



ALL SOULS LOVE JAZZ

ALL SOULS DAY HOMILY — UUCF REVIVAL COMMUNION SERVICE

West Shore UU Church, Rocky River, Ohio Friday, November 2, 2007

The Rev. Melanie Morel-Ensminger

Scripture Readings: Ezekial 18:4, Psalm 145:10-11, Hebrews 12:1

Al souls are mine" says the Lord to Ezekiel, and in the Crescent City we're glad to know God's looking out for us, 'cause it sure feels like no one else in authority is. We've fallen off the national radar, and must fend for ourselves, relying on the kindness of strangers. Yesterday, as my plane circled over New Orleans for the first leg of my journey here, I could see spread out below me in the morning light a sea of tarp stretched over roofs, in the color known around town as FEMA blue. And I thought of what all those blue roofs mean to the people down there in my city – the losses of homes and belong-ings and precious keepsakes, the deaths of loved ones, the destruction of neighborhoods, the long diaspora and forced exile, the loss of jobs, the breakdown of the services and re-sources that

ordinary Americans expect from their local, state and federal governments, the right to feel secure in your home. In some cases, the blue tarp was the last work done, and in the 2 years since the storm, the tarps have shredded and the tatters blow forlornly in the wind. Another quote from scripture comes to me, from Zechariah, a vision of restoration to another devastated city: Thus says the Lord of hosts: *Old men and old women shall again sit in Jerusalem, each with staff in hand for very age. And the streets of the city shall be full of boys and girls playing in its streets. Thus says the Lord of hosts: If it is marvel-ous in the sight of the remnant of this people in these days, should it also be marvelous in my sight? says the Lord of hosts. (Zechariah 8:4-6)* The Postal Service reported recently in the media that the greater New Orleans area is now back up to over 80% of its

pre-Katrina population, but judging from comments on the street and in letters to the editor, most of the remnant of this people does not believe it. Still, while the city does seem exceedingly empty in some quarters, it is true that old men and old women again sit on their stoops and comment on neighborhood doings, and certain streets are at times full of boys and girls at play. A musician friend of mine said to the crowd at a recent outdoor concert, "Isn't it great to see kids again? Remember how
(continued on page 3)

In This Issue

Rev. Anita Farber-Robertson	2
Communion Service Continue	3
Bringing Father John Dear to GA ...	4
News about the UUCF	5
Revival 2007 DVDs	7
Renew w/UUCF	back page

Good News

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

ISSN 0890-4375

January/February 2008

The Season of Epiphany

Published by the
Unitarian Universalist
Christian Fellowship

www.uuchristian.org

Anita Farber-Robertson, President
anitafr@comcast.net

Annual dues: \$50.00

UUCF members also receive the
UNITARIAN UNIVERSALIST
CHRISTIAN, a theological journal

Contact information for the UUCF

P.O. Box 6702
Turley, OK 74156-0702
918-794-4637
RevRonRobinson@aol.com

Other Contact information:
Rev. Ron Robinson, Exec. Director
The Living Room
6514 N. Peoria Ave.
Turley, OK 74126

home phone:
918-430-1150
home address:
563 E. 63rd St.
North, Turley, OK 74126

Thank You Jesus

PRESIDENT REV. DR. ANITA FARBER-ROBERTSON

I hurry off to work- behind schedule as usual. The traffic lights cooperate. One is green as I approach. The next one turns green before I need to hit my breaks and the next as well.

I hear myself whisper "Thank you Jesus." Another voice disapproves.. "What kind of thing is that to say!" the voice challenges. "What does Jesus have to do with the timing of the traffic lights?"

And I concede- not much. I remember how many times I explained to my bible study class in the Baptist church I served, that God does not micro-manage. That we are each responsible for our own lives, for getting up early enough in the morning to get to work, for looking both ways when we cross the street, for saving for our retirement. Those things are not God's responsibility. They are ours. And for the most part the folks nodded in agreement, knew that it was true, and continued to say "Thank you Jesus" for every little thing that went well or right that day. I would shake my head in wonder.

And yet, despite my theological protestations and my efforts at dissuading them, I find that those words now emerge in me, unbidden, and sometimes without my approval. "Thank you Jesus, for getting to work on time, for finding a parking space, for having me notice the car that was about to make a left hand turn from the right hand lane right in front of me. Thank you Jesus. My life will be easier and little safer. Thank you.

It seems silly – when I think about it and when I write about it. But I have noticed what happens to me each time the "Thank you Jesus" escapes from my lips or even creeps silently from my mind. Each time I do that, suddenly that Jesus is present to me. In the car, in my home, in the street, when I say "Thank you Jesus" I find that Jesus has materialized, is sitting next to me watching the traffic, walking beside me quietly in the street, patting my hand as I respond automatically to the erratic driver, quieting my heart and my soul.

I know that it doesn't make sense. And I know that it is true. When Jesus is with me, and I am aware of his presence, my life is calmer, deeper, more forgiving, more compassionate, more loving. That divine presence of love, acceptance and deep soul calm is always there. But I cannot always reach it, felt it, or know it. That is the wonder and the wisdom of that beautiful phrase that makes no sense.

"Thank you Jesus." Thank you, for helping me to be aware, one more time of my great good fortune, of being alive, of being blessed with gifts to give and people to receive them, and the wisdom to know it. It is something that will carry me all the way through to Easter and beyond.

May it carry you too in the wintry months ahead.

Blessings, Anita



“All Souls Love Jazz” continued

... after the storm when there were no children in the city and how awful that was?” Children are back in the city, and it is indeed marvelous in our eyes; surely it is also marvelous in the eyes of God.

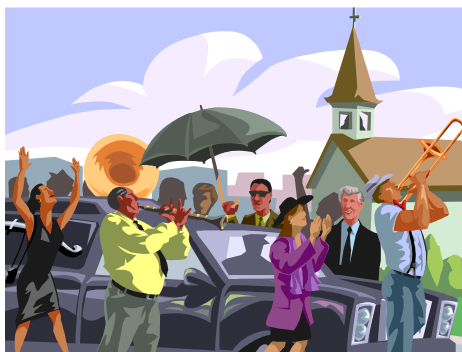
I am grateful for this opportunity to preach to you and bring you dispatches from a drowned city, news from a wounded but still great city. I bring you greetings from a place where some values have been turned upside-down. For example, how would you react to a giant pile of trash and debris outside a house or building in your neighborhood? I mean really big, giant, spilling over the curb and into the street, huge. You’d be upset, right? You’d think, “What’s wrong with those people; somebody should do something.” In New Orleans, a gigantic pile of destroyed belongings and building debris is a sign of HOPE. New Orleanians drive by and grin, and give the workers a thumbs-up. We think to ourselves, “Another house being worked on! Another family or business coming back!” and we’re giddy with happiness and optimism. A local candy maker has even memorialized these symbols of renewal with a special confection of pretzel sticks, coconut, raisins, and marshmallows drizzled over with chocolate, called “trash piles.” (They’re delicious – you can order them online at BlueFrog.com. We need the money.)

Yes, the New Orleans sense of humor is still evident since Katrina; it seems sometimes that a healthy sense of irony is one of the things keeping people afloat. But the biggest and best things keeping us sane and together are our music and culture. Jazz has always been the heartbeat of New Orleans, but since Katrina, it’s also our CPR, our nourishment, our true mirror. We need its reminder of the uses of many voices, the urgency of the

human heartbeat, the deliciousness of diversity, the necessity for improv and creativity.

It may be hard to believe, but in a diminished New Orleans, there is more music, and more free music, than ever before. If music is our medicine, then we’ve been prescribed regular doses. At every outdoor festival and concert, the crowd is white and black and Latino and Asian, young and old and middle-aged, middle-class and working class, little kids running around, dancing. We smile and greet each other, no longer strangers, but brothers and sisters in a shared adventure, fellow travelers. We share renovation stories, ask about each other’s Road Home money, curse our insurance companies, and shake our booties to the music, dancing with each other. We share red beans’n’rice and jambalaya. All souls love jazz, and we thrive on that beat, we draw our sustenance from it. It is our communion.

As my son’s parain (godfather) says on his answering machine, “We’re just struggling to get back to abnormal.” Jazz helps, so do our festivals, and our food. We keep up our cultural traditions, like going to the cemeteries on All Saints to leave chrysanthemums for our beloved ancestors, trying to ignore the destruction wreaked in our historic cities of the dead by the floodwaters. We secondline every chance we get to whatever brass band is out parading the streets. (To



“secondline” means to follow alongside and behind a brass band, dancing and waving handkerchiefs; the band is the “first line.”) We do our best to get back to abnormal. This is not the first time that New Orleans has come close to total destruction; both the tides of history and tides of water have threatened us before. Back in 1870, New Orleans writer Lafcadio Hearn wrote about the conditions after the Civil War to a friend in Cincinnati. With apologies to our host congregation, I share with you a part of that epistle: *Times are not good here. The city is crumbling into ashes. It has been buried under a lava flood of taxes and frauds and maladministrations so that it has become only a study for archaeologists. Its condition is so bad that when I write about it, as I intend to do soon, nobody will believe I am telling the truth. But it is better to live here in sackcloth and ashes than to own the whole state of Ohio.*

So that’s how things are with us. We may be crazy, and we probably are, but we’d rather live in a drowned city we love with a thousand challenges, than live some-where else clean and pristine and efficient. We are wounded but game, down but not out. We are held together by love – love for each other and our families and our ancestors and our neighborhoods and religious communities and our traditions and culture, and our music. We depend more than ever on the kindness of strangers. We are committed and determined about the rebirth and restoration of our beloved, messed-up city. We know that only those who have experienced death can experience resurrection. We know that recovery is not a sprint, but a marathon. We are New Orleans and we believe, with all our hearts, in the powers of resurrection, communion, and connection.

UUCF Major Lecture Series Continues: Bringing Father John Dear to GA 2008

The UUCF and the UUA Planning Commission are co-sponsoring another major featured lecture at the upcoming General Assembly in Fort Lauderdale, Florida. On Sunday, June 29, from 1:30 to 2:45 p.m. activist and author and lecturer Father John Dear will speak on "Peacemaking and The Questions of Jesus." The title comes from the title of one of his most acclaimed works "The Questions of Jesus." Peacemaking is currently the UUA's focused study and action issue. Rev. John Dear, S.J. is a Jesuit priest, pastor, peace activist, organizer, lecturer, retreat leader, and the author/editor of 25 books on peace and justice, including **Living Peace**, published by Doubleday in 2001, **Mohandas Gandhi: Essential Writings**, published by Orbis Books in 2002, **Mary of Nazareth, Prophet of Peace** published by Ave Maria Press in 2003, "The Questions

of Jesus" published by Doubleday in 2004, "You Will Be My Witnesses," published by Orbis Books in 2006, and most recently, "Transfiguration," published by Doubleday in 2007. In 2006, he became a weekly columnist for the National Catholic Reporter, at www.ncrcafe.org. From 1998 until December 2000, he served as the executive director of the Fellowship of Reconciliation, the largest interfaith peace organization in the United States. From 2002-2004, he served as pastor of several parishes in northeastern New Mexico. Currently, he coordinates Pax Christi New Mexico, and lectures to tens of thousands of people each year in churches and schools across the country. He has two masters degrees in theology from the Graduate Theological Union in California. See more at www.fatherjohndear.org.



Foreword to Henri Nouwen's "Peacework" By John Dear

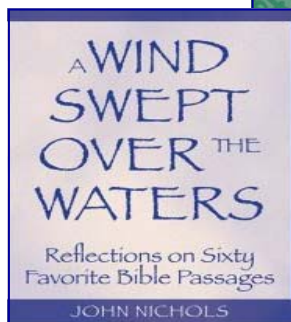
Henri Nouwen is one of the most popular spiritual writers of our time. Before his death in 1996, he published a series of small, accessible books on the spiritual life, prayer, solitude, the Eucharist and death which have inspired millions of readers. In many ways, the focus of his writings exemplified the church's new focus on Jesus and the scriptures after Vatican II. But what intrigues me most about Henri is that he struggled on a personal level to live these writings, to make the connection between his grand spiritual vision and daily, gritty reality, to put the Gospel into practice in his own life and so in the world. This struggle was painful for Henri, as it is for everyone. It meant taking risks, moving on, and seeking God's place for him in the world. A Dutch priest and psychologist, he became a popular author and speaker, as well as a favorite professor at Notre Dame, Yale and Harvard. But then, at the height of his career, he walked away from the academic world. After exploring the possibility of life as a Trappist monk and a missionary in Latin America, he moved to Toronto and joined the L'Arche Daybreak community to serve people who are

severely disabled. Henri tried to engage the world by living and applying Gospel values. For me, that rare application makes all the difference toward a more authentic spirituality and spiritual life. Henri Nouwen faced the world of pain and violence without blinking. He looked it in the eye and offered it a word of love, healing and peace, which at first glance might appear to be sentimental, but was actually rooted in a firm social, political spirituality. He knew that as a follower of Jesus, he had to seek first God's reign of peace and justice, and that his spiritual writings had to reflect all the aspects of God's reign, not just for personal salvation, but for social and global transformation. It is this wide viewpoint that makes Henri's writing unique. While many others may promote a private, comfortable, bourgeois spirituality that enjoys a privileged place as God's personal "beloved," Henri knew that all people on earth are God's beloved and that to be faithful to this belovedness means standing in solidarity with the world's suffering poor, the hungry, the marginalized, and the enemy, that we love not only our neighbors as ourselves, but

that we love even our enemies, from the people of Vietnam and Nicaragua to Iraq and Afghanistan. There are many books on spirituality, many spiritual writers and teachers, and many ways to pursue the so-called "spiritual life." But as a Jesuit trying to work for peace and justice over the last 25 years, I find that most miss the mark because they do not address the global crises of war, nuclear weapons, U.S. imperialism, widespread poverty, hunger, AIDS and the threat of environmental destruction. These so-called "political issues" are matters of life and death, which means they are first and foremost spiritual matters. That is why Jesus dedicated himself so passionately to justice for the poor and a vision of God's reign of peace on earth, and gave his life to the formation of a community of peacemakers who would confront institutionalized, imperial injustice head on as he did. Publicly resisting evil and making peace in the world are at the heart of every authentic spirituality. Unfortunately, few of us make this critical connection between the spiritual life, prayer and discipleship on the one hand, and war,

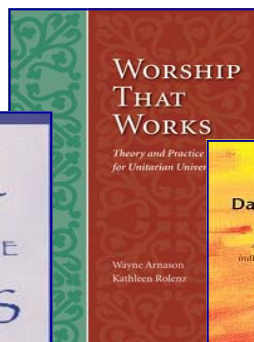
New Books of UUCF Interest by UU Authors

Some wonderful new books for your reading and study this new year by UU authors have been published recently of interest to UUCF members. First, from Rev. John Nichols and the UUA's Skinner House Books comes "A Wind Swept Over The Waters: reflections on 60 favorite bible passages. These are heart-felt meditations that cover much of the liturgical year, and would also be wonderful for on-going groups to use as devotionals to begin meetings, or for a bible study group to use as its text for a year. <http://www.uuabookstore.org/productdetails.cfm?PC=675>.



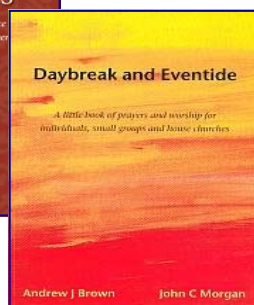
Also from Skinner House and our own UUCF Vice-president Rev. Kathleen Rolenz and her husband and co-minister Wayne Arnason comes "Worship That Works: Theory and Practice for Unitarian Universalists". Worship is a central spiritual practice and this book, true to its title, and to the insights and research of the authors, covers a wide array of sometimes controversial topics among UU churches, such as joys and concerns times, and approaches to worship. It too would be good both for UUCF members who are

active in the worship life of their congregation as well as for those seeking a deeper understanding of worship as it in small groups, and personally as it becomes a spiritual practice. A look at the content titles gives a good picture of the



scope: **Visions and Challenges:** such as The Primacy of Worship, The Presence of the Holy; **Qualities of Transformative Worship: such as** Entering into Holy Time, Sharing Joys and Concerns, Prayer and Meditation, The Liturgical Year, The Sermon, Sending Forth; **Practical Details:** Processionals, Invocations, Covenants, Lighting the Chalice, Hymns and Music, Prayers Meditations, Readings, and **Four Transformative Worship Services:** St.

Peter's Roman Catholic Church, Cleveland, Ohio, Saint Gregory of Nyssa, San Francisco, California, First United Methodist, Fort Worth, Texas, All Souls Church, Unitarian, Washington, D.C. More information and to order the book online at <http://www.uuabookstore.org/productdetails.cfm?PC=673>.



A book especially useful for individual and small group worship, prayer and meditation is the latest from UU minister Rev. John C. Morgan of Pennsylvania and his co-author from England, Rev. Andrew J. Brown, called "Daybreak and Eventide: A Little Book of Prayers and Worship for Individuals, Small Groups, and House Churches." Published with the support of the Unitarian Christian Association in

the United Kingdom. If you are looking for resources for your UUCF group, for your own spiritual devotional practices, this book is worth the wait to receive from overseas. You can order it online by going to Krisostomus Books at www.kriso.ee and searching for the title or to this link: <http://www.kriso.ee/cgi-bin/shop/searchbooks.html?keyword=Daybreak+Eventide&field=keyword&database=english2>.

And the Winner is....

The UUCF Clergy/Seminarians Team is pleased to announce the winners of the 2007 Clayton R. Bowen Essay Prize for Biblical Scholarship and the 2007 Frederic Henry Hedge Essay Prize for Church History. This year the same person won in both categories. **Aaron McEmrys** won for "Who Are My Sisters and Brothers: Jonah's Dilemma" and for "Brook Farm: The Rise, Fall, and Legacy of a 'City of God.'" The essays will be published in an upcoming issue of The UU Christian Journal and each prize carries a \$500 stipend. McEmrys is a newly minted graduate of Meadville Lombard Theological School in Chicago and is currently serving churches in Colorado.



Submissions for the 2008 prizes will be accepted until the May 1, 2008 deadline. Criteria and rules are available at www.uuchristian.org.

New Editor For the Good News

I am pleased to introduce myself as the new editor of the Good News. This January/February issue is late because of our change over but we should be back on schedule going forward this spring.

My name is Erika Noll Webb and I have been involved in the UU Christian Fellowship in a variety of roles for the last 5 years or so now. I was raised Unitarian Universalist and come from a long line of Unitarians and Universalists. About at the same time I became much more interested in traditional Universalism and Christianity, I moved my membership to the United Church of Christ to join a congregation with a Christian Universalist minister. I'm thrilled to stay actively Universalist and to take up the editorship of the Good News. I live in Boulder CO with my husband Jayson and our twin daughters Madison and Amelia. Please feel free to contact me at any time at erikanollwebb@comcast.net.

Erika Webb

Foreword to Henri Nouwen's "Peacework" Continued

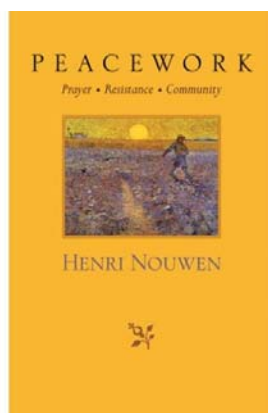
(Continued from page 4)

poverty and nuclear weapons, on the other hand. Most of us disconnect our private spiritual experience with "the real world" of business, electoral politics, bombing raids, national self-interest and militarism. Perhaps we do not want to cause trouble, divide our congregations or be denounced as unpatriotic. Yet, without realizing it, our passivity and silence in the face of global violence renounces the prophetic witness of the nonviolent Jesus and, in doing that, we align ourselves not with God's reign of justice and peace, but with the established status quo of war and its trail of blood and tears. It's as if in order to write or speak about prayer and spirituality today, we have to ignore the U.S. bombing raids on Fallujah or the U.S. military aid for the Israeli occupation of the Palestinians or the ongoing spending for the development of nuclear weapons at Los Alamos while the budgets for schools, jobs, homes, food and healthcare are slashed. The culture tells us that these issues, painful as they may be, do not concern the spiritual life, our private prayer, the Eucharist, the bishops, and parish life. There is no connection between our spiritual life and the horrors we read about in the morning paper, so we are told.

With this book, Henri insists that there is a connection. He links his personal experience of God, his insights into pastoral psychology, and his understanding of Christian discipleship with not only the poor and the broken around us, but with the global injustices of our times from U.S. bombing raids to the ultimate form of terrorism, the U.S. willingness to use nuclear weapons again upon other human beings. So Henri speaks out against war, violence and nuclear weapons because this is the natural development of any spiritual seeker.

In the 1960s, Henri drove to Selma to join the scary, disruptive march against racism and segregation with Dr. King, and then returned later to walk with the thousands at Dr. King's funeral. In the 1970s, he spoke at anti-war rallies and kept vigil for peace at a Trident submarine base in Connecticut. In the 1980s, he journeyed to the war zones of Nicaragua and Guatemala, toured the country speaking against Reagan's contra war and the

nuclear arms race, and joined protesters at the Nevada Nuclear Weapons Test Site. On January 14, 1991, on the eve of the first Gulf War, Henri addressed 10,000 people in Washington, D.C., denouncing the impending war and calling Christians to take a stand for peace. "I have become more aware than ever," he wrote me shortly afterwards, "of how hard it is to proclaim radically the peace of Jesus in a world that so quickly gravitates to violent solutions of its problems." Henri knew that the spiritual life summoned him to work for peace, that if he was to fulfill his vocation to be a beloved son of God, he had to be a peacemaker, a voice for peace in a world



war. In the early 1990s, when I was in prison for an anti-nuclear demonstration, Henri wrote long supportive letters telling me that he too was trying to stand for peace, that he consciously saw his work at L'Arche as a witness against war and nuclear weapons, that he wanted to be part of the growing movement for nonviolence and disarmament, which was why he supported groups like Pax Christi, the Fellowship of Reconciliation, Sojourners and the Catholic Worker. He even wrote to me about the possibility of risking arrest and imprisonment himself in order to make clear his nonviolent resistance to U.S. wars and weaponry. I think Henri's willingness to stand for peace and justice is still widely misunderstood, if not deliberately ignored. For me, however, this stand makes a crucial difference. That's what gives his writing integrity--his personal grounding among the poor and the marginalized, his real solidarity with the movements for justice and peace, and his public stand against the U.S. government's many wars.

Henri Nouwen tried to live a life of peace, to promote the vision of peace, and to teach the way of peace. In the early 1980s, while many feared that Reagan would launch nuclear weapons against the Soviet Union, Henri wrote this meditation as his contribution to the Church and the peace movement, so that those marching and advocating for peace would root their actions in the heart of peace, in Jesus who is the face of the God of peace and in his Holy Spirit of peace. He did not address the political landscape as much as the inner spiritual landscape. He thought that the only way to help pull humanity back from the brink of global destruction was through our inner conversion of heart and subsequent social, political, and economic transformation. After finishing an initial draft, he traveled the country speaking to large audiences about the gospel imperative to work for peace and resist U.S. wars. After several visits to Latin America, including the warzones of Nicaragua and Guatemala, he returned to the manuscript, revised it and renamed it, *Peacework*.

Parts of this manuscript were published in a small church journal. After reading those articles, I wrote Henri urging him to write more about peace and disarmament. He thanked me, and encouraged my own efforts against war. After Henri's sudden death in 1996, I gathered his available writings on peace and justice and published them in *The Road to Peace*, including much of this manuscript. Since then, however, we discovered a further chapter on community and his final conclusion.

Given the tumultuous years since the horrific September 11, 2001, attacks, the time has come to publish Henri's original book on its own, even though it was written some 20 years ago. I think Henri would want his readers to take this book to heart and try his suggestions. If he were alive, Henri might add other ingredients to his spirituality of peacemaking. A few years after moving to L'Arche, he wrote a little booklet titled, "The Path of Peace," where he continued to grapple with the spirituality of peace. There, he adds a further ingredient--receiving the gift of peace from the weak, the broken, the poor, and the marginalized--based on his experience with Adam, a severely disabled

(Continued from page 6)

friend. The poor teach us about the sufferings and injustices of the world, Henri explained, but most of all, they share with us the gift of peace, God's reign of peace, which has been given first of all to them, according to the Beatitudes. That booklet, included in the collection, Finding My Way Home, could be read along with this meditation to round out Henri's spirituality of peacemaking.

In these difficult times of fear, anxiety, division, poverty, war, and terrorism, Henri's message of peace is needed more than ever. He writes about the house of fear, which is a good definition for the world today, and calls us to leave the house of fear and journey toward the house of love and peace. He invites us to work for peace through prayer, resistance, and community. Although his spirituality of peace might be dismissed by the culture of war as impractical, naïve, and idealistic, Henri writes from a biblical perspective. He speaks to us from God's vision of peace for the world, and thus write about God's condemnation of our wars, corporate greed, violence and nuclear weapons. As a spiritual seeker and guide, Henri knew that God is a God of peace and therefore that God wants us to "beat our swords into plowshares" and "study war no more." He saw that Jesus walked the path of peace and wanted his disciples to become peacemakers like him.

"Blessed are the peacemakers, for they

shall be called the sons and daughters of God," Jesus announced in the Sermon on the Mount. These words "have become the key words for our lives as Christians today," Henri writes boldly in his conclusion. If we want to grow into a mature spirituality and become authentic disciples of Jesus, we have to take a stand against the culture of war and become peacemakers, he explains, regardless of what others tell us. "To live a life in the Spirit of Christ today," Henri concludes, means "to choose for a way of being in the world that in no way pays service to the forces of destruction."

Peacemaking begins with contemplative prayer, Henri insists. We have to pray to the God of peace for the gift of peace, and beg God to disarm our hearts and the world. Next, peacemaking requires public, active resistance to war and the forces of war. That means speaking out publicly against war and injustice and saying "No!" to our government's bombing raids and nuclear arsenal. It means breaking through the culture's apathy, complicity and silence while thousands die from our violence, from our bombs or our refusal to share our resources. As we resist the forces of death, Henri writes, we also celebrate the precious gift of life and the peace that already dwells among us in Christ. Finally, peacemaking involves creating and joining a community of peace where we find a true spiritual home even as we take a stand against the culture of war and injustice. In

community, we pray together, share our struggles together, stand against the culture of war together, reclaim our strength together, proclaim the good news of peace together, and discover together what it means to live in faith and hope.

Taken together, these simple ingredients lead us not only to a personal experience of Christ's peace, but to join the grassroots movements of nonviolence and disarmament for the abolition of war, poverty, violence and nuclear weapons, and to help the church fulfill its vocation to be a voice and an instrument for Christ's peace in the world. I hope that Henri's readers will ponder these meditations, take his suggestions to heart, reclaim the wisdom of peace with all its social and political implications, and most importantly, undertake bold new steps for peace as Henri did by publicly speaking out against war, demonstrating against nuclear weapons, and joining the movements of nonviolent resistance to imperial injustice. As Henri's life shows, if we dare take a new step on the spiritual journey in search of the God of peace and enter the fray as a presence and a voice for peace, our spirituality will deepen and our lives will bear good fruit.

If we practice the Gospel spirituality of peace and nonviolence, as Henri teaches, we will discover that we are indeed God's beloved sons and daughters.

That blessing of Christ's peace is what the spiritual life is all about.

Revival 2007 DVDs Available!

Below is the order form for the DVDs made during Revival 2007 in Cleveland at West Shore UU Church with three lectures by renowned biblical scholar and speaker John Dominic Crossan on The Apostle Paul: 1.)The world of Paul and Roman Imperial Theology, 2.) The mission of Paul, and 3.) the message of Paul, in light of new understandings. Along with a DVD of Revival highlights--welcome, worship service, workshops and small group highlights, and a DVD of the Taize, Gregorian Chanting Morning Service. These DVDs will be excellent for adult education, for UUCF small groups, for individual study and meditation, and for getting a small glimpse or reminder of Revival. All sales support Revival.

Send payment with your name, address, phone and email to UUCF, P.O. Box 6702, Turley, OK 74156. Make checks payable to the UUCF.

Please send me _____	copies of the Revival Highlights	@ \$18.00	\$ _____
_____	copies of Lecture 1 by J. D. Crossan	@ \$18.00	\$ _____
_____	copies of Lecture 2 by J. D. Crossan	@ \$18.00	\$ _____
_____	copies of Lecture 3 by J. D. Crossan	@ \$18.00	\$ _____
_____	copies of Taize Gregorian Chant	@ \$18.00	\$ _____

TOTAL AMOUNT \$ _____

UUCF
P.O. Box 6702
Turley, OK
74156-0702

Non-Profit Org
U.S. Postage
PAID
Permit No. 283
Worcester, MA

Become a Member Today

Become a Member Today

OR Renew Your Membership

**Unitarian Universalist
Christian Fellowship**

I will empower the work of the UUCF

Name _____

Street _____

City _____

State _____

ZIP _____

Country _____

Email Address _____

Please mail this form to Rev. Ron Robinson,
P.O. Box 6702 Turley, OK 74156-0702

- MONTHLY AMOUNT** _____
- Patron Member** \$200
- Contributing Member** \$100
- Sustaining Member** \$65
- Family Membership** \$55
- Individual Membership** \$50
- Student Membership** \$15
- NEW MEMBER!**
- Renewing Member** —*thank you!*

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?

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 organizations 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.

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, First Vice President*