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Introduction to Theme
Rev. Kirk Loadman-Copeland

Soteriology is the branch of Christian theology that deals with salvation, the saving of the soul from sin and its consequences. It comes from the Greek word soteria, which means salvation, deliverance, or release. In Latin, the root of salvation comes from the word salvus, for salve, healthy, or whole.

Over time, we moved away from the need for salvation as we left behind the idea of original sin. The Rev. Thomas Starr King, a Universalist minister, said in 1848 when he agreed to become the minister of the Hollis Street [Unitarian] Church in Boston, “The one [Universalists] thinks God is too good to damn them forever, the other [Unitarians] thinks they are too good to be damned forever.” Universal salvation was the Gospel of Universalism, it’s good news.

This Gospel was grounded in an ultimate optimism based on the everlasting love of God affirmed in the teachings of Jesus, which meant that it rejected as absurd the portrait of a vengeful God contained in the Hebrew Scripture. This Gospel was based upon the worth and dignity of every person, the human capacity for goodness, and a faith in the power of redemption and restorative justice. Its life-enhancing theology was grounded in hope, with goodness as its own reward. It sought to cultivate the highest common denominator in human relations, not the lowest.

In his humorous remark above, Thomas Starr King introduced the is-

(Continued on page 6)
The Fisher King

“You shall be the keeper of the Grail so it may heal the hearts of humankind.”

But, in that moment the boy was blinded by both the fire and a vision of life filled with power and glory and beauty. Unable to see clearly and understand the danger, he reached his hand into the fire to take the Grail, believing that he was invincible. In an instant, the vision ended and the Grail disappeared. The only thing in the fire was his hand to be terribly wounded.

The boy did become the King, but his wound grew deeper until one day life for him lost its joy. He no longer had hope; or faith in anyone, including himself. He couldn’t love or feel loved. He was sick and began to wither away.

One day a fool entered the castle looking for food or perhaps a coin or two. Instead, he only found the King alone in his bedroom. Of course the fool, being simple-minded, had no idea that the old man was a King. He only saw a man alone and in incredible pain. The fool asked, “What’s wrong my friend?” The King answered in a voice barely above a whisper, “I don’t know what I need anymore. I’m so sick that life has lost all of its meaning.”

With great compassion, the fool took a cup from the table beside the bed, filled it with cold water, and handed it to the King. As the King began to drink, he found that his thirst was quenched, and the pain slowly went away. He looked down at his hand and saw that the wound had healed. He had no idea if it was the result of magic or a miracle, but he was overjoyed. Then he looked at the cup he was holding and was amazed to see the Holy Grail, the one that he had seen in the fire so many years ago that night in the forest. It was the same Holy Grail that he had looked for all of his life, but never found. He turned to the fool and asked with amazement, “How could you find that which my brightest and bravest knights could not, though they looked for years throughout my kingdom?” The fool answered, “I don’t know. I only knew that you were alone and thirsty.”

The fool, through a simple act of compassion, had saved the King, who ruled his kingdom from that day forward with the same compassion.
Readings from the Common Bowl

Day 1: “We don’t set out to save the world. We set out to wonder how other people are doing and to reflect on how our actions affect other people’s hearts.” Pema Chodron

Day 2: “There is in all things … a hidden wholeness.” Thomas Merton

Day 3: “What we are reluctant to touch often seems the very fabric of our salvation.” Don DeLillo

Day 4: “Wholeness is not achieved by cutting off a portion of one’s being, but by integration of the contraries.” Carl Gustav Jung

Day 5: “If the world were merely seductive, that would be easy; if the world were merely challenging, that would be no problem. But I wake up each morning torn between a desire to save the world and a desire to savor the world. This makes it very hard to plan the day.” E. B. White

Day 6: “The goal of individuation is wholeness, as much as we can accomplish, not the triumph of the ego.” James Hollis

Day 7: “None of us can ever save himself [or herself]: we are the instruments of one another’s salvation, and only by the hope that we give to others do we lift ourselves out of the darkness into light.” Dean Koontz

Day 8: “By choosing integrity, I become more whole, but wholeness does not mean perfection. It means becoming more real by acknowledging the whole of who I am.” Parker Palmer

Day 9: “The world is such a marvel—it gave you trials, but if you were still and concentrated, if you tried to do the right thing, it always provided you with salvation.” Anna Godbersen

Day 10: “Individuality is only possible if it unfolds from wholeness.” David Bohm

Day 11: “No one and nothing outside of you can give you salvation, or free you from the misery. You have to light your own lamp. You have to know the miniature universe that you yourself are.” Banani Ray

Day 12: “You are all things. Denying, rejecting, judging or hiding from any aspect of your total being creates pain and results in a lack of wholeness.” Joy Page

Day 13: “What you remember saves you.” W.S. Merwin

Day 14: “An inevitable though often ignored dimension of the quest for wholeness is that we must embrace what we dislike or find shameful about ourselves as well as what we are confident and proud of. That is why the poet says ‘ask me mistakes I have made.’” Parker Palmer

Day 15: “Even if no salvation should come, I want to be worthy of it at every moment.” Franz Kafka

Day 16: “To be great, be whole: don’t exaggerate. Or leave out any part of you. Be complete in each thing. Put all you are into the least of your acts. So too in each lake, with its lofty life, the whole moon shines.” Fernando Pessoa

Day 17: “The salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness, and in human responsibility.” Vaclav Havel

Day 18: “As the connections have been broken by the fragmentation and isolation of work, they can be restored by restoring the wholeness of work.” Wendell Berry

Day 19: “To be saved is to believe in one’s own courage.” Marty Rubin

Day 20: “When we become silent, we become whole. And when we become whole, we become holy.” Swami Dhyan Giten

Day 21: “There is never time in the future in which we will work out our salvation. The challenge is in the moment; the time is always now.” James A. Baldwin

Day 22: “Integration feeds our spirit and our soul as we ripen with wisdom and compassion from our varied experiences. We mature into full, integrated human beings with divine richness in our souls and spirits. As we feel ourselves become whole, we can finally say ‘How wonderful!’” Wendy Palmer

Day 23: “You know quite well, deep within you, that there is only a single magic, single power, a single salvation… and that is called loving.” Hermann Hesse

Day 24: “From deep within, our spirits are calling for a new and greater global wholeness, global healing, and global opportunity—the voice is ours, the time is now, and the resources are what we have.” Laura Teresa Marquez

Day 25: “Our salvation is in striving to achieve what we know we’ll never achieve.” Ryszard Kapuscinski

Day 26: “Wholeness and longing are as common as breath, so much a part of the fabric of our being they often remain unseen. They meet us everywhere, setting direction, not detail. All we do is answer their call. The shapes we build about them become a life lived, unique in time.” Michael Bratnick

Day 27: “Human salvation lies in the hands of the creatively maladjusted.” Martin Luther King, Jr.

Day 28: “We live in a fractured world. I’ve always seen it as my role as an artist to attempt to make wholeness.” Anish Kapoor

Day 29: “My father was very sure about certain matters pertaining to the universe. To him, all good things—trout as well as eternal salvation—come by grace and grace comes by art and art does not come easy.” Norman Maclean

Day 30: “In a paradox, opposites do not negate each—they cohere in the mysterious unity at the heart of reality.” Parker Palmer
by death and by God’s gracious rewards from the sin and evil of this world. Such otherworldly salvation does not overly concern itself with evil in this world except to defend against it by separating from evildoers, trying to convert them if possible and, if not, then punishing them as God would—when necessary, destroying them.

Others imagine salvation in social and this-worldly terms. It is manifested, as Martin Luther King Jr. and Social Gospel theologians such as Walter Rauschenbusch pictured it, as the realization of the dream of racial harmony and justice, the alleviation of poverty, and the end of war. The liberation of the oppressed and the overthrow of tyrants and unjust structures of power are accomplished through nonviolence, following the example of Christ, the prince of peace, whose ministry, teachings, and healings show that God’s promise of salvation can be realized now.

An additional vision of salvation goes beyond hope for either heavenly reward or earthly success. It recognizes salvation as the gift of full aliveness, here and now, the restored and enlivened capacity to be in the world with wisdom. Such wisdom is not a personal accomplishment but an achievement of life together in human communities that foster astute attention to life in the present, that celebrate beauty and goodness, and that resist evil.

In this third vision, hope for salvation is something more than either idealistic commitment to building a better world, or otherworldly escape from punishment. Salvation is fully arriving in this life, turning our faces toward its complex realities and engaging our whole being in creative, compassionate, loving interaction with what is at hand. Salvation is the birth of full aliveness, the incarnation of divinity in the flesh of human life together. Salvation is not something one possesses individually: it is something one participates in communally, including in communion with those who have come before.

“Do you want to know how I believe we are saved?” my grandmother once asked me. “We aren’t saved by Jesus’s death on the cross. People who believe that focus on hocus-pocus and avoid having to live out the teachings of Jesus. We are saved by every person in every time and place that has stood up for what is true in spite of threat. Like Socrates did. Like Jesus did. Like many others have done.” We are saved by the communion of saints. They shelter us, and we have the opportunity to be in their number, here and now.

### Deliver Us from Evil
Rev. Dr. Rebecca Ann Parker

Some people imagine salvation as personal escape from divine punishment in hell. Rescued by belief in Christ’s sacrificial death, the saved look forward to eternal life in heaven—separated...
What does it mean to be whole?

Teresa Graham Brett

We have been trained in a culture and society that conditions love and approval on behaving in particular ways. We are valued as children for what we do. If we are “good” and please the adults around us we are shown more love. We learn to look outside of ourselves for affirmation that we are worthy.

When we are loved conditionally we learn that we are not [good] enough unless we meet others’ expectations and approval. We try to be perfect or project some kind of perfection in order to gain love and approval. A childhood where we experienced conditional love takes away the wholeness with which we were born.

Children are too often required to betray their inner life in order to maintain an outward appearance that meets the expectations of the institutions they must participate in and the expectations of the adults around them. Each time we ask children to betray themselves, little by little, we take away their wholeness.

What does it mean to be whole? It means that we have connection to our inner voice and authority. ...Our outward behavior is consistent with how we are feeling inwardly. ...Our emotions just are. They aren’t good or bad. We’re not good people when we’re happy and pleasing others, and we’re not bad people when we are sad or angry. ...We accept and love ourselves without needing to be perfect. We truly believe that we have everything we need within us.

Source: http://www.parentingforsocialchange.com/wholeness.html

The Real Story

Stephanie Pace Marshall

It happens imperceptively
So silently
So slowly
We cannot know the time
Nor place

We cannot name the day
Nor moment
We cannot tell when
We came to know
That to become ourselves
We had to hide ourselves

We had to protect our souls
Sequester our spirits
And learn to doubt our gifts and
What we knew we
Really loved

We are not born alone, empty or lost
We are born into the vibrant web of life
Open to wonder, creativity, and
The abundant possibilities of life and learning
Breathing in the joy of exploration and discovery
Singing with the wind
Dancing with the trees
Blossoming with the first buds of spring
We did not know
What we could not, or should not,
Do or be

...But slowly
New and older voices began to tell
A different story
Began to ask us to live
A different story
They told us that wonder,
Awe and imagination were only
For the young
...But as gradually
As we had become lost,
We were reinvited into the World our
Hearts, Souls, and Spirits had always
known was
Truly real
...And it was living this story that
Returned me
To who I am
...And told me that I am not alone, empty,
or lost

It was living this story that brought me Back to life and told me I belong.

From Educating the Whole Child: The Real Story of Wholeness and Belonging

Family Activity:

Hole or Wholeness

Invite the family to do some imagining. What would happen if there was a hole in society? What would happen if there were no policemen or firefighters or teachers or doctors or zookeepers or ... fill in the blanks.

Discuss how the absence of a group of people would affect our lives. We are dependent upon so many people to have a society that works.

Yet we take whole groups of people for granted. There is a “hidden wholeness” to society that we miss when we forget how important different groups of people are to our wellbeing.

Wisdom for Life

We Are All About Saving Souls

Rev. Suzanne Meyer

...I am always in danger of forgetting: why churches like this one exist. What are we doing here? What is our business? The answer is simple: we are in the business of saving souls. You heard me right: what we are about is saving souls.

Those of us who have had any brush with evangelical religion in our lives are apt to have an instantaneous negative reaction to that assertion. Soul-saving? Our business? No way! Not us!

...But I do know that there are many kinds of private hells in which living men and women dwell every day. These are small personal hells of meaninglessness, banality, and loneliness. Hells of
Introduction to the Theme

(Continued from page 1)

sue of theological anthropology, which involves a theological appraisal of human nature. In the last 200 years in America, much of Christianity, informed as it was by the doctrine of original sin, assumed a low anthropology because of its low opinion of human nature. The Unitarians, by contrast, had a high anthropology illustrated by William Ellery Channing’s sermon, Likeness to God (1828), and Ralph Waldo Emerson’s lecture, Self Reliance (delivered first in 1836). It began with an epigraph by John Fletcher: “Man is his own star; and the soul that can/ Render an honest and a perfect man, / Commands all light, all influence, all fate;...” This high anthropology continues into the present in Unitarian Universalism. It is paired with a low Christology, which emphasizes the humanity of Jesus over his divinity.

The Rev. Nancy Bowen has asked if our anthropology is too high. The Rev. Ron Robinson adds that our high anthropology has “morphed into creating church communities where we focused on how good we were, how we don’t need saving, or changing, and it is the world out there that needs changing, not us, thank you, we are fine, everything’s fine, and we tell each other how fine our lives are.” This is likely a consequence of our rejection of original sin and our ambivalence regarding evil. It is in this context that Earl Holt, minister of Kings Chapel in Boston, wrote, “Liberal theology, if it can be said to have an overriding weakness, tends toward a sometimes unrealistic optimism; hope is its central virtue. But essential as hope is, it is insufficient unless grounded in something deeper. A potent religion must address the darkness, inner and outer. That darkness is real. Moments of grace do come, but not easily or often, and it is most often those who acknowledge the darkness who recognize the grace.” The Rev. Gordon McKeeman pushes this further when he writes, “Hell is, in fact, a burning issue for it is the issue of separation, whether we can, with safety and impunity, set up little islands in the human experience and therefore protect ourselves against any relationship with the mainland. And Universalism says unequivocally, it cannot be done.”

McKeeman, who was ordained as a Universalist minister in 1945, is again calling us to reconsider universal salvation. Yet he would be equally comfortable if we were to also speak of wholeness. The Rev. Nance Bowen invites us to work with the five jagged rocks of Unitarian Universalism: “1. All souls are sacred and worthy. 2. There is a unity that makes us one. 3. Salvation is in this lifetime. 4. Courageous love will transform the world. 5. And truth continues to be revealed.” Salvation in this lifetime moves us to equate salvation with wholeness.

The phrase “being broken, wanting wholeness” comes from Unitarian Universalist minister Marilyn Sewell. It is a statement about the human condition, which is not an either/or but a both/and. Not only can we be broken and want wholeness, but we can be broken and whole at the same time when our brokenness is incorporated into our wholeness. Parker Palmer sees brokenness as living a divided life. He writes, “Most of us know from experience what a divided life is. Inwardly we feel one sort of imperative for our lives, but outwardly we respond to quite another. This is the human condition, of course; our inner and outer worlds will never be in perfect harmony. But there are extremes of dividedness that become intolerable...” and these undermine the possibility of wholeness.

The impulse for wholeness is strong within us. Yet our concept of wholeness may change as we move from one stage of life to the next. Further, we do get broken along the way by illness, the death of loved ones, and the other tragedies that touch our lives.

There are different ways to approach wholeness. Unitarian minister A. Powell Davies said, “The purpose of life is to grow a soul.” I believe that we are born incomplete, a consequence of the disruption at birth of an original unity in the womb. It is as if we have a hole in the soul that we spend a lifetime trying to heal. Sometimes, rather than working on the process of healing, we simply try to relieve the pain by filling the hole. This can lead to addiction and other behaviors that make achieving wholeness more difficult, if not impossible.

In seeking wholeness, we are attempting to complete our life before death ends it. To paraphrase the poet May Sarton, we are called to create our self, and, as that task proceeds, we learn that change is always in the making, both inner and outer if we can be patient, if we can learn to trust ourselves. The irony is that sometimes the wholeness is already there, but hidden.

It is interesting to note that the word perfect has a Latin root, perfectus, which means “finished.” We human beings are unfinished and will always be so up to and including our last breath.

The task in this unending state of imperfection is to seek wholeness. Parker Palmer writes, “Like a wild animal, the soul is tough, resilient, resourceful, savvy, and self-sufficient: it knows how to survive in hard places. I learned about these qualities during my bouts with depression. In that deadly darkness, the faculties I had always depended on collapsed. My intellect was useless; my emotions were dead; my will was impotent; my ego was shattered. But from time to time, deep in the thickets of my inner wilderness, I could sense the presence of something that knew how to stay alive even when the rest of me wanted to die. That something was my tough and tenacious soul.” Revealing and claiming this hidden wholeness is our life’s work, the aim of salvation in this life.
(Continued from page 4) A House for Hope

“Sin,” said the president. “But what did the minister say about sin?” she persisted. “He was against it,” said Cal.

So am I. It’s just that my understanding of sin, and that of other progressives, often has more to do with the way that it manifests and perpetuates itself in social form. Individual moral failures and pecadilloes are one thing. The most deadly sins in our modern world are more often like those that Gandhi once listed: “wealth without work, pleasure without conscience, science without humanity, knowledge without character, politics without principle, commerce without morality, and worship without sacrifice.” And all too often, as he knew, conventional religion is in the business of overlooking, justifying, or perpetuating those very things.

Progressives will never transform America’s social sins, however, without an adequate doctrine of redemption or salvation. As G. K. Chesterton once observed, the United States is “a nation with the soul of a church.” Contention over interpretation of the Bible has been a part of trying to mend its flaws since the beginning. Recently, however, liberals have been in danger of abandoning that attempt, walking away from it, and leaving the Bible and its interpretation to conservatives to use in paternalistic and oppressive ways.

... During the Vietnam War, I heard Rabbi Abraham Joshua Heschel, of blessed memory, speak on that text, specifically the eighth verse, at an antiwar rally. He noted that Micah framed his statement in the form of a question, “What does the Lord require of you?” This is the role of prophets: not to provide all the answers, but to keep raising the vital, even if uncomfortable, questions. He warned those of us who were young (I was a senior in college) that sometime those threatened by prophetic questions attempt to silence the questioners, even by killing the prophets. When that happens, he said, echoing Buber, there is no solution to be found in the lives of isolated individuals, though one may hope that the spark of faith can be rekindled for them in their hour of need. The only solution is to be found in the lives of communities that attempt to live in the spirit of the prophets, keeping their questions alive while not pretending to have all the answers. On the night that Dr. King was killed later that year, I was sitting in a liberal church in which the words of Micah were displayed as a scriptural motto for a non-creedal congregation, and I wondered if something was not required of me by way of strengthening communities that keep alive the prophetic questions. I was wary of all easy and seemingly final answers. I still am.

Prophets are more likely to proclaim warning than comfort. But they live in hope. “Hope criticizes,” said William Sloan Coffin. “Hopelessness rationalizes. Hope resists, hopelessness adapts.” Today, says Walter Brueggemann, the task of progressive religionists is to be “practitioners of hope in a culture of despair. Faithful to the unseen, transhuman ‘Source and Agent of newness, who is, in inscrutable ways, generative within communities of faith and action,” because “no one can fully hope alone.” Such communities are where people learn again “to be what you want to see,” as Gandhi put it.

The texts and traditions of others will be respected. But most such communities will gather beneath a sacred canopy that mediates between the realm above and the world around us. Let each be a courageous “community of interpretation that is emancipated, emancipatory, generative, and daring.”

This is the promise of progressive religion in America I feel called to help keep. Taking refuge not from reality but within a house, a community, of hope.

Compassion in Action

An Affirmation
Rev. Dr. William F. Schulz
Unitarian Universalism
affirms:
That Creation is too grand, complex, and mysterious to be captured in a narrow creed. That is why we cherish individual freedom of belief. At the same time our convictions lead us to other affirmations . . .

That the blessings of life are available to everyone, not just the Chosen or the Saved;
That Creation itself is Holy—the earth and all its creatures, the stars in all their glory;
That the Sacred or Divine, the Precious and Profound, are made evident not in the miraculous or supernatural but in the simple and the everyday;
That human beings, joined in collaboration with the gifts of grace, are responsible for the planet and its future;
That every one of us is held in Creation’s hand—a part of the interdependent cosmic web—and hence strangers need not be enemies;
That no one is saved until we All are saved, where All means the whole of Creation; and That the paradox of life is to love it all the more even though we ultimately lose it.

Saved By Love
Reinhold Niebuhr
Nothing worth doing is completed in our lifetime, Therefore, we are saved by hope.
Nothing true or beautiful or good makes complete sense in any immediate context of history; Therefore, we are saved by faith.
Nothing we do, however virtuous, can be accomplished alone. Therefore, we are saved by love.
No virtuous act is quite a virtuous from the standpoint of our friend or foe as from our own; Therefore, we are saved by the final form of love which is forgiveness.
Theme for Discussion

Salvation

Preparation prior to Gathering: (Read this issue of the journal and Living the Questions in the next column.)

Business: Deal with any housekeeping items (e.g., scheduling the next gathering).

Opening Words: “Some journeys are direct, and some are circuitous; some are heroic, and some are fearful and muddled. But every journey, honestly undertaken, stands a chance of taking us toward the place where our deep gladness meets the world’s deep need. As May Sarton reminds us, the pilgrimage toward true self will take “time, many years and places.” The world needs people with the patience and the passion to make that pilgrimage not only for their own sake but also as a social and political act. The world still wait for the truth that will set us free—my truth, your truth, our truth—the truth that was seeded.”

Parker Palmer

Chalice Lighting (James Vila Blake) (adapted) (In unison) Love is the spirit of this church, and service is its law. This is our covenant: to dwell together in peace, to seek the truth in love, to serve human need, and to help one another.

Check-In: How is it with your spirit? What do you need to leave behind in order to be fully present here and now? (2-3 sentences)

Claim Time for Deeper Listening: This comes at the end of the gathering where you can be listened to uninterrupted for more time if needed. You are encouraged to claim time ranging between 3-5 minutes, and to honor the limit of the time that you claim.

Read the Wisdom Story: Take turns reading aloud parts of the wisdom story on page 1.

Readings from the Common Bowl: Group members read selections from Readings from the Common Bowl (page 3). Leave a few moments of silence after each to invite reflection on the meaning of the words.

Sitting In Silence: Sit in silence together, allowing the Readings from the Common Bowl to resonate. Cultivate a sense of calm and attention to the readings and the discussion that follows (Living the Questions).

Reading: “It seems that it is the pursuit of evolution now to replace an image of perfection with the concept of completeness or wholeness. Perfection suggests something all pure, with no blemishes, dark spots or questionable areas. Wholeness includes the darkness but combines it with the light elements into a totality more real and whole than any ideal. This is an awesome task, and the question before us is whether [hu]mankind is capable of this effort and growth. Ready or not, we are in that process.” Robert A Johnson

Living the Questions: Explore as many of theses questions as time allows. Fully explore one question before moving on.

1. How do you understand the word salvation? Does the concept “salvation in this life” shift your understanding? How?

2. What are the “hells” that people struggle with in this life? How can they be “saved” from them? Is the responsibility on them, or is it shared? Why? How?

3. What/Who has saved you? What has been the role of other people in your “salvation?”

4. Do you resonate with the statement, “being broken/wanting wholeness?” How do you understand this human condition?

5. If we approach the “need” for salvation as the quest for wholeness, what would it mean for you to be whole? What would a world that achieved wholeness look like?

The facilitator or group members are invited to propose additional questions that they would like to explore.

Deeper Listening: If time was claimed by individuals, the group listens without interruption to each person who claimed time.

Checking-Out: One sentence about where you are now as a result of the time spent together exploring the theme.

Extinguishing Chalice (Elizabeth Selle Jones) (In unison)

We extinguish this flame but not the light of truth, the warmth of community, or the fire of commitment. These we carry in our hearts until we are together again.

Closing Words Rev. Philip R. Giles

(In unison) May the quality of our lives be our benediction and a blessing to all we touch.

(Continued from page 5) Saving Souls

shame, hells of guilt, hells of loss, hells of failure. There are as many kinds of these small hells as there are people who live in them. And from some of those hells, we, as a church, can and do provide a kind of salvation, a release, or, at the very least, a respite. We are in the business of saving souls from those kinds of small, individual hells of despair and disappointment that drive people into exile and isolation, separated from community as well as from their own essential goodness.

...If that word makes us flinch, it is because we’ve...forgotten what salvation originally meant. “Salvation is really a state of wholeness, of health. It occurs in this lifetime when we are at peace with ourselves, united with one another, and in harmony with nature.” (F. Forrester Church)

Source: http://jesspages.net/bestofuu/02/not-even-knowing-what-it-is-that-they-are-seeking

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