



November/December 2009

Hope: The Gifts That We Bear

a sermon for Advent and Christmas

By Rev. Ellen Cooper-Davis, Northwoods UU Church, The Woodlands, TX



Two years ago, I stood before a congregation on the first Sunday of December, and offered them a sermon. We talked a little about Advent, about that period of time during the four weeks leading up to Christmas. It is a time of waiting, of growing anticipation. There is that increasing flutter of excitement about what is to come, that sense of eagerness and counting down the days. When I was a child, that took several forms. We literally counted down the days until Christmas using an advent calendar—a sort of ritualistic way of x-ing days off as they go by. We counted down the days until school would

break for the holidays, usually marked by a gradual lessening of work and focus until the final day just devolved completely into sugar-laced classroom parties and silliness. We counted down until Christmas Eve in church with a flurry of music rehearsals, batches of cookies to be shared, and advent carols and candles.

But two years ago, as I stood before a congregation and talked about Advent, it was different. I looked forward to the same things as always—the time with family, the celebrations, the lights at the darkest time of the year, the music, the food, the exchanging of gifts. But it was different. That year, I did more than talk about Advent, or reflect on its symbolism. That year, I was living it. In the early stages of pregnancy with Lily, suddenly all of this talk of waiting for a child to be born took on a new layer of depth and possibility. Suddenly this story, which I had lived with and heard for over thirty years, became my story too. This old, old story about making room in our lives for hope still had something new to teach me: it is we who are the bearers of hope, ourselves. Each of us, no matter where we find ourselves in that story, brings gifts which can shine light into a wanting and waiting world.

In the reading we heard earlier [see sidebar], Leslie Takahashi Morris invites us to consider who we are in that Christmas story. By what means are we bearing hope into our world?

Perhaps you are like the three wise men, who search the skies for signs and portents, who seek knowledge and wisdom and direction. Perhaps, like them, you do not know the exact nature of what you are after, but you know you will recognize it when you see it. You trust the universe, and its revelations through science and beauty and wonder. You are a seeker, prepared to offer your gifts in service to the Truths you discover along the way. It is hope that guides your steps into the unknown.

Perhaps you are more like the shepherds, watching over their flocks. You work, and take care of those around you. Perhaps you are kind, and you watch out for the lost, for the small, and for those who need extra assistance. You are, for the most part, content with your life. You neither look for, nor expect miracles. You are a compassionate presence, prepared to offer your gifts in service to those who need or ask for them. It is hope that guides your gentle, caring hands.

Perhaps you are, like I was, seeing yourself as Mary. Pregnant with creative energy, with potential, with the very essence of life. Perhaps you are a mother of children, or an artist who gives life to the creativity of the universe in other ways. You have felt life itself pour through you in some way, giving itself expression and form. You are patient, knowing that fruit—and ideas—and children—ripen in their own time. You are a vessel, prepared to allow your gifts to take

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NEWS ABOUT THE GOOD NEWS

We will again be sending out the Jan./Feb. issue of Good News via email to all those who have sent us their email address for it, and posting it online at the www.uuchristian.org site where it can be printed off by you. But we will also, as always, print and mail copies to our members and subscribers in correctional institutes and to all who would like to still receive it by mail. If you would like to receive it by postal mail please let us know by mail, by calling us at the UUCF office located in the A Third Place Community

Advent Hospitality

Rev. Kathleen Rolenz, UUCF President



It had to happen sometime. I was in church this past Sunday and had nothing to do in the service but to sit in the pew and experience worship like everyone else. When it came time to ask if there were any visitors, one young woman raised her hand. She had her two year old with her, a lively little girl who loved to ask questions—lots of questions. “Why is that man in his bathrobe?” she said about the preacher. “Why aren’t you putting anything in the basket?” she asked as the offering plate was passed. After every organ piece she would shout out an enthusiastic “yaaaay!” This may sound very adorable, and it was, until about five minutes into the sermon when I realized that I wasn’t going to be able to concentrate in the service with all that chatter behind me!!

What to do? I felt the eyes of all of the church members on me—because—after all—I was the minister and I was supposed to “do” something about it. No one wanted to get up in the middle of the service, and whisper in her ear “we have a place in the back where naughty children in the service can go....”

As annoyed as I was, I realized that it was hospitality that kept me from turning a rueful eye to the noisy child. She was a stranger in a strange land, unaware of the customs of the church, unsure about whether it was safe to leave her child in childcare, uncertain about what was the right thing to do. She looked worried, tired, and concerned, and somehow, in my mind’s eye, I flashed back to a certain young woman from Nazareth, taking a long journey through unfamiliar terrain, not knowing if she would encounter hostile territory or road bandits that might beat and possibly kill her and her husband. It was radical hospitality—of sitting with one’s own discomfort for the sake of another—that perhaps kept others in the congregation from turning around to give disapproving glances. After the service, I believe it was God’s grace, that compelled others to greet her and her child with genuine enthusiasm.

The season of Advent and Christmas provide many opportunities for hospitality; not only to open one’s home or apartment for holiday party’s, but to open one’s heart—to sit with the discomfort of the new for a while until you can welcome it warmly. What will you open your heart to this Christmas? Will it be a lectio practice of sitting with the story of Jesus’ birth and finding new meaning in this ancient story? Will it be keeping an open heart when the relatives come to town? Will it be cleaning out your spiritual home of its accumulation of clutter—old grudges, past hurts, resentment or angers? What will you invite in and will you be able to sit with the racket your ego will make to distract you from the promise of new life?

Whatever it is that you need to do to make room for the new, I pray that you are able to make this time of Advent to Christmas a special time of meditation, reflection and prayer. Notice how you are slowly being changed by the gentle force of Advent leading to Christmas, and then, on Christmas morn, perhaps you will find a joyful “yaaaay!!!” springing to your lips, just like an enthusiastic child at the end of an organ solo.

Many blessings to you brothers and sisters in Christ.

Kathleen Rolenz

Center at 918-794-4637 or at 918-691-3223 or leave a message at my home at 918-430-1150, or email UUCFOffice@aol.com. This helps us save money to meet our mission priorities and also helps the environment. Thanks.

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shape within you, and then to let them go. It is hope that feeds the creativity and the making.

Perhaps you are Joseph in this story. You are responsible, reliable, trustworthy. You are a good neighbor, a good friend, a good citizen. You have faith in the good nature and good will of others, and they know that you, too, will keep your word. You are steadfast and abiding, prepared to offer practical gifts of support, because it just makes sense. It is hope that keeps you steady in an ever-changing world.

There are others. You might feel more like the baby-totally dependent at this moment in your life on others, for your care and support and love... and yet carrying within you at the same time the potential to be a fully realized, fully connected human being. You carry your hope like a seed, deep within. You might feel more like the innkeeper-resources stretched to the limit and unable to deal with one more request from one more person with one more sad story to tell...and yet knowing in your heart of hearts that you can make room for just one more. You carry your hope like a stone. Sometimes it is a burden.

This story is an old story. There have been others like it-stories of an incarnate god, of the light of the world, of a divine child born to human parents. They appear in many times and cultures. In our own time and culture, it is this particular version of it, this birth of Jesus with the attendant wise men and shepherds and so forth with which we are most familiar. We need not take it as literal truth to find its meaning. We need only allow ourselves the permission to enter into the story, to feel the ways in which its universal elements speak to us here, and now. If we will not take on the remnants of this story which has spoken to human beings across time

and cultures, then what are we refusing?

In Holy the Firm, Annie Dillard writes, "Who shall ascend into the hill of the Lord? Or Who shall stand in his holy place? There is no one but us. There is no one to send, nor a clean hand, nor a pure heart on the face of the earth, nor in the earth, but only us, a generation comforting ourselves with the notion that we have come at an awkward time, that our innocent fathers are all dead-as if innocence had ever been-and our children busy and troubled, and we ourselves unfit, not yet ready, having each of us chosen wrongly, made a false start, failed, yielded to impulse



and the tangled comfort of pleasures, and grown exhausted, unable to seek the thread, weak, and involved. But there is no one but us. There never has been."

To those cynics and cultured despisers of religion who claim that this story is wholly irrelevant, I say bah, humbug. In a time in which we are besieged on all sides by demands for our consumer identities, when we are isolated from other people by the very technologies that are supposed to bring us closer, when we are witnessing a widening polarization of ideas and philosophies, and when the world is enmeshed in violence and greed, I count this story as very relevant. Because knowing what will confront you in the morning paper, why do we bother getting out of bed to read it? Knowing the vast scale of ecological and environmental devastation which continues each day, what compels us

to recycle one empty bottle? Feeling, as all generations have, that the world has never been more treacherous than it is now, what on earth makes us not only have children, but welcome them in joy and wonder, with songs and gifts, and protect and nurture them with our very lives? When we awaken to realize that there is no one here but us...and there never has been, what makes us rub the sleep from our eyes and set about building the possible, rather than waiting for the miracle of it to simply happen? It is hope that compels to do these things, and more. So yes, indeed, a story in which hope is one of the central themes, is very relevant. More than relevant. Its longevity and deep roots suggest it is necessary, somehow.

Hope is not an emotion. It's not a swell of wishful thinking, or expectation or enthusiasm. Hope is gritty, and elemental, and lodged deep within our human selves. Hope holds worth and value not because of hope fulfilled, but on its own merit alone. Václav Havel, renowned leader of the Czech Republic, reminded his downtrodden people of what they already possessed. "Hope is a state of mind, not a state of the world. Either we have hope within us, or we don't. It is a dimension of the soul; it is not essentially dependent upon some particular observation of the world...Hope is not the conviction that something will turn out well, but the certainty that something makes sense regardless of how it turns out."

We either have hope within us, or we don't. If we are to combat despair and desolation in our world, if we are to live out our vision of beloved community, if we are to raise our children with conviction and integrity, then we must choose. Let us choose to be the ones who allow hope to perch in our souls, to hold us together, to spurn us forward.

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We can choose hope every day. When you help a visitor to our church get signed up for the newsletter, or find a seat, or connect with someone, you make more room in the inn. You are bearing hope to someone who is coming here because something in their life is seeking the sustenance that this community can offer. When you are a good friend, a good neighbor, a good citizen, and steadfast in those connections, you are modeling and building the beloved community. You are bearing the hope that sustained, compassionate relations with others are

fundamental. When you nurture your children, or create something new, you are sustaining the very essence of life. You are bearing the hope that there is yet more beauty and more possibility to be revealed in the world. When you are weak and weary and in need of care from others in order to keep on going, and you can find the humility to let them care for you, then you are bearing gifts of hope for them, and making room in your own soul for hope to return and grow.

As we mark the days off our calendar and the tasks off our to-do lists; as we march steadily toward the darkest

night of the year; as we struggle to find some middle way between a wholly consumer Christmas season and the dogmatic overtones of a wholly religious one, let us find a moment to pause and remember a story. It is an old story. One which has been told in many ways, in many cultures. If we look carefully, we might find that somehow, it is our story, too. It is a story of hope, and of the ways in which we can bear that gift to one another.

May you give abundantly, and receive joyfully.

Reading Used for Rev. Cooper-Davis's sermon: Adapted from "Christmas Eve" by Rev. Leslie Takahashi Morris

Once again, we contemplate a story of the season: that in an ordinary place, without grandeur and gold, someone waits. The place is a stable, it is in a field, it is a shed, it is in a split-level house or a planned community, it is in a garage, it is in the church fellowship hall which houses those who find no room at the inn. And what do they await? A promise. A prophecy. A golden truth around which to pivot the axis of life. Or just a word. A gesture. A seed of hope cloaked in a small act of kindness. And why do they wait, in this mythical story? Because an omen foretold waiting. Because a commandment decreed it. Because they resist a jealous king's decree. Because their old ways of life no longer fulfill them. Because they have lost the ability to find peace in their own lives. Because they want someone to care for them. Because they need to find themselves connected to something larger than themselves. Because, in some sense, much of life is spent searching, searching, searching.

And who waits in this story? Shepherds and kings, wise men and animals, innkeepers and expectant couples. Some have identities hidden, mysterious. Some have identities others would not claim. Some work fast food or retail, others peddle knowledge. Some pace the streets on restless feet and others get parking tickets on their own couches. And who are the travelers? They come with gifts. They are regal. They carry priceless knowledge. They use coins and bills. They remove their shoes in airports. They yearn. They seek. They want. They recognize places never seen before. They open themselves to potential.

And who are we to this story, this echoing tale of infinite proportions? Do we seek to stand outside: reporters and astronomers, scoffers and stand-up comedians? Or do we remember that none are merely guests on this earth, and step forward to offer our hospitality, our humor, our hubris, our hopes, and put our hands to the work of earthly hosts, tending and loving this place of dirt and miraculous new life? Do we open the door to let in the boy with his crust of bread and, at the same time, know ourselves in the boy? When cast, do we accept the role of gift-bearers? Do we carry the sweet-smelling gifts of love and devotion, bear the most wonderful toys to celebrate the miracle of childhood, the talismans of wisdom and reason, the precious metals of inquiry and truth, the jewels of mystery and promise? In the story of the season, do we dig out the audacity to say we are as good as gold, that we carry a jeweled possibility of an intertwining hope that we are saved by the new day and our thoughts upon waking?

Do we step inside the story to ponder the mysteries as well, to try on the part of the heavenly hosts-the ones who leaven, who lift, who raise our world and our lives up to a new level, a new height? Do we labor to connect the firmament of this earth to the ethereal promise that in the darkest, most still moments of our lives we meet our yearning to connect to that and those beyond our current grasp, to know a greater unity, to commit ourselves to its vision?

As we approach this night of wonder and awe, let us stand for a moment in this story and know ourselves to be part of a great unfolding tableau. A promise that we carry, and that carries us. We know ourselves as bearers of the hope that is larger than us. For we are hosts, not guests, in this, our world.



Daily Advent Model and Practices

At our UUCF website, you will find a special section for Advent devotionals, resources, and these daily practices of reflection and action for the season. These are updated but reprinted from our own Good News from last year, and originally come from the wonderful book on "The New Friars: The Emerging Movement Serving the World's Poor" by Scott A. Bessenecker. We also encourage people and small groups and churches to become familiar with and participate in www.adventconspiracy.org. Advent begins Sunday, Nov. 29. Christmas begins Dec. 25. The Epiphany season begins Jan. 6. May your daily prayers and devotionals benefit from these focused thematic suggestions for the season.

Nov. 29: Cultivate a closeness with God.

Nov. 30: Practice regular hospitality

Dec. 1: Help someone you know

Dec. 2: Help someone you don't know

Dec. 3: Always speak the truth. Develop a habit of plain, honest speech. If you consent to do a task, do it. Avoid flattery and half-truths. Make honesty and integrity the distinguishing characteristics of your speech.

Dec. 4: Don't judge.

Dec. 5: Reject anything that breeds the oppression of others.

Dec. 6: Consciously seek to identify with the poor and forgotten. Start by visiting hospitals, prisons, and nursing homes.

Dec. 7: Schedule "simple" dates with your spouse or partner

Dec. 8: Teach your children, teach a child, so you may learn of the kingdom of God.

Dec. 9: Make your commitments simple.

Dec. 10: Don't overwork

Dec. 11: Fast periodically from media, food, people.

Dec. 12: Elevate reading, go to the library

Dec. 13: Reject anything that is producing an addiction in you. Cut down on the use of addictive, non-nutritional food and drink.

Dec. 14: Simplify Christmas and other holidays. Develop the habit of homemade celebrations (and invite others to your home)

Dec. 15: Slow down

Dec. 16: Do not exhaust your emotional bank account

Dec. 17: Lie fallow.

Dec. 18: Say no.

Dec. 19: Restrict/eliminate television watching. Turn off or mute advertising. Learn to enjoy solitude.

Dec. 20: Cultivate contentment, desire less.

Dec. 21: Resist covetousness and consumerism

Dec. 22: Buy things for their usefulness, not their status.

Dec. 23: Learn to enjoy things without owning them. Benefit from places of "common ownership" such as parks, museums, libraries, rivers, public beaches

Dec. 24: De-accumulate. Develop the habit of giving things away.

Dec. 25: Offer others the use of your possessions. Develop a network of exchange.

Dec. 26: Avoid impulse buying. Don't buy now, pay later. Avoid credit cards.

Dec. 27: De-emphasize respectability.

Dec. 28: Learn how to make do with a lower income instead of needing a higher one.

Dec. 29: Be grateful for things large and small. Emphasize a joyful life.

Dec. 30: Send cards (emails, etc.) of encouragement and appreciation when others are not expecting it.

Dec. 31: Make the Word central.

Jan. 1: Appreciate creation.

Jan. 2: Meditate and memorize scripture

Jan. 3: Pray

Jan. 4: Encourage simple worship

Jan. 5: Shun anything that distracts you from seeking first the Kingdom of God.

Made in the Likeness of the Giving God

Christmas Message By Rev. Ron Robinson, Executive Director

Christmas is a most appropriate season to consider what we give to one another and to the world in and through the UUCF. One way to consider this is to think of "what do I get from my membership in the UUCF?" or "what do we give to those who join us?" But this fosters the anxiety of continuing questions, "Am I getting or are we giving enough? Is it worth what I spend on it? Should I be doing something else with my money and time I give?" But these questions and concerns, natural and human though they are, stop short of the kind of spiritual sense of living and giving that is lifted up in a counter-dominant-culture way at this time of the year when we begin to enter into the Christmas story and feel again the presence most acutely of the Creating Giving Sending To The World Loving in Abundance Surprising Grace-Filled Spirit of God who brings us alive by such a spirit. We think Jesus calls us to deeper questions and deeper resources for living.

Theologian Miroslav Volf, in his book "Free of Charge: giving and forgiving in a culture stripped of grace" reminds us that there are three main modes of living--taking, trading, giving--and though at times in our lives we may live more deeply in one mode than another, and even our giving can so easily turn into taking and trading, we are nevertheless made in the likeness of a Giving God and find our deepest fulfillment in freely become givers ourselves, of ourselves to others, especially to strangers, enemies.

We know that people participate in the UUCF for a multitude of reasons, and we welcome all for whatever reason and wherever they are on their journey. Not all are Christians, and those of us who are have a wide range of understandings of what that means or where we find ourselves at home in the Jesus Story; not all are Unitarian Universal-

ists, some have been and no longer are, some have never been, some consider themselves both UU and another denomination or another faith entirely, and some are very happy being UU and can't conceive of following Jesus in any other home. Some support us to see what we are up to, some to engage more with the ideas of our movement than with the movement and the people themselves, some to build and increase their library, some to augment how they are growing spiritually in their own congregations, some as a way of connecting deeper on a spiritual and theological level than they can find in a local congregation, some to share their own gifts of the spirit with the world through us, and through us to come alive in a way that transforms their lives and their communities. Some find us helpful and meaningful for a short period of time in their journey as the search for a spiritual home, and some have been with us all their adult lives, and some come and go with us. And there are others.

What, then, can we offer this Christmas season to each of you in such diverse states? Consider how what we offer and how we operate flies against the current of worldly enterprises and organizations that might seek to be in relationship with you. Consider how the UUCF embodies in all we do a deep Christmas spirit of the biblical not commercial kind.

Can we offer an ever-improving and expanding website and online ministry? We have a team meeting monthly to continue doing this. Each time we meet it takes money as well as the use of our paid staff. And you or others don't have to pay a dime to the UUCF to be able to enjoy and be enriched by our web-ministry though it costs the UUCF. Still, we are not called into quid pro quo living, but into giving living. We can offer our Good News periodical to

bring you timely sermons, resources, reviews, news and event announcements and coverage. If you support us you will get access to this before others can through the web, but if you are willing to wait you can see the issues online later or pick them up at our gatherings all for free. And we don't charge those in prisons anything for receiving our Good News. We do send out the intellectually engaging UU Christian Journal free only to those who support us financially, but we sell the new issues for half what we ask in our membership subscription levels and our issues don't get out always every year. Again we are called not into quid pro quo living but giving living.

We can offer exciting speakers at General Assembly as we have done, and we can continue to expand the size of our GA booth so we can offer our own programming in that space when we have been denied programs at GA, as we have done, even renting nearby hotel space to be able to keep up our traditions at GA. This year we again will be expanding our space to join with even greater numbers of other UU theological groups, and all of GA costs us money and we don't get discounts through the UUA anymore for it, and though we do make some sales at the booth most of our materials and brochures we make are given away for free as we interact with UUs who may be finding out about us for the first time during their time at GA. We create at GA in a rented space a catered dinner and hymn sing program for our annual meeting but the costs only break even at best since we never can be sure how many people will attend. But GA is a time for sowing seeds of our faith, and sowing seeds by itself never makes economic sense in the short run. People are not charged for our GA booth and programs. All free of charge, like God's love, like Creation, like the lives of service that continue to inspire us

through the centuries. Even at our Revivals, the one place where we do budget for breaking even financially, we always err on the side of generosity and risk providing depth and quality even at a time when we know the economic situation is tough.

We can offer a staff that helps keep the organization carrying out its mission and plans and keeping us attune to the event horizon, but you or others might have limited contact with me or our Administrator. I certainly don't charge for phone conversations or email with those wondering if we might become a help or a home to their spiritual journey, or who are looking for connections and encouragement to start a small group of free followers of Jesus in their church or area. The UUCF has invested in staff because it helps the mission of outreach and healing, not as a substitute for it. The growth of our small groups is also done in the spirit of generosity; we charge no fee for small groups; we want them to multiply and take on a diversity of forms to fit the local area; we provide free resources and sometimes speakers for them all free of charge.

None of this giving so much away for free makes sense to many in the world. But, then, neither does Christmas and

the story of where and how God was found two thousand years ago. And we can only do it because of you.

In the latest UUCF Board Retreat held this past October in Cleveland, of which you will read more in the next issue and online, new direction for our collective energy in the next three years began to be prioritized and mapped out. Look for Mission trips. Continued deepening of events at GA and Revivals, making them and the website increasingly more interactive and touching all aspects of our personal and family and community lives. A "UUCF Roadshow" to introduce us to churches across the country. Expanded advertising, more and better promotional material, investment in virtual office technology to help our volunteers work more easily on their time and to de-centralize our database and our knowledge base, moving to print-on-demand even as we transform our publications into a wider theological conversation and response medium. And a more personal contact, in the midst of the technology, with our members and all who come into contact with us, through an Easter Season Commitment Campaign that will enable us to become a more energetic and broader progressive Christian movement and voice we seek to become

both within UUism and in the new post-denominational world.

What, then, this Christmas do we have to give to you for your support of all this? We give you the opportunity to live more fully in the life of giving, rather than taking or trading; we give you the opportunity to become deeper, truer givers; we give you the opening to respond to the calling of the baby Jesus who came first as a giving gift of God. You may not directly benefit on a visible level from most or all of the UUCF "presence" outlined above, but I hope you will feel in your heart that the support you send to us financially and through your own presence with us as volunteers nationally and in your own area, all of it gives birth to and grows the soul of Christ and Freedom in the world, and that is as personal as it gets.

Use this Advent Christmas season of your contemplation and action to become such a gift to others. Forms are printed in this newsletter, available online at our website, and you can contact us in many ways for conversation on how best to connect more deeply with this movement dedicated to helping connect people with Jesus.

Blessings, Ron

Check out our UUCF Bookstore For Your Christmas Gifts, and For Yourself!

This holiday season, give yourself, another, your church library a gift of some of these books and other materials from our UUCF bookstore (for the full list go to online bookstore at www.uuchristian.org where you can also purchase them online, or if you don't have internet access call or send us a letter and we will send you a printed order form. Or you can select from these featured items:

___ The UUCF Advent/Christmas Resource Packet, full of the best of our publications over the years celebrating Advent and Christmas, \$15...

___ The 50th Anniversary of the UUCF publication of the double anthology The UU Christian Reader, including some of the best essays over 50 years reflecting the growth and diversity of the UUCF. \$25...

___ The latest UU Christian Journal with a special focus on Jesus and Judaism and UUism \$20...

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___ Tulsa Revival 2009 DVDs opening worship \$15, keynote by Bishop Carlton Pearson \$15, both \$25...

___ Revival Cleveland 2007 DVDs with biblical scholar John Dominic Crosson on new perspectives on Apostle Paul, along with Revival highlights and Taize worship, \$18 each for the three Crosson lectures and the other two DVDs.

Come Gather With The UUCF

At General Assembly in Minneapolis June 23-27

Communion Service Preacher: Rev. Alma Faith Crawford, associate minister First Unitarian Church of Pittsburgh

At Our 9th Revival since 1999, Horizon UU Church in the Dallas area, Oct. 14-17, 2010

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What You Will Find New At WWW.UUChristian.org

A **new statement of welcome** from our UUCF Board Retreat. *A wonderful video link to a sermon on Revival given by four members of the Dallas area Pathways UU Church after their experience at the*

UUCF Revival in Tulsa. Seasonal sermons and links to sermons and podcasts. **Weekly timely**

meditations and reflections on scripture and the church year along with Prayers at our

Virtual Monastery section and its archives. **New content** updated and added all the time for your spiritual deepening, and also about the UUCF and our history, our present activity and our ground-breaking plans for the next few years. *Connect with others with small groups or with members near you.* If you would like to be added to our public directory so others interested in UUCF conversations in your area can connect with you, please let us know.

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