

## First Unitarian

*A Unitarian Universalist Congregation*

*Meeting in Albuquerque, Carlsbad, East Mountains, and Socorro, New Mexico*

# UUs in the World

A sermon preached by Rev. Christine Robinson,  
Rev. Ronald A. Hersom, and Carmen Emerson  
on January 17, 2010

## A World of UUs

*Rev. Christine Robinson*

When there is a tsunami in Sri Lanka or a typhoon in the South Pacific, an earthquake in Haiti or a hurricane in New Orleans, televisions and the Internet are filled with distressing stories and pictures and videos. These terrible disasters bring such suffering into people's lives that I find myself feeling, in my warm, safe living room, almost like a horrified voyeur of pain that I don't share. I struggle to morph this into a feeling of compassionate solidarity with people I don't know and situations that I have never come close to experiencing. And I want to help in the only way I can, which is to send money. I have come to rely on the Unitarian Universalist Service Committee (UUSC) when I wonder how to make my contribution go the furthest and most closely match my values. The UUSC provides small amounts of focused aid to those who are most likely to be overlooked by governments and large aid organizations—women in Burma, untouchables in India, undocumented workers in Louisiana—people whose plight is often even more dire than those who are first to receive aid.

Sometimes the UUSC is compared to missionaries, but we UUs, we don't do missionaries, that is if *missionary* is defined as someone whose primary purpose is to get people to change their beliefs. Now it has to be said that there are plenty of missionaries in the world who think of their primary purpose as helping people with medical, educational, and other aid, but often those missionaries are funded by people back at home whose basic hope is that kindness will make converts. And of course there are other kinds of missionaries who seem to feel that scolding and fear make converts; that kind of missionary gives the whole crew such a bad name that most UUs have always felt that they don't want to be associated with the word "missionary" at all.

Ours is a faith that enables us to respect the faith of others. We have no need to make converts and, at our best, we content ourselves with the considerable work of keeping our hearts and our institutions open to like-minded people who might benefit from our open-minded and openhearted approach to religious faith. And as the world has gotten smaller and communication has gotten easier, this has included independent-minded people all over the world who have found themselves attracted to the two ideas that are on our masthead: (1) that God is one (sometimes we say, God is, at most, one)—that's the meaning of the word *Unitarian*, and (2) that there is a love at the heart of our lives which is for everyone and we need not fear eternal damnation, which is the meaning of the word *Universalist*. We Unitarian Universalists sort of own those words, and other people the world over have found them liberating. It's a world of UUs!

The world of UUs begins with the European UUs. Some are ex-patriot American Unitarians who have found each other on military bases or in other communities. Some are venerable congregations with deep ties to our history in Eastern Europe and England, especially in Romania where we have rich ties to the Hungarian-speaking Unitarians whose churches go straight back to the era of the Reformation. There is a

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group of Unitarians in Finland that arose when curious religious people started to surf the Internet. There are Unitarian chapels that are several hundred years old in England and Ireland, which, like the American Unitarian churches, arose as people pondered the wisdom of the Enlightenment.

There are other places in the world where freethinking religious people came on their own to believe in the unity of God or in Universal salvation, places like the Philippines, India, and Africa. Our relationship to these groups of Unitarians attempts to be helpful and mutual, just the opposite of what we think of when we think of missionaries. It's not a matter of "we know what the truth is and we share it with you." This attitude, comfortable as it is, is not wise or in accord with our values. Rather our hope should be that we can learn from and be inspired by people who share some similarities of a curious and open approach to faith and a willingness to step outside of the boundaries of orthodoxy. Their lives are very different from ours, and our openhearted curiosity about their lives and the meanings they live can be inspiring to us, just as ours are to them. Welcome, then, to the world of UUs!

## **UUs in Africa**

*Rev. Ronald A. Hersom*

Nearly five hundred years ago, Martin Luther nailed his 95 Theses to the door of the Wittenberg Church, and the Protestant Reformation was on. Ideas and pockets of resistance grew, challenging the Trinitarian orthodoxy of the day. Evangelical Christian missionaries from various traditions spread the word of God far and wide. In researching my topic today, I am making a parallel between the Protestant Reformation of the sixteenth century and the emergence and growth of Unitarian Universalism in the twenty-first century in Africa.

To say the least, the continent of Africa was deeply impacted by Western culture and religion, which dominated their countries on many levels. However, I want to focus on two areas: first, the impact of European Unitarianism on South Africa in the nineteenth century, and second, the blossoming of Unitarianism and Unitarian Universalism from the indigenous cultures in various countries in Africa in the twentieth and twenty-first centuries.

The European movement of Unitarianism impacted the English colony of South Africa in the mid-nineteenth century, with the Unitarian movement officially starting in 1867. One of the leading UU ministers today in South Africa is the Rev Gordon Oliver—the former minister of the Cape Town Unitarian Church. Gordon Oliver commented about the beginnings of Unitarianism in South Africa, writing that the Rev. Dawid Faure, upon returning from his studies in Holland, founded a religious community based upon what was called the "new theology." This new theology, as preached by Dawid Faure, was grounded in what he described as "the very essence of religion"—love of God and love of neighbor—serving a congregation of people who felt the need for a church unfettered by traditional dogmas, open to the advances of modern knowledge, and receptive to new spiritual insights.<sup>1</sup> This was the birth of Unitarianism in South Africa. During the church's history in South Africa, there was a connection with First

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1 Rev. Gordon Oliver, Unitarian history, South Africa.

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Unitarian here in Albuquerque. From 1977–1979, a former minister from First Unitarian, the Rev. Leon Faye, was minister at the Free Protestant Church in Cape Town. The Unitarian movement in South Africa has a very European foundation serving the settlers as part of the English colonizing of the country.

My second area of discussion is the emergence of Unitarianism and Unitarian Universalism from the indigenous cultures in various countries in Africa in the twentieth and twenty-first centuries. In the post-colonial era in Africa, the religious traditions established by the Western missionaries over the centuries became controlled and managed by the Africans themselves. The indigenous peoples of Africa emerged as the priests, bishops, ministers, and clergy became the leaders of these traditions in their countries. In the twentieth and the twenty-first centuries, ideas and pockets of resistance grew in these countries among the indigenous peoples challenging the Trinitarian orthodoxy. Believing in the unity of God—Unitarianism—was becoming a viable alternative.

While Unitarianism has existed in two African countries—South Africa and Nigeria—for decades, Unitarian Universalist groups in Kenya, Uganda, Burundi, and the Congo (Brazzaville) are still relatively new.<sup>2</sup>

These religious communities are based upon a liberal Christianity that is also welcoming to traditional and cultural practices. They are grounded in justice work helping to meet the needs of the people in their communities. From orphanages to housing and work co-ops, their concern is about the quality of life of the people—both physically and spiritually.

These Unitarian Universalist groups in Africa have been steadfastly involved with the International Council of Unitarians and Universalists (ICUU) in recent years. The mission of the ICUU is to identify and nurture prospective and emerging groups, foster[ing] our UU faith for mutual inspiration, development, and growth.<sup>3</sup>

Most recently the ICUU sponsored a Leadership Development Conference, which was held in Nairobi, Kenya, in March 2008, where all of these new African leaders of Unitarian Universalism met.<sup>4</sup>

During the meeting in Kenya, the Rev. Brian Kiely, president of the ICUU, made several observations that he shared on his blog. There are three things that he shared about the Unitarian Universalist churches in Kenya specifically.

First, they have a history of peace making. When their region went up in flames, that groundwork helped preserve the peace.<sup>5</sup> He is referring to the recent post-election violence that happened in Kenya in 2008. The Unitarian Universalist churches in the region were activists for peace and reconciliation. These people live out their values on a daily basis while dealing with difficult issues.

Second, if you ask a Kenyan Unitarian Universalist about their church, they won't talk about worship or membership numbers. Instead they will tell you about the projects they do: the women's groups, the working cooperatives, the orphanages, the volunteer-run schools, and so on. "To be a Unitarian [Universalist] here is to be involved in the

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<sup>2</sup> *UU World* Unitarian and Unitarian Universalist Congregations in Africa.

<sup>3</sup> As seen at [www.icuu.net/about/index.html](http://www.icuu.net/about/index.html) Mission of the ICUU, January 16, 2010.

<sup>4</sup> *UU World* Unitarian and Unitarian Universalist Congregations in Africa.

<sup>5</sup> As seen at [www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html](http://www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html), Blog on Travels in Africa by Rev. Brian Kiely, January 16, 2010.

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community in a faithful way.”<sup>6</sup> The Unitarian Universalists in Africa not only live their spiritual values of acceptance and openness, they also create communities of support and care for one another. Internally in their country, they may not have the governmental network that we are used to here in America. Instead, these churches serve as the survivor network for those in their communities who are in need.

And the third thing Rev. Kiely learned about Unitarian Universalism in Africa was the difference between Kenyan Unitarian Universalists and the “first world” UUs concerning the topic of growth. “It’s hard, exactly, to say how many Unitarian [Universalists] there are in [Kenya], but it is certainly over five hundred in over forty congregations. Five years ago, there were none. Zero.”<sup>7</sup>

The UUs in Kenya are willing, even eager to spread the word of their faith far and wide. These people simply share with those who come into their programs. They share who they are and what their faith is. They share their stories and their lives with one another.

Kiely noted that there are many cases where entire congregations have “converted” to UUism.<sup>8</sup> This really is an amazing story; it is a reformation in the making for the twenty-first century, and we are part of it.

Rev. Keily notes the simple fact that if this success continues just within Kenya alone, within a few years there will be more Unitarian Universalists there than in Germany, Canada, or the UK.<sup>9</sup>

So what does this tell us today? It reminds us of our heritage as Unitarians and Universalists, our heritage as a Christian tradition. It reminds us of a tradition that has grown into a pluralist theology that affirms and promotes the multi understanding of who and how people can come to know the sacred.

The Unitarian Universalist Association Web site states that we are embarking on a series of programs to strengthen relationships between Unitarian Universalists in the United States with indigenous Unitarian and Unitarian Universalist groups in Africa.

Our commitment to energizing these Unitarian and Unitarian Universalist congregations will lead to transformation. Something tells me that this transformation will not be a one-way street. So as this twenty-first century reformation continues to unfold in Africa, are we ready?

## **A Reading from a UU in Africa**

*A reading from the Gospel of Facebook*

*You laugh, but one of our core beliefs as UUs is that wisdom, courage, and faith are to be found in many places. Last week, coincidentally, Christine was befriended on Facebook by the minister of one of our churches in Kenya. She invited him to introduce himself and his church to you. Here is a part of what he wrote.*

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<sup>6</sup> As seen at [www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html](http://www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html), Blog on Travels in Africa by Rev. Brian Kiely, January 16, 2010.

<sup>7</sup> As seen at [www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html](http://www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html), Blog on Travels in Africa by Rev. Brian Kiely, January 16, 2010.

<sup>8</sup> As seen at [www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html](http://www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html), Blog on Travels in Africa by Rev. Brian Kiely, January 16, 2010.

<sup>9</sup> As seen at [www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html](http://www.uuwithoutborders.blogspot.com/2008/02/kenya-day-6-we-are-nearing-end-of-our.html), Blog on Travels in Africa by Rev. Brian Kiely, January 16, 2010.

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My names are Josphat Gesimba Mainye. I am a minister from Kenya East Africa from a congregation known as Kitengela Unitarian Universalist Church. This church was formed in 2004 with fifteen members, i.e., ten adults and five children. However to date the membership has grown to sixty adults and fifty children, thirty of them being orphans.

We have numerous activities that we do under different departments. We meet every Sunday for services and we are happy.

The dominant religions (in Kenya) are Christian and Islam, although others like Hinduism and African traditional faiths and of course other new faiths like UUism have now emerged. Our government allows freedom of worship, and in this respect we have excellent atmosphere of spreading our liberal faith. The UU faith was first introduced in Kenya in 2001 with only one congregation, but the number of congregations has now increased to 150.

The objectives of our congregation since it was started have been and are as follows:

1. To spread the UU faith and values to as many people as possible who are non UUs
2. To encourage and develop our own personal theologies, to present openly our religious opinions without fear to others
3. To demonstrate and impress the necessity of the democratic process when dealing with issues involving all members who may have diverse opinions but work together toward one goal
4. To better the lives of our members who are disadvantaged by engaging ourselves in social and community development programs

We conduct our regular Sunday services in our member's houses since we have no permanent meeting venue. We also conduct seminars and workshops where we educate our members about the UU faith and values. We also enlighten them on basic social ethics, e.g., disaster management, applying democratic principles in our homes and working places, and promoting equity, justice, and truth within the society.

We also have the youth department ministry, which is normally involved in community services, e.g., garbage collection in the neighborhood and visitations to the hospitals and prisons among other activities. Most of these youths are trained, but unfortunately there is a major crisis of unemployment in Kenya. This has left most of them frustrated, and this has raised concerns from the entire membership to try and find a solution to this.

It is in this respect that a micro finance project has been proposed in aid of the group.

We look forward in future to having land to build a place where we will be conducting our services and at the same time build a center for these children where they will learn and stay. This is seemingly an uphill task that would take decades to achieve, but we are optimistic that we will achieve this.

We look forward to inviting friends who will be willing to extend their helping hands toward this noble course for this is in the heart of UU principles, but first things first.

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I know God has a purpose of bringing us together and may He help us strengthen our friendship. May God bless you.

## Unitarian Universalists in India

*Carmen Emerson, Ministerial Intern*

*To nangroi* (TOO-nahng-ROY). To nangroi.

Symbols of the flaming chalice in India are often accompanied by this phrase, *to nangroi*, which means “keep on progressing.”

To nangroi, keep on progressing, was a phrase adopted by the Indian founder of the Khasi Hills Unitarian movement, Hajom Kissor Singh.

Singh was born in the Khasi Hills of India in 1865. Twenty-five years earlier Christian missionaries—of the Welsh Calvinist variety—had moved into the area, bringing with them Calvinist Christianity, the Western alphabet, and writing, translating the Bible into the Khasi language.

Before the arrival of the Christian missionaries, the Khasi Hills Indians had observed their indigenous religion, Ka Niam Khashi, “the belief in one formless living god (Ublei) who was omnipotent, omnipresent, and omniscient.” In Ka Niam Khashi, their native religious tradition, there were also demons to contend with, a constant battle between good and evil, animal sacrifices to make, and ancestors to appease with said sacrifices. There was much superstition. However, there was also the belief that one serves God by one’s “service to others,” and it is this duty to service that is at the heart of Khasi Unitarianism.

Eventually, Singh began to reject the doctrines of Calvinism, as well as the superstitious customs and rituals of his own tribal religious traditions. He observed that, although the “Welsh missionaries had done away with the superstitions, fear of demons, and sacrifices integral to the Khasi tribal religion,” they had simply replaced such superstitions “with a fear of hell.”

Despite his rejection of their doctrine, Singh retained many of the Christian practices he had learned, such as worshipping together, liturgical practices, and Sunday services (Rex, 2001). He believed in one, unified God and called his religion of one God Ka Niam Mane Weiblei. Later—after being formally introduced to Unitarianism by the Rev. George Appleton Dall, a Unitarian minister from Massachusetts then living in Calcutta—Singh began calling his religion Ka Niam Unitarian, or the Unitarian Religion.

Singh held his first Unitarian church service in his own home on September 18, 1887. I found it quite poignant to learn that Khasi Unitarians celebrate this anniversary date every year. Two men and one woman joined Singh in 1887. Four years later, in 1892, with the help of Jabez Sunderland of the American Unitarian Association, Singh published *A Book of Services and Hymns in the Khasi Language*. Seven years after that, in 1899, attendance at Singh’s Unitarian services had grown from 3 to an average of 148, with membership of 214.

A century later, there are nine thousand Unitarians spread among thirty-two congregations and five fellowships in the Khasi and Jaintia Hills of India (this is the northeast part of India).

In addition to the Khasi Unitarian Union, there is a second Unitarian group in India, the Unitarian Christian Church of Chennai (in Madras, India), which was founded by a freed slave who had learned about Unitarianism while enslaved to a master who

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lived in England. The church in Madras currently serves over 225 members. In 1987 the Khasi Unitarian Union and the Christian Church of Chennai (in Madras) formed the Indian Council of Unitarian Churches.

From the Web site of the International Council of Unitarians and Universalists—which I commend to you—I want to share this description of Sunday worship services at the Unitarian churches of the Khasi Hills:

This day of worship begins at 7:00 AM when the children gather for the Children’s Worship service, which they conduct themselves. Children’s Worship is followed at 10:30 by Sunday School classes. Worship for all begins at 1:30 in the afternoon. Each service is comprised of readings, hymns, prayers and a sermon given by a member of the congregation who is the service leader for the day. The evening is spent in “home service,” which begins at 6:30 PM. A different family hosts the service each week. On Wednesday nights there is a special service, and Saturday night services are held for and led by young people.

Worship may often open with this prayer: “O God we thank you for the opportunity to attend this act of worship. Let us be attentive, and direct our thoughts to the hymns, readings, prayers, and all our spoken words, so that we may live a life that is filled with goodness. Let us feel your presence in us always. Amen.”<sup>10</sup>

“Sunday school classes use lesson plans which are the same for all Khasi Unitarian churches and which are in some measure based upon *The Book of Brief Questions about Unitarianism*”—a kind of catechism—“written by . . . Singh.”

“Duty to God, to fellow humans and to oneself” is the essence of Khasi Unitarianism, and it is this idea of duty that reflects the intersection of Unitarianism and the indigenous Khasi tribal religion—integral to all parts of life, and passed down from family to family. For the Khasi Unitarians, sin “is defined as not doing one’s duty or going against the commands of God” (Rex, 2001).

Indian Unitarians have rejected creed, doctrine, and dogma, and—like us—their spiritual seeking relies upon “reason and conscience.” Like us, they are engaged in a search “for truth and understanding.” Like us, they seek to make meaning of their lives through “discovery and new experiences.” Like us, they live their Unitarian faith as a “dynamic faith.” And, like us, they are guided by a set of principles. I want to lift up a few of their principles. See if they sound familiar to you.

First, Ublei, “One ever-loving God who creates and sustains the universe.”

Second, “A committed belief in the forgiveness and the love of God overlies all”—and it should be noted that this God is “their own original tribal understanding of God—a mother-father, creative, nurturing, ever-present force of love in their world.” This God is described in a hymn written by Hajom Kissor Singh:

God is our true Father and Mother,  
Human beings are his children,  
Both men and women are one family,  
Rich and poor his children.

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<sup>10</sup> “Opening of Worship,” in *One and Universal*, ed. John Midgley (2002), p. 39.

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He is with us, he is with us,  
With us ever and ever.<sup>11</sup>

Next, “God’s word is not only found in biblical scripture and holy books but can be found in the universe itself which is God’s creation *and in all things created which are his words.*”

The Khasi Unitarians think of Jesus as a great teacher and leader; they believe in human authorship of the Bible and that there is wisdom to be gained from all the world’s faith traditions.

They believe that “heaven and hell are not geographic locations but states of being here on earth, states of mind and states of the soul. *Salvation depends on our character and how we live this life.*”

They believe (quoting Khasi Unitarian Plielad Lyngdoh), “It is . . . our duty to make this world and ourselves the very best we can become. Humankind is erring and floundering but always aspiring” (Lyngdoh, 2002).

*Humankind is erring and floundering but always aspiring.* This is a simple truth that people of faith, all over the world, must remember—we are floundering, and we are aspiring, and that is the nature of our being human.

Like our Indian Unitarian brothers and sisters, may we aspire always to lives of duty and meaning; may we aspire to faithful living that includes service to others; and may we, too, be encouraged by the wisdom of Hajom Kissor Singh: *to nangroi. To nangroi, keep on progressing.*

I close my reflection on Indian Unitarians with this, a traditional closing of worship used in their Sunday worship services: “O God, we thank you before we close this service. Let all truths we have heard abide in us so that our lives may be worth living, and let us feel your presence in us for ever and ever. Amen.”<sup>12</sup>

## Unitarian Universalists in the Philippines

*Rev. Christine Robinson*

The Philippines is a nation of over seven thousand islands stretching out over one thousand miles in the South Pacific. The fourth-largest island is Negros; it is about the size of the American Southwest. The twenty-nine UU churches there were founded in the 1950s as Universalist churches by a Filipino native, Toribio Quamada, a self-educated Pentecostal minister who began to believe that God is love and that salvation is a gift to all people. He came across the American Universalists by reading a newspaper article that had been in discarded packing material and then wrote to the headquarters of the Universalist church in America, asking for missionaries to be sent to his nation.

Well, we don’t do “missionaries,” but the Universalist church did provide moral support to Quamada, which was enough for this gifted leader to establish his church, which eventually became a group of twenty-nine churches. He traveled tirelessly in the nearly inaccessible mountainous communities of Negros, preaching the good news of Universal salvation to the very poor farmers who scratched a living from thin mountain

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<sup>11</sup> Hajom Kissor Singh, hymn in *One and Universal*, ed. John Midgley (2002), p. 40.

<sup>12</sup> “Closing of Worship,” in *One and Universal*, ed. John Midgley (2002), p. 41.

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soils and welcomed this religious respite from the Catholic orthodoxy, which was the majority religion throughout the Philippines.

The Universalist church of America soon was embroiled in a merger with the Unitarians, and in that merger, the Philippine Universalist churches fell out of American sight, so it was some time before the new denomination discovered that the congregations in Negros considered themselves a part of the fold. In 1988 the Filipino churches were formally welcomed to the Unitarian Universalist Association. Tragically, Quamada was murdered just before he was to make the trip to the UUA's General Assembly that year. His care for his people had gotten him involved in a movement to bring a more just relationship between the sugarcane plantation owners and the peasants, Quamada's parishioners, who worked the land. Apparently someone felt they were better off without that kind of organizing.

Quamada's daughter, Rebecca Quamada-Seines, took over her father's leadership of these churches. Now this little group of churches on Negros is joined by a fellowship in Manila, which has more in the way of financial resources and has attracted professional persons. All the churches are basically liberal Christian churches. Like the few liberal Christian UU churches here in the United States, they are not doctrinaire about their beliefs, but they base their teaching and preaching on Bible stories, focusing on God's love and God's commands of justice and peace. Filipinos of all faiths have a rich variety of rituals: baby naming, house blessings, fiestas, faith healing ceremonies, and rituals around death that the UUs practice with liberalized interpretations, just as we UUs here, who are mostly not Christians, find ways to celebrate Christmas and Easter. As one leader said:

Majority of our UU membership is drawn from depressed farming communities. Characteristically, their faith is shaped by their surroundings and life situations. Their lives are sustained by their farms. So, their lives and their farms are intertwined with nature. They look up to the sun and rain to be fair to them and hope that no calamity does harm to them and their farm. A people who have seen unjust powers and structures that have treated them badly and have had many past experiences with civic and political authority who make vain promises and abandon them have lost trust in government and have pledged their hope in the source they identify as God from whom they draw their strength.

And a people who are too often far from health care or who cannot afford its costs have developed healing ceremonies and rituals that help them to rally their strength and help their bodies fight for life and health, something that Western UUs are starting to think might be useful adjuncts to the Western medicine that we are blessed to have access to.

As in all UU congregations, there is considerable theological diversity; that's one of the things we do best. So Tet Gallardo from the University of the Philippines, and a member of the Manila congregation, says, "I would personally claim the term 'spiritual humanism.' I believe that faith should adhere to both the material and the intangibles such as faith, hope, love not just among people but among all universal systems and non-systems. At present among UUs in the Philippines, there are those who are spiritual

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humanists. And they make a great contribution by constantly reminding the community of its social responsibility.”

The essence of Unitarian Universalism is not a creed or a set of beliefs, but a certain stance toward all of life, including the spiritual life. That stance is characterized first of all by a need to think for ourselves and to bow to no authority when it comes to what is true, just, and right. It is characterized secondly by a desire to grow in spirit, to be enriched by the ways others grow in spirit, and to be a part of a religious community, which will, of necessity, be diverse. We American UUs are often surprised but always blessed by the knowledge that these impulses of searching, freedom, and diversity are present in many kinds of communities, including some who have found the words, *Unitarian* and *Universalist* to express what is precious to them in life. And that makes them our brothers and sisters, and that is good.