



Unitarian Universalist
Fellowship of Bennington



February 2025 UU Bennington e-Newsletter

Our monthly newsletter is made possible by submissions from our UUFB community and beyond.

Deadline for submission of content for the March 2025 edition is noon on Thursday, February 27. Please send all submissions to uubenningtonnews@gmail.com.

If I don't hear from you, you may hear from me!

Sue Andrews

Our Mission

The mission of the Unitarian Universalist Fellowship of Bennington is to create and nurture a spiritual, ethical and welcoming community which celebrates personal growth, diversity of beliefs, and freedom of expression.

From Our President

What a month January was! Aside from all the political changes, last month marked a sea change for the Fellowship in deciding to open our building as warming space for homeless people two afternoons a week from Feb. 3 to Apr. 17. While our members are very active in a variety of support and advocacy

organizations, this is the first time we have taken action in our own name and in our own building.

The process involved both the Board and a large part of the congregation. We all asked many challenging questions, trying to anticipate all kinds of difficulties and needs. The Board has decided that we have reached good solutions to these questions and more. The Warming Place will open on Monday, February 3.

The Board members want to thank you all for your challenges and your support. In particular, I want to thank everyone who has volunteered to staff the program and to provide support in other ways. Most especially, many thanks to Sue Andrews who stepped up to organize the project, write the manual, and lead the crew.

We are all aware that providing a warm place to sit a few afternoons a week during the winter is only one of many needs for people who are homeless. It is something of a size that we can manage. We hope that others in our town will also take action, and we will continue to advocate for solutions to homelessness.

Sheila Mullineaux

From Reverend Barbara's Couch

“Speaking Truth to Power.”

That’s the title of Anita Hill’s 1998 memoir – Anita Hill, who dared to speak of the harassment she’d experienced while working for Clarence Thomas, while he was being considered for a position on the US Supreme Court. Her words were attacked, discredited and ultimately ignored. Thomas was confirmed.

It’s the title of Manning Marable’s 1996 book, subtitled “Essays on Race, Resistance, and Radicalism. “Marable was a professor of African

American Studies at Columbia University. His book, “Malcolm X: A Life of Reinvention” won the Pulitzer in 2012, a year after Marable’s death.

In 2004, the book “Bonhoeffer and King: Speaking Truth to Power” was published. Both men paid high prices for speaking out about the injustice they witnessed: ultimately, both paid with their lives.

It’s a phrase that first appeared in the mid-1950s, in the pamphlet, “Speaking Truth to Power: a Quaker Search for an Alternative to Violence.” But it’s hardly a new concept. It’s what the early abolitionists were doing when they first named the horrors of slavery, and what the suffragettes were doing when they first demanded the right to vote. It’s what Gandhi was doing with the marches against the salt tax, what Martin Luther was doing with his ‘95 Thesis’, and what the Old Testament prophet Elijah did when he confronted King Ahab and Queen Jezebel. The desired results took years, even decades, but the eventual changes started with people daring to speak. Simply put, ‘speaking truth to power’ means openly and courageously naming areas of injustice, spoken by someone without the power to change things and directed toward those who do have that power.

It’s what Bishop Mariann Budde did in her brave, brilliant, and controversial sermon at the Interfaith Prayer Service this past Wednesday morning, the event which traditionally concludes the inauguration festivities. Her sermon focused on three main points which she believes are essential in building national unity: honoring the inherent dignity of every human being, honesty and humility. At one point, looking squarely at the new President, she said, “In the name of our God, I ask you to have mercy upon the people in our country who are scared now. There are gay, lesbian and transgender children in both Democratic, Republican and independent families who fear for their lives.” She made a plea for immigrants and refugees, and she pointed out that most of them are not criminals but

“people who pay taxes and are good neighbors.” She spoke truth to power, loudly and from a very influential platform.

It came at a price, as such courageous actions usually – maybe always? – do. Many have openly supported her. Others have attacked. The President declared that she is “not very good at her job” and demanded that she and her denomination apologize. (Perhaps her words pricked him a bit?) One US Representative has even called for her to be deported! (To where, she being born in New Jersey?)

Bishop Budde is not alone. The archbishop of Washington, D.C., Cardinal Robert McElroy, has said that the proposed policies are "incompatible with Catholic doctrine"; referencing the Biblical call to "welcome the stranger." Rev. Dr. Sofia Betancourt, the President of our Unitarian Universalist Association, wrote

"We Unitarian Universalists are people with diverse identities, stories, and experiences. Yet we are personally, theologically, and covenantally bound together...Far more powerful than any faction, leader, nation, or creed, it is this fierce Love that compels our deepest loyalty and our most courageous action. And it is this Love that moves through and between us, enabling us to nurture wisdom, guidance, courage, and grounding in ourselves and in one another.

We must respond with action. I encourage you to reach out to your local communities, support organizations that are long established in the fight for justice, and make your voices heard. Together we can build a future where love and justice reign."

I suspect there are very difficult days ahead for our country, and for the many individuals and organizations who believe in the things Bishop Budde emphasized – honoring the dignity of every human being, honesty, and humility. We will need to speak truth to power. It will not

always be easy, or heeded, or even acknowledged. And it's work that we must undertake, each in our own way, as Americans and as Unitarian Universalists. Sometimes our speech will take the form of action, But we cannot – we must not – throw up our hands and be silent. I think of the words attributed to Lutheran minister the Rev. Martin Niemöller. They're taken from a much longer speech made in 1946, a year after he'd been liberated from Dachau by the Allied forces after eight years in Nazi captivity. Here's the version quoted by the US Holocaust Memorial Museum:

"First they came for the socialists, and I did not speak out— Because I was not a socialist.

Then they came for the trade unionists, and I did not speak out—Because I was not a trade unionist.

Then they came for the Jews, and I did not speak out— Because I was not a Jew.

Then they came for me—and there was no one left to speak for me."

We must speak out. I don't know just how I'll do this, and I don't know how you will either. But somehow, we the relatively powerless must dare to speak truth to power in some way, in some measure. May we be bold, and NOT silent!

Shalom and Salaam,
Rev. Barbara

From the UUA President:

Fierce Love Compels Us To Action

A Letter Sent Out by UUA President Sofía Betancourt on January 23, 2025 to Some, But Not All Members of the UUA Congregations

Fam, Family, Familia,

There are mornings when I wake with a deep need for wisdom that comes from sources beyond my own individual self – times when the struggle toward justice and the next faithful action eludes me and I find myself grateful that I am able to turn to the larger community, the legacy of my ancestors, and the shared values of our faith tradition that I hold dear.

I wonder if, like me, you have experienced such mornings over the course of the last week – rising to the knowledge that we cannot do this alone. The extraordinary good news, even amid so much pain, is that we don't have to.

Each and all of us is in fact a vital part of the fabric of this nation, deeply beloved and deserving of protection, safety, and belonging.

We should not need to repeat the basic truth that Trans people exist in this world. That our Transgender and Nonbinary beloveds – my family and yours – are not only real, but sacred. That each and all of us is in fact a vital part of the fabric of this nation, deeply beloved and deserving of protection, safety, and belonging. That Earth itself cries out for restitution, and we must not turn away from the fight for climate justice. I send love upon love to the interconnected family that we are for one another, knowing that none of us goes it alone in these destabilizing and complex times. We are real. We are here. Together, in all the ways we can be. And we will remain committed to the struggle ahead and the future we will make together.

As the executive orders rolled out of the office of the US President on Monday, we witnessed the attempted unravelling of decades of work for a more fair and free nation. Among the documents signed this week was an unconstitutional executive order challenging the 14th Amendment of the US Constitution, which enshrines the right of citizenship to those born in the United States.

Passed in 1868, the 14th Amendment has been the lasting bulwark against the Jim Crow laws designed to dehumanize Black communities in the South.

These executive orders pave the way for large-scale deportations, the separation of families, and the unjust exercise of power in ways we can expect and ways we will discover in the years to come. We know they are already being challenged in the courts. Our work must be to challenge the bad theologies and oppressive systems that support them.

I am the daughter of immigrants. Both countries of my parents' heritage – Chile and Panamá – have been held under the control of US trained dictators. This shapes my analysis, as do all our relationships, identities, and commitments. And I know that for many of us, these new executive orders do not contain abstract human rights violations, but very real harm that will impact us and those we love in our daily living.

We Unitarian Universalists are people with diverse identities, stories, and experiences. Yet we are personally, theologically, and covenantally bound together by the expansive Love that has always been the animating center of our faith. Far more powerful than any faction, leader, nation, or creed, it is this fierce Love that compels our deepest loyalty and our most courageous action. And it is this Love that moves through and between us, enabling us to nurture wisdom, guidance, courage, and grounding in ourselves and in one another.

We must respond with action. I encourage you to reach out to your local communities, support organizations that are long established in the fight for justice, and make your voices heard. Together we can build a future where love and justice reign.

In these days I send my love and solidarity – to each of you and to your families, communities, and organizing networks. To our faith, our nation, and the world. May

that love take the form of courageous and faithful resistance and renewed commitment, today and in the days and years to come.

With faith and renewed purpose,

Sofia

And From UUFB Member and UUA Minister Kathy Duhon

In recent weeks I have been in a robust email correspondence with a few folks at the UUA and UUSC about our current work for justice and compassion. The pastoral letter from our UUA President is a start from them, but I did not find that even this was widely distributed to UUs. They did try to release it to the public press, but have had limited response from current media, who I realize are fewer and more cautious in recent times.

I was advised and am notifying all of you to write to: info@uua.org and ask to be put on their email list. I did so and then asked them to actually put all UU members on a comprehensive email list to keep us all informed of what we are doing and can do to help in the struggle for peace and justice. Then they said for me to sign up in a more particular way for info, which I did, and that they would look into how to include all UUs. Here is how to sign up: uua.org/about/stay-in-touch

I did not know that UUs were asked to contribute to the UUA Disaster Relief Fund, nor that \$500,000 was raised to go to UU congregations and communities devastated by natural disasters. I would have wanted to be included in that cause, and to be able to celebrate. You can find more at uua.org/giving/areas-support/funds/disaster-response.

I asked what else the UU leadership was doing in the

public square, in terms of actions, statements, petitions, work with other religious leaders, witness from our presses and magazine and informational material, court cases, civil disobedience, and more. Perhaps I am impatient and this work is still in development. And the way we respond may be changing, and the amount of work demanded upon us is multitude and growing. We all have much to do. I encouraged more leadership from the UUA.

In another area, they have immigration resources at uua.org/safe/community_resilience.

Thanks for listening, and for caring.

Kathy Duhon

PRAISE THE BROKEN PROMISE OF AMERICA by Alison Luterman

Praise deep mineral veins under rich dirt,
and fossilized remains of dinosaurs turning themselves
into gas for our benefit. Praise the exhausted earth,
miles and miles of subsidized corn
and cattle lowing from their hell-holes
in automated milking barns.

Praise farmworkers rising before dawn,
their sore backs and aching knees. Praise the myths
that drew them here, stories eagerly consumed
when there is nothing to eat but faith.

Praise the courage of the reverend to look
the dragon in the eye and preach mercy;
praise whatever hidden waterways are still pristine.
Praise music that refused to play at the funeral of
democracy.

and the killing cold that swept through Washington
when the fake Pope took power.

Praise drag queens and lipstick lesbians, boys who are
girls and girls who are lions, butch women wearing tool
belts, and all the music theater nerds
who are even now building new passageways

mapping the next underground railroad
and suiting up to be conductors—oh, everybody,
get on board! This train will chug quietly
across the great plains and over rocky Sierras,
into the desert where people still leave bottles of water
and packets of food for the desperate
who have always been the lifeblood
of this nation. It will stop in obscure hamlets
to pick up fugitives with tears tattooed on their cheeks
and fraying backpacks overflowing with contraband
books. Praise the weirdos because if anyone can save
us it will be us. And praise all the glittering illusions
we gawked at, ignoring our own neighbors
in favor of a 24-hour peep show on the internet.
Praise the convict fire fighters on the front lines in L.A.,
battling the insurmountable for ten dollars a day. We
gambled our future for a hot air balloon with a hole in it.
Praise our reckless hubris, and the infinite distractions
of the hall of mirrors we find ourselves in now, and bless
our overwhelmed brains, scurrying like mice for shelter.
Bless our collective rage, and protect the officers who
stood up on January 6th and now see their attackers
roaming the streets like rabid dogs, ah, bless the
animals we have always been, in our coats and shoes
and clumsy language, bless our willful ignorance,
so enormous, so world-altering, that, like the great wall
of China, it can be seen from outer space,
where the gods are shaking their heads even now,
in pity and in awe.

Alison Luterman is a poet, essayist and playwright.
<https://www.alisonluterman.net/>

**Do you have photos to
share for upcoming
Newsletters or social
media? We would love
to share them. The file
size must be less than
5000 KB.**

[Click Here to Send
Your UU Bennington
Photos!](#)

February Sunday Worship Schedule

Feb 2- Naomi Miller, “Religious Language as a Transitional Phenomenon: Lullabies in Time of Danger”

Feb 9- Reverend Barbara Threet

Feb 16- UUFB panel (Naomi, Fronia, Sheila), "Religious Language"

Feb 23- Jack Rossiter-Munley, Refugee Resettlement

February Shared Donation

During February our Sunday offering will be shared with the Rutland Area NAACP. The Rutland Area NAACP serves Vermonters in Bennington, Rutland, and Addison counties by providing education, advocacy, and support around issues of racial justice, equity, and discrimination.

Rutland Area NAACP Elections Statement, Nov. 6, 2024: The results of this presidential election have left many of us grappling with a deep sense of loss. We at the Rutland Area NAACP recognize that the heaviness of knowing so much is at stake — critical rights, freedoms and faith in democracy itself — is profound.

For Black and marginalized communities these struggles are not new. Our ancestors have long stood at the forefront of this fight for justice, and we carry their legacy forward with determination and pride.

Whether you’re Black or white, a United States citizen or an immigrant, transgender or cisgender, most of us share a common desire: to live in a world where the fundamental right to exist with dignity and peace is honored.

We remain steadfast in our mission to defend civil rights and protect the communities we serve. This work is not determined by who holds office—it is work that must continue, regardless of the election’s outcome. Together, we will persist in fighting for the issues that impact us all: building an inclusive economy, expanding access to healthcare, protecting the environment, advancing educational equity, and safeguarding reproductive rights.

We honor the sacrifices of those who came before us by continuing the work, holding leaders accountable, and standing together. This isn’t the end — it’s a call to action. Let’s keep going, together. Join us by becoming a member. More information at : [Rutland Area Branch of the NAACP](#).

Spiritual Growth Report

Many people say that the feeling of fellowship they experience at the Unitarian Universalist Fellowship of Bennington is one of the primary—if not the primary—reasons they attend UUFB. Much work takes place behind the scenes to generate that feeling. In the organizational chart, that work falls under the heading of Spiritual Growth.

Spiritual Growth centers on the services on Sunday mornings. In the 2024–25 church year, Rev. Barbara is slated to give 13 sermons. That means that 39 Sundays, fully three-quarters of the year, a proportion that includes the full months of July and August, need to be scheduled. We are fortunate that members of our fellowship are willing to provide our services. This year, 24 presentations were given by members. That still leaves 15 services for which speakers need to be found. This is where the Worship Committee comes in. The Worship Committee—headed by longtime chairs Julie Haupt and Tim Marr—finds speakers and coordinates with them; trains and assigns Worship Associates, who lead the service; and arranges for the printing of the

Order of Service. This last, the only physical trace of our services, is a multipronged effort. Someone has to choose Opening and Closing Words. Someone has to choose Opening and Closing Hymns. This information, along with the name of the presenter and the title of the presentation, has to be conveyed to the person assembling the OOS. That person, depending on where she or he lives, may or may not be able to print out and deliver the OOS to the meetinghouse. In the latter case, say, the OOS assembler lives in New York, another person does the printing and delivering.

The hybrid option for the service is overseen by Steve Gillette. He and his team arrive early on their assigned Sunday to set up the equipment (computer, camera) and make sure it works. That's before the actual Zoom session starts. After the service, that equipment has to be put away. But the work isn't over yet. Since only the presentation part of the service can be heard via the website, Steve must edit and transfer that material so it can be heard later.

The UUFB is fortunate to have so many musical members and friends. They play the piano for the hymns but also choose a prelude and interlude. All of these pieces of music have to be practiced beforehand, of course.

Our space is decorated by Harda Bradford. It's almost as if fairies go to the meetinghouse, because we never see her at work. We are the beneficiaries of her time, talent, and store of decorations, not to mention, in the summer, the flowers from Stuart's gardens.

None of these tasks is hard, but they all are necessary. As the saying goes, many hands make light work. If you'd like to be a part of making Sunday services successful, talk to Julie, Tim, or me.

With thanks,

Fronia Simpson

COMMUNITY SUPPER INFORMATION

Introduction: We participate in the Community Supper at the Second Congregational church every other month, joining other congregations and groups who make this happen every Sunday in Bennington.

What we do: Our job begins with making and bringing food to feed the people who come in need, which varies, usually 150 - 200 folks. We serve the food into take out containers, and also wash pans and clean up. Leftovers go to the local shelter, and rarely into the freezer for future meals, but often we need more food from the pantry, freezer, and a group bringing extra food. A 2nd Congregational Church team helps us.

What we need: We need 15 - 20 people to make the food, and 8 to 10 to help serve and clean. Folks contribute between 1 and 4 different dishes. Most dishes serve at least 10, often 20 - 40. Anything is gladly received.

Nuts and bolts:

- 1. We usually have a food theme, but any kind of food is welcome.**
- 2. You can bring your food in your own dishes and pans, marked well with your name, or in disposable containers, that you can also ask for return by marking. Anything you want returned will be washed and brought back to the UUFB kitchen for you to pick up. FYI, disposable aluminum pans are washed for re-use by the Supper.**
- 3. Mark your food as for the Community Supper, wherever you put it.**
- 4. Bring food to UUFB kitchen by 3:30 on Sunday, or to the Second Congregational Church, by 4:15 p.m.**

5. If you can bring food warmed up, it helps, as there is some limitation on oven space.

6. Whatever prep you can do ahead of time to get things ready for serving is helpful - cutting up bread, cake, putting things into single serving plastic bags, etc. If not, we need time to do so.

7. We serve from 4:30 to 5:30 or 6. We leave by 6:30 at the latest. Folks who help often arrive by 4 and stay as long as needed.

Submitted by Kathy Duhon

A Little Bit About Homelessness

As we have undertaken conversations about starting the Warming Place in the Meetinghouse on Monday and Thursday afternoons, I have been struck by the variety of emotions members of our group have experienced in bringing the project on-line.

It is easy to feel judgement about people who are mentally ill or abusing substances while they are living on our streets or in the woods behind Walmart. So many of us are fortunate to never have known what it is like to experience severe mental health issues. Few of us have ever lived on the streets or even known anyone who is living on the streets. The people we have seen on the streets may have been dirty or inebriated or talking to themselves. Or all three.

As a student in 1974 in Boston, I saw first-hand how deinstitutionalization of people who were mentally ill affected local neighborhoods. I spent a year doing clinical work in Charlestown which was simultaneously figuring out how to serve large numbers of people who had been turned out of state psych hospitals while dealing with the growing realization that the Interstate 93 overpass had provided millions of cars with the opportunity to spew lead laden emissions into the

neighborhood, resulting in an epidemic of mental retardation due to lead poisoning.

Deinstitutionalization of the mentally ill refers to a significant period in the United States when a large-scale policy shift occurred to move mentally ill patients out of large state psychiatric hospitals and into community-based treatment programs. 1974 was a peak year for deinstitutionalization, leading to a sharp decline in the number of hospitalized mental patients across the country. The policy trend was driven by factors like the growing civil rights movement, concerns about inhumane conditions in mental institutions, and the development of new antipsychotic medications that allowed people with mental illness to be more functional.

This era saw a major policy shift that prioritized community-based mental health care, with the goal of providing treatment in less restrictive environments and closer to patients' homes. While there was not a lot of discussion about it at the time, community-based mental health care was also projected to be less expensive than institutional care. Unfortunately, community-based care has never been adequately funded, and has never provided the necessary community support services needed by people who had spent their lives in institutions. This policy choice has led, in part, to the epidemic of homelessness among severely mentally ill individuals that we continue to experience today.

Most of those who were deinstitutionalized from the nation's public psychiatric hospitals were severely mentally ill. Between 50 and 60 percent of them were diagnosed with schizophrenia. Another 10 to 15 percent were diagnosed with manic-depressive illness and severe depression. An additional 10 to 15 percent were diagnosed with organic brain diseases -- epilepsy, strokes, Alzheimer's disease, and brain damage resulting from trauma. The remaining individuals residing in public psychiatric hospitals had conditions such as mental retardation with psychosis, autism and

other psychiatric disorders of childhood, and alcoholism and drug addiction with accompanied by brain damage. The fact that most deinstitutionalized people suffered from various forms of brain dysfunction was not as well understood when the policy of deinstitutionalization got under way.

Not much has changed since mass deinstitutionalization happened 50 years ago. Community mental health centers remain woefully underfunded. The room and board provided by the large state institutions has never been adequately restored. Here we are, a couple generations later, still trying to provide a respectful and dignified living to some of our most vulnerable citizens. They are not "the homeless." They are our mothers and brothers and sons and daughters.

Knowing a little bit about this piece of history might give us a little more empathy about these folks who are just a passing presence in our lives.

Sue Andrews

Celebrating Imbolc

As a gardener, the concept of the Wheel of the Year speaks to me. While I do not identify specifically as a pagan, there is much from the old times and practices that makes so much sense in nature. I have always had a particular fascination with Groundhog Day, because it is the time of the year when days begin to lengthen, after what seems like an eternity of darkness. When I was a child, my father (also a gardener) would say about Groundhog Day, "today is the beginning of Spring." Living in southern New Hampshire in the early 1960s, there was typically several feet of snow on the ground on Groundhog Day and there was no way I could envision Spring arriving anytime soon.

Groundhog Day, February 2, is the halfway point between the spring equinox and the winter solstice. Hours of daylight begin to lengthen noticeably, paving

the way for the world to warm so that new crops can be planted and new life can be welcomed. Germanic tradition holds that this is the day that groundhog comes out of his winter quarters and if he sees his shadow he goes back into his place and remains there for 40 more days, marking a delay in the arrival of Spring. This is definitely a tease, because in the northeast, Spring never seems to come any earlier when the groundhog comes out to a cloudy day.

You may ask, so what does Groundhog Day have to do with the pagan celebration of Imbolc?

That question brings us back to the 4th century, when early Christians would celebrate the day as Candlemas, also known as the Feast of the Presentation of the Lord. Candlemas commemorates the presentation of Jesus at the Temple of Jerusalem along with Mary's purification. The name comes from the custom of blessing and distributing candles before Mass. It does not take a biblical scholar to surmise that the church encouraging the celebration of Candlemas took advantage of a time of year when earlier people were celebrating the old ways.

And the old ways is where Imbolc started. Early people (pre-Christian, pagan) people celebrated Imbolc (pronounced with a silent B), which was the time of the year when pregnant ewes would begin to give milk again. (Imbolc translates as "in milk.") Over time, Imbolc turned into a more general celebration of the hearth, the home, renewal, and thoughts of Spring .

I love this time of year on the days when I do not hate the frigid air. The cold gives us a moment to pause and notice the signs of life returning. Days are beginning to lengthen, and we receive the first faint whispers of sun and warmth. Imbolc is a reminder that Winter does not last forever. Seize this time to look around you on your daily walks and reflect on the magic of the coming Spring.

Go the Extra Mile

To keep ourselves and each other as safe as possible during this season of heightened infections, please take recommended precautions: getting vaccines, keeping hands washed, staying home when you have any symptoms or when you may have been exposed to an infected person, using masks, testing, and isolating, following the CDC protocols. This congregation has a generally older, at-risk population who are nonetheless quite active in the community and travel all over -- and we want to stay active! So let's take reasonable precautions. Remember that our services, meetings and classes are accessible online either regularly or when requested.



By the Numbers: The sign on the wall identifies them as the Cafe Community Players, as musicians perform, Jan. 4 at the weekly Bennington Community Cafe at St. Peter's Episcopal Church. Active in both the cafe and joining in the band as a banjo player is (third from left) Jack Rossiter-Munley.

Photo submitted by Bruce Squiers

February Birthdays

Tom Fenton February 15

Stuart Bradford February 18

Please let us know when your birthday is - submit to kathyduhon2@gmail.com.

Thanks, UUFB Caring Committee

Services Are Recorded

Recent Sunday readings and talks are available as audio recordings. A link is provided on the Sunday Service section of our website, www.uubennington.org

Helpful Links & Community Information

If you see something below you think might be helpful to someone you know, share this newsletter with them - you can also share the external website link, too! Thank you for helping out your community by sharing resources they might find beneficial!

Are you a Young Professional seeking other YPs in the southern Vermont Community? Click here to connect via Shires Young Professionals!

New to Vermont? Want to help welcome newcomers to the Green Mountain State? Check out the Vermont Welcome Wagon Project!

Click Here for a List of Bennington County Resources!

Click Here to Discover Bennington County Food

Resources!

Learn More about the UU Faith - Visit the Unitarian
Universalist Association!



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