



"Witnessing the Transforming Power of the Holy Spirit in our Lives"

September/October 2008

The Season after Pentecost

www.uuchristian.org

Revival 2009: The Gospel of Inclusion With Bishop Carlton Pearson

Bishop Carlton Pearson is the keynote speaker for Revival! Tulsa, OK this coming March 26—29, 2009. The



following is an excerpt from "The Gospel of Inclusion" by Carlton Pearson. Once Bishop Pearson began preaching his belief in universal

salvation, and the controversy about it began to spread throughout Tulsa and the evangelical community, his mega-church membership fell off and the church eventually had to sell its building and look for a new home. This is where the excerpt begins...

How did my charitable, Christ-like brothers and sisters react to my downfall? They weren't showing up at my door with casseroles. They reacted with both sadness and glee at my misfortune, assuming it to be the judgment of God on me for my deviance from the accepted traditions...My wife's "spirit-filled" cosmetologist refused to continue doing her hair. The Christian-owned cleaners who offered to clean our clothes free as a seed into our ministry called to tell me that my wife and I were no longer good soil to sow into...The people who embraced us and loved us through our ordeal were the very people we had been taught were not saved and were on their way to Hell...We found out that sometimes the people who are most Christ-like are not members of the

religion that bears His name...

I will no longer conform to a doctrine that holds so many in blind, unreasoning fear of social and cultural reprisal. That is totalitarianism. Do I miss my old life? You bet I do. No one wants to be an exile on an island of his own making. I have regrets every day. Every day I hurt and wonder if it was all worth it...But as Jesus once asked, "What does it profit a man to gain the whole world and forfeit his own soul?" But I would not go back. Because much of what I had was built on half-truths and deception--the lies that millions of Christians tell themselves every day. They believe this perversion of the teachings of Christ--that tells us to exclude, doom, condemn, oppress, kill and subjugate--is the way Christ would conduct His ministry were He here on earth today. It is not! And despite all I had and all I have lost, I could not hold my head up before my fellow man or before God had I not been willing to walk away from all I had built, to accept exile, to experience and share what I believe and know to be the truth.

Of course what comforts me is that I am not alone. A movement is beginning around Inclusion consciousness, and it is beginning with Christian and non-Christian people--intelligent, educated, and responsibly inquisitive people asking hard questions about religion, God and belief, along with less educated people who just love God and love others and desire the unprejudiced freedom to do so...One day there will

be a monument. But now, there is a movement. It has already begun. I didn't start it. I joined it. There are probably more disenchanted Christians in the world than there are faithful ones, not to mention millions of other weary religionists looking for a way out of the rut. Churches and religions have abused people for centuries, and they have much to answer for. This movement will sweep the world; it will not wipe out religion as the fear-preachers like to cry, but it will end religion as a device to control, steal and oppress. Christ consciousness--the understanding that we don't have to convert, just convince people they are loved by loving them--will grow...

We will get the charismatic evangelical community to the table eventually. They will be significant in making this movement go forward; and they will have to come to the table if Christianity is going to survive...We can have a world stripped of a threatening, bullying brand of faith, one where the message of universal love and salvation brings peace, contentment, cooperation, tolerance and even celebration.

Don't miss this powerful preacher and message at Revival 2009.

Note: For full and updated information on Revival 2009 in Tulsa OK at All Souls church, go to www.uuchristian.org/revival, and check back often for updates on workshops, worship, lodging and logistics, and more. On line registrations will begin in January but don't wait. Register now!

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Unapologetically Christian

PRESIDENT REV. KATHLEEN C. ROLENZ

"Christian." I used to have trouble saying that I was a Christian in the presence of other Unitarian Universalists. I'd have to explain "I'm not *that* kind of Christian..." and by "that" kind of Christian I meant the fundamentalist, Biblical literalist, right-wing moralist type of Christian. I'd try to show how I was a more Borgian-Crossanian-Spongian type of Christian. I'd talk about the pre-Resurrection Jesus, the Jesus-seminar Jesus, the how-I-don't-believe-in-literal-resurrection Jesus, until the person would finally just give up out of exhaustion. I spent a lot of time and energy trying to answer the silly question "How can you be a Unitarian Universalist and be a Christian?" I realized how much I felt I had to be on the defensive, and allowing someone else's negative experience of Christianity to shape my response.

Trinity UCC Church in Chicago, the church formerly served by Rev. Dr. Jeremiah Wright, now served by Rev. Dr. Otis Moss III, has a slogan that states "Unashamedly Black and Unapologetically Christian." I love that last line "unapologetically Christian." I decided to take it to heart and the next time I encountered someone who wanted to argue with me about being a Christian (which happens less and less these days I must add) I would first, just listen. I listen to the story that someone is dying to tell—of how they were raised on a faith tradition that they soon discovered was full of holes—and when he or she found Unitarian Universalism, it was a welcome relief. What becomes obvious is, of course, that the question posed about being a UU and a Christian isn't really about *me* at all. It's always about that memory, or forced habit, or metaphorical mystery taught as literal facts. It's never about me—or my relationship with God—or my growing trust in Christ as mentor and guide. The ones who really are curious; that is, the ones who take the time to ask the one precious question "*tell me about your faith*" are the same ones who are pleased to discover a Unitarian Universalist Christian group meeting at the church. They are the ones who are not put off by my comfort with the label "Christian." They are the ones who may not be Christian themselves, but who are delighted to know they are part of a congregation that truly celebrates and welcomes all.

Perhaps you are at a place where you feel you must be "apologetically Christian." The next time you feel tempted to equivocate or get annoyed or ignore the question, try using it as an opportunity to talk about what excites you as a Christian—of what the gospel means to you and of how you try to live your life in accordance with it. Be gentle with others who have been wounded, for we know not of how deep or how painful those wounds are. And remember Paul's words, who said: "For I am not ashamed of the gospel" (Romans 1: 16) You are charged with representing the face of Christ—and for some, your face may be the first adult encounter she or he may have. I hope and pray that should the occasion arise again to be a living witness for a Loving God, that I may do the same! Keep the Faith, *Kathleen*

P.S. I am currently engaged in conversation with other groups in the UUA who were also not-granted affiliate status (the UU Humanists, Jews, Buddhists). We plan to assembly a panel discussion at General Assembly and perhaps sponsor some intra-faith dialogue via our various newsletters. Watch for more information about this in upcoming issues of Good News.

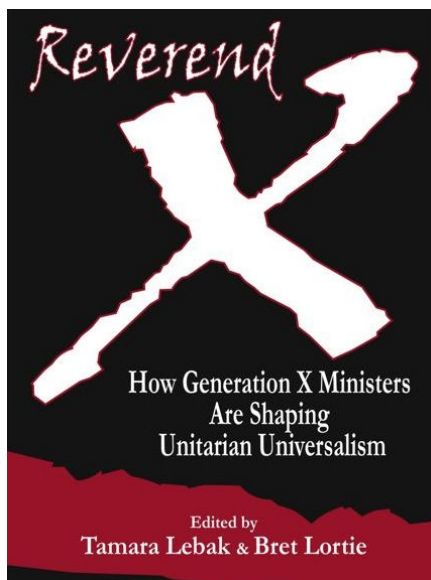
Reverend X

Review by Rev. Ron Robinson

Note: The Skinner House Book "Christian Voices in Unitarian Universalism" and other publications by the UUCF can still be purchased through our website by going to Resources section and the UUCF Bookstore link. .

I have often reviewed books coming out of the "emergent Christian movement" (there will be a panel on this topic at Revival 2009 in Tulsa too) and so it is a pleasure to bring attention to a new book about the faith of emergent generations within UUism, called "Reverend X" published by the Jenkin Lloyd Jones Press at All Souls in Tulsa and edited by Revs. Tamara Lebak of All Souls and Bret Lortie of San Antonio UU Church. Reading this book and its essays about how younger ministers and younger church members are simply embracing the theological languages and practices, rather than endlessly debating about them, and how this is shaping our movement gives me new hope for how Jesus and Christian practices are becoming a central, if not exclusive certainly, part of many churches and lives among us. It is heartening to see some of the essays footnoted by these ministers originally appeared in the pages of our own UU Christian Journals.

For example, in his essay about the dangers of misusing the UUA Principles and Purposes (a topic of current interest for many since the UUA is engaged in a process of possibly revising that section of its bylaws), the Rev. Marlin Lavanhar, senior minister of All Souls in Tulsa, writes "The weight of biblical influence (religiously, intellectually, historically, and culturally) on the UU tradition and its practices and on the collective UU worldview is heavier than any of the other sources. The general failure of UUs to be honest about the (past and present) influence of Christianity and the Bible on the UU tradition is a self-deception that hinders UUs understanding of themselves, their theologies, and their



social location."

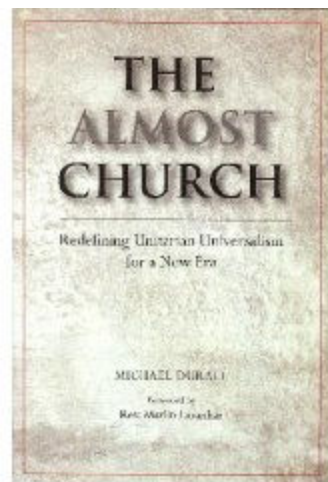
He complains that the principles and their use make UUism become lifeless and divorced from real stories of faith and spirit. He writes:

"One reason often cited to explain why Christianity became so effective in co-opting and replacing many pagan religions is that it is more intuitive for people to relate to human narratives like the stories of Jesus and Mary and Joseph than it is to relate to a sacred bull or a holy rock or other abstract deities, icons, or totems. Once the metaphors of religion took names like Peter (instead of an actual rock) and John and Joseph, and these metaphors were described as walking and talking and struggling like the rest of humanity, they developed into a religion that had a powerful appeal: Christianity caught on and spread in part because of its natural correlation to real embodied human experience.

"In the practice of UUism today, it seems that scripture has become increasingly marginal and has been replaced by a set of words and phrases (the Principles) that have become more and more central. To the degree that this is true, UUs have divorced their religion from a set of common stories that acknowledge the raw, breathing,

blistering, bleeding, stinking aspects of human reality. In my experience, when I am weeping for my dead daughter, the image of a soiled Mary on her knees holding her son's lifeless and bloody torso against her body touches the core of my experience; the words "justice and compassion for all people..." are about as inspiring and comforting as a phone book."

The Jenkin Lloyd Jones Press at All Souls has also published books on UUism such as "The Almost Church" by UU consultant Michael Durall. "Mike Durall has done our movement a



huge favor by pulling together this passionate and prophetic piece of work, a combination of hard facts and vision. This is the kick in the pants that we've been needing for a long time. I would recommend The Almost Church to anyone interested in Unitarian Universalism taking its proper place in a society that so badly needs our values."

-Rev. Marilyn Sewell, Senior Minister First Unitarian Church Portland, Oregon

In addition, readers can find helpful DVD curriculums such as "Our American Roots" that UU Christians will find useful in both moving our faith forward as well as helping to teach others about where we have come from, and why. These can be ordered through www.allsoulschurch.org.

Holy Days Conversations

Rev. Terry Burke

Note: This is an excerpt of a sermon preached during Sept. 2007 at First Parish, Jamaica Plain, MA.

Last year, the television program The Daily Show had a funny, bitter episode where Jon Stewart moderated a dialogue between what were supposedly a Muslim extremist and a Christian fundamentalist. Actually they were program regulars. Their religious conversation went along the lines of 'There is no God but Allah and Mohammad is his prophet, as everyone knows.' And, 'the Palestinian peasant Jesus, born in the year zero, is God's son, as everyone knows.' The two continue to argue past one another until Jon Stewart interrupts, 'You clearly aren't agreeing on anything. We need to wind up in another minute. Try to find consensus on something.' The supposed Muslim says to the supposed fundamentalist Christian: 'He's a Jew. We don't like Jews.' The Christian replies, 'Neither do we.' The segment ends with them "high fiving" each other.

It's hard to get religious groups to talk to each other. We gather for worship today during the holy time of Ramadan for Muslims, a period of fasting and repentance during the day, and spending time with family in the evening. Rosh Hashanah and the Jewish High Holy Days started on Wednesday at sundown. The High Holy Days begin with the new year of Rosh Hashanah and culminate with the Day of Atonement, Yom Kippur. They are a time to focus on reconciliation with God and neighbor. Friday was the Christian holiday of the Feast of the Holy Cross. Some Christian traditions liturgically raise and lower very slowly a large cross in the four directions for this holiday; it's very Zen-like. In centuries past, it was more of an equivalent of a Christian "Fourth of July" celebration - 'Hooray for our team!'

More than ever, Muslims, Jews, and Christians need to be in dialogue. That conversation is usually quite difficult. On a personal note, I grew up in Southeastern Michigan, an area with one of our country's highest concentrations of Arab-Americans. One of my grandfathers, of uncertain ancestry, came from Bialystok, which before WWII had the highest percentage of Jewish people of any city in the world... While I identify with the UU Christian part of our liberal Unitarian Universalist

spectrum, I have a deep love for the Jewish tradition, and my friendship with Rabbi Victor Reinstein in Jamaica Plain has been a great blessing.

When I was in divinity school, I had a conversation with a Muslim who asked me about Unitarianism. I explained that, traditionally, Unitarians regarded Jesus as a great prophet and teacher, possibly divine, but different from transcendent God. He replied, "You must become a Muslim then!" Recently, we've had the pleasure of getting to know a Lebanese Muslim man who is dating a relative of mine. Ahmed went to Christian schools in Lebanon, and his father wouldn't let him worship in mosques, because he considered them recruiting grounds for extremists. Thankfully, he's very comfortable talking with us about religion.

In our congregational life, several years ago I led a class on various forms of mysticism in religious traditions. I had enormous trouble finding either a Jewish or Muslim speaker. The role of mysticism is a fault line among liberal Jewish leaders; after great efforts, Rabbi Reinstein came to speak to us. Muslim religious leaders would promise me speakers who never materialized. Something about Arabic notions of hospitality precluded their saying, 'No, we don't have anyone who can speak to your group.' So along with theological differences, the religious groups have distinctive, varied different cultures to deal with.

At First Church, we have periodic discussions whether we should add additional symbols to our cross. One symbol which is always mentioned is the Star of David. Yet, the rabbis that I've mentioned this to find the idea appalling. One compared it to the proselytizing of Jews by groups like the evangelical Christian "Jews for Jesus." We do have a Passover Seder as part of our church tradition. We have Jewish members, it's the "Last Supper" meal of Jesus, and it has themes of justice and liberation. So it's a joyful part of our church life. I've had church members become very upset when I said that, while I support Israel, something has to be done about the rights of the Palestinians. That's a topic that's hard to talk about even among ourselves as Unitarian Universalists.

In Stephen Miller's book on Conversation, he identifies the two biggest enemies of dialogue as 'righteous anger' and non-judgmental assent. He lists traits of real conversation that include: a sense of equality among participants, true listening, having an open mind, and a sense of humor. As Miller says in today's reading, you can't have a real conversation with people who think they are God's representative on earth.

In a service last year, our Quaker friend Ghanda DiFiglia spoke of an Israeli village that is deliberately both Jewish and Arab. This living together in dialogue is very rare. School lectures reflect both points of view on topics like Israeli history, and the opposing views are held in tension.

The mystics from the various traditions usually get along well in dialogue. Thomas Merton, as a mystical Catholic monk, got along fine with Buddhist monks and Hindu mystics. Lawrence Kushner's reading on Jewish mysticism speaks of the human person as a microcosmos, as the whole world, and our individual actions being essential for the repair of our world to its original place in God. These Jewish mystical ideas have parallels in Christian and Muslim mystical thought.

Trying to reach beyond religious boundaries, a few days before his accidental death, mystic Thomas Merton prayed this prayer at an interfaith conference in India:

Oh God, we are one with You. You have made us one with You. You have taught us that if we are open to one another, You dwell in us. Help us to preserve this openness and to fight for it with all our hearts. Help us to realize that there can be no understanding where there is mutual rejection. Oh God, in accepting one another wholeheartedly, fully, completely, we accept You, and we thank You, and we adore You, and we love You with our whole being, because our being is in Your being, our spirit is rooted in Your spirit. Fill us then with love, and let us be bound together with love as we go our diverse ways, united in this one spirit which makes You present in the world, and which makes You witness to the ultimate reality that is love. Love has overcome. Love is victorious. Amen.

A Look Inside The Newest UU Christian Journal

Our most recent UU Christian Journal, vol. 61, has several articles that delve into different aspects of inter-religious encounters, and the best, and worst, approaches. Copies of the Journal can be purchased online at www.uuchristian.org under the Resources section and the UUCF Bookstore link, or by emailing or calling the UUCF office.

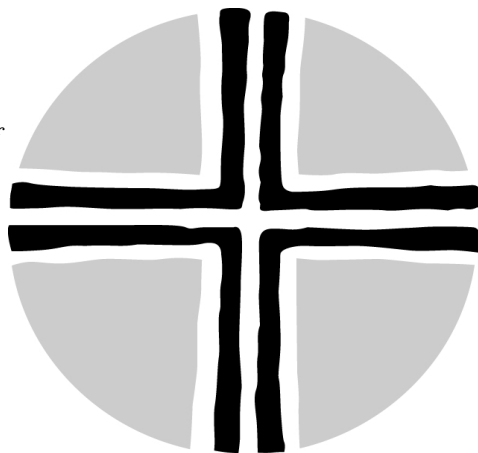
Here are excerpts from three essays in the Journal: **Rev. Harry Hoehler's "Christian Zionism, The Bible, and God"; Rev. Mark Belletini's "From Resentment to Justice: The Son of Mary as a First Century Hebrew Prophet Faithful to the Torah; and Rev. Lisa Friedman's "The Jesus Quandry: Exploring Jesus from the Jewish Perspective and as a Jewish Unitarian Universalist."** These are particularly important in this fall season when we mark so many religious holidays and celebrate World Communion Sunday.

From "Christian Zionism, the Bible, and God":

Christian Zionism is that 'movement within Protestant fundamentalism that understands the modern state of Israel as the fulfillment of biblical prophecy and thus deserving of political, financial and religious support.'...

"When Jerry Falwell announces that the "strength of Christian Zionism is that it is based on confessional faith in God and His Word" doesn't one have to inquire whether this sentiment is compatible with the vision of God in Christ that scripture proclaims?...St. Paul reminds us that the God we know in Christ "has no favorites" (Romans 2:11), that "chosenness," contrary to contemporary Zionist insistence on a privileged status for the state of Israel, has no national, racial or ethnic boundaries in God's economy...

New Testament scholar N.T. Wright links this Christian understanding of calling and chosen-ness to the Christian understanding of the apocalypse. "For St. Paul and other New Testament writers," he notes: the apocalyptic event had already occurred in the death and resurrection of Jesus Christ... [therefore] our calling is to celebrate and



embody the fact that in Jesus Christ there is new life, resurrection life, the life of God himself, coming to love and heal and to reunite the world."

...This is the New Testament vision of what it means to "walk in the newness of life" (Romans 6:4) now and in days to come...Participating in the new age inaugurated by the advent of Jesus Christ becomes a reality for us as we become conformed to Christ and channels, through the new existence Christ grafts into our hearts, of God's gracious mercy and justice to all people. It is then that we live not only in the present moment but in a present yoked to and defined in its fullness by God's promised world to come, when the God manifested in Jesus Christ is indeed "all in all" (1 Cor. 15:28).

Contrast this vision of the end times with that of the Christian Zionists and by implication the God they claim to serve. As Michael Prior has observed, Christian Zionists worship at the altar of an ethnocentric, belligerent, imperialistic deity whose summons to adherents is to purify the Holy Land by forcefully subjugating, transferring out if necessary, 3,000,000 plus people (including 125,000 nearly forgotten Israeli, West Bank and East Jerusalem Palestinian Christians."

...The basic question with which Christian Zionism leaves us is: what is the character of the God whom Christ calls us to obey and serve? Is it the God of the Rapture, the God of the tribulation, the God of Armageddon, the God of the Second Coming who rescues the few and destroys the many (including the vast majority of

Jews who fail to recognize Christ as their Savior)? Or is it the God who invites us to new life in Christ (II Cor. 5: 17-18) and to the kingdom God has prepared for all, without distinction, who in their personal and institutional lives have taken up the tasks of feeding the hungry, welcoming the alien, clothing the naked, caring for the sick and visiting the incarcerated in (Mt. 25: 31-46)? For all who believe that God's self-giving love incarnated in Jesus Christ has direct implications for our commitment to the virtues of justice and mercy in our life together, the answer is clear.

From Rev. Lisa Friedman's "**The Jesus Quandry**" (a paper submitted to the Ohio River Study Group of UU ministers)—

Memory: I was preaching as a guest minister at the Nora Unitarian Universalist Church, in Hanska, Minnesota. The worship leader, himself of Jewish background, asked me if I had ever seen the portrait of Jesus behind the pulpit. He drew back the plush blue velvet curtains and revealed an elegantly simple oil painting of Jesus standing by a young boy. "Do you notice anything different?" inquired my host. At first, I didn't. The familiar brown-haired, blue-eyed Jesus was clothed in a sparse robe, as homespun as the boy's tunic. I scanned the painting for several more minutes until it dawned on me--there were no signs of crucifixion, nor blood or wounds or crown of thorns, nor was there any halo or aura around his head. Here was the human Jesus, resting his hand gently upon a child's head. Once I saw the difference, I found it both startling and beautiful. My host then told me that the painting was a replica of a Norwegian piece, whose painter had been charged with heresy.

...And what of our understanding of Jesus and Unitarian Universalist Christianity today? For a sense of this, I turned to the website of the UU Christian Fellowship, as well as the recent collection of stories of personal spiritual witness, *Christian Voices in UUism*, edited by our colleague, Kathleen Rolenz. In the preface by Carl Scovel, he observes that "these witnesses point toward a Jesus who is not just human but humane, not just in touch with God but in touch with them. This Jesus is relational,

(Continued on page 6)

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robust, and real...No two people relate to Jesus or God in exactly the same way." And, reading the stories that followed, he's right. The answer to the question Jesus asks Peter, "Who do men say that I am?" will always of necessity be a slightly different question as a historical or spiritual answer, no matter how closely the two are related.

What interested me most in the essays was a glimpse of the value that each person saw in being a Christian within Unitarian Universalism, as opposed to another faith tradition. For, from a different direction, is it the same question that Jews must ask themselves. Why be a Jew in an essentially Protestant movement, when I might be better seen and understood elsewhere? Only one essayist gave his answer as the chance to build the beloved community. Of those who gave an answer, most echoed the satisfaction of being rooted in a movement that defends religious freedom and asks us each to push our own theological understandings to their limits. Many affirmed that they would not have been able to find their way to Jesus, or back to Jesus, without the free, open and creedless way of our tradition. The UUCF website itself opens with the motto: "Following Jesus in Freedom."

Memory: I am exchanging pulpits with my UU colleague twenty minutes south of the congregation I serve. She preaches in our pulpit, leading worship for a multi-theological historically Humanist congregation. I lead worship in the first UU Christian start-up congregation outside of New England. My sermon is carefully cosen to be scripture-based and I lead the gathered assembly in the Lord's Prayer. Each of us wonders, why are we doing this/ We affirm the importance of reminding our people that we have more in common than we think.

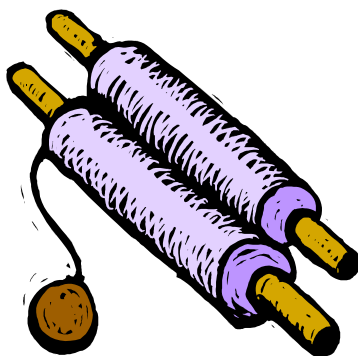
...We are not being asked to become our neighbor. We are being asked to respect and communicate with each other about our journeys. For our Jewish and Christian members in particular, we may find it helpful to use the techniques of Jewish-Christian dialogue among ourselves. Many will have only touched the surface of the tensions, connections, and evolution of thought outlined in this paper from a scholarly perspective. Yet they are probably still living some of them out, often unknowingly. My own journey bears

witness to the fact that it is indeed possible to find one's spiritual foundation within this broad and complex history. And with that foundation comes the peace to engage the larger conversation of what Judaism and Christianity mean in our movement today more deeply.

I still wish that I could go back in time and meet Jesus of Nazareth. I wish that I could have been a fly on a rock somewhere in Galilee or Jerusalem and observed him with my own eyes and my own Jewish heart. I wish that my Grandma Alice could have met him, if not in her beloved land of Israel, at least through some of the eyes of the current scholars of our day. I think that she would have found him intriguing. She might even have liked him. She would certainly have been willing to say his name aloud, and perhaps she and her Catholic friend could have discovered some surprising common ground.

Rev. Mark Belletini's "**From Resentment to Justice: The Son of Mary as a first century Hebrew prophet faithful to the torah**":

"The work of the prophets has to do with



turning the world upside down, and restoring some economic equity at the welcome table, both justice and justness. By taking on students in such number, Jesus was clearly suggesting that the work of the prophets has to be our present work to complete too. And, like King, Jr., who was a prophet long after him, Jesus insisted on dealing with the inequities of society without violence, and with compassion fused to cold anger, calling for honest community building before ritual relationship. And like the prophets before him, Jesus used symbolic events and stories to convey the truth, so that the people might come together in joined strength before daring to confront the powers keeping all privilege to themselves. The truth which the typical peasant

resister, Jesus, was trying to convey, a truth rooted deep in the Torah, was an economic spiritual truth, and it's put most simply in his aphorism: "You cannot serve both God and mammon," or in modern English, "your investments" (Luke 16:13).

"The death of the Galilean peasant Yeshu' bar Maryam sometime in the later tenure of Pontius Pilatus, the Praefectus Iudaea (26-36 CE), is rife with social and economic strata at its core: there's the accusation that Jesus wanted the political/financial/collaborationist Temple of the day torn down, and perhaps replaced with something wiser and more Torah based. There is the snappy question and answer session about taxation and Caesar in which Jesus scores a bulls-eye against the collaborationist approach. And there is the very sarcastic titulus which hung around his neck as he bore the beam of his cross to the quarry at the crossroads where the stakes were fixed: it read, according to all four gospels "ho basileus ton ioudaion" which translates "the Judean Emperor" a clearly political charge. And one it seems reasonable to assume, which was based on the reported substance of his teaching about the Empire of G-d being a just contrast with the unjust Empire of Caesar, the Roman Son of God and Savior.

"The later theology of Christendom, translating his cruel death into a neo-Maccabean martyrdom on behalf of others, begins to feel almost desperate to me, an end-run around the demand for economic justice here on earth, and not after death in some other realm where there is neither vine, nor fig tree with shade, under which one might keep a lovely sabbatical rest. And even the ancient radical Christian snub, "Jesus is Lord", i.e. "Jesus is the Real Emperor' has now become a post-Nicene bumper-sticker that utterly guts the political forcefulness of those words. It reduces the phrase into a baffling affirmation which confuses the son of Mary with the capricious and often rather petty fate-like God of the neo-Calvinism which dominates conservative religious culture in this our modern United States.

"No, the life of Jesus was far more a political and economic protest and call to resistance than it was a reformation of Hebrew theology...."

GO GREEN!

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CHRISTIAN FELLOWSHIP

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Finally, make sure everyone in your church and others who might be interested in us have our new website bookmarked at www.uuchristian.org so they can find out about our movement and check back for our updates and easily join with us increasing our impact.

You can also make simple donations to UU Christianity through the website. *Thanks!*

Thank You To William S. Howe & All Others Who Remember the UUCF in their wills

The UUCF recently received notice of a bequeath to us from the estate of a former UUCF member and supporter, William S. Howe, late of California but previously a UU church member from New England. The funds from his estate are dedicated to our UUCF Endowment.

Others like **the late Robert Doane, a former Treasurer of the UUCF**, have set up annual payments to the UUCF from their Trusts. We deeply depend and appreciate all such gifts, as we do the blessings of the gifts of life themselves from all who support us. Please consult your will or advisor or the UUCF office if you need further information on how to do this. It is usually a simple matter.



The UUCF is a self-supporting and self-sustaining institution. The first and most important reason to stay connected to the UUCF is because we represent a liberal religious Christian presence in the Unitarian Universalist Association. We believe that Unitarian Universalism is broadened and deepened by our active presence and our faithful witness. We represent one of the few organization in the UUA that can claim an authentic theological position, and the only one that can claim a historical tradition that dates back to the beginning of our movement. We bring to one another spiritual support, meaningful worship, intellectual engagement, and serve as a powerful witness for liberal Christianity within our tradition as Unitarian Universalists. *Thank you for considering leaving a gift to the UUCF in your will and/or estate planning.*

UUCF
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Turley, OK
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Are You Already a Member of the UUCF? Great!

Now is the time to renew your membership. Each and every year, the leadership team of the UUCF reviews the membership rolls and hopes that you will decide that the UUCF is important enough in your life to renew your membership. **Are you not yet a member? Join today!**

Why is it important to sustain the UUCF through your membership?

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With the removal of affiliate status in the UUA, our expenses will be higher and our ability to have a presence at General Assembly, more expensive. We need your support. Please make a monthly pledge to the UUCF today.—*Rev. Kathleen Rolenz, President*