews thought they would anger God if they were not exclusive-but just the opposite was the case! God wanted the Jews to mingle with the gentiles and to be "a light unto the nations."

Jonah was instructed by the Lord to go to Ninevah in Assyria, and to convert the natives from their evil ways. He refused to do this, as the Assyrians and Jews were bitter enemies. Instead, Jonah set sail on a ship to Spain, but when God sent a life-threatening storm, he sacrificed himself

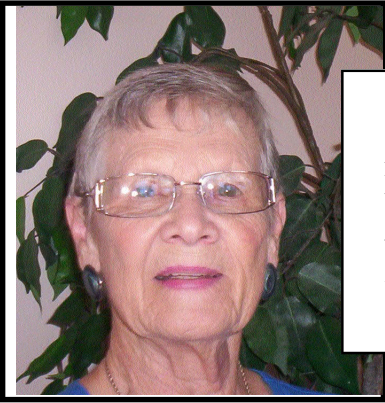
Amy Rosebush has taken a position with the church as the office manager, which leaves her the time she needs to parent and practice art and music. She has been the pianist at Friendship Fellowship for over 6 years.

Amy has a history in the arts since her first exterior, acrylic mural in St Cloud, Florida in 2005 which was an 18-foot-high painting commissioned by the city. This year she will show a 6-foot acrylic painting called: "The Way I Feel About You, As I Travel Through Time." She intends to play gigs with a jazz ensemble and she will continue to help with registrations parents, students and faculty during the Melbourne Municipal Summer Youth Band. She's also working on a few illustrated books.

Please contact her if you need help with anything church related

and was cast overboard. Jonah landed inside a big fish, and was there repenting for three days. When he came out of the fish he was again commissioned to go to Ninevah and tell the people about the Lord. He did this, and the Ninevites repented, wearing sackcloth and ashes, but it made Jonah sad. When a protective gourd that was shading him from the sun died, Jonah was devastated. God chastised Jonah because he cared more for a gourd than the people of Ninevah!

Dr. Tucker lets us know that not only those on the Religious Right, who despise other religions and points of view, are guilty - but Unitarian Universalists can have Jonah's guilt, too. The Religious Right insists on banning abortion, including "under God" in the Pledge of Allegiance, and allowing prayer in schools. But Unitarian Universalists also sometimes reject other religions, not realizing the good they do, and think we are better than they. "When we proclaim, 'we will not tolerate intolerance, when we become so rational that we fail to recognize the truth and goodness that other religions possess,'" we are guilty of the same intolerance found in the story of Jonah. ...hb



Our dear member-friend, Loretta Winston, will greet you at the door

WELCOME TO OUR GUESTS

We love to welcome members, visitors, and Friends to our services each Sunday at 10:30, and Sunday school is available for our youngest guests and members.

OUR RECENT SUNDAY VISITORS INCLUDED:

JULY:

Julie Saeed from Titusville
Ellen Tetlow from, Cocoa Beach

AUGUST:

Karen Shultz from Maitland
Judy Mawhinney from Orlando
Valerie Salvia from Melbourne



HAPPY SEPTEMBER BIRTHDAYS

Andy Petruska
Emily Curry
Mireya Bier
Muriel King

Laura Kercelius
Cesare Marchesini
Marjorie Saylor
Debbie Kirshner

The Seven Principles of Unitarian Universalism

We affirm and promote:

1. The inherent worth and dignity of every person
2. Justice, equity, and compassion in human relations
3. Acceptance of one another and encouragement to spiritual growth in our congregations
4. A free and responsible search for truth and meaning
5. The right of conscience and the use of the democratic process within our congregations and in society at large
6. The goal of world community with peace, liberty, and justice for all, and...
7. Respect for the interdependent web of all existence, of which we are a part.



Friendship Fellowship at Pineda

A Unitarian Universalist Congregation

3115 Friendship Place, Rockledge, FL

WWW.UUSPACECOAST.ORG

Congregational Leadership Committee

Co-Chair	Bill Scott
Co-Chair	Sue Holland
Treasurer	Donna Dalton
Secretary	Ruth Rodgers
Member	Sally Gourd
Member	Pat Tebbe
Member	Nancy Shacklette
Member	Loretta Winston

Newsletter Staff: Brad Baker, Bill Horsfield, Kathy Lees, Amy Rosebush, Nancy Shacklette, Ruth Rodgers, Rosemary Stroda, and Helen Bennett.

*Unitarian Universalist Association, UUA.org
District 62, Society 2933*

Friendship is located on the west side of Highway 1, just north of Suntree Boulevard.